

The Project Gutenberg eBook of La Ronge Journal, 1823, by George Nelson

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Title: La Ronge Journal, 1823

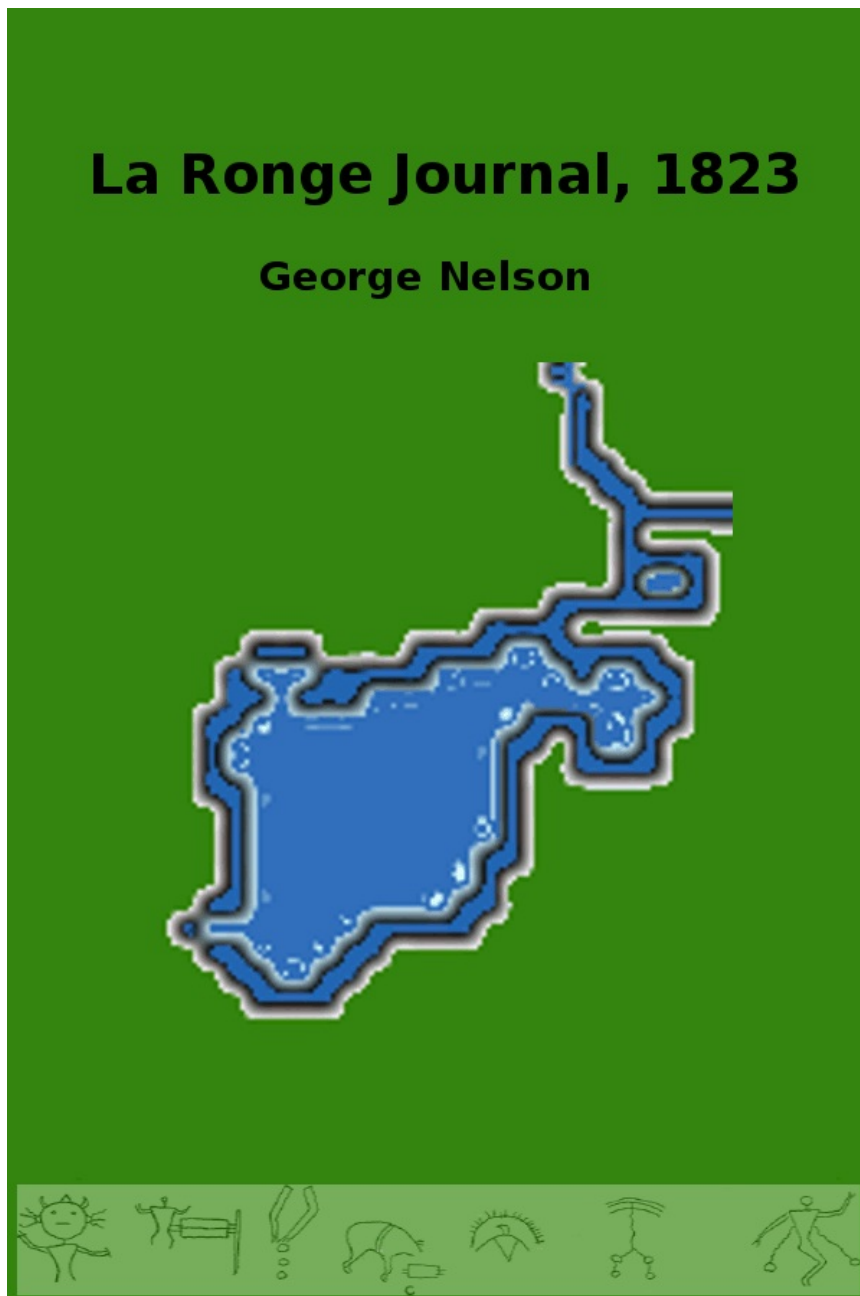
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*** START OF THE PROJECT GUTENBERG EBOOK LA RONGE JOURNAL, 1823 ***



La Ronge Journal, 1823

George Nelson

[Transcriber Note:

Produced by Owen O'Donovan.

(Includes additional materials: List of some other publications of his work; notes on the editing; example of music scroll; details of Nelson's fur trade career; table of contents; page images of handwritten manuscript; references.)]

Also by George Nelson

Peers, Laura & Schenck, Theresa (ed.).

My First Years in the Fur Trade: The Journals of 1802-1804

. St. Paul. Minnesota Historical Society Press. 2002.

The La Ronge journal of 1823 has also been published in hard copy in an extensively researched work by Jennifer S. Brown and Robert Brightman in 1988. This work contains additional commentaries on the Nelson text by Stan Cuthand and Emma laRoque.

Brown, Jennifer S. H., & Brightman, Robert (ed.).

"The Orders of the Dreamed": George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823

. Winnipeg. The University of Manitoba Press. 1988

Editing Notes

Nelson's manuscript is a handwritten first draft for a work on North American aboriginal belief systems, completed in June, 1823. Nelson had intended to edit and publish it at a later date. The first publication did not occur until 1988 in "**The Orders of the Dreamed: George Nelson on Cree and Northern Ojibwa Religion and Myth, 1823**" where it is given a comprehensive, analytical and contextual treatment by Jennifer Brown and Robert Brightman with contributions from other authors.

The goals for this edition of Nelson's La Ronge Journal of 1823 are to make his work accessible to a wider audience and ensure its preservation and availability in digital format. It is presented here in three parts.

Part 1 provides a lightly edited version of the manuscript. Nelson's text is an excellent example of common English usage in early nineteenth century North America. Idiosyncratic misspellings are generally corrected; archaisms and localizations have been maintained. Where the spelling of names is irregular or abbreviated, a consistent spelling is chosen. Punctuation has been somewhat modernized.

Editorial interjections, including section and subsection headings not in the original, are enclosed in brackets. Nelson occasionally used brackets in the text for parenthetical remarks; these have been replaced with braces.

Part 2 is a verbatim and line by line transcription of the original handwritten document. The transcription serves as the starting point for **Part 1**. It is included here because of the importance of the journal as an historical document and the desire to preserve and make the manuscript available close to the original form while moving it to a digital version. No attempt has been made to edit or correct the text.

Part 3 (omitted from the text-only and portable reader "noimage" versions) is a set of digital images of the manuscript made from photocopies provided by the Toronto Reference Library, the holder of the Nelson papers. The size of the images is reduced to make them suitable for on-line use; resolution is kept adequate for direct comparison with the transcription.

An added table of contents provides links (in the hypertext version) to sections or pages in each of the three parts. Page numbering preserves that of the manuscript for reference purposes.

Certain sections of the this e-text may display poorly on some e-book readers: (1) References to World Wide Web resources may be longer than can be contained on normally formatted lines. To simplify correct copying of the references, the lines have not been split. (2) In Part 2, the line by line transcription, Nelson sometimes made additions or corrections increasing the number of words on a line of text. The length of the transcribed text line was increased to maintain the correspondence between the manuscript and the e-text.

The Nelson manuscript was made available courtesy of the Toronto Public Library. I would like to thank the staff of the Baldwin Room Manuscripts Collection at Toronto Reference Library for their assistance in making the material available for digitization. I would also like to express thanks to my wife, Susan O'Donovan, for the hours spent proofing text and clarifying many fine details of the language.

I hear the spirit speaking to us.



I hear the spirit speaking to us.
I am going into the medicine lodge.
I am taking (gathering) medicine to make me live.
I give you medicine, and a lodge, also.
I am flying into my lodge.
The Spirit has dropped medicine from the sky where we can get it.
I have the medicine in my heart.

Mide Song Scroll. Collection and translation by W. H. Hoffman, 1885-1886.

The Mide'wiwin or "Grand Medicine Society" of the Ojibwa
Project Gutenberg E-book #19368

George Nelson's Fur Trading World



George Nelson's Postings and Employing Companies

- 1802/1803 Yellow River, Wisconsin, XY Company (XYC)

- 1803/1804 Lac du Flambeau, Chippewa River, Wisconsin, XYC

- 1804/1805 Lake Winnipeg / Red River area (no journal), Manitoba, XYC / North West Company (NWC)

- 1805/1806 Lac du Bonnet, Manitoba, NWC

- 1806/1811 Dauphin River, Manitoba, NWC

- 1811/1812 Tête au Brochet (Jack Head), Manitoba, NWC

- 1813/1816 Long Lake, Ontario area, NWC

- 1818/1819 Tête au Brochet, Manitoba, NWC

- 1819/1821 Moose Lake, Manitoba, NWC / Hudson's Bay Company (HBC)

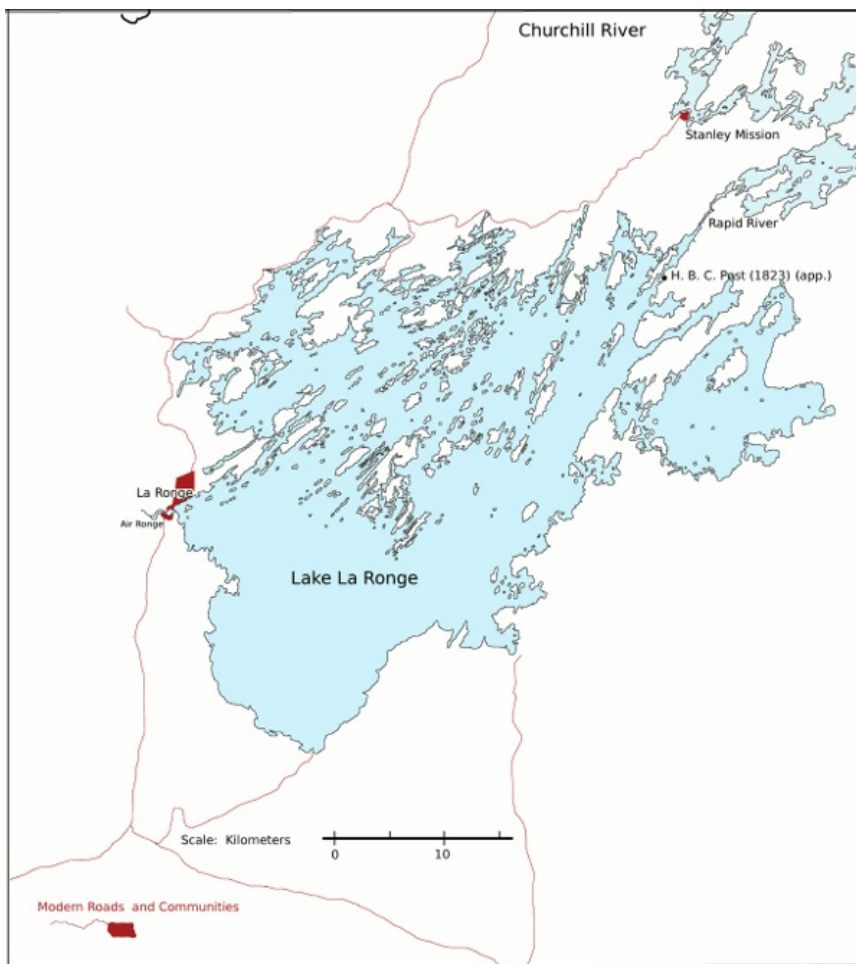
- 1821/1822 Cumberland House, Saskatchewan, HBC

- 1822/1823 Lake la Ronge, Saskatchewan, HBC

Nelson's experiences and accounts come from his life and work with Ojibwa / Saulteau cultures around Lake Superior and Lake Winnipeg and contact in his later career with the Cree of Lake Winnipeg, the Saskatchewan Delta, Cumberland House and Lake la Ronge. He makes reference to the Beaver Indians (Dane-zaa) who, until the nineteenth century, lived as far east as the Slave and Clearwater Rivers bringing them and other Athabaskan cultures into contact with fur trading at Ile à la Crosse, the administrative centre for Nelson's post at Lake la Ronge.

His journal of 1802/1803 was instrumental in leading to the rediscovery of the Folle Avoine posts of the XY Company and North West Company in 1969 by Harris and Frances Palmer with assistance of local residents. Subsequent archaeological work was undertaken and the forts were reconstructed and have been operated as the Forts Folle Avoine Historical Park by the Burnett County Historical Society since 1989. The Society provides tours, displays and programs on the fur trade and aboriginal culture of the area.

Nelson recalled accounts of Ojibwa practices in the Lake Superior area in his 1823 La Ronge journal.



[Larger Map](#)

Lake la Ronge was the site of some twenty trading posts dating from 1779. Nelson's Hudson's Bay Company post was a reestablishment in 1821 of an earlier North West Company post. According to

The Atlas of Saskatchewan

, it was the only fort on the Lake over the winter of 1822/1823. The location is likely a known archaeological site in the area shown on the map identified in the Atlas as Lac la Ronge II.

The road network reached La Ronge, founded in the early 1900's, in 1947, and Stanley Mission, which dates from 1851, in 1978.

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Part 2

[Typescript of Manuscript](#)

Part 3

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References

Part 1

{1}

[\[Introductory Remarks\]](#)

The following few stories or tales will give a better notion or idea of the religion of these people than every other description I am able to pen. And as their history is read with interest, I am persuaded these few pages will be found equally deserving attention. I give them the same as I received them and leave every one to make his own remarks and to draw his own conclusions.

[\[Conjuring: The Interpreter's Account\]](#)

My interpreter, a young half breed, passed the winter of 1819-20 with the Indians and gives this account. One day shortly before Christmas, he was out with an elderly man, a chief of this place, a hunting. Suddenly he stopped as to listen, apparently with great eagerness and anxiety, upon which, after allowing a sufficient time, the interpreter asked what was the matter.

"Listen and you'll hear."

"I have listened," says the interpreter, "but hear nothing, and it is surprising that you who are deaf should hear and I not."

"Ah! A white man is thy father, and thou are just as skeptical, doubting and ridiculing every thing we say or do 'till when it is then too late. Then ye lament, but in vain."

After this the Indian became much downcast and very thoughtful for several days. And as if to increase his anxiety, or rather to corroborate the husband's assertions, his wife said that one day she also heard, though the other women that were with her heard nothing, and an altercation ensued.

His uneasiness increasing too much, he was forced to have recourse to their only alternative in such cases, une Jonglerie as the French term it, that is conjuring.

One of their party, another half-breed abandoned many years since by his father and leading an Indian

life, was applied to. He is reputed a true man: [he] never lies. Out of respect to the other, he was induced to consent, but much against his will. "For I am much afraid that [one] of these times they will carry me off."

He was prepared, and entered with his rattler, shortly after which the box and the rattler began to move in the usual brisk and violent manner. Many [spirits] entered, and one asked what was wanted that they had been called upon.

The Indian, from the outside of the frame (for only the conjurer alone enters), inquired if there was not some evil spirit near from whom he had everything to dread.

"No." replied the same voice. "All is quiet, you trouble yourself with vain phantoms."

"What then is the meaning," asked again the Indian, "of those sudden flashes of light I sometimes see in the night?"

"What?" rejoined another voice from within. "Hast thou attained unto this age and never yet observed this?" And then laughing, [it] continued, "It is always the case during this moon (December). And if you doubt me, for the future observe attentively and you will find it to be the case."

This satisfied him for the time. He became cheerful and assumed his wonted ways, but not for a long time. He soon relapsed and, after some days, applied again to the conjurer. When he had entered his box or frame, a number again entered and one of them enquired why they were called for.

The conjurer said [why].

"What?" says he, the Spirit, "Again! Thou art very skeptical. Dost thou not believe? Now thou art fond of, thou wantest to be haunted. Well thou shalt have thy desire!"

At these dreadful words, which were uttered in an angry and reproving manner, every soul was struck {2} with terror. But as if to give some consolation, [the voice] assured him that that spirit had but just left his home, and coming on very slowly, would not be up with them 'till such a time, a little prior to which they were ordered to conjure again, when they would be told what to do.

This was no pleasant information to the conjurer who never undertook this job but with the greatest reluctance—nay indeed even sometimes horror. However, he neither, poor creature, had [an] alternative. At the time appointed he entered again, everything being prepared.

After the preliminary demands or questions, "Yes," replies one of the spirits, "that which thou darest is near, and is drawing on apace."

"How shall we do? What shall we do?" exclaimed the Indian.

At last one of them, who goes by the name of the Bull or Buffaloe, (through the conjurer, for he alone could understand him, his voice being hoarse through, his uttering thick and inarticulate) asked the Indian if he remembered of a dream he made while yet a young man?

"Yes," replies the Indian, "I remember perfectly. I dreamed I saw one just like yourself who told me that, when advanced in life, I should be much troubled one winter. But by a certain sacrifice and a sweating bout I should be relieved. But I have not the means here. I have no stones."

"You are encamped upon them," rejoined the spirit, "and at the door of your tent are some."

"Yes, but," says the Indian, "the dogs have watered them, & they are otherwise soiled."

"Fool! Put them in the fire. Will not the fire heat and make them change color and purify them? Do this, fail not and be not uneasy. We shall go, four of us (spirits), and amuse him upon the road and endeavour to drive him back."

At this the interpreter burst out laughing, exclaimed, "Sacré bande de bêtes! And do you believe all that d—d nonsense?"

"You doubt too." says a voice addressing him (the interpreter) from the inside. "Go out of the tent and listen, you'll see if we lie."

He did indeed go out to some distance, and after a while heard [the spirits] as a distant hollow noise which increased 'till it became considerably more distinct, and then vanished as a great gust of wind, though the night was mild, calm, clear and beautifully serene. It even startled the dogs.

"Mahn!" (an Indian term or exclamation signifying haste) said the spirits from within.

They have turned him off the road as soon as the noise was heard. But he will not turn back or go home. He is sent after you by another Indian who conjured him up out of the deep (the bottom of some flood). But be not too uneasy. If these four will not do, there are yet a vast many of us, so that between us all, we shall drive him back. We will perplex and bewilder him, surround, torment and tease him on every side. But he is of a monstrous size, ferocious and withal enraged against you. The task is mighty difficult. Observe! See how beautifully serene the night is. If we succeed, the sky will change all of a sudden, and there will fall a very smart shower of snow attended with a terrible gust of wind. This will happen between daylight and sunrise and is his spirit, all that will remain in his power. He'll then return to his home. {3}

The interpreter, though he laughed at all this and could not bring himself to credit it, yet swears that he heard the rumbling noise on their road and seemingly far off. The Indians gave implicit faith to all. And the conjurer did not know what to believe.

"There is something," says he, "for my Dreamed, or Dreamers have assured me of it, but I don't know what to say. However, most assuredly, tomorrow morning we shall have the snow."

This snow both comforted and depressed the poor Indian very much seeing the weather was then so beautiful and so destitute of all the usual signs of bad weather. It did snow. It came as foretold, quite suddenly, and as suddenly became fine again.

In the ensuing morning, the Indian begged of the interpreter to chuse one of the longest and straightest pine (epinette) trees he could find of the thickness of his thigh, to peel off all the bark nicely, leaving but a small tuft of the branches at the tip end. This they painted cross-ways with bars of vermilion and charcoal alternately the whole length, leaving however some intervals undaubed. And about five or six feet from the ground, [they] fastened a pair of artificial horns representing those of a bull, and decorated [it] with ribbon. He also (the Indian I mean) made the sweating hut, and in short done [sic] everything as directed, after which he (the Indian) became to resume his wonted cheerfulness and contentment.

However, once more he was obliged to have recourse again to the conjurer, from hearing another rumbling noise. "Thou Fool!" answered the spirits. "Wilt thou never have done tormenting thyself and disquieting us. That rumbling noise proceeds from the ice on a lake a long way off. It is only the ice. Be therefore peaceable. I shall [advise] thee if any ill is to happen thee."

The flashes of light, or those sudden glares that the Indian inquired of the spirits, is, as they told him, lightening which always happens in the month of December. And they laughed at his having lived so long without observing it before.

The conjurer had lost his smoking bag one day that he was out a hunting. And as it contained his only steel and not a small part of his winter stock of tobacco, he was very uneasy and hunted several times for it. They, having told the Interpreter often how kind and charitable and indulgent those spirits of the upper regions were, and he, desirous of proving them, told the conjurer to send for his bag. He asked, "Which of ye will go for my bag that I lost? He that brings it me, I shall make him smoke."

"I will go," said one. They heard a fluttering noise, and soon after they heard the same fluttering noise, and the rattler move, and down fell the bag by the conjurer, covered with snow.

"How stupid thou art!" said the spirit naming the conjurer. "Thou passedst over it and yet did not see it." It was a long time since the bag was lost, and the distance was several miles.

Another one could not kill with his gun, owing to its being crooked or some other cause. However, he {4} attached the fault to the gun. [This happened] the first time, I believe it was, that this half-breed conjured. The people on the outside, hearing many voices speak as they entered, at last they stopped at one whose voice and articulation was different from that of the others. "Who is that one just now entered?" said those outside.

"It is the Sun," replied the conjurer.

"Ha! Well, I am happy of it." said the the Indian. "Is it not he who says himself able to repair firearms (guns), and do anything with them he pleases? Ask him (addressing the conjurer) if he will not have compassion on me and put my gun to rights that I also may kill. I am walking every day, and frequently shoot at moose, but always miss."

"Hand it me." said a voice from the top of the conjuring frame. The gun was given to the conjurer. "It is loaded." continued the voice, "Shall I fire it off?"

"You may, but take care you hurt nobody." replied the Indian. The gun was fired, and shortly after handed back to the owner.

"Here is your gun. You will kill with it now." said the Spirit.

Both this business of the gun and smoking bag took place the first time, I believe, the man conjured.

[Initiations and Conjuring]

There are but few individuals (men) among the Sauteux or Cris or Crees who have not their medicine bags and [are not] initiated into some ceremony or other. But it is not all of them who can conjure. Among some tribes most of them can, and among others again there are but very few. Nor is it every one of them that tells all truth, some scarcely nothing but lies, others again **Not One** falsehood. And this depends upon their Dreamed, sometimes. But I think [it] may be equally imputed to their own selves, [to] presumption, ignorance, folly, or any other of our passions or weaknesses.

[In Quest of Dreams]

But to become conjurers, they have rites and ceremonies to perform and go through, which, though apparently simple and absurd, yet I have no doubt, but fully answer their ends.

Any person among them wishing to dive into futurity must be young and unpolluted, at any age between 18 and 25, though as near as I can learn between 17 and 20 years old. They must have had no intercourse with the other sex; they must be chaste and unpolluted.

In the spring of the year, they chuse a proper place at a sufficient distance from the camp not [to] be discovered nor disturbed. They make themselves a bed of grass, or hay as we term it, and have besides enough to make them a covering. When all this is done, and they do it entirely alone, they strip stark naked and put all their things **a good way off**. And then [they] return, lie on this bed, and then cover themselves with the rest of the grass. Here they remain and endeavour to sleep, which from their nature is no very difficult task. But during whatever time they may remain, they must neither eat nor drink. If they want to dream of the spirits above, their bed must be made at some distance from the ground—if of the spirits inhabiting our Earth, or those residing in the waters, on the ground. Here they lie for a longer or shorter time according to their {5}

success or the orders of the dreamed. Some remain but three or four days, some ten. And I have [been] told one remained thirty days without eating or drinking. Such was the delight he received from his dreams!

When I laughed at this, the man was vexed, the others not a little hurt.

The first thing they do after their return to their friends is to take a good drink of water, smoke the pipe, and after that eat, but as composedly as but just risen from a hearty meal. Their Dreamed sometimes order them to make a feast, and not uncommonly tell them where to go where they will find the animals whose flesh is to be served up (always boiled). They sometimes lie in one posture and sometimes another—i.e. their head to some one of the cardinal points. Some have the most pleasant dreams imaginable, others indifferent.

When they are to live to a good old age, they are told, "You will see many winters! Your head will grow quite white." or "Though you shall never see your head white, yet you shall live till you are obliged to make use of a stick and long after. You shall die old, very old, respected and regretted."

If they are to die young: "Thou shalt see the years of a young man."—and so on of the other ages, as well as the manner of life they shall have. The language is not very dissimilar to that of our version of the Bible. But that stilt seems to me to be the language of nature which I always find the more charming the more retired the speaker is from the pompous bombastic walks of high life, which though they furnish us with more ideas, I do not think add much to the beauty of the language.

[Dialogue with a Spirit]

As I have said before, the purpose of these dreams is to dive into futurity. Everything in nature appears unto them, but in the shape of a human being. They dream they meet a man who asks them (after some preliminary conversation of course), "Dost thou know me?" (who or what I am?).

"No."

"Follow me then!" replies this stranger. The Indian follows. The other leads him to his abode and again makes the inquiry. The answer is perhaps as before. Then the stranger assumes his proper form, which is perhaps that of a tree, a stone, a fish. And after rechanging several times in this manner, until such time as the Indian becomes perfectly to know him, then this stranger gives him to smoke, [teaches] him his song, thus addressing him, "Now do you remember my song? Whenever you will wish to call upon me, sing this song, and I shall not be far. I will come and do for you what you require."

[Principal Spirits]

They know many of these Spirits as soon as they see them (in their dreams) by the description the other Indians have given of them. Some, however, they know from their nature. When the Snow addresses them, he they know because he is perfectly white—the Ice also. The Sun and Moon [they know] from their beautiful brilliancy and the elegance of their abode—the houses of the two last being uncommonly neat and handsome such as those of the white (i.e. civilized).

{6}

[Wee-suck-ā-jāāk / Gey-Shay-mani-to]

One principal amongst all these, and everything in nature appears at least to some of them, is the Supreme Being, whom they term Wee-suck-ā-jāāk (the last a's being pronounced as in 'all', 'hawk' etc.; the first as ale, bail etc.) i.e. by his proper name, his common name, Gey-Shay-mani-to (this is among the Crees nation), which signifies "the Greatly charitable Spirit." He is uncommonly good and kind, addresses them and talks to them as to children whom he most tenderly loves and is extremely anxious for.

Thus far everything is very well, and is perhaps a better idea than many of the vulgar christians can give. But on the other hand again, their mythology, or stories relating to him, are many of them absurd and indecent in the highest degree, reducing him to the level of his creatures, and not unfrequently their making him dupe, but become so by such vile, such abominable deception as I doubt to be equalled by the most absurd and romantic of the Arabian tales. For there are many of these tales the author durst not publish for the obscenity and indecency. There are some obscene passages also in these tales (of the Indians) but not more than might be expected from a people yet in a perfect state of nature as to their mental powers, to our eternal shame and scandal. This one they love, they love him a great deal, and are by no means afraid of him, because he always addresses them "my little children" and all the rest of his character is of a piece with this.

[Key-jick-oh-kay (Old Nick)]

The next one is Old Nick. Him some term "Key-jick-oh-kay" (The 'J' being pronounced soft, as Git or Gil, in French, for I know of no English word where properly speaking the J is of any use and has the sound seemed intended by it) or "Key-jick-oh-kajw". I cannot at present give the proper signification of this name for I am not sufficiently acquainted with the language, but it appears to me as to mean "he who made the day or skies, or resides in the sky". This one they represent wicked, and terrible, inexorable to the highest degree, always plotting evil and endeavouring to circumvent the rest of the creation. [He] is always jawing and bawling. But when the other appears, he orders him in a peremptory manner. "Hold thy tongue. Get thee hence, thou deceiver; thou ill-liver." But these words are uttered in such an authoratative and commanding tone that the Indians themselves are quite astonished to see one who is so uncommonly kind and indulgent to them in every respect, so tender and affectionate, even in the choice of his words, assume so suddenly and with so much authority, so much power over one whose name alone they never utter but with the greatest dread and horror. Their horror of the Devil is so great, that no one ever utters [his name] but when unavoidable. And if, through inadvertency or ignorance, one of their children should mention it, he is severely reprimanded by all who hear.

[Water Lynx]

There is also the Sea Serpent, a monstrous animal and has much power. The Mermaid (or Sea-Man), the Water Lynx or rather Tyger—a dreadful character [is] this last, who keeps all the inhabitants of the deep in the greatest subjection. There are however one or two who contend with him, and sometimes he is reduced to the necessity of compounding with them—the Great Turtle, and many others. They have their abodes in the deep, but perfectly dry and comfortable. Each one of these, and indeed all of them, have their stories or mythology. Some I forget entirely and others remember too incorrectly to mention at present. {7}

{These [spirits], when anyone conjures, if he is a renowned medicine man, they all appear and speak to him mostly in his own language. Some few excepted are the Pike (a jack fish) who speaks French, the Sun and Moon both speak English, the Bull or Buffaloe in an unknown, or at least strange, language. But all [are] perfectly intelligible to the conjurer.

I am quite astray—leaving the proper thread of my story to follow one of its branches. I ought to have said that.}


[Sun]

The Sun, when he appears to an Indian, he is seen in the heavens, as an Indian (i. e. a man) walking on the wind. His dress is of a variety of colors and handsome.

[A Dream Meeting with Sun]

I had a dream the latter part of which I shall relate to you as it is perfectly descriptive of the manner or form in which the Sun appears. I related it the next day to some of my half-breeds, when one of them replied, "What a pity! Had you now forbore for a few days mentioning this, he would have appeared again to you, and then you would have had a fine opportunity of learning (from the fountain-head, as we might say) how it is the Indians come to perform those things the white will never credit." And he continued that it was precisely the form he assumed when he appears to the Indians.

In my dream I thought we were travelling a road from which some of our party had the utmost to dread from the ambush of an Indian who could transport himself to what place he pleased. As we were walking, I happened to look above and was much struck with the appearance of a man walking in the heavens. His dress was that of a neat Southern Indian, composed mostly of red and yellow, but also of a few other colors. The garters of his leggings were also neat and handsome and had a tuft of swans-down that had been powdered with vermilion attached to the knot on the back part of the leg. To his shoes were attached two long swan

quills inclosing the foot thus  with a tuft of down at each end and in the middle on both sides all powdered with vermilion. With these quills and down, and the down on his garters, [he was buoyed] up in the air. I addressed [him] in broken Cree. He answered in the same broken accent. Upon my second address, I thought he did not understand more of that language than I did myself. The Sauteux seemed to me his proper tongue, and I was glad of having an opportunity of speaking that language. So I the third time addressed him in it, asked him from whence he came, whither he was going. He was very high, insomuch that the others thought it preposterous in my addressing him—that he could not hear from that distance. Upon this he came down and talked with us, saying he was an ambassador. Such is the habillement, and manner in which the Sun shews himself. {8}

[Thunder]

The Thunder also appears to them, in the shape and form of a most beautiful bird (The Pea-Cock).

[Roots and Herbs (Medicines)]

Roots and herbs also (this also ought to have come in afterwards), such as are medicinal, appear, and teach their votaries their respective songs, how they must do, what ceremonies they must perform in taking them out of the ground, their different applications. But these roots [and] herbs (medicines), though they appear in their dreams, they do not shew themselves in the conjuring hut, box, or frame, that I learn. They are sent, as appears, by Wee-suck-ā-jāāk, *to teach Indians their use and virtue without which they would be very ill off, whether to heal or cure themselves, or expell the charms by which other Indians may have bewitched them*. And though they are acquainted with many of these roots, the use and virtue of some of which I can no more doubt than those used by the faculty in the civilized world, yet they tell me there are several which they use to different, and some to diametrically opposite, purposes.

[The Manner of Conjuring]

[Building the Lodge]

Their manner of conjuring is this: In the first place a number [of] straight poles of two, or two and a half inches diameter and about eight or nine feet long are prepared, cut, branched and pointed at the lower end. They seldom require so few as four, commonly six or eight. These are planted in the ground from twelve to twenty or twenty-four inches deep in an hexagon or octagon form, enclosing a space of three feet diameter, more or less. These poles are secured by hoops, three or four in number, and well tied to each pole, so that none be able to move without the rest. This hut, square, box, or frame, whatever it may be termed, is covered with skins, an oil cloth, or some such sort of thing.

[Preparing the Conjurer]

The conjurer is bound hand and foot, not as if he were a man going to pry into futurity, but as a criminal, [a] mere, pure devil, and one whom they intend never to loosen, so barricaded and cross-corded is the

creature, sometimes all crumpled into a heap. He is tied only with his cloute on him, and thus thrust into the hut underneath by raising the lower covering, his "she-she-quay" or rattler with him.

[Spirits who Enter the Lodge and Interactions with Them]

Some of them sing on entering, others make a speech. Here they remain, some several hours, others not five minutes, before fluttering is heard. The rattler is shaken at a merry rate, and all of a sudden, either from the top, or below, away flies the cords by which the Indian was tied, into the lap of he who tied him. It is then that the Devil is at work. Every instant some one or other enters, which is known to those outside by either the fluttering, the rubbing against the skins of the hut in descending (inside) or the shaking of the rattler, and sometimes all together. When any enter, the hut moves in a most violent manner. I have frequently thought that it would be knocked down, or torn out of the ground.

[Meeh-key-nock (Turtle)]

{9}

The first who enters is commonly Meeh-key-nock (the Turtle), a jolly, jovial sort of a fellow who, after disencumbering his votary, chats and jokes with those outside and asks for a pipe to smoke. There is a good deal of talking inside as may be supposed from the number of folks collected in so small a space.

[Thunder]

To some renowned characters, all the spirits appear. The Thunder also frequently comes, but he is desired to remain outside as he would breake all. It is reported that he once entered and split one of the poles into shivers.

[Flying Squirrel]

The Flying Squirrel also enters. He is no liar, but you must take every thing he says as we do our dreams, the opposite. His nature is such that he durst not tell the truth but in this ambiguous manner, otherwise the conjurer would soon after die.

[Wolverine]

I do not know that the Skunk ever comes. But the Wolverine (Carcajoux) does and he is known immediately by his stink, which occasions no small merriment at his expense on the outside.

[Loon]

The Loon also enters. He is known by his usual cry, "Nee-wih wee-way" repeated commonly three times as he does when in the water. And this too occasions a great laugh, for these four syllables, which form the most common cry of that bird in the spring of the year, as every body may observe, are also three words in the Sauteux and Cree languages, which signify "I want to marry; I want to marry!"

"What! And will you never have done marrying? You were marrying all last summer and still want to!" will some outside say. And everyone has his word to put in.

[Hercules / Strong Neck: Altercation with a Young Man]

Hercules also comes in. He is perhaps as much revered by those people as even he was by the Spartan or Athenians. His name is **Strong Neck** (and everybody knows how strong Hercules was). He does not seem over fond of jokes, and when the other spirits announce his coming, all those on the outside must cover their heads and not look up, for it appears that he cannot [become] invisible as the others do, or will not, but still does not chuse to be seen.

Once upon a time his arrival was announced, and everybody was ordered to cover themselves, so as not to see. (This, and all such like orders are commands sent to the conjurer, and which he, (being inside) must promulgate to those on the outside). There was one young buck, however, who wanted to shew himself superior to these orders and divert his friends. [He] would not cover himself. Hercules entered, and at that time, as at all others, he was not in too good a humor. Some altercation ensued and "I am Strong Neck." said he.

"Pah!" says the young man at last, "The neck of my os-Pubis indeed is [as] strong!" This raised a most violent laugh. But the young man was lost. He disappeared from amongst them, and was never after heard of. Since that time they are rather more cautious.

[O-may-me-thay-day-ce-cee-wuck (Ancients or Hairy Breasts)]

Some of the Ancients also enter. They are called "O-may-me-thay-day-ce-cee-wuck", Hairy Breasts such as {10} the ancients are said to be. These are great boasters. They recount the exploits of their younger days apparently with the greatest satisfaction. [They] say, "I used to do so and so on such occasions. I never shot a moose or buffaloe, but pursued them on my feet, and ripped them open with my knife." But this is only wind, for no sooner do other powerful ones enter, but these chaps search to secret themselves.

[Sun]

The Sun enters, speaks very bad English at the offset, but by degrees becomes to speak it very easily and fluently. He is gun smith and watch-maker, or at least can repair them. When he is entered, there is commonly a beautiful clear light visible, through the covering. He [too] does not admit of too much familiarity, but is still good natured and condescending.

[Pike]

The Pike or Jack fish also enters. As the Sun, [he] also speaks (French,) badly enough at the offset.

When there are two or three on the outside who can speak French and address him together, merely to perplex and bother him, he laughs at their folly and says, "You may talk twenty or a hundred of you together if you chuse, yet are you not able to perplex me. Come as numerously as you chuse, yet are there many more of us Pike than you Frenchmen."

He is very familiar too.

[Buffaloe]

The Bull, or Buffaloe is understood only by the conjurer, his voice being hoarse, and rough, his language quite foreign. The conjurer must interpret when anything is wanted of him. As is his voice, so are his manners. However, he will joke a little too. But let them beware not to let drop anything in a sarcastic or contemptuous manner as to his power or knowledge of the future for he takes it up and reproves in a very tart manner. And [he does this] in a way too that conveys no comfortable ideas to anyone present, for they all endeavour to excuse it by saying it is only a joke. "I know jokes too; and I can laugh and understand the nature of laughing as well as the best amongst you. But such language is unbecoming, and I will have no more of it!"

[Omniscience of Spirits]

A half breed one time, because his father was a Frenchman, thought he might go any lengths he pleased with him (the B[uffaloe]). He replied very warmly thus:

"How durst thou doubt anything I say! Knowest thou not how clearly and distinctly objects are discovered and seen in a plain from an eminence? And my abode is in the regions above. I see every object as distinctly as you see at your feet. Doubt then no more, and never hereafter call our power to question."

"Aye!" replied some of the other spirits, "We not only see all that you do, however secret and hid you think yourselves, but we also hear every word you utter."

"If that indeed be the case, tell me where now are and when will be here my father's countrymen?" {The conjurer had been employed to tell what the people were about, as it was long since the time they were expected, and ought to have arrived, had elapsed.}

"Wait! I shall go and see." And shortly after he returned. "They are now all asleep at such a place. The weather will be calm tomorrow, and though the distance is great, yet will you see them tomorrow night, for they are as anxious as yourselves." {11}

Another one said, "Since then ye Spirits pretend to know everything and are vexed when we call any of your sayings in question, come tell me how long shall I live? Shall I yet see two more winters?"

"Ha!" (laughing replied the same voice) "Two winters? I see you all yet alive two winters hence. Every soul that sits here and considerably more; and some of you I see crawling with old age!"

[Showing the Turtle Spirit]

With some of the Spirits, as I've already said, the bystanders (or setters, for they are seated on the ground round about) are very familiar. The Turtle is one of them. He is very humorous, and their jokes with him were such (for I've heard this myself) as I should have been ashamed to hold even with a bawd. It was pure ribaldry. But they durst not doubt him when he speaks seriously, for he is very powerful, and makes himself respected when he thinks it necessary.

"Who is that now speaking?" said one of the Indians. (This I was told.)

"It is Mihkenach," said the conjurer.

"If it be him, prove it. Take him in your hand and show him to us." Now the conjurer was a very great medicine man. He took the turtle upon his hand, raised the covering of his box, and called them to look. Every one was astonished at his beauty. He was very small, scarcely more than two inches long. When all had gazed enough, the conjurer drew him in.

The Turtle was very quiet while out, but as soon as he got in exclaimed, "Oh! how afraid I was when I saw the children look so eagerly. I was afraid some of them would have attempted to take me in their hands and let me fall, perhaps in the fire." and laughed heartily.

[Bear]

The Bear is a rough beast and makes a devil of a racket.

[Keyjickahkaiw]

Towards the latter end, Master Keyjickahkaiw, that old serpent Satan, enters. His arrival is announced. All hands are grieved for then the conclusion is soon to take place. He makes everything fly again, kicking up his own (the Devil's) racket, jawing and blabbing, scolding and giving the lie to and abusing all hands. The Indians are hurt and displeased, but durst not say anything. They must swallow all quietly And then it is that the conjurer most dreads for his own bacon. This however does not last very long, for Wee-suck-ā-jāāk (the Supreme Being) enters last. As soon as his coming is announced, Nick begins to sneak, but still en maitre. Wee-suck-ā-jāāk enters, Nick jaws, silence is imposed, Nick [is] still troublesome. At last the word comes authoratatively and away he flies.

[Wee-suck-ā-jāāk]

The Indians are uncommonly fond of Wee-suck-ā-jāāk. He commonly speaks to this effect.

My Little (Grand) Children, I am very indulgent and kind. I am very charitable, and love you much, a great deal more than you imagine. You must not live ill, nor make a bad use of your power and knowledge, for I hate that. Hence it is I command Nick in that authoratative manner, because he is wickedly inclined. Mischief and destruction are in his nature; he grieves at any good he sees. Take ye heed, beware of him, for he is ever on the watch to destroy you.

{12}

When Charly enters, after some abuse, he calls out, "Get ye hence, get ye hence. What are ye doing so long from your home? Off with ye immediately!". And [he] rubs up and down the skins that form the covering lest any should be hid. Thus he sends off all the spirits, who, as they fly off, as well as when they enter, give this frame a terrible shaking. It may be supposed what sort of a shaking he gives as he comes and goes, and how he shakes the rattler;—for they all shake the rattler on entering. When Wee-suck-ā-jāāk goes off all is done.

[Practices of Powerful Conjurers]

Some conjurers are so powerful that the hut they enter, must be doubled; that is two rows or sets of poles, one on the outside [of] the other, and each row fastened with good strong hoops well tied, after which the outer and inner row are also fastened. Thus arranged they seem to be beyond the power of any three or four men to move. Yet when the spirits enter, it sets a-going with a motion equal to that of a single pole indifferently stuck in the ground and violently moved by a man.

I have never seen any of these double ones, but twice or thrice saw the others whilst the conjurer was in. Some time afterwards, when they were off, I shook them with both hands and with all my strength, but the motion was nothing like that of the conjurers. I have been told that those [conjurers] who enter these double ones are so powerful that almost all the creation comes to see them, and [the poles] are shaken with uncommon violence.

This motion, the conjurers say, is produced by the concussion of the air. The spirits come and enter with such velocity that it is the wind they produce which occasions it. The conjurer is all the while seated peaceably in the bottom, (on the ground) of his hut.

Some of them to shew their power have had small sticks of the hardest wood (such as produces the wild pear, and of which the Indians make their arrows, and ram-rods for guns) about the size of a man's finger, made as sharp-pointed as possible and dried, when they become in consequence nearly as dangerous as iron or bayonets. Some have eighteen, twenty-four, more or less, though seldom less than eighteen planted in the bottom of their hut. They are about twelve or fourteen inches out of the ground.

On the points of these sticks is the conjurer placed, sometimes on his bottom, at others on his knees and elbows. And there he remains as quietly and composedly as if he were on "*a bed of roses*". And when he comes off, no marks of injury appear, though he entered naked, only his cloute about him, and of course the cords with which he is tied. *Their familiars (their dreamed, or those who appear to them in their dreams and promise them their assistance and protection) support them so that no injury happens them!!!*

{13}

[Mythology]

[North (Wind) and his Daughter (The Birth of Wee-suck-ā-jāāk & Mishabose)]

March 29th.—I feel but very indifferently disposed to write, but I am on the eve of an accumulation of business and may not after a few days have the necessary time, so that I shall [take the] risk.

A couple of days back, I have been conversing with a Cree (Indian) who piecemeal gives me the following account of their mythology:

The North (Wind), apparently one of oldest of created rational beings, thus addressed his daughter, his only child, "My daughter! Be very careful, and remember that anything you do, or wherever you go, on turning yourself, turn always in the same direction with the sun, and never in a contrary direction."

Now women are a compound of perverseness, obstinacy and curiosity, and withall forgetful enough too sometimes. This girl, one day she was chopping fire-wood. Without thinking of her father's admonition, in going to another tree, [she] turned round to the right in a contrary direction to the sun, and instantly fell to the ground and died.

The time she used to take up in this occupation being expired, her parents became very uneasy, and after some search, found her on her back dead, and her belly [swollen] to an enormous size. The father and mother, on each or opposite sides, contemplated her situation with great grief. At last the father arose, stood up, and made a long speech, praying to "The Father of Life" to have mercy and compassion on his child.

His speech was not ineffectual. The girl was delivered of a boy, and shortly after, of another. The elder was called Wee-suck-ā-jāāk; the younger "Mi (or Mee) shaw-bôse". After this the girl recovered and became as aforetime. These two young men immediately attained "man's estate", manhood, and became hunters.

[Death of Mishabôse]

The younger of the two one day was in pursuit of a grey or rein deer (carriboeuf), after which also pursued a wolf. The deer, having thus no hopes of escape, fled to a rock on the edge of the waters and plunged in. Mishabôse and the wolf followed. But they all three became a prey to the Michi-Pichoux, or Great Lynx, i.e. Water Lynx, Water-Cat, or Water Dog.

[Wee-suck-ā-jāāk and Kingfisher]

Wee-suck-ā-jāāk was very uneasy for his brother. [He] was anxious to revenge his death, but scarcely

knew well how. At last one day, seeing a Kingfisher hovering in a certain spot, [Wee-suck-ā-jāāk] addressed him thus, "My younger brother! What art thou there looking at?"

"I am looking at Mishabôse, your brother, lying in the bottom of the deep, drowned."

[\[Myths of the Flood\]](#)

[\[Wee-suck-ā-jāāk's Revenge on the Sea Lynxes\]](#)

After some further conversation, Wee-suck-ā-jāāk discovered the means of avenging himself. He accordingly set to work and made himself a large canoe on board of which he embarked the Moose, Deer, Bear, Otter, Beaver, Muskrat, Wolf [and others] and repaired to the place where the Sea Lynxes used to resort to sleep. This was a fine, pleasant place on the land. Here he observed several of them and began his work. It is not related how many he did kill, but the water upon their death came rushing upon him in a violent torrent.

As he expected this, he had brought his canoe near hand. But before he reached it, after killing his enemies, he was already knee-deep in the water. However, he got safely on board, but in his hurry [he] forgot {14} to embark a little earth.

Now the waters swelled immensely, and in a very short time the highest land was covered, and Wee-suck-ā-jāāk was tossed about by the wind and water. It appears that he had not the foresight either of taking with him sufficiency of provisions, for he became very hungry, and thus expressed himself to his crew.

[\[Wee-suck-ā-jāāk Tricks a Water Lynx and Beaver\]](#)

After some time he saw something on the water, very large and moving toward him. He thus addressed it, "Who or what art thou my younger brother?" (For he, being the first born, always addressed the rest of the creation, whether animate, inanimate, or rational or not, as his younger brothers.) "And whither art thou going?"

"Why, my elder (brother), I am a Water Lynx, and am sent by confrers in search of Wee-suck-ā-jāāk and to destroy him!

"Aye! Is it so indeed? And how or with what instrument do you intend to destroy him?"

"I have a large and very strong iron tail, with which if I smite his canoe he must perish!"

Wee-suck-ā-jāāk, seeing his danger, thought to get off by duplicity and dissimulation, and thus continued, "Indeed you must have a very extraordinary tail, my younger [brother] Come near and let me see it, how it is made."

The Lynx drew up, presented his tail. Wee-suck-ā-jāāk took hold as to look on it, and placed it on the gunnel of his canoe and with a stone cut it off saying, "Now go to thy friends, and tell them how Wee-suck-ā-jāāk has served thee."

He retired double quick, grieved, ashamed, and not with a little pain.

"Ha!" said the Water Lynxes on perceiving the situation of their companion, "Ha! Wee-suck-ā-jāāk is cunning, and too powerful. We must destroy him for our own safety. Come now. Who amongst us will volunteer, and go to destroy that enemy of ours?"

They at last pitched upon an enormous beaver and thus addressed him at his departure. "Go thou, our brother. Destroy that mutual enemy of ours. Be not afraid of him for he is not worthy of fear. But still be cautious, for he is very artful."

Wee-suck-ā-jāāk descryed him also, and the same addresses and compliments passed as with the first. "And how do you intend to destroy Wee-suck-ā-jāāk?"

"With my teeth."

"Well then do come near and let me see them."

The beaver drew up, and shewed his teeth. Wee-suck-ā-jāāk put his hand on his head and while exclaiming "What terrible teeth! How immensely broad and sharp! They are like large axes!" He, with his other hand, took up a large stone and with a dreadful blow broke them all in his head. "Now go thou too to your friends and tell them how Wee-suck-ā-jāāk hath served thee."

Indeed the beaver did go, sniffing and blowing and yelling. The Lynxes were astonished and durst no more attempt anything at him.

[\[Recreation of the Land\]](#)

His situation, however, was very disagreeable, very uncomfortable, and what added to it was his want of food. He thus addressed his companions one day, "Come now, we very reprehensibly forgot to bring earth with us, and who knows how long this will continue? Which of you all will endeavour to get a little earth for me out {15} of which I shall try to make land for us to live on? Whoever will go shall be amply rewarded."

They all said it was very deep. There was scarcely an hope.

Then he said to the Otter, "Go thou, my Younger (brother), and if thou diest in the attempt, I shall restore thee to life, and make thee immortal." Saying this he tied a long leather thong to his tail and sent him down. He found the otter was dead, hauled him up in to the canoe, rubbed him dry and blowed in his nostrils, when

he revived.

Then he sent the Musk Rat. "Come, my little brother, go thou, thou art small and very active, art fond of the water, and goeth to great depths. Thy reward shall be as that of the Otter." The rat was secured with a thong also, and down he went. Wee-suck-ā-jāāk found he was dead, hauled him up, and was extremely happy to find he had some earth in his little paws and mouth. He restored him to life as he did the otter, and sent him down again. When he brought [him] up, his mouth [was] as full as it could hold, and a good deal [was] in his hands which he held pressed to [his] breast.

Now Wee-suck-ā-jāāk took this earth and made a ball of it, and blew [on] it a considerable time. And [he] sent off the Wolf to make its circuit to see if it was large enough.

[Wolf Surveys the Land]

After four nights he returned and thus spake, "My Elder, the earth is indeed large and beautiful, but our number now is small. When we will increase, it will be too small for us. We will be all upon top of each other." (We will be in each other's way etc.) "And if you make man as you contemplate, it will be much more so."

Wee-suck-ā-jāāk then blew it out again and once more sent the wolf. He was eight nights absent, and reported it still too small. Wee-suck-ā-jāāk then blew it out for a long time and sent the wolf again.

But before he went off he said, "My Elder, the Earth must now be very large, and I shall possibly be too much wearied to make its circuit. I shall traverse, and if I find anything to assure me of its being large enough, I shall howl, which will be a sign to you. And whatever place may suit me, there will I make my residence."

After several nights absence they heard him howl, wherefore they all concluded the Earth was sufficiently large.

Wee-suck-ā-jāāk then blessed the others and sent them away telling them to multiply, "and be good, not vicious or ill inclined, nor secret or hide [yourselves] too much from my little brothers, (the human beings, which he was about to create) when they might want to eat."

[Creation of Humans]

Now after this he became very lonesome and bethought himself of making Indians, human beings. He, in consequence, took up a stone and fashioned it into the form of a man. But whilst at this work, it struck him that by forming them of so strong and hard a substance that, in time when they would [come] to know their nature, they would grow insolent and rebellious, and be a great annoyance to each other, and of course also would never die. "This will not do. I must make them of a more weak and fragile substance so that they may live a reasonable time and behave as becomes human beings." Upon this he took up a handful of common earth and made the form of a man, and blew into his nostrils the breath of life. {16}

The Moon formed the female as Wee-suck-ā-jāāk did the male, hence the reason of the periodical return of their sickness with that of the Moon, "as also among the sluts" (bitches). Hence also all women are forbidden, when they go out from the calls of nature, and that one in particular, to look at the moon while thus employed. Those who are thus forgetful, ignorant or obstinate immediately find the effect by the return.

I should have said that he bruised the stone to pieces, although a great part of it was already formed.

For the white (I believe it was the Moon again), he made a partner for him of one of his ribs and another piece, which he wrapped in a handkerchief and laid beside him saying, "This, by the time thou risest, shall be a full grown woman and shall be thy companion."

[Separation of Land into Plains and Woods]

After all this done, he made a separation in the Earth, one part of which was a beautiful, plain meadow ground, and the rest woody.

[Wee-suck-ā-jāāk Travels the Earth, Has a Son, Becomes a Woman]

And then [he] set off travelling in the Earth. He took a partner to himself by whom he had a son. This soon got to man's estate, but had a great aversion to the female sex, which gave his parents a great deal of anxiety. All their trouble, all their remonstrances, were to no effect. At last the father bethought of a plan in which he was sure of success.

[He] transformed himself into a most beautiful woman. And when the son was returned from his hunting, "Well son!" said the mother, "Here is a young and handsome woman we have procured merrily for thee. Does she please thee?"

Her charms were so great the young man immediately became extremely fond of her. But this, in the end, became the source of much trouble to both parents—and of disgrace to the father particularly. The mother became jealous and vexed on her son's account that he should so [impose], and [do] many shameful things to her husband.

Here follows a train of stories, the most indecent and shameful and sometimes obscene that one can well imagine. But these people are yet, so far as regards their faculties, in a state of nature. Everything appears reasonable and natural and must be very gross and palpable indeed when they do not give credit to [it].

[Language Use]

Their language is also that of nature, and they speak out what they think. They do not use circumlocution

to avoid an indecent term, nor have they flourishes to embellish their discourses. And their speeches, to my taste at least, are far more pleasing and natural than those strained and laboured compositions we meet with amongst ourselves. But this is not the place for these discussions.

{17}

[Conversations]

April 4th, 1823. There is a sick Indian with me whom I have been obliged to feed with his whole family all winter, not being able to endure the cold on his lungs, and in a manner deserted by his friends. To get as near the truth as I can possibly do in all things relating to their mythology, I frequently converse with him on these subjects. And when not forbidden by his Dreamed or familiars, [he] is explicit enough. A few nights back he thus informed me upon the several questions I proposed.

[The Figure in the Dream is Sickness]

The one that I saw in my dream, as above related, is not the Sun, as my half-breeds told me. The Sun is dressed like a gentleman, [in] a short coat, waistcoat, short breeches, stockings, boots, a hat and a beautiful feather stuck in it. He speaks English and the rest as mentioned above.

But the one I mentioned above, is Sickness, or the Plague. There are four of them: two walking in the air as I mentioned, and two in the earth—in the bowels of the earth at a certain moderate distance from the surface, perhaps in the same proportion as those who are above.

[Sickness Gives Warning of Diseases]

The Indian thus relates of him:

When I was a young man, he appeared to me and told me his name was Sickness, and that every time a general sickness was to take place amongst us, he would come and forewarn me.

See, four winters ago (in 1819), after we had taken debt in the fall and were proceeding, each of us, to our hunting grounds, he appeared to me one night and said, "I am come to tell you to get out of the way of all large waters (lakes and rivers) and pitch off immediately into the woods. Be cautious, also select proper ground for an encamping. Never pitch your tents in large high woods particularly of the pine kind, chuse low woods to encamp in. And never look up to gaze lest I see you see and you be smitten. Keep off always from large waters, for I am on a circuit round the earth. I shall follow the travelling waters (the routes or roads usually frequented or navigated), and smite all those I there find with sickness. In the interior or to one side I shall not go. Tell this to the Indians that they keep out of the way."

It was that year that the measles made such havock in some places. He thus continued:

This last fall (in December) I saw him again. He told me he was on another circuit and intended making a large selection, passing through the plains and coming down again this way. He said he would pass when the leaves would be rather large (about the 20th June, in these parts) and told me as before to admonish everybody to keep out of the way of large waters [and] trees.

"It is not my doings, nor is it my choice that I thus prowl through the earth," said he. "But I am sent, and cannot resist."—Now we will be again this spring visited with some sickness, but I cannot tell which—it is a breaking out in the flesh. And his appearing to you (me) is a sign that he will certainly pass.

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I then asked him if he intended telling the other Indians of it.

"I shall tell my Elder (brother), but not the others, for they won't believe me."

He was very diffident. He wanted to communicate to me all he was told. But [he] said he durst not lest he should injure himself by exasperating the other (Sickness) and being enigmatically forbidden!

"He told me," continued the Indian, "as a sign, that two of our number should die this winter: one a small one, (and he is dead, naming to me a child that had died about that time, though very distant then from him) and the other a full grown person. Whom he is I know not, but one must die!"

[Reappearances of Spirits in Dreams]

These chaps [spirits] seldom appear (in dreams) less than four times, but commonly six times, and each time in a different form until the last, when he makes himself known. And ever after [the spirit] appears (or rather [they] appear) in the same uniform manner. It is then, after they have made themselves completely known to their votaries, that they communicate their power and teach their songs which, though in their dreams, are so indelibly imprinted in their memories that they are never forgotten. For every one of these spirits, genii, demons, phantasies, or whatever you may please to term them, have each their song which they communicate to their votaries, as well as explain also their power. Hence it is, that when any one amongst them has dreamed of a certain number, commonly a good many, twenty, thirty, or perhaps a thousand, that they can conjure when they please. For these, like the guardian genii in the fables, keep always near them, and protect them from too much injury from the evil machinations of some of the mischievous ones.

[Malevolent Spirits (Need for Regular Sacrifices)]

Indeed, from what I can learn, there are but few of these familiars but do do evil to their votaries if they, the votaries, the Indians, neglect performing the regular, annual, or perhaps more distant periodical sacrifice. And [for these sacrifices], their familiar tells them what it is he expects.

[Accounts of Pahkack]

[Attacks at Home and While Hunting]

A few days ago in the night between the 31st March and 1st April, this Indian was sleeping in an old house I sent him to when, at a late hour in the night, he was pulled most violently out of his bed so that his wife, that was lying beside him, awoke and with difficulty kept him down, though he also struggled himself to make his familiar leave his hold. And the house shook violently.

The next day he sent me his wife to ask a little grease to make a sacrifice. (Burnt offering. *God forgive me the comparison, which by the bye, is not meant to ridicule, but is really the case.) I gave her a little, and the husband came the same evening to sleep with us. Upon enquiry, he told me thus:

It was a Skeleton. He was displeased with me because I did not make him my usual offering. And yet he knows that I am pitiful, that I cannot move to hunt myself, but am beholding to others for every mouthful I and my family eat. But they are wicked when they think themselves neglected or abandoned, and think nothing of carrying off an Indian and throwing him in some distant place, dangerous precipice, or other place where he must perish if not succored by some other more kind one.

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"Some years back," continued he,

I went out one night in the fall to hunt moose. I had tied my canoe very securely in the rushes and there was waiting alone to hear the moose either come to the lake, or cry after the dam, for it was in the rutting season.

(And the Indians commonly go out in this manner at that season, for the buck has a certain cry which he makes at that time, either to call the female, or as with the domestic cattle, to exult, as one might think, from their capers.)

I all at once heard far ahead of me cries of "Heh! Heh! Heh!" (or "Hayh!", or "Haih!") sudden, quick, coming in the air, and directly towards me.

"Oh! Now," said I, "I am gone!"

Indeed he came. I cringed and laid myself as low in my canoe as possible. But he came straight to me, took me up and threw me in the water, all the time crying, "He! He!" I then endeavoured to take out my fire-bag; but this he would not let me do. Having then no alternative, I was obliged to make for the shore as well as I could, he all the time crying in the same manner just above my head, as if he intended absolutely my death. However, I reached the shore, though with the greatest difficulty. Then I took some dry grass which I rubbed and bruised 'till it became soft and put it under my arm pits and crumpled myself into a small heap and remained 'till the sun began to warm when I swam back to my canoe. He kept hovering over me all night and until the Sun was pretty high, always making the same cry. Though when he found me so benumbed with cold on my debarkation, he laughed, "Ha! Ha! Ha!"

Today (Apr. 4th) he asked me for a needle and thread to sew the sleeve of his capot which this ghost! had torn in his endeavours to carry him off the other night. Whilst he was sewing, "How he has vexed me," said he, "by tearing my old coat. But I am afraid of him."

[Making Offerings at a Hunting Camp]

He related me another story of them as follows.

I went out one time a hunting beaver with a friend of mine. It was a long distance from our lodges. We killed six beavers, and slept out. I awoke in the night and was much astonished to observe a man seated on the opposite side of the fire, resting his head on both hands, with his elbows on his knees apparently in a very pensive, sullen manner. He had but skin and bone—not the least particle of flesh; and this one had hair on his bony head.

I gently pushed my friend and told him to look at that stranger. We were both extremely agitated in consequence of our fear, and were at a loss what to do.

Having no alternative I arose. Conceiving he came to ask for something to eat, I took a beaver, cut it in two and presented him the half of it. He did not deign to look at it. I was much afraid. I then bethought of cutting it into mouthfuls, which after presenting him, I threw into the fire. Thus I did with the whole, and when done, he arose and walked off peaceably in the air.

[Description of Pahkack]

This sort they term Pâh-kàck, Skeletons, or such as die of hunger, or some that die extremely lean, whether from the consumption or other sickness. These, many of them, when they have nothing but just the mere skin and bone remaining, some of them in this situation, disappear from the earth and go to reside with all those who have already departed in that distressed state. This band, or congregation, [has] a head or chief. Their color is commonly green, though sometimes black. And it is extremely uncommon when one has even any hair, being bald—as if a blown bladder.

They sometimes are heard in the day; the [noise] is sometimes as of a quantity of dried bones rattled or shaken in a forcible manner in a kettle. And sometimes [they are heard], as above related, making that same monotonous but frightful cry of "He'h! He'h!" very quick and with an abrupt termination.

[The Feast to Pahkack]

The sacrifice they offer to these is grease, generally a large bladder full, and of the best kind. All the natives present are invited. Tobacco, of course, goes before everything else. He who makes the feast or his assistant most commonly lights, or fills rather, the pipes of all who smoke. But when it is [lighted], it is first presented to that quarter where these are supposed to reside (I believe in the northwest or west), then to the cardinal points, then to the (bladder of) grease which is put in a dish fit to contain it and covered with down.

Some of them have a small board about twenty or twenty-four inches long, flat, painted with red earth, and a head made to it, of the same piece, and flat as the rest. At a certain distance below the neck, as we might suppose the shoulders, other small pieces made in the same form and about three or four inches long are stuck in each side at short distances, reaching to the ground—the lower end being small, and the head end would bear some resemblance to the ribs or arms were there not so many, by their being somewhat in a

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hanging form.

After smoking and some speeches in which these ghosts are addressed, he who makes the feast waves it three times crying "He! He!" very loud for a good many times. And [he] then presents it to this board which is intended as a representative of the Pakkack, desiring him to accept it and be propitious and merciful to them, neither to injure them nor their little ones.

Then he dances three times round the tent (in the inside), and when he comes to the fourth time, the one seated next him (in the direction of the sun) rises. He makes a feint of offering it twice to the one who rises, who in his turn does as if he was going to receive it. And the third time it is thrown into his hands. This one makes a double turn upon his heels and dances or trots once round the tent, and the [one] next him seated rises to take it in his turn with the same ceremony until all have passed. Then it comes into the master's hands again who re-performs the same ceremonies once more, puts down the grease, cuts it up, and shares to every male or widow present, in proportion to their numbers (the families they may have).

Shortly after my arrival here this last fall, they invited me through compliment to two of these feasts. I went both times merely to have a better opportunity of making my observations, which are as above, as near {21} as I can bring them.

But my mind was too much disturbed with reflections which soon became so melancholy that I had nothing to bestow on what was going on. "Poor unfortunate creatures!" I often exclaimed to myself.

Ye are desirous, nay anxious, to perform your duties to your maker, but know not how. If you only knew how he abominates this ceremony which you perform with so much devotion! How soon would you cast off all your superstitions, and rather live without any religion at all, and risk all upon chance, than perform sacrifices, for aught I know, to demons!

I shall not here enter upon these reflections further, suffice the above for they are too long, too frequent. And besides, I wish to sacrifice the little paper I have remaining to such other things as I have, and which I think may not be quite uninteresting to you. Had there been but their speeches and the ceremonies, I should not perhaps have thought so deeply. But their cries of "He! He!" and "Ha! Ha!" [were] so repeated and vociferous, that I was struck with a certain horror and thought that half of the devils in hell had entered the throats of these men to give me an idea of their pandemonium below. Good God! What a miserable reflection! But how much moreso the occasion leading to it!

[Roots and Medicines]

Notwithstanding, they sometimes Dream of roots (medicines). There is a certain place, according to their notions, consecrated to Esculapius (and perhaps Apollo also, conjointly). It is depicted as a most heavenly abode, so delightful.

[The Abode of the Medicine Spirit]

He (Esculapius) resides in a mountain, in the bowels of which is his house. It has six doors, but so mysteriously constructed that no soul whatever besides himself and his inmates, of whom there are a great number (of every nation and language), can open them.

The lock apparently is in the form of a screw, or spiral, and is opened on the inside, but only to such as Esculapius deems worthy of admission. These doors open to different quarters, the house being immensely large and, as above mentioned, in the bowels of y^e mountain.

In this residence is of every medicine useful in life such as do not vegetate—minerals [and] fossils. These are shown to the votary. He is instructed in their use, the manner of preparing and mixing them, the ceremonies, songs and sacrifices to be performed in their application, taking of them up, or in instructing others, because it is not every Indian that is favored with these dreams.

The mountain is of a moderate size, and there issue from it forty rivers which fall into a lake not far from the base and situated in a beautiful plain. This lake is shallow and has some handsome sandy shoals, and in the borders of it (in the water) grow beautiful rushes. The water in every one of these rivers is of a different color, no two being alike; one is black, another white, red, green, blue, ash-color. In the latter grow herbs and plants of a vast variety, as also their nature.

[Teaching the Medicines to the Votary]

In the sides of the mountain are of every herb and plant that grows in any part of the world whatever. When any one of them (of the Indians I mean) is thus favored, he appears first at these rivers when the head or {22} chief of the mountain comes out. [He] [accosts] [the Indian] in a friendly manner. And after some conversation, he is introduced into the interior of the house where he is astonished to find people of every nation and language in the earth. But if I can form a right opinion, there are but few of each language.

They are seated in four rows—their seats being something like those of a theatre, semicircular and rising a little one above the other. These are all doctors, and it is their business to instruct the votary in the object of his mission. They have a great quantity of medicines already prepared of such as are produced in the bowels of the earth, such as minerals, stones, shells. And most, or many of these, are hung up in the house.

Here he is taught how and in what manner to prepare these, as also the songs and sacrifices appropriate to each different one or sort. When on the outside, or out of doors, he is shown all the roots, herbs, plants, and is taught the respective song (of each) or of any particular one, or number, or such only as grow in the climate he inhabits. Both the songs and the plant, [the] herb, are so indelibly imprinted on his mind (or memory), though he had never seen them before, or should not happen to meet with any of them for years afterwards, yet on his first view, he immediately recognises them and every circumstance that had been instructed him, as if he had passed a regular apprenticeship. This may seem very extraordinary, if not indeed absurd, to people

unacquainted with them, but still it is no less a positive fact.

These rivers, waters, are of different colors. So also is the rapidity of each stream, some of them moving in a turbulent and awful manner, as the rapids and eddies at the foot of large falls, some moving in large majestic waves like the swells of a large deep lake agitated by the wind, and some in a beautiful smooth current, down which the canoes are scarcely perceived to move. These are the tokens or signs or emblems of the manner of our lives here below so far as regard to health and sickness. And of course the description requires no further explanation.

In some of these rivers grow herbs or plants which themselves, as well as their roots, are a rank, deadly poison, more or less. And their effects, when any demon-spirited wretch employs them as instruments of vengeance, though I have known none to carry off the object immediately, yet have a most melancholy, baneful effect. Some of [these plants are] exactly similar (in their effects) to Lunar Caustic, and oftentimes with an additional humiliating effect (but more of this hereafter). And some deprive the object of every one of his senses but that of feeling. A melancholy instance of this I saw in the Spring of 1813 and sufficient of itself to [emolliate] a heart of adamant!

Sometimes Esculapius will not instruct his votary in their use, satisfying himself with telling them they are bad medicines, or perhaps not mentioning them at all. To others again he [will explain] every circumstance relating to them, but with a most strict injunction never to employ them at his Peril:

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... unless you wish to die. I teach you all these these things because I love you, and know your heart to be compassionate. But mind my words, if ever you employ them with an ill or evil view, thou shalt die! Other Indians as well as thyself, love life. It is sweet to everybody; render it therefore not a burthen or disgrace; and I hate those who thus abuse my confident affection!

They are also forbidden, sometimes as strictly, and for the same reasons, instructing others in their use. Notwithstanding this great love and cautious diffidence of Esculapius, there are other malignant powers who teach them and encourage their use. Hence those distressing objects I cannot here, for the want of paper, speak of.

[Stones and Their Virtues]

What I have mentioned of minerals, which from their description are indeed really such— minerals, yet I cannot take upon myself from my slender knowledge of their language and technical terms, to assure you that they are prepared after our manner, by chemical processes. Mercury, sulphur, saltpetre or nitre, I do not know that they have. But there being French, English, German, and, from the description, Greek and Hebrew doctors among the number, I should not suppose it preposterous in concluding that they have them all in the same way as ourselves.

But from what I can learn, it is stones, that is some particular kinds of them, that are most used, such as talc, pumice stones and various other kinds. These they are shewn how to reduce to powder, and with what water, out of which river (or colored water if you please), the water is taken to mix up these powders. *With the roots and herbs it is different. They are boiled.* These stones (for they are most commonly thus denominated by them) are held in very great repute by them, though many of them that have been shewn me as possessing wonderful virtues, I considered as very common and foolish or at least harmless things.

Here! I am again digressing, which is everlastingly the case with me when not in the humor of scribbling. I should have mentioned first (because as you may see, I have begun this story in the middle instead [of] at either of the two ends) that when they want to dream of these things, as well as of any other particular thing, they must fast, and lay down to sleep, keeping their minds as free as possible from any other thoughts whatever, and wholly bent and employed on that particular one alone.

I also should have observed in the proper place that the door [at which] the votary is introduced [through] is exactly in the middle of these rivers, there being twenty on each side of the door. The use [or] intent of the other five doors I never thought to enquire, and must leave you to guess as well as myself 'till such times as I can get this matter explained.

[Songs and Notes]

Their songs are delivered in notes, impressed or drawn on bark, in the form of hierlographics, and thus taught. And being hierlographics, (and not very dissimilar to those anciently used by the Egyptians, nay indeed, I have reason to think from what I have seen of both, that any learned man being perfectly acquainted with the one could trace a great deal in the other, but this opinion I hazard from my own ignorance), no two are alike. It therefore requires him to learn them, that is any [every] one of them. For those notes are not like ours, marked with regular bars so that one gamut serves for all. But with them, each one may be said to be itself a gamut. However, I have reason to think that they are regular and uniform. For many years ago, when I was still scarcely more than a boy, I remember throwing away the contents of one these medicine bags in which there were several strips of bark covered with these notes. An Indian happened to be by. He took one up and with the point of his knife, placing it on one of these, began to sing moving the knife regularly as children do when they begin to learn their a, b, c.

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This surprised me a little at the time, for the Indian was a stranger and had but lately arrived from his own lands that were several hundred miles off. After laughing at and ridiculing him, as is the custom with us, I asked how he could make them out?

"The same," said he, "as you do to reckon (read) your papers. See this one is (meant for) the Thunder, that the Earth. But I only know a few of these songs. The possessor of this bag knew a great deal. He was a great medicine man, [a] doctor."

As far as I can learn, every different root, herb, plant, mineral, spirit (or whatever you may please to term this latter) has each [its] respective songs. And [these] they must sing, were [their] voices like that of a choked

pig, when [they] employ them for one of themselves, or [teach] them to another. When they sing, those of their familiars who instructed this song, [whether] to the one who sings, as having learnt it from himself ([the] familiar) or having been handed to him, [the familiar] is said to attend, invisibly of course, and perform that which he promised this (medicine, supposing it is one) should effect. *{This is a long and complex job, and I doubt much if I can get through with it without more of my blundering. But I shall risk blunders, omissions, and repetitions.}* Hence it is they always sing when they attend on a desperately sick person amongst themselves, though very rarely when they administer to the white.

[Treatment of the Sick]

When any one is very sick, and that they be called upon, or perhaps, though rarely ordered in their dreams by their familiars, they sing, blow and suck alternately and with such violence that one would think they wanted to to blow them to the d—l, or swallow them down their throats. But no, it is to force in the medicine of which they have generally a mouthful masticated into a pulp, or something near salve, sometimes. The suction business is to draw out the Devil: the medicine, bone, stone, iron, brass, stick, or whatever they imagine it is, that occasions the disease.

If the complaint lies in any particular part, to that part it is they apply themselves most and sometimes only—supposing the hip [or] knee, for there they imagine it is a worm or maggot gnawing them. But if the complaint is universal, that is the whole system be sick and debilitated, it is then the pit of the stomach and the temples, rubbing sometimes the wrist, the palms of the hands and opposite the heart. This is very frequently done. And in the intervals the songs and rattler [are sung and played] together. And often a short speech or prayer [is made] to that one of their Familiars whom they think will be most propitious on the occasion, or he from whom they hold such, or such instruction. {25}

These songs are a dull monotony. For though they have a few variations and are high and low, and the [transitions are] sometimes so very sudden that it requires a particular command of the throat to sing them, and to me [are] so difficult, I should, I believe, require a seven years apprenticeship even with Esculapius (But I believe it is Pluto or Pan who teaches the songs.) himself for me to learn them. There is certainly no musick in them, though some few that I've heard many years ago, passing a winter with them, I found pleasing enough. But perhaps more from the solemnity with which all was going on was I struck than anything else. Indeed we had great reason to be solemn, for we were dreadfully pinched by hunger.

[Ceremonies and Songs Related to Starvation]

When oppressed through starvation, they have a variety of ceremonies which they perform. And though the songs be different, as also the ceremonies themselves, still are they intended to answer the same purpose. I shall endeavour to describe a couple to you from which you may form a pretty just idea of the rest.

It was the latter end of January or beginning of February 1804. Four of us, only white people mind, were pitching off, or rather flying off from our houses we had built in the fall on account of the enemies. We had a small stock of dry provisions and speared a few fish once or twice. But there were so many of us that we were soon brought to short commons, as the strip of country we were then going through contained no other animals but a few stragling bears. But these animals at this season could not be found notwithstanding all the exertions of our hunters. One evening on my return to our lodges, one of the women told me that the oldest man of our band, a great doctor, or conjurer, as we frequently denominate them, said that if I were to pay him half a carrot (one and a half pounds) tobacco, he would conjure and be assured of success, for it required payment. Though I suspected there was a trick in this, I did not hesitate but gave him his demand. The first night their songs and ceremonies were as usual. "Tomorrow, my familiar tells me, we shall get a bear."

All the hunters returned at evening mais tous à blanc. The second night, the rattler, songs, speeches, smoking, and medicine bags opened. "Tomorrow we will assuredly get something." But the same as the day before. The third night, the same, but everything conducted with a sort of awful silence and solemnity that surprised me a good deal. I was harassed with constant walking, weake through hunger, and tired with their bêtises as the French say. But the manner of their conduct kept me that time from growling.

"Oh! Now tomorrow indeed, we shall not fail. We shall certainly eat flesh for the old man is a great conjurer and well liked. He prayed to the Master or Giver of Life, and his dreamed have promised him success."

But we get no more than before. In these conjuring boutes they made no use of drums, but instead of that had cut a small hollow tree of maple, about five feet long and scooped it out, after splitting so that it resembled a semicircle or stove pipe split down. This hollow board had been well dressed—reduced to about half an inch in thickness and well polished. There were, to the best of my memory, four men seated tailor fashion and held a small stick about three quarters of an inch diameter and about fifteen inches long in each hand. With these they beat time to the tune and another moved or shaken the rattler in the same manner. All this however was to no purpose. {26}

There was another Indian in company with us, but tenting by himself (and his family). This Indian, who was very fond of me, would frequently call me in and give me a share of what he had to eat. "Well!" said he, "What success have your great men?"

I answered I did not expect much.

"No." replied he.

They did not go the right way to work. Had I not polluted (spoiled, as he said) my person last fall (alluding to an Indian he had then killed) I should try. And I believe that my familiars would be charitable to me. However, I shall let them go on until they are done, after which I shall make a trial. Perhaps on your accounts they may shew me their wonted attention.

I took this as wind, but as he spoke in so very earnest (si naivement) a manner, I concealed my

sentiments. The second night after the others had finished, he began a little after dusk. But what a difference between them!

He had an immense large drum, as large [as] those among the military, and stretched hard. Upon this he beat time, but very hard, to accord with his songs which were as loud as he could bawl. At certain intervals also he used only his rattler, but with as much violence as he could. Thus he continued alternately singing, praying (or making speeches) and smoking, 'till broad daylight. When he began we thought this fellow was mad or only jesting. But the Indians of our lodge reproved us.

At sunrise he came out of his lodge, and made a long speech in which he told one to go one way, a second another, and himself by another route. "Thou," addressing the first one, a young lad, "thou wilt soon find thy (bear)."

"But thou," addressing the father:

On thy way on thou wilt pass very near, but will not see him. Thou'lt search along and return giving up all hopes. But when come to this, thou must return again and between this, thy last track and the first one thou shall make this morning, thou'lt see him in his nest. As for me, I shall have much trouble to get mine.

I heard him speak, but not understanding sufficiently the language, the women explained to me. I need not tell you how we laughed at the poor devil, and so went off hunting ivy which had been our support for a long time. But in the evening we found all that he predicted perfectly verified. This I assure you is a fact, and will maintain it notwithstanding everything skeptics, (excuse the term) or those unacquainted, or but superficially so, with these people may say. And I am also certain that he had no previous knowledge of their being there, for there was plenty of snow, and there were no other tracks but those of these two hunters, [and] we had pitched up (the river) that day.

But, here I am digressing—to return therefore.

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[Fugitive Pieces]

I am altogether out of the regular track that I had proposed to myself at my first setting off. My time is too short and my memory too bad to read over the whole so as to resume the regular course. The remainder shall be composed of fugitive pieces. Indeed the nature of some of them being a compound will not admit of their being treated of but in sections if I may use the term.

[The Soul]

The first therefore, lest I have not time to enter all, I shall speak of is **The Soul!** This seems, to me at least, a most extraordinary and incomprehensible thing. Yet from the different sources which I have received it, and the manner of relation, serves but more and more to perplex. Whether it is really and absolutely the soul, or some other principle on which the very existence depends, I cannot say. But something it is, lodged apparently in the heart or breast, that on these occasions flies off and leaves them, and at the very instant of its exit it is perceived. And [the parting] occasions such a derangement of the whole system, and particularly of the faculties, as very soon to deprive the object of life, but [primarily causes] a total want of sense, such as we suppose the soul endows us with.

[An Attempt to Capture a Soul]

I shall here relate you one of the many stories of the kind, verbatim, as I received it. It was from an Indian, of course. He told me that one summer, being on a visit rather to a distant part of the country (perhaps two or three hundred miles [distant]), he fell in with one of his acquaintances who (as often happens between strangers, particularly to such as come from the southward) asked to purchase medicines of him.

I had but a small quantity, and only of four sorts or kinds. He being very anxious for them, I sold them all to him. He was not satisfied. He must have more, though I positively assured him I had given him the last. Then he menaced me, and said I should feel the effects of his resentment arising from my avarice and uncharitable spirit. Knowing his disposition, I returned to my friends, intending to be as far out of his way as possible.

One night in the winter he conjured. I was fast asleep (and several hundred miles off) and never thought more of him. But he called upon his familiars and demanded my soul! It was taken to him. But just as it was on the eve of entering his conjuring hut, I perceived it and sprang from my bed in the most dreadful agonies and convulsions, insomuch that two men holding and pulling of me with all their might, and [who] also had the assistance of the women, could not keep me quiet. I was constantly springing forward, rushing hither and thither and absolutely (totally) deprived of my faculties, for I have not yet the least knowledge of what I was doing, so great was my horror in observing this conjuring tent.

At last a friendly spirit interfered and forbad the conjurer at his peril to do anything to my soul, but allow it to return immediately. He was afraid for his own life and durst not disobey. He let it go. I cannot tell you how happy I felt and so easy. The distance was great indeed, but I soon flew back and reentered my body, when I became entirely composed.

But I had been so dreadfully agitated that I found myself in a profuse sweat, my whole frame so shaken, debilitated, and weak, that for several days I could not move but with pain.

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"Heh!" said I, "What a narrow escape!"

The other Indians asked what ailed me? I told them where I had been. They would scarcely credit [it]. But in the ensuing summer, upon enquiry, they found it true, and were now fully convinced that this power doth lodge with Indians!

[Representation of the Soul]

They represent the soul as being small, not very dissimilar in size and shape from the yolk of a large hen or duck egg. Some of them [are] very hard, and much of the nature and substance of a stone, but still not of that substance. And others again [are] much more soft and tender. Some are easily kept and bruised, but others are with difficulty taken and continually in motion. But all are extremely impatient of restraint and

cannot bear it. Confinement is death to the body from which it has issued!

Some conjurers possessing sufficient power and influence take a soul if they want to destroy the body, (in the conjuring box or tent), and wrapping it in a piece of leather, rub and bruise it between both hands 'til they destroy its subtilty or subilty. As soon as it comes within view of the conjuring tent, its agonies are terrible, as also those of the body, however distant that may be. But as soon as its motion is destroyed, the body dies likewise.

[Imprisonment of a Soul]

Others again take it and put it in a japannd tobacco box and tie the lid or cover securely with a woman's garter from whence, if not loosened by someone, it can never escape. Any other lashing is not anything near so completely effectual as this. Reflect and you will guess immediately the reasons they give. As I do not know Latin and you don't understand Indian, I must suppress this and many other things. Others again take a different method thus. But by-the-bye, this has but very little relation to the soul. I shall therefore refer it until afterwards and give you another story as received from a Canadian, an eye witness.

He was passing the winter with the Indians, and one night the head man of the tent he lodged in gave a feast. He was in the habit of doing it and was himself apparently a good and peaceable man, but not to be trifled with by other Indians. Everything being prepared, the guests were just going to eat when the feast-man's mother dropped suddenly as if dead. Everyone was struck with consternation. They had recourse to their medicines, songs, rattlers as usual. At last he fell to sucking his mother in one of her temples. Suddenly they heard something crack. The Indian drew back, his mother arose perfectly recovered and all became well. However, that which occasioned the crack, the Indian took out of his mouth, wrapped carefully up and gave it to his wife to put in a tobacco box, which she did. It had all the appearance of a bean (une fève). The wife wanted to tie the lid, but the husband said there was no necessity. They resumed their meal.

But the old woman was not long in possession of her senses. She very soon relapsed, and as instantaneously as at the first. "Ho!" exclaimed the Indian, "The Dog is off." They looked into the tobacco box but nothing was found. They continued conjuring three nights and the last [night] especially. The man told me he thought the devil was amongst them from a certain kind of undescribable noise in the air round about their tent and the sudden flashings of light. This was powder (gun powder). They had carefully thrown out all the fire, thrown a great quantity of snow and water on the hearth, and then put fresh earth upon it. It was perfectly dark in the lodge, there being no other light than what is usually emitted from the heavens. Upon this hearth of fresh earth they would throw some powder and then retiring to the bottom of the tent would say, "Come! Let me see if I be a manito?" then singing. Off the powder would fly! {29}

They continued this way three nights, but all to no purpose. The old woman yet lived two years but never spoke.

He said (the Indian) that this bean "... was the soul or spirit of another Indian, then at a vast distance, which he darted at my mother to render her pitiful and miserable. But I shall make the dog suffer."

However, after this, the Canadian enquired why he did not revenge himself and kill him.

"No," said he, "that won't do. He has got back his soul it is true, and I cannot get it again. Yet I might easily kill him if I chuse, but this won't do. He is somewhat [justified] for I took both his wives from him."

There are many other instances of a like nature, but different in the proceedings, that I do not recollect sufficiently to commit to paper.

[Medicines Used to Harm Others]

Now again for the other way: If an Indian has a spite against another and is induced to it for the preservation of his own life or from motives of revenge, he takes the following plan or method. He takes a piece of leather and cuts it into the shape of his enemy. And if he wants him to die speedily, he places a little powdered medicine opposite the heart, or upon it. This medicine is, I believe, a root and very inflammable. He holds a small spark of fire near it. It immediately explodes, and that part of the leather on which it was becomes burnt and shrivelled. When he performs this, he generally utters words like these, "Let the heart of such a one become like this leather. Let it shrivel and die within him!"

If it is a leg, an arm, the head, or any other particular part, or parts or even the whole body, it is the same, and the words also, unless he doth not wish for the death. Then he will say, "Let such a part, become lame, useless, ulcerous," according to his disposition. And that part, or parts become thus affected according to his wish.

"But how is it possible that such things can be? Do you really think that an insignificant root of no apparant power or virtue whatever can effect such things?" Thus I would frequently question. And their answers with little variations [were] universally the same.

Yes, most certainly it is not [accomplished by] the root alone, but with the assistance of that one of his dreamed that is most powerful and most fond of him. "He! You white people, you know not. You are consummately ignorant of the power of our great medicine men. Many things might I tell you much more surprising. But you do not believe these trifles—how much less then those [things] you do not know?"

What then is to be done! How do with, what say to, a people so blind, so infatuated!

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They have some roots that are dreadful in their effects. To being a female, I think I should prefer immediate death! They have some that have the same effects as Lunar Caustic. They use them thus: During the time of their "seperation" (menstruation) they endeavour to give them to smoke, which is never refused. There is some of this root mixed with the tobacco. One smoking is sufficient. A few months after, their

complexion begins to change, and at last becomes of a nasty black with abundance of hair growing out of the face. And if these women were to shave, I verily believe their beards would become as bushy and thick as those of any man whatever.

In performing this they must also utter words thus. "Let the one for whom I intend this, and who shall smoke of it, become black and hairy, and become as ugly and rejected as she is now fair and searched for!"

Sometimes they mingle it with their food or the liquor they drink. There is more than one kind of this dreadful root, one of which I was shewn but have forgotten, there being two or three others resembling it. It is like many others, a perennial herb, and hath some resemblance to the long or tall thistle.

To return: When the subject or object discovers that she hath been thus dealt with, which they sometimes do a few weeks after, they may be restored for there is an antidote to it. But I have never known one instance of this, though a dozen of the others I have. Some handsome, fair complexioned, young females refusing the importunate solicitations of an abandoned, vicious, revengeful wretch become the victim of [their] coyness. And two or three years after, I have positively not known them and could scarcely believe my eyes.

There is of another kind [of root] and which is very common, whose effect is an extraordinary vacuation of blood and [which] in a few days would occasion death.

[Used Against a Woman]

A half breed I lately had with me, the son of a man who many years ago was a servant of yours, being not of an extraordinary good moral character, finding his solicitations rejected with scorn, became jealous and very anxious to revenge himself. He applied to an old Indian, but in so cautious a manner that the Indian gave him of the root without suspecting and told him how to use it. He pulverised it, and mingled it with a little vermilion, and then watched his opportunity which occurred, I believe, the ensuing morning.

In our outposts we have no temples dedicated to Cloacinda. And, besides, the females here are ashamed to sacrifice at them. He therefore could not miss his opportunity. He watched, and after she entered, he went and soon found the place by the Smoke. Here he sprinkled some of this powder which he took in a quill, pronouncing, "Let me see blood issue from the same place this hath done. I want to see blood."

Scarcely five hours after, the woman who was married, and of course so much the less bashful, said, "What is the matter with me, I have been just now out and want to go again." You may suppose her astonishment seeing the time of the natural return was scarcely half elapsed. But how much more so, finding it issue far beyond anything she had ever known. This continued 'till very late in the day.

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And the beast was watching to see if it would answer. He went in to the house on pretence of a friendly visit and remarked how pale she was. The mother told him, "My daughter has been bewitched, and could you not do something to ease her?"

He became extremely uneasy in his turn. He went out, and passing by the place she went to, he easily discovered, notwithstanding her precaution, of what dreadful consequences it would be if not timely attended to. He was afraid she would die before anything could be done. However, he went to the old Indian and speaking in a most sympathising strain asked him if he could not administer something to stop that extraordinary issue.

"Why!" replied the old fellow, "That root I gave you the other day is its own antidote. Give her the length of her middle finger to eat and it will stop quick enough."

He did not chuse to tell the Indian that it was this that had occasioned it, lest he should be punished by him in his turn. But artfully conducting his discourse, [he] got more from him, administered it to the woman muttering in himself, "Let this blood cease, I have seen enough of it." And she was soon healed!

I done all I could to make him confess it, without coming to the point. But he never would. He satisfied himself by assuring me with the most solemn assertions that it was the case. "And if you doubt it," continued he, "you may make the experiment. You need be under no apprehensions whatever, for in giving her of the same root to eat, it will stop."

This root, when mastigated and applied when reduced to pulp, but better when pulverised, stops the blood immediately on application to any wound—how profusely soever it may flow. It is very astringent and somewhat hot.

[Wild Carroway]

Another herb, I believe it is the (wild) carroway, which we commonly denominate aniseeds—at least the smell and taste much resemble that. And its stalk bears a very great resemblance to the wild mint, as well as the leaves and flowers. I suppose this is the one meant, because they tell me the taste and smell are delicious. This root and all its appurtenances (stalk, leaves and flowers) is of wonderful effects in various things. I shall give you some of the stories relating to it as I received them.

[Used in Hunting]

I was living out with such an Indian, and we became reduced to short commons. One day he (the Indian) took a piece of bark and drew upon it three moose, and put some of this medicine upon the heart and head of each. Then he fastened a piece of sinew to it, and told me to fasten it to a small stick that had been stuck slant-way in the Ground.

"Now," said he, "let me see if this will do. Oh no! I am afraid it won't. But I'll try. If it answers, the bark will dance!"

I laughed at his idea (a half breed told me this) and so did one of his sons. However, the son told me that he had seen his father do so before, and that he killed every time.

"Stop! Let us see how he will go on." said the son. The father began to sing (and if I remember right, beat the drum also). Shortly after the bark began to move, and as the old fellow raised his voice, so did its motion increase, 'till at last it began whirling round with great violence, sometimes one way and then another, 'till it was wound up close to the stick, when it began changing sides—sometimes upon & sometimes below the stick.

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He ceased, began to talk with us and saying he was afraid it would not answer. Thus he did three times, and the bark moved every time with the same violence. Now he desired, in the beginning, that if his familiar would have compassion on

him, he would render these three moose foolish that they might not be possessed of their usual cunning.

The next day we went out, the old man, his son and myself, a hunting. We were hungry; we walked till late in the day, and finding no tracks, I proposed our return. But he told me we ought to proceed, for in the low ground beyond a small ridge then near in sight of us we may perhaps find some tracks. "I am never deceived when I am answered (my bark dances)."

We soon reached this low ground and shortly after heard a noise: jumping, running, and breaking of sticks. "Ah! Here they are!" said the old man. "See how their head is turned! What a noise they make, how they play. They are foolish."

We killed them all. If you doubt me, ask any of the Indians, and see if they won't all tell you that he does so when he wants to kill.

[As Love Potions (Baptiste's Stories)]

Another story: for love potions or philters are also composed of this.

There were several young men (half-breeds) of us together, and also some young women who came with us to await the arrival of their husbands from Fort William at that place. Two of our party wanted to pay them a visit in the night. And I endeavoured to dissuade them, but to no purpose. They went, and met with the reception I foretold. They began bawling out, and on purpose, to awake every one near and shame us, for we were lodging by ourselves. And then [they] took good cudgels and pursued them into our place. We enjoyed this confusion of the others though partly at our own expense.

One of them then addressed me. "Come Baptiste, this bitch has vexed me. I know you have good medicine. Give me some of it that I may laugh at her in my turn." (I must tell you that one of them I have known many years back was, and is still, a bitch—i.e. according to the Indian acceptance (as well as our own) of the term. And the man is the same one I mentioned little above, at the conclusion and beginning of p p. 30 and 31.)

I gave him some with the directions. He returned again very soon after (in the same night) [and] found her asleep. He then rubbed her forehead, opposite her heart, the pit of the stomach, and the palms of both hands. Then he awoke her. The next day as my comrades were desirous of revenging themselves, they broached the conversation publicly and had the laugh in their turn. The women had the best at the offset, but as they could not deny the other charges, they became extremely confused and vexed. A quarrel ensued, but my comrades exultingly told them, "We can turn and twist you now about our fingers as we please!" And they did too. For the women both giving suck at that time, thought it was their children that were handling them, as they used but one finger, and gently.

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The other story is thus.

A man that I have with me at present, in consequence of some slips of his rib, had frequent and some severe quarrels with her. She began to hate him and wanted to go with her paramour. The husband though vexed and confused did not want to lose her. He began by soothing, coaxing, and caressing her. But she always bawled out as loud as she could that everybody might hear, though it were at midnight, "Thou white dog! Leave me alone. Why art thou fumbling at me?"

The more she became averse the more he coaxed, and she bawling out, "Don't slabber me!" every time he attempted to kiss her. And she was watching a fair opportunity to slip off to her lover (an Indian).

At last he lodged his complaints to me and asked if I could not assist him. I gave him some of this medicine with the usual directions. And [I] told him as soon as he had executed all properly, to come away and leave her and not return to her for a couple of days so that in her turn she might suffer.

He had not long left her 'till she called for him as if wanting something. And like a goose he went immediately, though I done all I could to make him pay her in her own coin. Since that time they live as you see them. But if you doubt of this also, you can easily make the experiment. Chuse any one you please, and let her be ever so coy, and shy, you will bring her as you want!!!

Shortly after this I made some general enquiries of the man latterly in question. But he would not avow [to it], though from his confusion and [the] precipitency with which he answered, I believe there is something in the business.

It is with this medicine (continued the half breed) that the young men do completely and universally succeed with all the women that please them.

[Effecting and Avoiding Spells]

With this also, principally, they succeed in bewitching any one they are averse to, and prevent them from killing such animals as they please. They draw the likeness of the animal or animals they do not chuse the others to kill, put of this medicine (though most commonly mixed with some others in this latter case) upon the hearts, and desire that they may become shy and fly off upon any the least appearance or approach of them. Or they will conjure and desire some of their familiars, one or several, to haunt such a one in all his motions and scare and frighten off and render wise any such and such animals—and let the distance be hundreds of miles off. Their familiars, that are spirits residing in the air, and transport themselves in an instant to any place they [please], and who see all that is going on below, keep all away accordingly.

To evade this is a task that but few can succeed in. They must first conjure to learn who it is that has bewitched them. Then they inquire what is to be done. But here lies the difficulty. Sometimes they are told they must leave the appointed time run out; at others [perform] such and such ceremonies, which is tantamount to the first answer; but at others again, it is easily dispelled. This depends entirely upon the precautions the bewitcher has taken; the power, influence, or number of his dreamed; as also on the other hand, the dreamed, their power; [and on the] influence of the bewitched. But sometimes on a very slight or trivial cause depends the whole.

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[Dealing with Spells on Firearms]

[The Old Canadian's Account]

I shall tell you another story. An old Canadian I have now with me has been in the habit of living-free for many years back. In the beginning of a winter he was tenting with some Indians, and one of them, an

impertinent, bombastic sort of character, was boasting to him of the great power and effect of some medicines and a drum he had lately received from a Sauteux.

For some time I did not mind him, but finding he became at last troublesome, and insinuating as plainly as he durst that he was now invulnerable, or rather immortal, and that we were helpless, a quarrel ensued 'till at last, "I fixt. upon your medicines and drum and the one also who gave them to you!" said I.

We seperated in no good friendship. At night he made a feast and invited me amongst the rest with the design of poisoning me. But his friends remonstrated so effectually that he put this off and intended shooting me going out of the lodge. But this also the others would not allow. He was vexed. I kept my eye upon him, determined I should give the first blow on the least motion he might make. Finding himself prevented in these, he said that I indeed should kill two moose, but that the rest of the year I should starve as a dog.

I seperated next day with my wife and children. They were under great apprehensions, but I mocked all their conjurings. I very shortly killed two moose, but these indeed were the last. I walked and hunted every day. And seldom one day passed but I fired at the buffaloe, moose, or some other animal, but never got anything, anything! I and my family were near dying with hunger.

I tried everything in my power, never giving myself the least trouble about the Indian's menaces. At last the spring arrived. Ducks and geese came, but no better success. At last one day, prowling in my canoe, I met two other free-men, [one of whom], after mutual inquiries, told me the same thing had happened him. And [he said] that an Indian told him to file off a small piece of the muzzle of his gun and wash it well with water in which sweet-flag had been boiled. And [it] killed after that as before.

I laughed at the idea. But reflecting that it was an innocent experiment, and I could not offend the Almighty, I tried. And the first animals I saw I immediately killed. This sir (continued he) I assure you is a positive fact!!!

I find that the Indians have recourse to this method also. But you must observe: as is the disease, so is the remedy.

[\[The Iroquois' Account\]](#)

Another story just now occurs to me which I shall relate, not so much to multiply these pretended proofs, as to show that our Iroquois, Algonquins [and others] are not such complete converts to the Christian faith as most people may complacently imagine. But rather [they] have a mongrel religion like those whom the King of Babylon sent to inhabit Samaria when he carried Reuben and Ephraim captives (in the Bible).

This winter an Iroquois told me that one winter he was out a beaver hunting with many of his friends. The {35} oldest man of their party proposed one day that a certain number of them should go out a hunting moose or buffaloe, and the others beaver. This one says:

I returned at night after a good success—the old man nothing. He became envious, a quarrel ensued, and after this many others. One day I fired at a moose as he was running past me. He fell. I went to him, and just as I was for beginning to skin, he rose up, but with my axe I brought him down. It was very far from home. I merely opened him and returned light, trusting to the others of our party, for I had no desire of partaking of the dry provisions the old fellow had of his own. Immediately on entering the lodge, we had another severe quarrel, and he told me I should not any more exult in my prowess as he should take care I should not kill any more animals for some time.

As we were coming to knife work, I ordered my wife to bundle up all our things and my lodge, and pitch off. It was then late, and I had not yet eaten. As none of my friends knew that I had killed, I did not chuse to tell them, but merely said as I was going off. "Let those who are fond of me, or who chuse, follow me." But none came, and I encamped upon my moose.

Every day I went a hunting. Scarcely a week passed but I fired twenty, thirty, and sometimes upward of fifty shots upon buffaloe or moose but could never kill. I would miss, or the ball twisting in the hair would fall by the animal without doing further injury. I starved for a long time and became so weake that I could hardly walk.

At last my wife, a woman of this country, one day that I had been out as usual had prepared some good strong lye, and on my return, washed my gun with it, filled it, and stopping both the orifices, put it over the smoke where it remained all night. She also took a number of the balls and boiled them likewise in the lye, telling me she had seen her uncle do so many years before when he too had been bewitched. I thought, at all events, it could do no harm. And besides, I could have done anything I was so hungry.

The next day I went out again [and] found another flock or herd of near twenty buffaloe. I drew nigh and took all my usual precautions. I fired, one dropped; [I] fired again, another dropped. I killed fourteen out of that herd, and ever after missed not once!

I asked him how the old fellow had done [it].

He said, "I suppose it was as they frequently do: bury a piece of my meat in the ground and pray the Devil to prevent my killing. For the Iroquois, when they take it in their head, are very wicked and do not want power!"

[\[The Half Breed's Account\]](#)

A few days ago a half-breed abandoned with the Indians came in. And amongst his other wantages, [he] asked me for a small piece of (red) sealing-wax, "... because my brother cannot draw blood from the animals he fires at. By heating his gun and applying this wax the blood will flow profusely from the wounds." He expressed himself afraid that his brother might have been bewitched, and by retarding this operation he might enter dans sa mal chance!

These few examples will suffice to shew you that they have different methods of bewitching and also {36} different ways of clearing themselves. And the faith and dread they have of this is scarcely credible, and the consequences are often too uncommonly distressing.

[\[Stories of the Hairy Breasts and Nayhanimis\]](#)

[\[North Wind's Challenge\]](#)

I shall now give you of the **Story of the Hairy Breasts**. Near the days of **Noah**, nations were few and small. Wee-suck-ā-jāāk (Noah, I shall call him for abbreviation sake) had a son, as I told you before, whose name was Nay-hân-nee-mis [Nayhanimis]. Being strait'ned for provisions, he went out to angle with some of the Hairy-Breasts. They came to a lake, pierced several holes, but the North (or North Wind, as you chuse) being envious of Nayhanimis froze the water down to the very ground so that in the deepest parts they found but earth. And after much digging, at last [they] reached the bottom. But behold that also was frozen—and who knows to what depth in the Earth!

Finding this to be the case Nayhanimis, addressed his friends thus.

I see this is the doing of the North Wind. (Now by rights the North Wind ought to have been his maternal Grand Father—but what cannot envy do?) He is envious of us and wants to make us die of hunger. But he shall not! I have to propose to you to cut off my head, rip up my body, beginning at the throat. You must not hurt nor break any single one of my bones, but carefully take off all the flesh, dry it, and make pounded meat of it. Of this you must sprinkle a little in every one of the holes. You must also chop up my heart into very small pieces and throw a few of these pieces also into each hole. Then put in your lines, and you'll take as many fish as you please. But my bones you must put in a heap, carefully by themselves.

Mind! Upon your faithful observance of all these commands depends our mutual safety. The North thinks himself sole master, and would wish to crush us because we begin to have a little knowledge. But he shall know me!

They [did] accordingly, and accordingly also they took abundance of fish. North perceived this. He came to see, and finding himself thus frustrated, inquired how it came about. They told [him]. He challenged Nayhanimis who by this time had revived. And besides, a beautiful large feather he had sticking in his cap, or head, which none durst wear but such as have given incontestible proofs of their manhood [and] bravery. He likewise had a smoking bag of the skin of a badger. Nayhanimis accepted the challenge.

"It seems, Nayhanimis, you are a great man, a man of extraordinary power and abilities! Let us have a trial, and see which of us has the most, for I also have some knowledge."

Nayhanimis answered, "No! I have but little power. But that little I employ as much as I can to the general benefit of my fellows. Let us see what you can do, which if I cannot, then you will certainly be superior to me."

Here they performed one or two wonderful feats. But in [these] Nayhanimis had the advantage most confessedly. The North pierced his body through, and [did] another extraordinary thing I cannot well recollect. But the other [did] more and recovered not only more suddenly but more perfectly.

At last the North put a bet and said, "Let us see for this last act. I will cut off my head, and if I cannot replace and recover perfectly, the same as I am at present, then my house and all I have shall be yours. But if I {37} succeed, and you cannot, then all your possessions shall be mine."

Nayhanimis consented for he was secretly desirous of humiliating the self-sufficient spirit of North. They tried. North failed, but Nayhanimis completely succeeded. He deliberately severed his head from his body, put it down on the ground beside him very composedly, and then replaced it, when it became as though nothing had happened. But this was owing to the power and virtue of his plume which, however, the others knew nothing of.

It appears that the North also recovered but by the assistance of his friends, of whom he had a numerous train. North was faithful to his promise. [He] gave him his house which was beautiful and spacious, but mostly underground, or at least in the side of a mountain. All [North's] friends turned out, put in Nayhanimis and gave him the full possession.

But he was no sooner in than they secured all the outlets: doors [and] windows. And [they] set it on fire to destroy one whom they found so much more powerful than themselves! Nayhanimis, finding this to be the case, was not in the least dismayed, but took his smoking bag and thus addressed it. "Now thou, Badger, our mutual safety depends upon thy obedience and expedition. Thou art made to pass through the earth as [quickly] as upon it. These fools think to destroy us, but thou must show that we are superior to them."

During the conflagration they were enjoying the scene and exulting in the idea of having at last succeeded in destroying so formidable an adversary. But what was their consternation when they saw him come to them without even one hair of his head singed! They were appalled with astonishment, and had not the power of utterance.

At last, recovering a little, they endeavoured to pass it off as a joke and turn it to his own advantage, by silencing at one blow the envy and malice of all his enemies, pretending to be staunch friends of his. But he was not thus to be duped. Yet he showed a superiority of sentiment and generosity, equal to his powers and abilities, by giving them (though contemptuous if you please) pardon. So much for this Part.

[Nayhanimis Wars with the Hairy Breasts]

Thus did matters pass on for yet a few years. The Indians began to multiply and inhabit the world. But the Hairy Breasts, a jealous, envious, and at best foolish people, could not well behold their prosperity. They made war upon them (the Indians) by stealth and destroyed numbers. Their affairs bore a most dismal aspect—[The Hairy Breasts wished for] no less than the total extinction of the whole race.

At last Nayhanimis pitched off with his wife, her father, and another one. There were four of them. He found a Beaver lodge. Here some of the Hairy-Breasts came up with him: compliments at first, afterwards sneers, taunts and revilings—but so ambiguously [given] that no hold could be taken.

"How numerous, how many are there of ye?" inquired [one of] the Hairy Breasts.

"We are twenty of us." replied Nayhanimis;

"And so are we." rejoined the others.

Now they here entered into an arrangement that whoever found Beaver for the future, it should be his own. But to avoid any wrangles, he who found the Beaver should plant a stick or branch upon the lodge as a mark. On their return home, each recounted to his family what he had met with in the course of the day. {38}

"Now," said Nayhanimis addressing his family, "we must take twenty beavers, one for each man of them (meaning the Hairy Breasts) and make a feast. If it turns out that we be able to eat these twenty beaver, and they not, then we shall be superior to them and have the upper hand."

The beaver were cooked accordingly. He took his rattler which he shook to the tunes of his songs, performed the usual ceremonies, and they ate the whole twenty beavers with ease. Then addressing his family thus said, "These Hairy Breasts are great boasters, but cowards. They are a people of no account. Tomorrow will decide all."

The Hairy Breasts on their return did the same as Nayhanimis and cooked also twenty beavers, thinking that his band did really consist of that number. They ate, but every one was already full and yet more than three quarters of the feast remained. "Give me my rattler," said one of the oldest, "that I sing. It may happen that we find grace."

He sang and shook his rattler, but it would not sound. After frequent repeated trials to no effect, he became vexed and threw it out of doors among the dogs. "This dog of a rattler will not sound in spite of all my endeavours. But hold! Hear how it rattles now that it is out. Go for it one of ye! Perhaps it was owing to some fault in me."

They brought it to him. But [it was] still as before; he threw it out again in a rage. It was no sooner out than it sounded [as] well as before. It was brought in again, but as before, again. Then he threw it out for good, vexed and disappointed to the utmost degree. But his friends were not pleased. They considered this a portentous omen and his behavior foolish, and by no means calculated to reconcile their Deities to them. He comforted them by telling them, "The numbers of the adverse party must be few. Otherwise we had surely been able to eat the whole of this feast. They are few and we shall subdue them."

The next day they all pitched off. Nayhanimis came first to a beaver lodge and marked it. [He] came [to] another and marked that one also. But making a circuit, in which he hung up his bow [and] quiver in a tree at his own height, came round to the same lodges and found that the Hairy Breasts had put marks of their own and thrown his one away. Exasperated he threw theirs away and replaced his. And [he] made another circuit, when he found the Hairy Breasts had replaced their own again. He also remarked that the Hairy Breasts had hung up their bows in the tops of very high trees, trusting to their numbers.

At last they met, greeted each other at first, then sneers, quarrels, a challenge and then the battle. They were to fight man to man.

Nayhanimis killed nineteen right out, but the twentieth had near killed him. However, this was but an accident usual in battles. He soon killed him also.

The women were coming up when, raising his voice to a pitch to be distinctly heard by all, [he] said:

Such of ye Indian women as have been taken from your homes [and] had your husbands killed, such of ye Indian women as are willing to return to your nation, take all axes and others arms out of the hands of these Hairy Breast women. Separate yourselves from them; attack and destroy them all. Leave not one alive to carry the news to the others. {39}

They separated accordingly and killed every soul.

Then he took them to his tent and [found] by their answers to his queries that there [was] still another band, not far off, consisting of forty young and two old men of the Hairy Breasts. He ordered a quantity of poles or pickets to be cut very long, and made a kind of fort of them round his own tent. And [he] gave orders to them to gather a vast quantity of snow round all the sides of it to come over the points, so that neither the pickets nor tent might be seen, and that this rising might have the appearance of a natural hill— something in short in the form of a pit. He immediately made a number of lances, and spears and walked off in quest of his enemies.

He soon reached their camp, drew near, and found that there were but two old men. All the others were out a hunting. Here he listened to their conversation and was burning with indignation at the stories these two old men told each other of the cruelties they had done to the Indians. They were chuckling at this when he sprang into the tent, took each by the head and thrust their faces [into] the fire and sprang out again to listen.

One of them, returning to his senses, for they had both fainted during the ceremony, exclaimed thus, "My old friend! What is the matter with me? I lost my senses quite suddenly and now that I am come to, I feel my face quite sore and cannot see."

"It is the same with me." replied the other one

"Then it must be some evil spirit that has pounced upon us." resumed the first.

At last Nayhanimis addressed them thus,

I shall tell ye old men a story too. There were two old men formerly seated in their tents relating to each other the exploits of their younger days and the cruelties they committed upon the Indians.

Nayhanimis was near. He pounced upon them and thrust both their heads together into the fire. When your children and young men be returned from their hunting, tell them this story. In the meantime I shall return home and make ready for them. My name is Nayhanimis and I reside at such a place (i.e. I am called (or named) Nayhanimis ...).

The old men, as may be imagined, were thunderstruck with this and durst not say a word more. But in the

evening the young men came home. They were astonished to see their fathers in such a plight.

"Children! Behold your fathers!" said they. "Had any miscreant durst act in such a manner to our fathers, their villany should certainly not have passed off thus. But we are now old men and of no more account!!!"

This last apostrophe above all the rest roused them to vengeance. They merely scraped the snow off their feet and legs and went immediately in quest of him vowing vengeance all the way of a most cruel and exemplary nature.

Nayhanimis was on his guard. Every soul able to wield a weapon had one in his hand, besides an infinite number of spears and sharp stakes stuck in the ground. The Hairy Breasts came, but not perceiving the trap on account of the snow that was brought over [the] ends of the stockades, they all fell in, one upon the other, and impaled themselves in their fall on these sticks. All of them but two or three met with instantaneous death. The few that were not injured were put to an excruciating but immediate death to satisfy the manes of the departed Indians. And he proceeded immediately to the camp, killed the remaining two old men, scoffing and taunting them at the same time. Immediately after this he ordered such of the Indian women as had had their husbands killed, or were taken by the Hairy Breasts, to separate from the other women and inflict the same punishment upon them and their children as had been done to their friends. {40}

Thus were the Hairy Breasts entirely [extirpated] merely by their own folly and wickedness. Had they lived peaceably, and allowed the Indians to partake of the blessings of this world without envy as well as themselves, and to which they had an undoubted right, they might still have been in existence.

However, there are still two nations of them, one of which is on your lands, the others, I believe beyond the seas. But they are an insignificant and most despicable people. They pretend to antiquity and would fain extort respect from the moderns (i.e. themselves, or the Indians, principally). But their very countenance, appearance, everything about them denotes folly, and seems more to demand contempt than to call for respect. I saw one many years back, who was brought by the traders from somewheres on your lands. [His] face was venerable, but still there was a meanness in the whole of him that I could not account for. I respected him, and wanted to treat him accordingly. This is as from the stories I had heard related of them. But the traders laughed at us and asked one if I was inclined to respect folly, insignificance, and nothing!!!

[Notes]

I have been a long time in writing these pages, and have been frequently disturbed. I have been often obliged to put by my paper after seating myself five or six times to write only one word. From such long and frequent interruptions much method and correctness cannot be expected. I therefore send them to you in the form of notes.

[Motives for Writing the Journal]

My motives for thus employing my time and paper were first to amuse and instruct myself, but principally for your own amusement and such few friends as you may think worthy of the communication. Lend them not [out] of the house, nor let too many see them, for I have some notion, please God I live, to digest them into form and regularity, and have them published—besides a vast many others I [propose], with God's help, collecting. But this is merely between ourselves, and immediately after perusal blot out all this paragraph.

Journals [and] voyages of these people have been frequently published. But I have met with none that gives so circumstantial a detail of their private life (if I may so say) as is necessary to give that insight to their ideas and notions (and this latter term too, I think, critically speaking, cannot be applicable to them) that is required, and so much wanted, to form a proper estimate of man in his natural state.

We all see them, hear them and relate of them. But where is there one who can give the whys and wherefores that these people do so and so? I beg you will blot this last paragraph entirely out, at least the first part. And do not be premature in your condemnation or judgement of me, for I trust my motives are entirely destitute of vanity, and only the desire of truth urges me, or at least [the desire for] true and just information. G N April 16th 1823. {41}

[Comments on Aboriginal Beliefs]

Such are the notions and ideas of these people. They acknowledge a superior power, not Wee-suck-â-jâāk, as I was erroneously informed, but the same one you adore in the Christmas holidays. This one they have a great respect and veneration for. But seldom it is, as far as I can learn, that they sacrifice or pray to him, make speeches, which, though extempore, I consider as much prayers as though they were composed after the most deliberate and mature reflection. And many parts of them [are] so simple, plain, natural, and withal so sublime, that I frequently felt great pleasure in attending to them.

But these sentiments are so few comparatively speaking, and the absurdities so great and frequent, that few men can hear them without lamenting their ignorance. They have often seemed to me as desirous in a high degree of becoming acquainted with the true mode of worshipping, from the frequent changes, even during my time, they have made in their worshippings. As a proof of this is the avidity with which they seize any new system introduced from their southern neighbors, the short time they hold it, and how completely it is abandoned, if not entirely forgotten for another equally, if not more, absurd than the former. To introduce a new system among them, it is only necessary to report an extravagant tale of some wonderful character, the cures by this means that have been performed, and such like miraculous and fantastic nonsense. But in their fundamental points I perceive no visible alteration.

[The Mee-tay-weel]

The principal of these is what they call the Mee-tay-wee, a ceremony I shall compare to freemasonry. But the initiations are public. Every one that chuses comes to see them, and many are invited. Here, in the course

of initiation, are ceremonies or deviltries performed that no man of his own mere dexterity or power can do.

[Conjuring]

The next principal one is conjuring. This is a principle I believe as natural to man as the air he breathes (though not so necessary). Everyone wishes to peep into futurity, and there are few but who would not inquire into causes could they do it, or were it not forbidden them. These two, of course, are consequences or consequents of their mythology. There are many in the civilized or Christian world who absolutely and positively deny this power of theirs as being absolutely impossible and at best [believe them] but absurd and idle stories.

[Evidence of Spirits through Conjuring Practice]

Many of the things related of these conjurings I acknowledge to be so. But at the same time I am as positively and as firmly persuaded of the truth of the assertion *that they have dealings with some supernatural spirit*, as I am convinced that I live and breathe in air. [That is] unless, indeed, we chuse to acknowledge and believe a certain sect of philosophers (of the last century I believe) who wish to tell us that we only imagine ourselves alive. And I am by no means inclined to acknowledge myself as superstitious. I am convinced of this from reason, argument, comparison—in short, from analysis. Let any one man, unless he be a headstrong brute who is determined beforehand not to be convinced, analyse their discourses, and I am confident he will believe as much as many, or have great doubts at least. To absolutely deny this, we must first deny that there is a Devil, and afterwards deny his pernicious power. And if we deny these points, we must descend to a third, {42} and [one] more fit for an atheistical wretch and a beast than a Christian, or even rational creature. I have heard some sensible and well informed gentleman deny it on the plea of their ignorance. But this again is a basis and very solid one.

These people are still in a complete state of nature. Their ideas of the true God are far from clear or correct. They acknowledge Him indeed as the supreme and absolute master of all, but more, or rather as, a passive deity [more] than as he really is. But their notions of their other deities came far more near the truth.

Their wants indeed are also few, but they are arbitrary and cannot be dispensed with, at least for any time. It is therefore very natural that they should employ their whole thoughts and most of their time in procuring these means to warding off or averting their dangers. And I do not know of any method more adapted to this than the one they pursue: fasting and sleeping to dream. And they do dream too. And many of these dreams are so complicated, or compounded of so many different things that it is absolutely beyond the power of their invention to fabricate them.

Surely a man may believe his senses. A man tied, wound up in a blanket or skin equally soft. Here he is held by one, two, or three men. He slips out of the blanket and presents himself before you free, leaving the cords untied in the blanket. You hear him speak, and perhaps twenty other voices besides, all at the same. Again, he is bound as a criminal, rather indeed as a pig, crumpled into a heap and thrust into his hut. At the very instant of his entrance, the hut shakes as if ten thousand devils were for pulling it to pieces. You enter this, find the man absent, hear a fluttering about your ears or see a vast number of small lights resting on the hoops that hold the poles together.

Immediately after you are out, you hear the man speak within again. You look again and feel for him, but hear him talking at a distance. What can this be but supernatural agency? I have never seen feats of this kind, but others I have, not so strong, but equally convincing.

[Conjuring Ceremony for a N. W. Co. Gentleman]

I have been informed that a young half-breed, abandoned with the Indians almost from his childhood, a few years back entered one of these conjuring huts at the solicitation of one of the North West gentlemen to see what retarded the people so long. Previous to his entering a great deal of conversation on the subject had been [taking place]. Matters were settled between them and the conjurer. Some time after his entrance, he began to cry (not weep) as a person uneasy. At first the voice was within, but it appeared as rising in the air, and at last was lost.

"Well!" said one of the Indians, addressing one of the half-breeds living with the white. "Well! Enter now, and see if he be there. Thou art always doubting and denying what we say of these things. Enter then, and see if he be there. Then indeed are our assertions false."

He raised the bottom of the casement and entered. But as he was not below, he rose on his feet and felt for him, but [the conjurer was] not to be found. However he was paid for his curiosity. There was a dreadful fluttering within, but especially about his head. His hair [was] flying about in his face as if in a tempest, and [there were] frequent appearances of small lights before his eyes whichever way he turned. He bawled out and asked those without what was the matter with him. He became afraid and walked out as quick[ly] as he could. {43}

Very shortly after, they heard the same cries of pain, faintly at first, but the voice soon entered. The conjurer said he was carried to where the people were. "They are all asleep, at such a place and tomorrow will be here." He said there were four (spirits) of them, that carried him off. Each held him by the little finger and little toe!

[Stories]

I shall here relate a couple more of these stories.

[The Hunter and the Wolf Spirit]

An Indian told me that several years back he left his lodge on the borders of a large lake to go to the

house for some necessaries he wanted. He took a traverse for some islands. The weather was dull but mild. A storm very soon set in. But he persevered. Thinking the wind had changed, he also changed his course. He became very much fatigued and laid down on the ice to rest himself and wait for daylight, for the night had overtaken him. He was not long down before, reflecting on his situation, he became extremely uneasy and was afraid of freezing.

At last he heard a curious noise near him that he could not account for. At first his fears increased, greatly dreading it was some malignant spirit. But having no alternative he resigned himself to his fate.

And I became as composed as though I were safe. And I was too, for an animal much resembling a wolf, and black, came up and covered me. I was very cold, shivering in every limb, but I soon became quite warm. He rose from off me and went on as if inviting me to follow. His eyes appeared like two candles. I followed.

He led me to an island where I made a fire and warmed and dried myself. And as soon as I was rigged, I followed him, for he went off and looked at me so earnestly I took it for an order. He led me straight to the water hole. There happened to be people at the time there going for water. They saw these lights and asked me what occasioned them, or who it was that came with me. I told them it was a compassionate spirit that retrieved me from a dreadful death.

[Pursuit by a Pahkack]

Second [Story]! A young man lately told me the following.

I was returning home with my uncle when come to that point, we heard something crying behind us, "He! He! Ha! Ha!" and whistling alternatively. My uncle told me it was a Pah-kack (Skeleton), and [it] wanted to destroy us. It came up with us very soon and kept constantly buzzing and whistling in our ears so that, indeed, we were quite bewildered at last. It was at night and dark, but we kept straight on as we thought. We were mistaken for, after walking a long time, we at last came to the water hole again from where we had set off. We were both of [us] much afraid, but finding this path, we minded it no more though it pursued us making more and more noise the nearer we got home.

Many of these stories bear a great resemblance to those extravagant tales of la Bête a la Grande Queue, Loup Garou, Chasse Galerie and many others natural to superstitious people. It requires, therefore, a great deal of caution and attention to get at the true ones. I have here inserted more than I originally intended, but they will serve to give you an idea of the notions of these people, and, except a few, I have selected those that appeared most rational. However they will all come in time.

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[Wetiko]

There is a kind of disease (or distemper rather, and of the mind, I am fully persuaded) peculiar to the Crees and Sauteux, and of which they have the greatest dread and horror. And certainly [the fear is] not without the very greatest cause—the consequences, forty-nine times out of fifty, being death unfortunately to many besides the subjects or objects themselves. They term this Wen-di-bgo (according to the French pronunciation, which is more correct than the English, in this word)—the proper signification of which, to me at least, and no one I think can doubt it, is **Giant** of the Anthropophagi Genus, sect, tribe, or kind.

The stories related of these are as extravagant and fantastical as those we read in our old romances in the days of chivalry. [They differ] in no one circumstance hardly but the means used in their destruction which, of course, is often done by the intervention or assistance of their guardian genii. However, there are some few more rational than those of ours, and though still beyond all bounds of credibility, are as devoutly believed by these poor creatures as the Gospel is by the most orthodox among us. I do not remember any of these sufficiently correctly to give you a few of the stories, one excepted.

Suffice it to say that they are of uncommon size. Goliath is an unborn infant to them. And to add to their dread, they are represented as possessing much of the power of magicians. Their head reaching to the tops of the highest poplars (about seventy or eighty feet), they are of proportionate size. Of course they must be very heavy. Their gait, though grand and majestic, at every step the earth shakes. They frequently pursue their prey (Indians of course) invisibly. Yet they cannot so completely divest themselves of all the incommodities of nature as to prevent their approach being known. A secret and unaccountable horror pervades the whole system of one, several, or the whole band of those of whom he is in pursuit. [There are] phenomena in the heavens [and] earth.

[Trapping a Wetiko]

In the days of Noah, (or near them at least) there were a large party of Indians collected together for mutual safety. Many camps had been already destroyed by him, and the Indians were in great danger [of] being entirely exterminated.

At last they bethought themselves of a plan. "It is needless to go to war upon him. What can we do to him with our arms! Let us make an immense large trap (of wood) and draw lots [for] which of us shall serve as bait. It is a dangerous assay indeed, but will any generous one amongst us refuse sacrificing his life for the safety of so many?"

They made this trap on the opposite side of a small opening in the woods, so that he might see the person seated from afar. It was between large trees which were made to serve as posts. It was finished.

An old woman stepped up and said, "My Grandchildren! I am now old and of no more account among ye. We are all in danger of being devoured by this insatiable and terrible beast. Why should I then regret sacrificing a life that, at best, I can now enjoy but only for a short time, seeing it will in the end be productive of so much good? I will go and be bait."

The others were extremely touched at her generosity, but they had no alternative, and circumstances admitted of no delay. The old lady seated herself very composedly in the trap and awaited his arrival. The others fled off of course. It was time too, for he soon hove into sight, stalking along in all the stile and terror of imperial grandeur. His head [was] equal with the tops of the highest trees, and the ground [was] shaking at every step, though frozen, it being then depth of winter. And his countenance denoted an assemblage of pity, contempt, rage and voraciousness. All this did not dismay the old lady; she remained quiet.

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He perceived her. "What! What, old woman, art thou doing there?" But changing his tone, which he did several times, thus continued, "Thou art of my natural enemies and I shall presently grind thee."

"Ah! my grandchild! I am an old woman, abandoned and deserted by those whom I have suckled and brought up. They are fled off in dread of thee, and being old and helpless, they thrust me in this tuft of trees so as to be the less embarrassed. Come now and assist me out, and in acknowledgement I shall inform thee of their precautions. Otherwise thou'lt lose thy life by their deceptions."

He was in no dread of the Indians, so far as regarded their own power, but he thought a little salutary advice would not be amiss, intending after this to grind the old thing as he had promised himself.

He drew up. "What a devil of a place they have put thee indeed. Did they think to conceal thee from me?"

He stooped to enter. When she found he had entered far enough, she touched a stick. And down came all the weights and cross bar upon his back. Though he was uncommonly strong, the weight and suddenness of the blow was such that he gave way and was jammed between the two beams or bars. Here he struggled denouncing [and calling for] vengeance and eternal destruction to the whole of the human race.

The great bellowing he made was a signal to the men who were in ambush not far off. They came running up and soon dispatched him with a multitude of blows from axes and chisels. Thus were they, for one time, relieved. The women and children returned to the camp and enjoyed themselves as usual without further apprehensions.

These giants, as far as I can learn, reside somewhere about the North Pole. And even at this day, [they] frequently pay their unwelcome visits, but which, however, are attended with a complete fright only.

It seems also that they delegate their power to the Indians occasionally. And this occasions that cannibalism which is produced or proceeds rather from a sort of distemper much resembling maniaism.

[Habits and Types of Wetiko]

There are three sorts or kinds that I know of, and believe there are no more. The first I have already related as above, and the two I am going to give you are sometimes compounded together and sometimes independent. But they are both equally true and melancholy and distressing in whatever light we may view them. However, I shall not pretend by any means to palm all that is said about them upon you as true. Of this you'll by and bye be able to judge as well as myself, and not doubt.

[Those Driven to Cannibalism by Starvation]

The first of these are such as are driven to this dreadful extremity by starvation. In all woody countries where the inhabitants lead a wandering, roving life and whose subsistence depends upon the game they procure, they must of necessity be frequently pinched and sometimes brought very low. All people cannot bear this privation alike. And though there is perhaps not a people in this world who take this so patiently as these {46} people do, yet there are not wanting instances where, even with them, that nature gives way. They vanish as a dying candle.

But others cannot stand it out so long; they must have something to eat, be it what it may. Sometimes, though with the most extreme reluctance at first, they feed upon the flesh of such as have died. Any kind of animal substance, at such times, must come very grateful to the stomach. And hence it is, I believe, that those who have once preyed upon their fellows ever after feel a great desire for the same nourishment. And [they] are not so scrupulous about the means of procuring it. I have seen several that had been reduced [to] this distressing alternative. And though [it be] many years after, there appeared to me a wildness in their eyes, a confusion in their countenances much resembling that of reprieved murderers.

Now, if we consider how very precarious their mode of subsistence is, how devoted they are to superstition and prejudice, we—such of us as know more about them—we, I say, may wonder how they stand out so well. Very many instances I have known seem to be far beyond the power of human nature to stand.

Yet, notwithstanding this dreadful privation lasts not for a few days, but even to weeks and months, during all of which time the men are out from star-light to star-light and have never anything more to eat than some bits of leather, moss, bark and such like, it is very rare they will kill a fellow to live upon him. This is not universal. There are unfortunately still too many exceptions, but these again would seem as denunciations from their gods. They appear so to me—I can scarcely doubt it! And the Indians themselves seem to think the same, though in another way.

At this place where I am now writing (Lac La Ronge, English River), but a few years back, several instances occurred. An old Canadian is said to have lost one of his sons thus, though an excellent hunter. The old man sometimes speaks to me of that son. And the second died on his way to the house, and not far off. The same year an Indian killed all his family but two daughters whom he compelled to partake with him, and for the rest of the route he

I shall here give you a few stories of the kind.

[Story of a Wetiko Woman]

That same year (I do not know precisely when, but only a few years back) a woman alone arrived at the house. Her appearance was haggard, wild, and distressed. However, she was taken into the house. Questions [were] put as usual, but the answers [were] vague, indefinite and contradictory. They handed her something to eat. She acted as if eating it indeed, but let the whole fall in the inside of her gown. This [roused] suspicion. But what added to this was the extraordinary stench she emitted from the heat of the chimney. And shortly after her entrance, a part of a human shoulder [was found]. The dogs brought [it] in from upon her road. She went off, being directed upon a road leading to a camp not far off.

As soon as she made her appearance, the Indians immediately conceived what was the matter. But through charity, as well as for safety and to find the truth, they gave her to eat, principally marrow-fat. Now these people pretend that cannibals cannot bear this fat or grease. Of course it was a kind of ordeal.

Everything she did and said, notwithstanding her great caution, betrayed her. She took up [one] of the children of her acquaintances to kiss, as is customary, but would have given it a bite had they not taken it from her. They watched her narrowly. All the men slept in one tent with her. She pretended to be asleep 'till she imagined the others were, then rose

very cautiously, and was beginning to prepare herself for action. One of the men perceived this, rose upon her with an axe. Though the blow was violent, and upon the head, she would have killed him had not the others interfered. Her wretched fate was soon decided.

There is such a singular, strange, incomprehensible contradictoriness in almost all these cases. And many I have heard, that I do most verily believe they are denunciations, witch, or wizardisms. In any other manner they are not rationally to be accounted for, unless we suppose all those who feed on human flesh to be thus possessed. Then it is natural to man in these cases. But why then not the same with us as with these people?

[Those who Dream of Ice and the North]

The third kind—or delegated which by what follows, I believe may be allowed to be the term—[is made up of] those who dream of the North or the Ice or both. Everyone knows where the North resides, but only few know the abode of Ice or the Ice. This they pretend is the parent of Ice. [It] is in the bowels of the earth, at a great depth and never thaws. All ice originates from this. These two they are much afraid of because they are both highly malignant spirits. There is no joking or jesting with them. Those who at any future period are to become cannibals thus dream of them.

[Dream Feasts Of Human Flesh]

After the certain things usual in all dreams:

I was invited by the North to partake of a feast of ducks, the most beautiful I had ever seen and well cooked. The dish was before me. I set to. A stranger by me touched me with his elbow and said, "Eat not thou of that, look into thy dish!"

Behold that which I had taken for the wing of a duck was the arm of a child! "He! What a narrow escape!" said I.

Then he took me into another room and gave me most excellent meat, the most delicious in appearance I had ever seen. I would not eat. I discovered it was the flesh of Indians thus served up to me! He took me into a third room and gave me tongues. These I also perceived were the tongues of Indians.

"Why refusest thou what I offer thee? Is it not good?"

"I feel no inclination to eat." I replied.

Then he took me in a fourth room where fine beautiful hearts were served up, and I was desired to eat. But I perceived that it was still the same. I therefore refused.

Then said he, "It is well done. Thou hast done well!"

Heh! Had I unfortunately eaten of this, then had I become a cannibal in addition to all my other misfortunes.

Those who eat at these feasts are frequently, but not universally told thus:

This is a sign to thee that thou shalt one day become a cannibal and feed on the flesh of thy fellows. When thou shalt see children play with and eat ice (or snow) in thy tent, say, "My time is near." For then thou shalt soon eat Indian (human) flesh.

They have such dread and horror of this that it is constantly in their minds.

You white people! [You] who live at your ease, get your living out of your nets or from your Indians, and besides are not otherwise troubled as we, make light of these things. I do not make much account of them either. But I tell you that he who thus once dreams of either of those dogs are for ever after continually troubled with them.

We do everything in our power to drive him away from us. But still he hovers about us, and we cannot avoid him. You are very fortunate! You live as you please; never care for him; nor does he molest you.

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Such I am told are the sentiments of these people in general.

[Behavior of Infected People]

I look upon this as a sort of mania, a fever, a distemper of the brain. Their eyes (for I have seen [them] thus perplexed) are wild and uncommonly clear; they seem as if they glistened. It seems to me to lodge in the head. They are generally rational except at short, sudden intervals when the paroxysms seize them. Their motions then are various and diametrically contrary at one time to what they are the next moment: Sullen, thoughtful, wild look[ing] and perfectly mute, staring in sudden convulsions, [they use] wild, incoherent and extravagant language.

[An Account of Survival]

There was one a few years back infected with this not far from where I was at the time. The accounts given of him, though I shall not vouch for their truth, are thus.

One night towards the latter end of December he began staring at his daughter with an extraordinary intensesness.

"My daughter! I am fond of thee! I love thee extremely!"

"I know thou dost." replied the woman abashed, for she was then very young.

"Yes! I love thee. I think I could eat a piece of thee, I love thee so much."

The girl exclaimed at his rashness. There were but three of them: the father, daughter and her husband.

When it was dark he put himself stark naked. And uttering a strong tremulous noise, and his teeth chattering in his head as if through cold, [he] rose up and walked out of the tent and laid himself, curled as a dog in a heap, upon the wood that his daughter had that day brought to the door. Here he remained all night in spite of what they could do. A little before day he returned. Thus did he every night for about a month, and every time slept out naked. Nor would he eat, excepting at times a little raw flesh. In the daytime he was more composed, but his face bore the appearance of one

possessed of the Devil. He recovered and became as usual— composed, and good natured. I knew them all well, but had no dealings with them from the year before (1812).

[Executing a Wetiko]

A young Indian a few years back had **one** of the above dreams. He became very uneasy and thoughtful finding it recur so very frequently. And he would have willingly undergone any torments, any death, rather than become an anthropophagi. He also frequently desired his friends, upon any the least appearance of these symptoms in him, to kill him. "For if you do not kill me 'till I have eaten of human flesh, you'll perhaps not be able to do it afterwards. But my children! Oh! my children! How grieved am I to leave ye! But it must be so; I have no alternative. Spare me not my friends, I conjure [sic] you!"

He had been a good hunter and a peaceable Indian and, of course, much loved by his friends. This business depressed them a great deal. At last, the time approaching fast, his brother one day remained behind with him to watch him whilst the others pitched off. About the time this one thought the others had finished the encampment, he proposed their setting off to join them. But before long he left his brother behind and laid an ambush for him not far from the tent. This was a preconcerted scheme; the other men, of course, were not far off. {49}

The sick one drew near in a very slow and thoughtful manner. However, when he came near to where his brother was hid, he stopped, looked up and called out, "Thou thinkest thyself well hid from me, my brother, but I see thee. It is well thou undertakest [this]. It had been better for thee, however, hadst thou begun sooner. Remember what I told you all. It is my heart; my heart that is terrible, and however you may injure my body, if you do not completely annihilate my heart, nothing is done."

The brother was sure that he was not discovered—this knowledge being the information of some of the spirits. He therefore did not answer. Some of the other men had gone to meet him and endeavoured to amuse him, that the brother might give the first blow. Accordingly he shot—straight for the heart. He dropped but rose immediately and continued towards the camp that was within sight, laughing at their undertaking. *The ball went through and through, but not a drop of blood was seen—His heart was already formed into Ice.*

Here they seized and bound him, and with ice chissels and axes set to work to dispatch him. According to his desire they had collected a large pile of dry wood and laid him upon it. The body was soon consumed, but the heart remained perfect and entire; it rolled several times off the pile. They replaced it as often. Fear seized them. Then with their (ice) chissels they cut and hacked it into small bits, but yet with difficulty was it consumed!

[Treatments and Recovery]

They fancy that blood which circulated through the heart first turns into water, then coagulates or congeals, and shortly after becomes into solid imperforable or impenetrable ice. The only antidote or remedy for this is to give them large draughts of high-wines, double distilled spirits, or the spirits of wine, if any can be had the better. This taken in large draughts and frequently and kept beside a large fire flows to the heart and thaws the ice. If a profuse sweat ensues, it is a happy omen.

An Indian with me this winter gave out his apprehensions that he was thus tormented. I communicated it to two others who happened to come in about that time.

"Why do you not give him large draughts of your strongest spirits to drink and keep him in the room beside a large fire?"

I replied that I was afraid it would burn him.

"Oh no! If he is a real Windigo, it will only do him good by driving out the ice. But if he lies to you, indeed, then it certainly will injure him. But it will be good for him, and teach him for the future not to impose upon people to frighten them."

However, they are, in general, kind and extremely indulgent to those thus infected. They seem to consider it as an infliction and are desirous of doing all they can to assist. There are, however, many exceptions. But these again depend upon the circumstances attending them. One of my best hunters here is thus tormented, or at least thus torments himself, and very often desires his friends, in compassion, to put a period to [his] existence the first symptoms he may shew of cannibalism.

A young girl, lately married, and scarcely worth a filip so small and diminutive, was this winter seized with this phrensy. The consequence was that the men durst not leave the tent for any length of time, being obliged {50} to assist the women in holding and preventing her from biting or eating any of the children and perhaps herself. They bethought of a sacrifice: cropping her hair—and short.

She recovered and is now well. She says, "I do not recollect any single one circumstance of all that is told me. I thought I was always on the tops of the trees."

There is another one of my Indians thus affected too. The Indians say it is a punishment (from some of their familiars, of course) for so lightly esteeming their ceremonies—nay indeed—and ridiculing them often. "This fall," he began:

There were but two men of them together (with each his family). Things bore a most dismal aspect.

At last the wife of the other, who, by-the-bye, is said to [be] a little affected that way too, told him one day that he sprang forward to seize one of his own children, "Keep quiet for, thou dog, if a gun hath no effect on thee, my axe shall. I shall chop thee up into slices! Thou hast then better be quiet!"

This kept him indeed quiet for some time. How they are now I cannot say, not having heard of them from the beginning of December (now April 20th).

They appear most inclined to prey first upon their own family. And they also think that firearms are absolutely unable to injure them. *A ball cannot injure Ice. To destroy Ice, it must be chopped up. And the heart then is all Ice.*

They sometimes, indeed frequently, recover with the warm weather, *for the sun then animates all nature!!!*

There are many other instances of a like kind in their tendency or consequences, but different in their proceedings, that I cannot bring to mind at present. I mention several of these to shew you the different manner they are infected. In the mean time I shall relate you others not less entertaining.

[Malignant Spirits]

[North, Ice, Skeletons and the Crazy Woman]

There are several spirits of whom these people are much afraid, but four principally, they being the most malignant and little accepting of excuses, however great and urgent they may be, for the non performance of their sacrifices. These are the North, Ice, Skeletons and the Crazy Woman, or foolish, mad, jealous woman.

Not very many years ago an Indian had entered his conjuring hut. She came among the rest. But being displeased with the conjurer on account of some sacrifice to other spirits, she seized and carried him off! Skeleton perceived it, and being [fond] of the conjurer, pursued Jealousy. Finding herself nearly overtaken, she preferred her own safety to vengeance and let the Indian fall in some place at a vast distance from where he had been taken. Skeleton took him up and brought him back to the great satisfaction of all parties.

She frequently comes with the others when they conjure. But on her appearance she is desired to be quiet, "Pay-ah-tick": gently, quietly, peaceably.

Master Skeleton also is as much dreaded as Folly, if not more, because he shews himself at any time he pleases, it not being necessary to conjure to call him to.

There is an Indian who, before he married, had his dress shoes made by this lady (Folly, or Jealousy). She was, of course, extremely fond of him. "The shoes were beautifully garnished, far superior to anything of the kind done by our women!" There are not wanting ladies, living with the white, who confer full share of their favours on some of the Indians, and from one of these I fancy it is he got these shoes. But to hide the business, [he] imputed them to Folly, which served him a double end. If I can see that chap I shall be very particular in my inquiries of him. I know him well. {51}

This brings to my mind the white stag or hind Sertorius had in his exile and during his wars with his country, as mentioned by Plutarch. Indeed, to be candid, I find a very great affinity between the ideas and notions of these people and those of the Greeks and Romans. And by these [affinities], much—far much—better than by the incongruous hypothesis of the learned, might be traced the origin of these people. And I am far from taking the task to be difficult. Would we only divest ourselves of our own prejudices and take the proper plan, this great Enigma, if I may so explain myself, would be not perfectly cleared I allow, but a rational clew [would be] afforded to the unravelling of it. I have read many of these hypotheses, but they are so filled with inconsistencies that I could scarcely believe men could employ so much time in them. I could say something else instead of the conclusion of this last sentence.

A Gentleman, and an Englishman too, but I forget his name, would wish to insinuate that these people are from a different origin with ourselves: [from] Adam. And to prove his hypothesis, he begins by an anatomizing hogs! (See the Encyclopaedia, not by Rees, but Fitz-Patrick I believe.) This puts me in mind of some of the Newtonian Systems: There is no such thing in nature as cold. We must say an absence of heat! Why cannot we as well say there is no such thing as darkness, but merely an absence of light, or reverse either, and either will be as reasonable. Most strange reasoning is this indeed!

[Confession]

These people have a notion that confession saves them from many accidents and also preserves the lives of the sick, or rather restores them to their wonted health. I have not learned the origin of this—when, why, or wherefore—but it seems to be very remote, to have [sprung up] with their mythology. I shall [make it] a point to enquire very particularly into this, and for this, as well as other things, at different quarters to find and detect errors. But all, however, that I have written in these pages, though there may be some difference in the recital and perhaps a few straggling circumstances, are, I have great reason to think, fundamentally the same throughout among these people.

When any one of them is particularly affected with diseases out of the common course of nature here, or though the disease may be precisely the same as all others, yet, from certain circumstances individually, or a combination of them, they say he is Oh-gee-nay in Cree, or On-gee-nay in Sauteux (the On pronounced as in French and not English), by which it would seem as if they meant he was afflicted or chastised for his own sins, or those of some of his or her near relatives: father, mother, if children; if grown up and married persons, for their own. Whether they only imagine this, or are informed of it by conjuring, private information from their familiars, or from the symptoms of the sick person, I cannot say, but the thus afflicted person must confess his sins publicly. {52}

Now in these confessions, as in all their other discourses or conversations (initiating and giving of medicines excepted), they use no circumlocution, no secret or enigmatical word or term, to screen themselves. But all is delivered in plain terms and before everyone that chuses to hear. These confessions are terrible things. And they seem far more sincere and complete than those of many Catholics. They have wonderful, retentive memories, and no scene, no crime from their earliest years unto that day do they hide. But Great God! What abominations! One would scarcely imagine the human mind capable of inventing such infamously diabolical actions as some do commit: murder, incest, and other things, if possible an hundredfold more,

debasement of the human soul. Whether they repent of these things, neither can I say, but it would appear as if they were the acts of a contrite and most humbly penitent soul. I have never had an opportunity of hearing these from their own mouths, but other Indians have told me of them. And though before their families sometimes, [they] have never omitted one single circumstance, from the suggestions of the idea, down to the very last conclusion.

When I heard of these things at first, I would not believe them. But hearing them come so circumstantially, I trembled for the Land I sojourned in lest it should vomit me out as the land of Canaan did its inhabitants, or be swallowed up in its destruction as Sodom and Gomorrah!

It is true they are not all so. No, I am told there are but few, and in charity I hope it is [so]. Otherwise what will be my fate seeing I am, in a certain degree, partaker with them? Surely the inhabitants of such a land, at best, cannot look for more than mere present enjoyment. When I reflect seriously on all these things, as I sometimes do, revolving them in every different manner in my mind, it is beyond the power of words to express my feelings. Poor unfortunate, blind creatures! That it is from blindness they commit these things, I am fully persuaded, because I am equally confident that they do not attach that same degree of criminality to them we, from the revealing of the Scriptures to us, do. Some they consider in the light of trifles, some natural, some weaknesses. But all tend to the gratification of most bestial appetites whatever may have been the original cause, curiosity or otherwise.

However, I received a piece of information in one of these, and it was circumstantially detailed, that has cleared a point to me I could never solve. And though I enquired of both Wool and Bob, they were not wiser than myself. Indeed, without the trial or experiment, it seems impossible to say certainly where the cause lies. Now I know it. If ever an opportunity offers, or that it pleases God I again revisit my own lands, I shall be able to speak to a certainty. As I cannot write Latin, I shall say no more of it at present.

A few years back an Indian at the next post above this died. He had been a long time sick, and from this {53} conceived himself ongenay and accordingly prepared for his confession. Having received the details at second and third hand, I shall endeavour to give part of them to you as near their stile as I can. But really I find myself very inadequate to the task. There is a certain poetic sublimity in their language on such like occasions as will not easily meet with credit from those (the better informed) of the civilized world unacquainted with these people. Even amongst ourselves there are but few, for few can judge of the beauties of a language, and most of those few have too high a notion of their own mighty superiority to stoop to regular conversation with them.

But to return—After having revealed all, or most part, of his sins to the company in general, he thus addressed his family in particular:

You see, my children, my distressed state. I cannot move nor stir without assistance. And I feel strengthened in my lungs (breast, heart), merely as it were by permission of my Dreamed, (some particular one he meant) to divulge my offenses to the gods (or God) publicly, before you all, to deter you from the same vices (wickednesses).

I was once a young man also, the same as you are now, healthy and vigorous. Nothing appeared difficult nor dangerous to me. I lived as became a man, and prospered accordingly. But I thought that this proceeded from my own power only. Had I so continued, all had been well! But no, I unfortunately heard speak of such Indians (meaning this place, as my informants tell me), how powerful they were in their medicines, the extraordinary feats they performed. I envied them, and thought that I required but that knowledge more to render me perfect (immortal) and happy. I undertook a voyage to that place. I found that the bare truth had been scarcely told me. I burned with anxiety to become as knowing as themselves, and I was gratified.

Had I rested here, all had yet been well. But in learning their medicines, I also learned of them those vices, those sins, that by their practice have reduced me to this wretched situation.

My sons! Take example from your father! Be good, charitable, and peaceable Indians as I was at the first set off of my life. And employ the same means; indulge, use, the same anxiety to avoid, that I did to procure that information that hath reduced me so far below the level even of a dog. Never forget this. Never indulge even the least desire of such acquisitions. For if you once begin, you will be deluded by their flattery to that destruction I have found. But you are young men! And unless you find grace, you also will be deluded and lost as I am!

I have heard a good deal said of this Indian's confession and exhortations to his sons. They were not lost. He himself lived but a short time and seemed much comforted by it.

[Animal Sacrifice (Beaver Indians)]

There is a tribe of Athabasca that go by the name of Beaver Indians. From the tenets of their religion, I am told that, when laying under any malediction, bewichisms, or conceive themselves so, they make a vow that the first animal they shall kill they will do so. They do not fail, but immediately proceed in quest of another which, by this diabolical action, they think they will soon find and kill. They do not touch the animal afterwards, as those beasts among the Crees and Sauteux do, but leave it lay as a sacrifice. They consider it as {54} a duty imposed upon them. But the others do it from mere beastiality. "Such a one did so—brought home part of the meat, and we all of us eat it! Oh! the dog!" said an Indian not long ago to me.

[Fragments]

Lest I may not soon have another opportunity of writing on these subjects to you, I shall add a few more fragments.

[The Great Doctor]

An Indian here, passing for a great doctor, was applied to (and is still) by many to attend upon them.

Several of these he retrieved from death. One of his dreamed, I believe the North, was not pleased and told the doctor never to administer his medicines to those he had doomed to death. The doctor replied it was hard and uncharitable seeing he could prolong their days a little.

"Well! For every one that thou dost deprive me of, I shall take one of thy children." And the doctor lost eight or nine. (I cannot now remember well). But he is now grown more cautious.

But this Doctor is himself a beast.

Being unable to stand from sickness, he told two of his wives, "Take ye me one under each arm to my [sweet-heart]. I feel myself dying and don't chuse thus to go." And he actually did. Remember I am told this, but I have reasons to believe it.

He is an incestuous beast. Otherwise, I find him a good Indian and, what is most strange, sensible beyond many of his equals.

[The Devil and the Tailor Caricature]

I have got a caricature here of the Devil carrying off a tailor. I asked one of my Indians if any of their familiars resembled him and how they were. The reply was:

Yes, he resides in the North (at the Pole I suppose) and has a vast number of young men. The Indians report of some finding their tracks that are very numerous and exactly resemble the tracks of the grey deer (carriboeuf). But neither [he] nor his young men are very wicked. North, Ice, Skeleton and Folly are the most wicked and ill inclined of all those we dream of or enter the conjuring box!

[Feasts]

Of their feasts I cannot say more than any common observer. I have been invited and partaken of many of them, but I never thought of enquiring into their origin [and] the causes of them. But from the little I could learn, or rather understand from the speeches made at all of them, and what I have learnt in regard to other things, I think [I] may say, without dreading contradiction, that as there are songs [and] ceremonies appropriate to every one of their gods or familiars or devils, there [are] also feasts made for each according to the whim, dream or some other circumstance of the one who makes them.

We denominate these 'feasts', and from their own term it would seem they so mean. But I consider this again as a premature interpretation which I have not leisure to explain. I consider them rather as sacrifices. Indeed they may perhaps rather be esteemed as partaking of both. I have somewhere above said that they are obliged to make an annual sacrifice to some of their gods as the non-performance passes not off with impunity. These therefore are obligatory or compulsory sacrifices. But besides these they also have free-will sacrifices.

These feasts or sacrifices are not universally of flesh. They have them of flesh, grease, dried berries [and] rum. And few of these feasts are made without the one who makes it [offering] a certain [part] (very small, only a few mouthful) to him whom it is in honor of or intended for. [This] he most commonly puts into the fire, in or on the ground. Some of them are very grand and ceremonious, the titbits of the animal only, as the head, heart, and liver, tongue, and paws when of a bear.

It is only the great men that are allowed to eat of these. Others again, besides the above, [eat] the brisket, rump and ribs. And very seldom a woman is allowed to partake of them, particularly if it is un festin à tout manger—to eat the whole.

Though there may be sufficient for two or three times the number of guests, all must be eaten before day. Though, in certain cases, the feaster is obliged, and commonly does, take part back, providing a knife, a bit of tobacco, or something else attend with the dish.

In these great feasts, the feaster makes one or several speeches before we begin to eat, and one again after all is done. And [he] sometimes sings, beats the drum and [makes] speeches during the whole time of the feast, never partaking of a morsel himself. At some of them there is dancing to be performed.

I happened to be called to one of these many years ago. It was the principal parts of a bear. And the paunch had been filled with the liver, heart and fat, with blood, minced, and much resembling that dish the Scotch term haggish. We were all very hungry, and though we gormandized (it cannot be called eating) there yet remained full two thirds. The Feaster was uneasy, and said he would have been proud had we eaten all, for in that case his dreamed would have been propitious. We were obliged to dance also. But when I could stow no more, I gave him my knife and a bit of tobacco and walked off leaving him to settle with his god as well as he could. But indeed I was not very scrupulous then, otherwise I had most certainly avoided many of them though it is oftentimes dangerous if there be not method or qualification in the refusal.

Their feasts of rum are often to some one of the four wicked ones, praying them to be propitious and not allow themselves to be influenced by the wicked solicitations of envious Indians.

Many years ago I happened to be out a hunting a few miles from the house and came unexpectedly upon the lodge of a few Indians I had that day given rum to. I heard one of them harangue, and drew up cautiously to listen. He entreated the rain, snow and frost to have pity upon their young ones (that they might kill).

I communicated this a few years after to a couple of gentlemen. One of them, longer in the country than myself, denied it and enquired of his wife who had lived a long time with the Indians. She corroborated his denial. I perceived the cause, and told him that it was because they do not chuse that we become too well informed of all their ceremonies. It was to no effect, and I had almost a mind to credit the woman too myself, but by insinuation I find I am perfectly right.

Thus it happens in almost everything else. A thing that does not meet with our approbation, or be a little beyond the sphere of our limited information, we immediately deny or condemn. Whereas by taking proper measures to enquire or inform ourselves, not only those things themselves, but others far more interesting, and sometimes too of the greatest moment, whether to ourselves or others, are rendered probable, reasonable, certain.

Hence it is also that many, upon receiving a piece of information, there rest themselves as upon a rock of certainty. Now either of these I consider equally blameable as they lead to distrust, doubt, and sometimes to a complete refutation or assertion of facts that very oftentimes cast a stain or stigma, sometimes upon the whole people, and without any other foundation than, as might be said, that all powerful veto.

They have feasts for the dead, most commonly berries, or in countries where it is made, sugar. Generally yearly a bark box of perhaps 2 or 3 gallons is placed in the grave, upon it, or well hid in some private nook, if they are afraid, or do not chuse, it be taken.

I ought rather to have said these are sacrifices. But independent of these, they have feasts also, and feasts of baptism—feasts in short for almost every occasion. Besides these they have smoking feasts; these are to deliberate. I shall, should it please God I live, make it a point to enquire particularly into the origin of all these.

[Conjuring Ceremony (June 4th, 1823)]

June 5th. These last 3 days have been busy and turbulent ones for me. It is now considerably past midnight (and of course the 6th June) but my Indians are drinking and I cannot think of going to bed. Till they do I shall employ my few remaining leisure moments ('till next year, please God I live so long) in giving you an account of a conjuring bout I, with some difficulty, got an Indian to make last night (June 4th).

In the evening the hut was prepared at some distance from the houses on account of the stink, as the spirits cannot or will not endure any pollution. The hut consisted of ten poles about seven feet out of ground, well stuck in, and somewhat better than three feet diameter. The Poles were secured with two hoops. They were covered with two parchment skins (of moose) well bound with many rounds of strong leather line. The top was covered with a dressed skin and secured also, to prevent its being carried off (by the wind).

About 10 P.M. (still broad daylight with us) we drew up with the conjurer, smoked and chatted some time. After this he took his drum, much resembling a tambourine, and with a stick gently struck it all the time he made a speech. I was almost touching him (all seated) but from the noise of the drum and his low voice, for the man has a dreadful complaint on his lungs, I could only gather, "Take pity upon me; take pity upon me. Hear and come. Let me not speak in vain, nor become abashed. Show me charity. ..." It was a moderate and decent prayer. After this they, for there were several men, began to sing using the drum and rattler. They sang, {57} among others, the Moose, Horse, Bear, and Dog songs, about a dozen in number.

[Then] he prepared by taking off his clothes, all to his cloute, and asked who should tie him. I replied that I would, but was afraid of hurting him. Another conjurer did, beginning with his fingers between the 2 joints nearest the hand, nearly as I can describe it, thus giving a double turn to the line between each finger. And the line was new mackerel, small, which I happened to have in my pocket by accident. I drew up to inspect. And observing the fingers to swell upon his complaining of the tightness, I felt a good deal for him.

After this his blanket was wrapped round him and tied in such a manner, lengthways, crossways and every way. And a good knot I tied at each meeting of the cords, for I assisted in this, that I could have laid any wager that it was beyond the power of spirits themselves, thus tied, to [extricate] themselves. And his hands were under his hams. As he could no more move than fly, of himself, the other conjurer and I put him to the door. But behold it was with difficulty! We could just get his head in, the entry being too narrow by about ten or twelve inches screwing and jaming considered.

"It will do, it will do." said the conjurer, "Cover me now."

His back was covered with a blanket, and we all retreated to our seats, myself about four feet distant. The others took the drum and began to sing.

I could not help but laughing in myself and pitying the boldness of their vanity. But I had soon occasion to think otherwise, and had I not predetermined that reason should conduct me throughout the whole of this, I cannot say how far in the other extreme I might have gone.

But to return: The conjurer desired the others to sing. They began a short song, I believe it was that of the Stone, and the man entered in an instant! I was struck dumb with astonishment, for he appeared to me to slide in by something that was neither invisible nor discernible. I heard something that, for the life of me, I cannot account for, and that's all.

From the time we covered him (twenty-five minutes past 10 P.M.) to the time we had done hunting for the twine that tied his fingers, not quite five minutes elapsed. And not one and a half minutes [passed] before his blanket and the cords were thrown out to us! Not one of them, apparently (one knot) untied! My astonishment and apprehensions of his being entirely carried off from us were such that I was nearly springing up to haul him out for fear of his being forever lost.

The others continued singing a few other songs, and I had the utmost anxiety in hearing [him] repeatedly call out, as if in the greatest apprehensions himself, "Enough! Enough! **Enough** of ye I say!", and frequently {58} for the space of some minutes repeating the same, and now and then calling out, "Do not Thou enter!"

The Stone was the first one known to us by his song; for every one, almost, that entered sang his song, to which those (the Indians) on the outside would keep chorus. A vast number entered. I verily believe upward of an hundred [did so], for upwards of that number of times the frame shook back and forwards, and very smartly, as if to fall. And among the first were some truly terrible characters. I have almost entirely converted myself from these foolish ideas of ghosts and hobgoblins, but I assure you in truth that I more than once felt very uneasy.

The Ice entered. He made a noise extremely resembling that made by a person shivering with cold, loud, and hoarse and liquid.

The Devil himself also entered in propria persona, in a very authoritative and commanding manner. I assure you there was no laughing nor giggling outside. All the time he sang and spoke.

The Turtle spoke as an old, jocular man. "I hate the French, for in their travels, when they find me, they kill me and eat me. I shall answer none of their questions." But this was a joke, for he laughed.

"Speak out, Turtle! Speak out louder that we hear thee!" said those without.

"I would too," replied he, "but my voice is so strong I must contract it thus, otherwise ye could not endure the sound of it. Stop!" continued he, "I must imitate the drunk!" which he did to the great diversion of us all. And [he] concluded with snoring, the natural end of all drunken feasts, and then became quiet.

On which another voice (which I also perfectly heard and understood as well [as] the Turtle herself [sic]) cried out, "See! See if she does not look like a frog stretched out!" and this raised a proper laugh both in and out.

The Dog entered, and spoke perfectly plain and [distinctly], and with a more elegant and harmonious voice [than] I ever heard in my life.

Bears of three or four different sorts, the Horse, Moose, Skeletons, spirits of departed and still living friends entered. But none but the latter and above mentioned were to be understood by any but the conjurer himself.

On the entering of one, "That is my (adopted) Son." said an Indian seated by me, and called out his name to which he readily answered besides questions. This young man and a girl, both living, spoke very plain[ly] (you must observe that it is not their bodies, but their souls or spirits that enter). [There were] children almost at the instant of birth, dwarfs, giants. But this latter did make a noise indeed.

We all laughed very heartily when the Horse entered, for it appears he passed too near the Turtle who called out as the horse was flying about (in the inside) singing and rattling his rattler, "I wish you would take care of yourself and not tread on one." in allusion to his diminutive size in comparison with that of Horse. {59}

It is somewhat surprising that everyone that entered, whether he spoke [plainly], or was interpreted, their first words were, "Your lands are distressed. Keep not on the Grand River—sickness, sickness."

"But from amongst ye here I shall select only a few aged ones." said one of the latter, but in a voice no one but the conjurer could understand.

As he went out, however, the conjurer paid him a most bawdy compliment. We all laughed and asked what was the matter.

"Pah! Nothing. I am only afraid of him." said the conjurer

One of them that entered, apparently the Devil himself for he spoke and acted en veritable maitre, startled us all a great deal and enquired authoritatively and angrily, "What want ye of me? Speak!"

Upon several hurried enquiries put to him, he said that some things I saw and heard in my house this winter were by Mr. Frobisher, who expired so dreadfully in 1819. "He is a skeleton (Pah-kack); and it is he who built this house. He comes to see."

Though I did certainly both hear and see several times this winter, and once in particular about two A.M., yet I do not feel much inclined to add faith to this assertion of Davy's. I must have something more substantial. But I am much inclined to doubt master Davy's assertions and consider this and several others of his sayings at former periods in the same light as those he delivered at many of [the] Grecian temples, for I have every substantial reason to consider him as the same identical gentleman. However, a short time hence will decide.

The Turtle said we should have a good deal of rain, but not a very great deal, and a very high wind, and as soon as the Sun should appear. "At its setting, an Indian (naming him by a very extraordinary and bawdy feature in his person) should arrive and bring us meat; but this you will eat of course, and I shall go without."

{ "Beware of yourselves. Tomorrow night you shall drink and be drunk. Drink and leave the house as soon as you can, for there are from that wind (by which he designated the South) who if they drink with ye, ye shall become pitiful" alluding to two blackguard half breed brothers who, proud of the bravery of their deceased father, are ever and anon insulting and domineering over other Indians. It is worthy of remark that an aged man in the course of this last winter was [advised] of the same and repeatedly pressed not to drink at the house on their accord }.

This is now the 6th (June). The Sun appears, but the wind is very high, and we have frequent showers of rain and snow. About midnight the conjurer addressed me and asked if I wished to see any of them (the Spirits). I accepted the offer and thrust my head underneath. And being upon my back, I looked up and near the top observed a light as of a star in a cloudy night, about one and a half inches long and one broad— though dim, yet perfectly distinct. Though they all appear as lights, some larger and others smaller, this one was denominated the Fisher Star, the name by which they designate the Plough, I believe we call it, or Great Bear, from the supposed resemblance it bears to that animal, the fisher. {60}

When I was entering, several of the Indians on the outside called out to the spirits, "Gently! Gently! It is our Chief who wishes to see you. Do him no evil!" I had my apprehensions.

A little after one P.M. one of my men looked in with several Indians and saw several small lights about as large as the thumbnail. A few minutes before two P.M., being daylight, they gave another shaking to the frame and made their exit.

The above is an account of only a small part, for I am too much pressed for time. I cannot therefore enter

into particulars, nor a larger detail, nor give you my opinion further than a few words. I am fully convinced, as much so as that I am in existence, that spirits of some kind did really and virtually enter, some truly terrific, but others, again, quite of a different character.

I cannot enter into a detail by comparisons from ancient and more modern history, but I found the consonance, analogy, resemblance, affinity, or whatever it may be termed, so great, so conspicuous that I verily believe I shall never forget the impressions of that evening.

But above all things that stick most forcibly in my mind is the unbound gratitude we owe and ought to shew every instant of our existence to that Almighty Power that deigned to sacrifice his only Son for us for our Salvation! Oh my God, let me never forget this! And teach me to thank thee not only with my lips but with every action of my life!

Here I must close and in a few minutes seal up this for your perusal, sincerely wishing I may find an opportunity, safe, of conveying it to you.

How earnestly I wish Robert had been present and understood the language. This would convince the most skeptic.

To M^r W^m Nelson, W^m Henry G. Nelson

Note: Read these pages among yourselves and lend them not out of the house.

Part 2

Typescript

... (1) ...

Page 1st

The following few Stories or Tales will give a better notion or Idea of the religion of these People than every other description I am able to pen, & as their history is read with interest, I am persuaded these few Pages will be found equally deserving attention. I give them the same as I received them & leave every one to make his own remarks & to draw his own conclusions.

My Interpretor, a young half breed, passed the winter of '19-'20 with the Indians & gives this account. One day shortly before Christmass he was out with an elderly man, a chief of this place, a hunting. Suddenly he stopped as to listen, apparently with great eagerness & anxiety, upon which after allowing a sufficient time the Int. asked what was the matter? "Listen & you'll hear" "I have listened, says the Intr. but hear no-thing & it is surprising that you who are deaf should hear & I not"-"Ah! a white man is thy father & thou are just as skeptical: doubting & ridiculing every thing we say or do 'till "when it is then too late-then ye lament, but in vain ..." After this the Indian became much down-cast & very thoughtful for several days; & as if to increase his anxiety or rather to corroborate the husbands assertions, his wife said that one day she also heard, tho' the other women that were with her heard nothing, & an altercation ensued. His uneasiness increasing too much he was forced to have recourse to their only alternative in such cases, i.e. une Jonglerie as the french term it, that is conjuring. One of their party, another half-breed, abandoned many years since by his Father & leading an indian life, was applied to: he is reputed a true man, i.e. never lies. Out of respect to the other he was induced to consent, but much against his will; "for I am "much afraid that some of these times they will carry me off." He was prepared, & entered with his rattler, shortly after which the box & the rattler began to move in the usual brisk & violent manner. Many entered, & one asked "what was wanted that they had been called "upon." The indian from the outside of the frame (for only the conjuror alone & enters) inquired "if there was not some evil spirit near from whom he had much "every thing to dread?" -"No, replied the same voice, all is quiet, you trouble yourself "with vain phantoms" "What then is the meaning, asked again the Indian, of the those sud-den flashes of light I sometimes see in the night?"-"What! rejoined another voice from within, "hast thou attained unto this age & never yet observed this;" & then laughing, continued, "it is al-ways the case during this moon (December) & if you doubt me, for the future observe "attentively & you will find it to be the case".-This satisfied him for the time, he became cheerful & assumed his wonted ways. But not for a long time-he soon relapsed, & after some days applied again to the conjurer. When he had entered his box or frame-a number again entered & one of them enquired why they were called for? The conjuror said-. "What? says he,* "again! Thou art very skeptical-dost thou not believe? now thou art fond of, thou wantest to be haunted, well thou shalt have thy desire." At these

* i.e. the Spirit

... (2) ...

these dreadful words, which were uttered in an angry & reproving manner, every soul was struck with terror; but as if to give some consolation assured him "that that spirit had but just left his home, & coming on very slowly would not be up with them 'till such a time, a little prior to which they were ordered to conjure again, when they would be told what to do. This was no pleasant information to the conjuror who never undertook this job but with the greatest reluctance, nay indeed even sometimes horror: However, he neither, poor creature had no alternative. At the time appointed he entered again, every thing being prepared. After the preliminary de-mands or questions &c. "yes replies one of the spirits, that which thou darest is near, & "is drawing on apace" ... "How shall we do? what shall we do?" exclaimed the indian-At last one of them, who goes by the name of the Bull or Buffaloe (thru the conjuror, for he

alone could understand him his voice being hoarse & rough, his uttering thick & inarticulate) "asked the indian if he remembered of a dream he made whilst yet a young man?." "Yes" "replies the indian—I remember perfectly,—I dreamed I saw one just like yourself, "who told me that when advanced in life I should be much troubled one winter, but "by a certain sacrifice & a sweating bout I should be relieved; but I have not the means "here,—I have no stones"—"you are encamped upon them rejoined the spirit & at the "door of your tent are some" "yes, but says the indian the dogs have watered them, "& they are otherwise soiled"—"Fool, put them in the fire, will not the fire heat, "& make them change color, & purify them? Do this, fail not & be not uneasy—" "we shall go four of us (spirits) & amuse him upon the road, & endeavour to "drive him back." At this the Interpreter burst out laughing & exclaimed "sacré bande de Betes & do you beleive all that d_d nonsense?" "You doubt too says a voice adres- "sing him (the In.) from the inside; go out of the tent & listen, you'll see if we "lie"—he did indeed go out to some distance & after awhile heard as a distant hollow noise, which increased 'till it became considerably more distinct & then vanished as a great gust of wind, tho' the night was mild, calm, clear & beauti- fully serene—it even startled the dogs. "Mahn! (an indian term or exclamation signifying haste) "said the spirits from within, they have turned him off the road, as soon as the noise was "heard, but he will not turn back, or go home: he is sent after you by another indian 'who conjured him up from out the Deep (i.e the bottom of some flood) but be not "too uneasy, if these four will not do, there are yet a vast many of us, so that between "us all we shall drive him back: we will perplex & bewilder him: surround, tor- "ment & tease him on every side: but he is of a monstrous size, ferocious & withal "enraged against you:—The task is mighty difficult. Observe! See how beautifully "serene the night is—if we succeed, the sky will change all of a sudden, & there "will fall a very smart shower of snow attended with a terrible gust of wind. This

... (3) ...

"This will happen between day light & Sun rise, & is his spirit, all that will remain in his power—he'll then return to his home."—The Intr, tho he laughed at all this, & could not bring himself to credit it, yet swears that he heard the rumbling noise, on their road, & seemingly far off: the indians gave implicit faith to all—the conjuror did not know what to beleive "there is something says he, for my Dreamed, or Dreamers "have assured me of it, but I dont know what to say—however, most assuredly tomor- "row morning we shall have the snow." This snow both comforted & depressed the poor indian very much, seeing the weather was then so beautiful & so destitute of all the usual signs of bad weather. It did snow—it came as foretold, quite sudden- ly, & as suddenly became fine again. In the ensuing morning the Indian begged of the Inter- preter to chuse one of the longest & straightest Pine (Epinette) trees he could find of the thickness of his thigh; to peel off all the bark nicely, leaving but a small tuft of the branches at the tip end—this they painted cross-ways with bars of vermilion & charcoal, alternately the whole length, leaving however some intervals undaubded— & about 5 or 6 feet from the Ground, fastened a Pair of artificial horns, representing those of a Bull, & decorated with ribbon. He also (the Indian I mean) made the sweat- ing hut, & in short done every thing as directed, after which he (the indian) became to resume his wonted cheerfulness & contentment. However, once more he was obliged to have recourse again to the Conjuror, from hearing another rumbling noise; "Thou "Fool answered the spirits: wilt thou never have done tormenting thyself & dis- "quieting us—that rumbling noise proceeds from the ice in a Lake a long way "off—it is only the ice—be therefore peaceable—I shall advertise thee if any "ill is to happen thee."—The Flashes of light, or those sudden glares that the indian inquired of the spirits, is, as the told him, lightning, which always happens in the month of December & they laughed at his having lived so long without observing it before. The Conjuror had lost his smoking bag one day that he was out a hunting & as it contained his only steel & not a small part of his winter stock of Tobacco &c. he was very uneasy, & hunted several times for it: They having told the Interpreter often how kind & charitable & indulgent those spirits of the upper regions were, & he, desirous of Proving them, told the Conjuror to send for his bag. He asked "which of "ye will go for my bag that I lost? He that brings it me, I shall make him "smoke" "I will go, said one—they heard a fluttering noise, & soon after they heard the same fluttering noise & the rattler move, & down fell the bag by the conjuror, covered with snow—"How stupid thou art, said the spirit, naming the Conjuror, thou passedst over it & yet "did not see it." It was a long time since the bag was lost & the distance was several miles.— Another one, could not kill with his Gun, owing to its being crooked, or some other cause—

... (4) ...

—however, he attached the fault to the Gun—The first time, I beleive it was, that this half-breed conjured. The People on the outside hearing many voices speak as they entered, at last they stopped at one whose voice & articulation was different from that of the others: "Who "is that one just now entered? said those outside—"It is the Sun, replied the Conjuror" "ha! well, I am happy of it, said the the indian, is it not he who says himself able "to repair Fire-arms (Guns), & do anything with them he pleases?—ask him (ad- "dressing the Conjuror) if he will not have compassion on me & put my Gun to rights, that "I also may kill—I am walking every day & frequently shoot at moose, but always miss"— "Hand it me" said a voice from the top of the conjuring frame. The Gun was given to the Conjuror. "It is loaded, continued the voice, shall I fire it off?"—"You may, but "take care you hurt no body" replied the indian. The Gun was fired, & shortly after handed back to the owner—"Here is your Gun—you will kill with it now" said the Spirit.—Both this business of the Gun & smoking bag took place, the first time, I beleive, the man Conjured.—

There are but few Individuals (i.e. men) among the Sauteux or Cris, or Crees who have not their medicine bags—& initiated into some cere- mony or other, but it is not all of them who can Conjur. Among some tribes, most of them, can; & among others again, there are but very few. Nor is it every one of them that tells all truth, some scarcely nothing but lies, others again not one false- hood, & this depends upon their Dreamed, sometimes, but I think may be equally imputed to their own selves, i.e. Presumption, ignorance, folly, or any other of our

passions or weaknesses. But to become Conjurers, they have rights & ceremonies to Perform & go through, which, tho' apparently simple & absurd, yet I have no doubt but fully answer their ends. Any person among them wishing to dive into futurity, must be Young & unpolluted. At any age between 18 & 25. Tho' as near as I can learn between 17 & 20 years old—they must have had no intercourse with the other Sex—they must be chaste & unpolluted. In the spring of the year they chuse a proper place at a sufficient distance from the camp not be discovered nor disturbed. They make themselves a bed of Grass, or hay as we term it, & have besides enough to make them a covering. When all this is done—and they do it entirely alone, they strip stark naked & put all their things a good way off & then return, ly on this bed & then cover themselves with the rest of the Grass. Here they remain & endeavour to sleep, which from their nature is no very difficult task. But, during whatever time they may remain, they must neither eat nor drink. If they want to Dream of the Spirits above, their bed must be made at some distance from the Ground —if of Spirits inhabiting our Earth, or those residing in the waters, on the Ground.

... (5) ...

on the Ground. Here they ly for a longer or shorter time, according to their success, or the orders of the Dreamed. Some remain but 3 or 4 days, some 10, & I have be told one remained 30 days without eating or drinking; such was the delight he received from his Dreams!—When I laughed at this, the man was vexed, & the others not a little hurt. —The first thing they do after their return to their freinds is to take a good drink of water, smoke the Pipe: & after that eat, but as composedly as if they had but just risen from a hearty meal. Their Dreamed sometimes order them to make a Feast; & not uncommonly tell them where to go, where they will find the animal whose flesh is to be served up (i.e. always boiled) &c. They sometimes lie in one Posture, & sometimes in another, i.e. their head to some one of the Cardinal Points. Some have the most pleasant dreams imaginable; others indifferent. When they are to live to a good old age(!!!) they are told..."You will see many winters! your head will grow "quite white"; or "tho you shall never see your head white, yet you shall live "till you are obliged to make use of a stick, & long after"—"You shall die old, "very old, respected & regretted."—If they are to die young... "Thou shalt see the years of a "young man"; & so on of the other ages, as well as the manner of life they shall have; & the language is not very dissimilar to that of our version of the Bible. But that stile seems to me to be the language of Nature which I always find the more charming the more retired the speaker is from the Pompous, bombastic walks of high life, which tho' they furnish us with more ideas, I do not think adds so much to the beauty of the language.

As I have said before, the purpose of these Dreams is to dive into futurity. Every thing in nature appears unto them, but in the Shape of a human-being—They dream they meet a man who asks them (after some preliminary conversation of course) "Dost thou know me? (who or what I am?)"—"No" "Follow me then" replies this strangers, the indian follows—the other leads him to his abode & again makes the inquiry—the answer is perhaps as before. Then the Stranger assumes his proper form, which is perhaps that of a Tree, a Stone, a fish &c. &c. & after rechanging several times in this manner, 'till such times as the Ind. becomes perfectly to know him, then this stranger gives him to smoke, learns him his Song &c. thus addressing him: "Now do "you remember my song? ... Whenever you will wish to call upon me, Sing "this Song, & I shall not be far—I will come, & do for you what you require."— They know many of these Spirits as soon as they see them (in their dreams) by the description the other indians have given of them—some however they know from their Nature. When The Snou addresses them—he they know, because he is perfectly white. The Ice also. The Sun & Moon from their beautiful brilliancy & the elegance of their abode. The Houses of the two last being uncommonly neat & handsome, such as those of

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the white (i e. civilized). One Principal amongst all these, & every thing in Nature appears at least to some, of them, is the Supreme Being, whom they term Wee-suck-ā jāāk (the last a's being pronounced as in, all, hawk, &c.; the first as ale, bail, &c.) i.e. by his Proper name, his common name, Gey-Shay-mani-to (this is among the Crees nation), which signifies "the Greatly charitable Spirit." He is uncommonly good & kind, addresses them, & talk to them as to children whom he most tenderly loves & is extremely anxious for. Thus far every thing is very well, & is perhaps a better idea than many of the vulgar Christians can give; but on the other hand again thier Mythology, or Stories relating to him, are many of them absurd & indecent in the highest degree: reducing him to the level of his creatures, & not unfrequently their making him dupe; but become so by such vile, such abominable deception as I doubt to be equalled by the most absurd & romantic of the arabian Tales; for there are many of these Tales the author durst not publish for the obscenity & indecency. There are some obscene passages also in these tales (of the indians) but not more than might be expected from a people yet in a perfect state of nature, as to their mental Powers, to our eternal shame & scandal. This one they love, they love him a great deal, & are by no means are afraid of him, because he always addresses them "my Little Children &c." & all the rest of his character is of a piece with this.—The next one is Old Nick—Him some term "Key- "jick-oh-kay" (The J being pronounced soft, as Git, or Gil, in french, for I know of no English word where properly speaking the J is of any use & has the sound seemed intended by it) or "Key-jick-oh-kaiw". I cannot at present give the proper signification of this name, for I am not sufficiently acquainted with the language, but it appears to me as to mean "he who made the Day or Skies, "or resides in the Sky" &c.—This one they represent wicked, & terrible; inexorable to the highest degree; always plotting evil, & endeavouring to circumvent the rest of the creation; is always jawing & bawling; but when the other appears he orders him in a peremptory manner "hold thy Tongue; Get the hence, thou "deceiver; thou ill-liver". But these words are uttered in such an authoratative

& commanding tone that the Indians themselves are quite astonished, to see one who is so uncommonly kind & indulgent to them in every respect; so tender & affectionate, even in the choice of his words, assume so suddenly & with so much authority so much Power over one whose name alone they never utter but with the greatest Dread & horror. Their Horror of the Devil is so great, that no one ever utters it but when unavoidable; & if thro' inadvertency or ignorance one of their children should mention it he is severely reprimanded by all who hear.—

There is also the Sea Serpent, a monstrous animal & has much Power; The Mer-

... (7) ...

The Mermaid (or Sea-Man), The Water Lynx, or rather Tyger—a dreadful character this last, who keeps all the Inhabitants of the deep in the Greatest Subjection—there are however one or two who contend with him; & sometimes he is reduced to the necessity of compounding with them. The Great Turtle, and many others. They have their abodes in the Deep, but perfectly dry & comfortable. Each one of these, & indeed all of them have their Stories or Mythology; some I forget entirely, & others remember too incorrectly to mention at present.—[These When any one Conjures, if he is a renowned Medicine Man, they all appear, & Speake to him, mostly in his own language, some few excepted as the Pike (a Jack fish) who Speaks french; The Sun & Moon, both speak English; the Bull or Buffaloe in an unknown, or at least strange language; but all perfectly intelligible to the Conjuror.—I am quite astray—leaving the proper thread of my story to follow one of its branches—I ought to have said that] The Sun when he appears to an indian, he is seen in the Heavens, as an Indian (i.e. a Man)"walking on the Wind." His dress is of a variety of Colors & handsome. I had a dream, the latter part of which I shall relate to you as it is perfectly descriptive of the manner or form in which the Sun appears. I related it the next day to some of my half-breeds, when one of them replied; "What a pity! had you now forborne for a few days mentioning this, he would have appeared again to you; & then you would have had a fine opportunity of learning (from the fountain-head, as we might say) how it is the indians come to perform those things the white will never credit:" & he continued that it was precisely the form he assumed when he appears to the indians. In my dream I thought we were travelling a road from which some of our Party had the utmost to dread from the ambush of an indian who could transport himself to what place he pleased. As we were walking I happened to look above & was much struck with the appearance of a man walking in the Heavens. His dress was that of a neat Southern Indian, composed mostly of red & yellow, but also of a few other colors: The Garters of his leggings were also Neat & handsome & had a tuft of Swans-down that had been Powdered with vermillion, attached to the not, on the back part of the leg: To His shoes were attached 2 long Swan quills inclosing the foot thus [diagram] with a tuft of down at each end & in the middle on both sides, all Powdered with vermillion—with these quills & down, & the down on his Garters buoyed him up in the air. I addressed in broken Cree—he answered in the same broken accent; upon my second address I though he did not understand more of that language than I did myself: the Sauteux seemed to me his proper tongue & I was glad of having an opportunity of speaking that language; so I the third time addressed him in it asked him from whence he came, whither he was going &c. &c.—He was very hi

... (8) ...

hi, insomuch that the others thought it preposterous in my addressing him—that he could not hear from that distance. Upon this he came down & talked with us—Saying he was an ambassador &c. Such is the habillement, & manner in which the Sun shews himself.— The Thunder also appears to them, in the Shape & form of a Most beautiful bird (The Pea-Cock).—

Roots & herbs also (this also ought to have come in afterwards) i.e. such as are medicinal, appear, & teach their votaries their respective Songs — how they must do, what ceremonies they must perform in taking them out of the Ground, their different applications &c. &c. But these roots, herbs, &c. (medecins) tho' they appear in their Dreams, they do not shew themselves in the Conjuring Hut, box, or frame, that I learn. They are sent, as appears, by Wee-suck-a-jaak, "to teach indians their use & virtue." &c., without which "they would be very ill off, whether to heal or cure themselves, or expell the charms by which other indians may have bewitched them" &c. And tho' they are acquainted with many of these roots &c. the use & virtue of some of which I can no more doubt than those used by the Faculty in the Civilized world, yet they tell me there are several which they use to different, & some to diametrically opposite purposes.

Their manner of Conjuring is this—in the first place a number straight poles of 2, or 2 1/2 ins. diameter & about 8 or 9 feet long are prepared, i.e. cut, branched & Pointed at the lower end—they seldom require so few as four, commonly 6 or 8, these are planted in the Ground from 12 to 20 or 24 ins. deep in an hexagon or octagon form, enclosing a space of 3 feet diameter, more or less—These Poles are secured by hoops, 3 or 4 in number, & well tied to each pole, so that none be able to move without the rest—This Hut, square, box, or frame, whatever it may be termed is covered with skins, an oil cloth, or some such sort of thing.— The Conjuror is bound hand & foot, not as if he were a man going to pry into futurity, but as a Criminal, i.e. mere, pure Devil & one whom they intend never to loosen, so barricaded & cross-corded is the creature, sometimes all crumpled into a heap. He is tied only with his Cloute on him & thus thrust into the hut, underneath, i.e. by raising the lower covering—his "she-she-quay" or rattler with him. Some of them sing on entering, others make a speech, —. Here they remain some several hours, others not 5 minutes before a fluttering is heard. The rattler is shaken at a merry rate & all of a Sudden, either from the top, or below away flies the cords by which the indian was tied into the lap of he who tied him. It is then that the Devil is at work—Every instant some one or other enters, which is known to those outside by either the fluttering, the rubbing against the skins of the hut in descending (inside) or the shaking of the rattler, & sometimes all together. When any enter, the hut moves in a most violent manner—I have fre-

... (9) ...

The first who enters is commonly Meeh-key-nock (the Turtle) a jolly, jovial sort of a fellow, who, after disencumbering his votary, chats & jokes with those outside & asks for a pipe to smoke &c.—There is a good deal of talking inside as may be supposed from the number of folks collected in so small a space. To some renowned characters, all the Spirits appear. The Thunder also frequently comes but he is desired to remain outside as he would break all—It is reported that he once entered & split one of the Poles into shivers. The Flying Squirrel also enters—he is no liar, but you must take every thing he says as we do our Dreams i.e. the opposite: his nature is such that he durst not tell the truth but in this ambiguous manner, otherwise the conjuror would soon after die. I do not know that the Skunk ever comes, but the Wolverine (Carcajoux) does & he is known immediately by his stink, which occasions no small merriment at his expense, on the outside. The Loon also enters—he is known by his usual cry—"Nee-wih wee-way" repeated commonly 3 times as he does when in the water. And this too occasions a great laugh, for these four syllables, which form the most common Cry of that bird in the Spring of the year, as every body may observe, are also 3 words in the Sauteux & Cree languages, which signify "I want to marry"! "I want to marry"! "What! & will you never have done marrying?—you were marrying all last Summer & still want to"—will some outside say, & every one has his word to put in. Hercules also comes in—he is perhaps as much revered by those people as even he was by the Spartans or Athenians—His name is **Strong Neck** (& every body knows how strong hercules was)—he does not seem over fond of Jokes—& when the other Spirits announce his coming all those on the outside must cover their heads & not look up; for it appears that he cannot come invisible as the others do, or will not, but still does not chuse to be seen. "Once upon a time his arrival was announced, & every body was ordered to cover themselves, so as not to see (this, & all such like orders are commands sent to the Conjuror, & which he, (being inside) must Promulgate to those on the outside)—there was one young Buck however who wanted to shew himself superior to these orders & divert his friends, would not cover himself—Hercules entered—& at that time, as at all others, he was not in too good a humor—Some altercation ensued & "I am Strong Neck" said he "Pah! says the young man at last, the neck of my os-Pubis indeed is strong"! This raised a most violent laugh, but the young man was lost—he disappeared from amongst them, & was never after heard of. Since that time they are rather more cautious. Some of the Ancients also enter—they are called "O-may-me-thay-day-ce-cee-wuck" i.e. Hairy breasts

... (10) ...

such as the ancients are said to be.. These are great boasters—they recount the exploits of their younger days, apparently with the greatest satisfaction; say "I used to do so & so on such occasions—I never shot a Moose or Buffaloe, but pursued them on my feet, & ripped them open with my knife &c." But this is only wind, for no sooner do other powerful ones enter, but these Chaps search to secret themselves. The Sun enters—speaks very bad English at the offset, but by degrees becomes to speake it very easily & fluently—He is Gun Smith & watch-maker, or at least can repair them. When he is entered there is commonly a beautiful clear light visible, through the covering—He neither does not admit of too much familiarity; but is still good natured & condescending. The Pike or Jack fish, also enters; as the Sun, they also speak (French,) badly enough at the offset, "When there are 2 or 3 on the outside who can speake french & address him together, merely to perplex & bother him, he laughs at their folly & says 'you may talk '20 or 100 of you together if you chuse, yet are you not able to perplex me—come as numerous as you chuse, yet are there many more of us Pike that you frenchmen"—he is very familiar too. The Bull, or Buffaloe is understood only by the Conjuror, his voice being hoarse, & rough—his language quite foreign—the Conjuror must interpret when any thing is wanted of him.—As is his voice, so are his manners—however, he will joke a little too; but let them beware not to let drop anything in a sarcastic or contemptuous manner as to his power, or knowledge of the future for he takes it up & reproves in a very tart manner; & in a way too that conveys no comfortable ideas to any one present, for they all endeavour to excuse it by saying it is only a Joke, "I know Jokes too; & I can laugh, & understand the nature of laughing as well as the best amongst you, but such language is unbecoming & I will have no more of it."—"A half breed one time, because his father was a french man thought he might go any lengths he pleased with him (the B.)—he replied very warmly thus: "how durst thou doubt anything I say—Knowest thou not how clearly & distinctly objects are discovered & seen in a plain, from an eminence; & my abode is "is in the regions above—I see every object as distinctly as you see at your feet, doubt "then no more, & never hereafter call our Power to question."—Aye! replied some of the other spirits "We not only see all that you do, however secret & hid you think yourselves but we also hear every word you utter." If that indeed be the case tell me, where now are, & when will be here, my fathers Country Men? [The conjuror had been employed to tell what the people were about as it was long since the time they were expected, & ought to have arrived, had elapsed]—"Wait! I shall go & see"—& shortly after he returned "They are now all asleep at such a place—the weather will be calm tomorrow, & tho' the distance

... (11) ...

"distance is great, yet will you see them tomorrow night, for they are as anxious as yourselves"—another one said, "Since then ye Spirits pretend to know every thing & are vexed when we call any of your sayings in question—come tell me—how long shall I live?—Shall I yet see two more winters? "Ha! (laughing replied the same voice) two winters? I see you all yet alive two winters hence, every soul that sets here & considerably more; & some of you I see crawling with old age"!!!—With some of the

Spirits as I've already said the by standers (or setters for they are seated on the Ground round about) are very familiar—The Turtle is one of them, he is very humorous, & their jokes with him were such (for I've heard this myself) as I should have been ashamed to hold even with a bawd—it was pure ribaldry: but they durst not doubt him when he speaks seriously; for he is very powerful & makes himself respected when he thinks it necessary. "Who is that, now speaking?" said one of the indians (this I was told)—"It is Mihkenach" said the Conjuror—if it be him, prove it —"take him in your hand & show him to us" Now the Conjr. was a very great me-
"decin man,—he took the turtle upon his hand, raised the covering of his box,
& called them to look—Every one was astonished at his beauty—he was very
"small, scarcely more than 2 ins. long. When all had gazed enough the Conjuror
"drew him in.—The Turtle was very quiet while out but as soon as he got in
"exclaimed "Oh! how afraid I was when I saw the children look so eagerly—I
"was afraid some of them would have attempted to take me in their hands &
"let me fall, perhaps in the fire" & laughed heartily. The Bear is a rough
beast & makes a devil of a racket. Towards the latter end master Keyjickah-
kaiw, that old serpent, Satan, enters;—his arrival is announced—all hands are greived, for
then the conclusion is soon to take place— He makes every thing fly again, kicking
up his own (i.e. the Devils) racket, jawing & blabing, scolding & giving the lie to &
abusing all hands: the indians are hurt & displeased, but durst not say anything—they must
swallow all quietly, & then it is that the Conjuror most dreads for his own bacon:
this however does not last very long for Weesuckajaak (the Supreme Being) enters last
—as soon as his coming is announced Nick begins to sneake, but still en maitre
—Week enters, Nick jaws, silence is imposed, nick still troublesome,
at last the word comes authoratatively & away he flies. The Indians are uncommonly
fond of Weesuckajack—he commonly speaks to this effect "My Little (i.e. Grand) Children
"I am very indulgent & kind, I am very charitable, & love you much,—a great deal more
"than you imagine. You must not live ill, nor make a bad use of your power & knowledge
"for I hate that;—hence it is I command Nick in that authoratative manner; because

... (12) ...

"because he is wickedly inclined—mischief & destruction are in his nature—he greives at any
"good he sees: take ye heed, beware of him for he is ever on the watch to destroy you"
—When Charly enters after some abuse he calls out "Get ye hence, get ye hence, what
"are ye doing so long from your home: off with ye immediately"; & rubs up & down
the skins that form the covering lest any should be hid. Thus he sends off all the
Spirits, who, as they fly off, as well as when they enter, give this frame a terrible
shaking. It may be supposed what sort of a shaking he gives as he comes & goes, &
how he shakes the rattler;—for they all shake the rattler on entering. When We-
suckajaak goes off, all is done.—

Some Conjurors are so powerful that the hut they enter, must be doubled; that is two
rows or Setts of Poles one on the outside the other, & each row fastened with good
strong hoops well tied, after which the outer & inner row are also fastened—thus
arranged, they seem to be beyond the power of any 3 or 4 men to move, yet when the
Spirits enter it sets a-going with a motion equal to that of a Single pole indifferently stuck
in the Ground & violently moved by a man. I have never seen any of these double
ones, but twice or thrice saw the others, whilst the conjuror was in—Some time
afterwards, when they were off, I shook them with both hands & with all my strength,
but the motion was nothing like that of the Conjurors. I have been told that
those who enter these Double ones, are so powerful that almost all the Creation
comes to see them, & they are shaken with uncommon violence. This motion
the Conjurors say is produced by the concussion of the air; i.e. the Spirits come
& enter with such velocity that it is the Wind they Produce which occasions it.
The conjuror is all the while seated Peaceably in the bottom, (on the Ground) of his
hut. Some of them to shew their Power have had small sticks of the hardest
wood (such as produces the wild Pear, & of which the Indians make their arrows, &
ram-rods &c. for Guns) about the size of a mans finger, made as sharp point-
ed as possible, & dried, when they become in consequence nearly as dangerous as iron,
or bayonets—Some have 18, 24 more or less, tho' Seldom less than 18 planted in the
bottom of their hut—They are about 12 or 14 ins. out of the Ground—On the Points of these
Sticks is the conjuror placed, sometimes on his bottom, at others on his
knees & elbows, & there he remains as quietly & composedly as if he were on
"a bed of Roses"; & when he comes off no marks of injury appear, tho he entered
naked, only his Cloute about him, & of course the Cords with which he is
tied. "Their familiars (their Dreamed, or those who appear to them in their dreams &
Promise them their assistance & Protection) support them so that no injury hap-
pens them"!!!

... (13) ...

March 29th- I feel but very indifferently disposed to write; but I am on the eve of an accumula-
tion of business & may not, after a few days, have the necessary time, so that I shall risk.

A Couple of days back I have been conversing with a Cree (indian) who by peace-meal
gives me the following account of their mythology:—"The North-(wind) apparently one of
oldest of created rational beings thus addressed his daughter, his only child "My
"daughter! be very careful, & remember that anything you do, or wherever you go, on turn-
ing yourself, turn always in the same direction with the Sun, & never in a contra-
ry direction." Now women are a compound of Perverseness, obstinacy & curiosity; & withall
forgetful enough too, sometimes. This Girl one day she was chopping fire-wood, without
thinking of her fathers admonition, in going to another Tree, turned round
to the right, in a contrary direction to the Sun, & instantly fell to the Ground, &
died. The time she used to take up in this occupation, being expired, her Parents became
very uneasy, & after some search found her on her back, dead, & her belly swollen to an enor-

mous size. The father & mother, on each or opposite sides, contemplated her situation with great grief. At last the Father arose, stood up, & made a long speech, praying to "The Father of Life" to have mercy & compassion on his child. His speech was not ineffectual: the Girl was delivered of a Boy, & shortly after, of another—The Elder was called Wee-suck-a-jock; the younger "Mi (or Mee) shaw-bôse"—After this the Girl recovered & became as aforesaid. These two young men immediately attained "mans estate"—i.e. to manhood, &c. and became hunters. The younger of the two one day was in pursuit of a Grey, or rein Deer (Carriboeuf) after which also pursued a Wolf. The Deer having thus no hopes of escape fled to a rock on the edge of the waters & plunged in, Mishabôse & the Wolf followed; but they all three became a prey to the Michi-Pichoux, or Great Lynx, i.e. water Lynx, water-Cat, or water Dog. Weesuckajock was very uneasy for his brother, was anxious to revenge his death, but scarcely knew well how. At last one day seeing a Kings-fisher hovering in a certain spot addressed him thus "My younger "Brother! what art thou there looking at?" "I am looking at Mishabôse, your "brother, lying in the bottom of the deep, drowned" &c. After some further conversation, Weesuck. discovered the means of avenging himself. He accordingly set to work & made himself a Large Canoe, on board of which he embarked the Moose, Deer, Bear, otter, Beaver, muskrat, wolf &c. &c. & repaired to the place where the Sea Lynxes used to resort to sleep; this was a fine pleasant place on the Land. Here he observed several of them & began his work. It is not related how many he did kill, but the waters upon their death came rushing upon him in a violent torrent; as he expected this, he had bro't his canoe near hand, but before he reached it, after killing his enemies, he was already knee-deep in the

... (14) ...

in the water: however he got safely on board; but in his hurry forgot to embark a little earth. —Now the waters swelled immensely, & in a very short time the highest land was cover'd & Weesuckajock was tossed about by the wind & water. It appears that he had not the foresight either of taking with him a sufficiency of Provisions for he became very hungry, & thus expressed himself to his crew. After some time he saw something on the water, very large & moving towards him: He thus addressed it, "Who, "or what, art thou my younger brother? (for he being the first born, always addressed the rest of the creation, whether animate, inanimate, or rational or not, as his younger "Brothers) & whither art thou going?" "Why! my Elder (brother) I am a water Lynx, "& am sent by Confrers in search of Weesuck. & to destroy him" "Aye! is it so indeed? "& how or with what instrument do you intend to destroy him?" "I have a large & "very strong Iron-tail, with which if I smite his Canoe, he must perish?" Weesuckajock seeing his danger tho't to get off by duplicity & dissimulation & thus continued: "Indeed you must have a very extraordinary tail my Younger ... "come near, & let me see it, how it is made &c."—The Lynx drew up, presented his tail, Weesuck. took hold as to look on it, & placed it on the Gunnel of his Canoe & with a stone cut it off saying, "Now go to thy friends, & tell "them how Weesuck. has served thee."—He retired doubled quick, grieved, ashamed, & not with a little pain. "Ha!" said the water Lynxes on perceiving the situation of their companion, "ha! weesuck. is cunning, & too powerful, "we must destroy him for our own safety." "Come, now, who amongst us will "volunteer, & go to destroy that enemy of ours?" —They at last pitched upon an enormous Beaver & thus addressed him at his departure "Go thou our Brother, Destroy "that mutual enemy of ours, be not afraid of him for he is not worthy of fear; but still be cautious, for he is very artful." Weesuck. descryed him also, & the same addresses & compliments passed as with the first. And how do you intend to destroy Weesuck?" "with my teeth." Well then do come near & let me see them." x x x The beaver drew up, & shewed his teeth: weesuck. put his hand on his head & while exclaiming "What "terrible teeth!—how immensely broad & sharp—they are like large axes!" he with his other hand took up a large stone & with a dreadful blow broke them all in his head. "Now go to thou too friends & tell them how Weesuck. hath served "thee." Indeed the beaver did go, sniffing & blowing & yelling. The Lynxes were astonished, & durst no more attempt anything at him. His situation however was very disagreeable, very uncomfortable, & what added to it was his want of food. He thus addressed his companions one day. "Come now we very reprehensibly forgot to bring earth with us, & who knows how long this will conti-

... (15) ...

"continue?—which of you all will endeavour to get a little earth for me out of which I "shall try to make Land for us to live on?—whoever will go shall be amply rewarded." They all said it was very deep. There was scarcely an hopes. Then he said to the otter "Go thou my Younger (brother) & if thou diest in the attempt, I shall restore thee to life, "& make thee immortal". Saying this he tied a long leather thong to his tail & sent him down: he found the otter was dead, hauled him up in to the canoe, rubbed him dry & blowed in his nostrils, when he revived. Then he sent the Musk rat: "Come my "little brother, go thou, thou art small & very active, art fond of the water, & goeth to great "depths—thy reward shall be as that of the otter." The rat was secured with a thong also & down he went. Weesuck found he was dead: hauled him up, & was extremely happy to find he had some earth in his little paws & mouth: he restored him to life as he did the otter, & sent him down again, when he bro't up his mouth as full as it could hold & a good deal in his hands which he held pressed to breast. Now weesuck. took this earth & made a ball of it, & blew in it a considerable time & sent off the Wolf to make its circuit to see if it was large enough. After four nights he returned & thus spake "My Elder, the earth is indeed Large & beautiful; but our "number now is small: when we will increase it will be too small for us: we "will be all upon top of each other (i.e. we will be in each others way &c.), & if you "make man as you contemplate,...it will be much moreso." Weesuck then blew

it out again & once more sent the Wolf-- He was 8 nights absent, & reported it still too small. Weesuck then blew it out for a long time & sends the wolf again. But before he went off he said "My Elder, the Earth must now be very large, & I shall possibly be too much wearied to make its circuit: I shall traverse, & if I find any thing to assure me of its being large enough I shall howl, "which will be a sign to you; & whatever place may suit me there will I make my residence." After several nights absence they heard him howl, wherefore they all concluded the Earth was sufficiently Large. Weesuck. then blessed the others & sent them away telling them to multiply "& be good, not vicious or ill inclined, nor se-
"cret, or hide themselves too much from My little brothers (the human beings which he was about to create) when they might want to eat" &c. &c. Now after this he became very lonesome & bethout himself of making Indians i.e. human beings. He in consequence took up a stone & fashioned it into the form of a man; but whilst at this work it struck him that by forming them of so strong & hard a substance that in time when they would become to know their nature, they would grow insolent & rebellious & be a great a great annoyance to each other & of course also, would never die. "This will not do, I must

... (16) ...

"I must make them of a more weake & fragile substance, "so that they may live a reasonable time & behave as becomes human beings." Upon this he took up a handful of common Earth & made the form of a man, & blew into his nostrils the breath of life.

The Moon formed the Female, as Wesuck. did the Male, hence the reason of the Periodical return of their sickness with that of the moon, "as also among the Sluts." (Bitches). Hence also all women are forbidden when they go out from the calls of nature, & that one in particular, to look at the moon while thus employed. Those who are thus forgetful, ignorant, or obstinate immediately find the effect by the return &c. x x x. I should have said that he bruised the stone to Pieces, altho' a great part of it was already formed. For the white (I believe it was the Moon again) he made a Partner for him of one of his ribs & another piece, which he wrapped in a handkerchief & laid beside him saying "this, by the time thou risest, shall be a full grown Woman & shall be thy companion" &c.—After all this done, he made a separation in the Earth, one part of which was a beautiful plain meadow Ground, & the rest Woody; & then set off travelling in the Earth. He took a partner to himself, by whom he had a son. This soon got to mans estate, but had a great aversion to the female Sex, which gave his Parents a great deal of anxiety, all their trouble, all their remonstrances were to no effect: at last the father betho't of a plan in which he was sure of success. "He transformed himself into a most beautiful woman & when the Son was returned from his hunting "well Son! said the Mother, here is a young & handsome woman we have procured "merily for thee; does she please thee?"—Her charms were so great the young man immediately became extremely fond of her. But this, in the end, became the source of much trouble to both Parents & of disgrace to the father particularly. The mother became jealous & vexed on her son's account that he should so be imposed upon, & done many shameful things to her husband." Here follows a train of Stories the most indecent, & shameful & sometimes obscene, that one can well imagine. But these people are yet, so far as regards their faculties, in a state of Nature. Every thing appears reasonable & natural & must be very gross & palpable indeed when they do not give credit to them. Their language is also that of nature, & they speake out what they think—they do not use circumlocution to avoid an indecent term, nor have they flourishes to embellish their discourses; & their speeches, to my taste, at least, are far more pleasing & natural than those strained & laboured compositions we meet with amongst ourselves. But this is not the place for these discussions.—

... (17) ...

-April 4th 1823} There is a sick indian with me whom I have been obliged to feed with his whole family all winter, not being able to endure the cold on his lungs, & in a manner deserted by his friends. To get as near the truth as I can possibly do in all things relating to their mythology, I frequently converse with him on these subjects; & when "not forbidden by his Dreamed or familiars" is explicit enough. A few nights back he thus informed me upon the several questions I proposed. The one that I saw in my dream as above related is not the Sun, as my half-breeds told me. The Sun is dressed like a Gentleman, i.e. a short coat, waistcoat, short breeches, stockings, boots, a hat & a beautiful feather stuck in it. He speakes English &c. and the rest as mentioned above. But the one I mentioned above, is Sickness, or the Plague. There are four of them: two walking in the air as I mentioned, & two in the earth, i.e. in the bowels of the earth at a certain moderate distance from the surface, perhaps in the same proportion as those who are above. The indian thus relates of him: "When I was a young man, he appeared to me, & told me his name was Sickness; & that every time a general sickness was to take place "amongst us he would come & forwarn me. See: Four winters ago (in 1819) after "we had taken debt in the fall & were proceeding each of us to our hunting Grounds "he appeared to me one night & said, 'I am come to tell you to get out of the way "'of all Large waters (i.e. Lakes & rivers) & pitch off immediately into the woods: "'Be cautious also & select proper ground for an encamping; never pitch your "'tents in Large high Woods, particularly of the Pine kind, chuse low woods "'to encamp in & never look up to Gaze lest I see you see & you be "'smitten. Keep off, always from Large waters, for I am on a circuit round "'the earth: I shall follow the travelling waters (i.e. The routes or roads "'usually frequented or navigated) & smite all those I there find with "'sickness: in the interior, or to one side I shall not go. Tell this to the "'indians that they keep out of the way.'" It was that year that the Measles made such havock in some places. He thus continued, "This last fall (in December) "I saw him again—he told me he was on another circuit & intended making a

"large selection, passing thro' the plains & coming down again this way. He said "he would pass when the leaves would be rather large (about the 20th June, "in these parts) & told me as before to admonish every body to keep out of the "way of large waters, trees &c. &c.—'It is not my doings, nor is it my choice "'that I thus prowl thro' the earth, said he, but I am sent, & cannot resist"— "Now we will be again this spring visited with some sickness, but I cannot "tell which—it is a breaking out in the flesh &c. and his appearing to you

... (18) ...

"to you (i.e. me) is a sign that he will certainly pass." I then asked him if he intended telling the other indians of it. "I shall tell my Elder (brother), but not the others, for they "wont beleive me." He was very diffident: he wanted to communicate to me all he was told, but said he durst not lest he should injure himself, by exasperating the other (i.e. Sickness) & being enigmatically forbidden!—"He told me, continued the indian, "as a sign that two of our number should die this winter, one a small one (& he is dead "naming to me a child that died about that time, tho' very distant then from him) "and the other a full grown person—whom he is I know not, but one must die! These Chaps seldom appear (in dreams) less than 4 times, but commonly 6 times, & each time in a different form 'till the last, when he makes himself known, & ever after appears (or rather appear) in the same uniform manner. It is then, after they have made themselves completely known to their votaries, that they communicate their power &c. &c. &c. and teach their their songs which tho' in their dreams, are so indelibly imprinted in their memories that they are never forgotten. For every one of these Spirits, Genii, demons, phantasies, or whatever you may please to term them, have each their Song, which they communicate to their votaries, as well as explain also their power. Hence it is, that when any any one amongst them has dreamed of a certain number, commonly a good many, 20, 30, or perhaps a thousand, that they can conjure when they please; for these like the guardian Genii in the fables, keeps always near them, & protect them from too much injury from the evil machinations of some of the mischievous ones. Indeed, from what I can learn, there are but few of these familiars but do do evil to their votaries if they (the votary, i.e. the indian) neglect performing the regular annual, or perhaps more distant periodical sacrifice; and this sacrifice, their familiar tells them what it is he expects. A few days ago, in the night between the 31st March & 1st April, this indian was sleeping in an old house I sent him to, when at a late hour in the night he was pulled most violently out of his bed; so that his wife that was lying beside him, awoke & with difficulty kept him down, tho' he also struggled himself to make his Familiar leave his hold: & the house shook violently. The next day he sent me his wife to ask a little grease to make a sacrifice (i.e. burnt offering X)—I gave her a little, & the husband came the same evening to sleep with us. Upon enquiring he told me thus. "It was a Skeleton: he was displeased with me because "I did not make him my usual offering & yet he knows that I am pitiful, "that I cannot move to hunt myself, but am beholding to others for every "mouthful I & my family eat; but they are wicked when they think themselves

X God forgive me the comparison, which by the bye is not meant to ridicule, but is really the case.

... (19) ...

neglected or abandoned, & think nothing of carrying off an indian & throwing him in some distant place, dangerous precipice, or other place where he must perish if not succored by some other more kind one. "Some years back continued he, I went out one night "in the fall to hunt moose. I had tied my Canoe very securely in the rushes & "there was waiting alone to hear the moose either come to the Lake, or cry after the "Dam, for it was in the rutting Season (& the indians commonly go out in this manner at that season, for the Buck has a certain cry which he makes at that time either to call the female, or as with the domestic cattle to exult as one might think from their capers) "I all at once heard far a-head of me cries of heh, heh! "heh (or hayh, or haih) sudden, quick, coming in the air, & directly towards me 'oh! "'now said I, I am gone!—Indeed he came—I crinjed & laid myself as low in my "Canoe as possible; but he came straight to me, took me up & threw me in the "water, all the time crying he! he!—I then endeavoured to take out my fire- "bag; but this he would not let me do. Having then no alternative, I was obliged "to make for the shore as well as I could, he all the time crying in the same manner just above my head, as if he intended absolutely my death. However I reached "the shore, tho' with the greatest difficulty. Then I took some dry grass which "I rubbed & bruised 'till it became soft & put it under my arm pits & crumpled "myself into a small heap & remained 'till the sun began to warm when I "swam back to my Canoe. He kept hovering over me all night & until the Sun was "pretty high, always making the same cry; tho' when he found me so benumbed with "cold on my debarkation he laughed, ha! ha! ha!" &c. &c.—Today (Apr. 4th) he asked me for a needle & thread to sew the sleeve of his Capot, which this Ghost! had torn in his endeavours to carry him off the other night. Whilst he was sewing "how he has vexed me, said he, by tearing my old Coat, but I am afraid of him."— "He related me another story of them as follows. "I went out one "time a hunting beaver with a friend of mine: It was a long distance from our "lodges—we killed 6 Beavers, & slept out. I awoke in the night & was "much astonished to observe a man seated on the opposite side of the fire, resting his head on both "hands, with his elbows on his knees apparently in a very pensive, sullen manner. He had but skin & bone—not the least particle of "flesh; & this one had hair on his bony head. I gently pushed my friend & told him to "look at that stranger. We were both extremely agitated in consequence of our fear, "& were at a loss what to do. Having no alternative, I arose, conceiving he came to "ask for something to eat I took a Beaver, cut it in two & presented him the half of "it: he did not deign to look at it—I was much afraid. I then bethought

"of cutting it into mouthfuls, which after presenting him I threw into the fire--
"thus I did with the whole; & when done, he arose & walked off peaceably in the air."

... (20) ...

This sort they term Pâh-kàck, i.e. Skeletons, or such as die of hunger; or some that die extremely lean whether from the consumption or other sickness--Those, i. e. many of them, when they have nothing but just the mere skin & bone remaining, some of them in this si-tu-ation disappear from the Earth & go to reside with all those who have already departed in that distressed state. This band or congregation have a head or chief--Their color is commonly green, tho' sometimes black; & it is extremely uncommon when one has even any hair, being bald--as if a blown bladder. They sometimes are heard in the day. The noise is sometimes as of a quantity of dried bones rattled or shaken in a forcible manner in a kettle; & sometimes as above related making that same monotonous but frightful cry of he'h! he'h! very quick & with an abrupt termination. The sacrifice they offer to these is Grease, generally a large bladder full, & of the best kind. All the natives present are invited. Tobacco of course goes before every thing else. He who makes the feast, or his assistant, most commonly lights, or fills rather, the pipes of all who smoke, but when it is light it is first presented to that quarter where these are supposed to reside (I believe in the N. W. or West) then to the cardinal points--then to the (bladder of) Grease which is put in a dish fit to contain it & covered with down. Some of them have a small board about 20 or 24 ins. long, flat, painted with red earth, & a head made to it, of the same piece, & flat as the rest. At a certain distance below the neck, as we might suppose the Shoulders, other small pieces made in the same form & about 3 or 4 ins. long are stuck in each side at short distances, reaching to the ground--the lower end being small, & the head end would bear some resemblance to the ribs or arms were there not so many, by their being somewhat in a hanging form. After smoking & some speeches, in which these Ghosts are addressed--He who makes the feast, waves it 3 times crying he! he! very loud for a good many times, & then presents it to this board, which is intended as a representative of the Pakkack, desiring him to accept it, & be propitious & merciful to them, neither to injure them nor their little ones. Then He dances 3 times round the tent (in the inside) & when he comes to the 4th time, the one seated next him (in the direction of the Sun) rises. He makes a feint of offering it twice to the one who rises, who in his turn does as if he was going to receive it; & the 3d time it is thrown into his hands: this one makes a double turn upon his heels & dances or trots once round the tent, & the next him, seated, rises to take it in his turn, with the same ceremony, 'till all have passed. Then it comes into the masters hands again who reperform the same ceremonies once more,--puts down the Grease, cuts it up, & shares to every male or widow present, in proportion to their numbers (i.e. the families they may have.--Shortly after my arrival here this last fall they invited me thro' compliment to two of these feasts--I went both times merely

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merely to have a better opportunity of making my observations, which are as above, as near as I can bring them. But my mind was too much disturbed with reflections which soon became so melancholy that I had nothing to bestow on what was going on. Poor unfortunate creatures! I often exclaimed to myself--Ye are desirous, nay anxious to perform your duties to your maker, but know not how. If you only knew how he abominates this ceremony which you perform with so much devotion, how soon would you cast off all your superstitions, & rather live without any religion at all, & risk all upon chance, than perform sacrifices, for aught I know, to demons! I shall not here enter upon these reflections further, suffice the above; for they are too long, too frequent, & besides I wish to sacrifice the little paper I have remaining to such other things as I have, & which I think may not be quite uninteresting to you. Had there been but their speeches, & the ceremonies, I should not perhaps have thought so deeply. But their cries of he! he! & ha! ha! &c. so repeated & vociferous, that I was struck with a certain horror & thought that half of the devils in hell had entered the throats of these men to give me an idea of their Pandemonium below. Good God! what a miserable reflection! but how much more so the occasion leading to it is.--

Notwithstanding they some times Dream of roots (medecines &c.) there is a certain place according to their notions consecrated to Esculapius (& Perhaps Appollo also, conjointly). It is depicted as a most heavenly abode, so delightful. He (Esculapius) resides in a mountain in the bowels of which is his house--it has 6 doors, but so mysteriously constructed that no soul whatever, besides himself & his inmates of whom there are a great number (of Every Nation & language) can open them--The Lock apparently is in the form of a Screw, or Spiral, & is opened on the inside, but only to such as Escu. deems worthy of admission These doors open to different quarters, the house being immensely large, & as above mentioned, in the bowels of ye mountain: In this residence is of every medicine useful in life, such as do not vegetate, i.e. minerals, fossils, &c. &c. These are shown to the votary; he is instructed in their use; the manner of preparing & mixing them; the ceremonies, i.e. songs & sacrifices, &c. &c. to be performed in their application, taking of them up, or in instructing others; because it is not every Indian that is favored with these Dreams. The mountain is of a moderate size, & there issue from it 40 Rivers which fall into a Lake not far from the base & situated in a beautiful plain--this Lake is shallow & has some handsome sandy shoals, & in the borders of (in the water) it grow beautiful rushes. The water in every one of these rivers is of a different color, no two being alike, one is Black, another white, red, Green, blue, ash-color &c. &c. In the latter grow herbs & plants of a vast variety, as also their nature. In the sides of the mountain are of every of every herb & plant that grows in any part of the world whatever. When any one of them

(of the indians I mean) is thus favored, he appears first at these rivers, when the head or Chief of the Mountain comes out, accost him in a freindly manner, & after some conversation he is introduced into the interior of the house, where he is astonished to find people of every nation & language in the earth. But if I can form a right opinion, there are but few of each language.—They are seated in Four rows, their seats being something like those of a Theatre, semicircular & rising a little one above the other. These are all Doctors; & it is their business to instruct the votary in the object of his mission &c. They have a great quantity of medecines already prepared, of such as are produced in the bowels of the Earth, such as minerals, stones, shells &c. &c. and most, or many of these, are hung up in the house. Here is he is taught how, & in what manner, to prepare these, as also the Songs & sacrifices &c. appropriate to each different one or sort. When on the outside, or out-of-Doors, he is shewn all the roots, herbs, plants &c. and is taught the respective Song (of each) or of any particular one, or number, or such only as grow in the climate he inhabits. Both the Songs & the Plant, herb &c. are so indelibly imprinted on his mind (or memory), tho' he had never seen them before, or should not happen to meet with any of them for years afterwards, yet on his first view, he immediately recognises them, & every circumstance that had been instructed him, as if he had passed a regular apprenticeship. This may seem very extraordinary, if not indeed absurd to people unacquainted with them, but still it is no less a positive fact. These rivers i.e. waters are of different colors, so also is the rapidity of each stream; some of them moving in a turbulent & awful manner as the rapids & eddies at the foot of Large falls; some moving in large majestic waves like the swells of a large & Deep Lake agitated by the wind; & some in a beautiful smooth current, down which the canoes are scarcely perceived to move. These are the tokens or signs or emblems of the manner of our lives, here below, so far as regards to health & sickness, & of course the description requires no further explanation. In some of these rivers grow herbs or plants which, themselves, as well as their roots, are a rank, deadly poison, more or less; & their effects, when any Demon-Spirited wretch employes them as instruments of vengeance, tho' I have known none to carry off the object immediately, yet have a most melancholy baneful effect; some of them exactly similar (in their effects) to Lunar Caustic, & oftentimes with an additional humiliating effect (But more of this hereafter) & some, deprive the object of every one of his senses but that of feeling—a melancholy instance of this I saw in the Spring of 1813 & sufficient of itself to emeliate an heart of adamant! Some times Esculapius will not instruct his votary in their use, satisfying himself with telling them they are bad medecines, or perhaps not mentioning them at all. To others again, he explained every circumstance &c. relating to them; but with a most strict

injunction never to employ them at his Peril "unless you wish to die: I teach you all these "these things because I love you, & know your heart to be compassionate: but mind my words, if ever you employ them with an ill or evil view, thou shalt die. Other indians "as well as thyself, love life—it is sweet to every body; render it therefore not a bur- "then or a disgrace; & I hate those who thus abuse my confident affection" &c. &c. They are also forbidden sometimes as strictly, & for the same reasons, instructing others in their use. Notwithstanding this great love & cautious diffidence of Esculapius, there are other malignant Powers who teach them & encourage their use. —Hence those distressing objects I cannot here for the want of Paper, speake of— What I have mentioned of minerals &c. which from their description are indeed really such, i.e. minerals &c. yet I cannot take upon myself from my slender knowledge of their language & technical terms, to assure you that they are prepared after our manner, i.e. by Chemical processes. Mercury, sulphur, saltpetre or nitre &c. I do not know that they have; but there being french, English, German, & from the description Greek & Hebrew Doctors, among the number, I should not suppose it preposterous in concluding that they have them all in the same way as ourselves. But from what I can learn it is Stones, that is, some particular kinds of them that are most used, such as talk, pumice stones, & various other kinds. These they are shewn how to reduce to Powder, & with what water, i.e. out of which river (or colord water if you please) the water is taken to mix up these Powders. "With the roots & herbs &c. it is different—they are boiled" &c.—These stones (for they are most commonly thus denominated by them) are held in very great repute by them; tho' many of those that have been shewn me as possessing wonderful virtues I considered as very common & foolish, or at least harmless things. Here! I am again digressing, which is everlastingly the case with me when not in the humor of scribbling. I should have mentioned first (because as you may see, I have begin this story in the middle instead at either of the two ends) that when they want to dream of these things, as well as of any other particular thing, they must fast, & lay down to sleep, keeping their minds as free as possible from any other thoughts whatever, & wholly bent & employed on that particular one alone. I also should have observed in the proper place that the door the votary is introduced is exactly in the middle of these rivers, there being 20 on each side of the door. The use, intent, &c. &c. of the other 5 doors, I never thought to enquire, & must leave you to guess as well as myself 'till such times as I can get this matter explained. Their songs are delivered in Notes, impressed or drawn on bark, in the form of hierlographics, & thus taught, & being hierlographics (& not very dissimilar to those anciently used by the Egyptians; nay indeed, I have reason to think from what I have seen of both, that any Learned man being perfectly acquainted with the one could trace a great deal in the other; but this opinion I hazard from my own ignorance) no two are alike, it therefore requires

him to learn them; that is any one of them: for those notes are not like ours, marked with regular bars &c. so that one Gamut serves for all; but with them, each one may be said to be itself a Gamut. However, I have reason to think that they are regular & uniform; for many years ago, when I was still scarcely more than a boy, I remember throwing away the contents of one these mede-

cine bags in which there were several strips of Bark covered with these Notes—
—an indian happened to be by—he took one up & with the Point of his knife placing it on
one of these began to sing, moving the knife regularly as children do when they begin to learn
their a, b, c.—This surprised me a little at the time, for the indian was a stranger
& had but lately arrived from his own lands that were several hundred miles off.—
After laughing at, & ridiculing, him, as is the custom with us, I asked how he could
make them out? "The same said he, as you do to reckon (i.e. read) your papers
"See this one is (meant for) the Thunder; that, the Earth, &c. &c.; but I only
"know a few of these songs:—the possessor of this bag knew a great deal—he
"was a great Medecine man, i.e. Doctor" &c. As far as I can learn, every different
root, herb, plant, mineral, Spirit (or whatever you may please to term this latter) have
each their respective songs; & which they must sing, were his voice like that of a choked
Pig, when he employs them for one of themselves, or learns them to another. When
they sing, those of their familiars who instructed this Song, whether to the one
who sings, as having learnt it from himself (i.e. Familiar) or having been
handed to him; he is said to attend, invisibly of course, & perform that which he
promised this (medecine, supposing it is one) should effect. [This is a long &
complex job, & I doubt much if I can get thro' with it without more of my blundering;
but I shall risk blunders, omissions, & repetitions] Hence it is they always sing when
they attend on a desperately sick person, amongst themselves, tho' very rarely when
they administer to the white. When any one is very sick, & that they be called upon,
or perhaps, tho' rarely, ordered, in their dreams, by their Familiars, they sing, blow,
& suck, alternately, & with such violence that one would think they wanted to
to blow them to the dl, or swallow them down their throats; but no, it is to
force in the medecine, of which they have generally a mouthful, masticated into
a pulp. or something near salve, sometimes: the suction business is to draw out
the Devil; i.e. the medicine, bone, stone, iron, brass, stick, or whatever they imagine
it is that occasions the disease. If the complaint lies in any particular part, to that
part it is they apply themselves most, & sometimes only: supposing the hip, knee &c.
for there they imagine it is a worm or maggot gnawing them. But if the complaint
is universal, that is the whole system be sick & debilitated, it is then the pit of the Stomach
& the Temples; rubbing sometimes the wrist, the palms of the hands. & opposite the heart.
This is very frequently done, & in the intervals the songs & rattler together, & often a

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& often a short speech or prayer to that one of their Familiars whom they think will be
most propitious on the occasion, or he from whom they hold such, or such instruction &c.
These songs are a dull monotony; for tho' they have a few variations & are hi & low, & the
transition sometimes so very sudden that it requires a particular command of the
throat to sing them; & to me, so difficult that I should I believe require a 7 years
apprenticeship even with Esculapius (but I believe it is Pluto, or Pan who teaches
the songs) himself, for me to learn them, there is certainly no musick in
them; tho' some few that I've heard many years ago, passing a winter with them,
I found pleasing enough; but perhaps more from the solemnity with which all
was going on was I struck, than any thing else: indeed we had had great reason to
be solemn, for we were dreadfully pinched by hunger. When oppressed thro' star-
vation, they have a variety of ceremonies which they perform; & tho' the songs be different,
as also the ceremonies themselves, still are they intended to answer the same purpose.—
I shall endeavour to describe a couple to you from which you may form a pritty
just idea of the rest.—It was the latter end of Jany. or beginning of Feby. 1804, four of
us only white people, mind were pitching off, or rather flying off from our houses we had built in the fall on ac-
count of the enemies. We had a small stock of dry Provisions & speared a few fish once or
twice, but there were so many of us that we were soon bro't to short commons as the
strip of country we were then going thru contained no other animals but a few strag-
ling Bears, but these animals at this season could not be found notwithstanding all the
exertions of our hunters. One evening on my return to our lodges one of the women told me that
the oldest man of our band, a great Doctor, or conjuror, as we frequently denominate them,
said that if I were to pay him half a carrot (1 1/2 lbs) tobacco, he would conjure & be assured
of success, for it required payment. Tho' I suspected there was a trick in this, I did
not hesitate, but gave him his demand. The first night their songs & ceremonies were
as usual. —"Tomorrow, my familiar tells me we shall get a Bear". All the hunters
returned at evening, mais tous a blanc. The second night, the rattler, songs, speeches,
smoking, & medicine bags opened: "Tomorrow, we will assuredly get something." But the
same as the day before. The third night, the same, but every thing conducted with
a sort of awful silence & solemnity that surprised me a good deal. I was harassed
with constant walking, weake thro' hunger, & tired with their Bêtises as the
french say; but the manner of their conduct kept me that time from growling.
"Oh! Now tomorrow indeed, we shall not fail—we shall certainly eat flesh; for
the old man is a great conjuror, & well liked: he prayed to the master or giver of Life, & his
Dreamed have promised him success. But we get no more than before. In these conjuring
boutes—they made no use of drums, but instead of that had cut a small hollow tree of
maple, about 5 feet long & scooped it out, after splitting so that it resembled a semicircle—

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or stove pipe split down—this hollow board had been well dressed i.e. reduced to about half an inch in thick-
ness & well polished: there were to the best of my memory four men seated taylor fashion & held a
small stick about 3/4 ins. diameter & about 15(ins.) long, in each hand: with these they beat time
to the tune & another moved or shook the rattler in the same manner. All this however was
to no purpose. There was another indian in company with us, but tenting by himself (& his
family).—This indian who was very fond of me would frequently call me in & give me a
share of what he had to eat: "Well! said he, what success have your great men?"—I an-
swered I did not expect much: "No replied he, they did not go the right way to work,
"—had I not polluted (spoiled, as he said) my person last fall, alluding to an indian
"he had then killed, I should try; & I beleive that my familiars would be charitable
"to me: however I shall let them go on 'till they are done, after which I shall make

"a trial: perhaps on your accounts they may shew me their wanted attention."
-I took this as wind, but as he spoke in so very earnest (si naivement) a manner, I concealed my sentiments. The second night after the others had finished—he began a little after dusk. But what a difference between them!—He had an immense large drum, as large those among the military, & stretched hard: upon this he beat time, but very hard, to accord with his Songs which were as loud as he could bawl: at certain intervals also he used only his rattler, but with as much violence as he could.

Thus he continued alternately singing, praying (or making speeches) & smoking, 'till broad day light. When he began, we thought this fellow was mad or only jesting; but the indians of our lodge reproved us. At Sun rise he came out of his lodge, & made a long speech; in which he told one to go one way, a second another, & himself by another route. "Thou, addressing the first one, a young lad—thou wilt soon find thy (bear): but thou, addressing the father, on thy way on thou wilt pass very near, but will not see him: Thou'lt search a long & return giving up all hopes: but when come to this thou must return again & between this thy last track & the first one thou shalt make this morning, thou'lt see him in his nest. as for me, I shall have much trouble to get mine." I heard him speake, but not understanding sufficiently the language, the women explained to me. I need not tell you how we laughed at the poor Devil; & so went off hunting Ivy which had been our support for a long time; but in the evening we found all that he predicted, perfectly verified. This I assure you is a fact, & will maintain it notwithstanding every thing skeptics, (excuse the term) or those unacquainted, or but superficially so, with these people may say: & I am also certain that he had no previous knowledge of their being there; for there was plenty of snow, & there were no other tracks but those of these 2 hunters, & we had pitched up (the river) that day. But, here I am digressing: to return therefore.

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-I am altogether out of the regular track that I had proposed to myself at my first setting off; my time is so short, & my memory so bad, to read over the whole, so as to resume the regular course—the remainder shall be composed of fugitive Pieces. Indeed the nature of some of them being a compound will not admit of their being treated of but in sections if I may use the term.

The first therefore, lest I have not time to enter all, I shall speake of is **The Soul!** This seems, to me, at least, a most extraordinary & incomprehensible thing—yet from the different sources which I have received it, & the manner of relation serves but more & more to perplex. Whether it is really & absolutely the soul, or some other principle on which the very existence depends I cannot say, but something it is lodged apparently in the Heart or breast, that on these occasions flies off & leaves them; & at the very instant of its exit it is perceived, & occasions such a derangement of the whole system, & particularly of the faculties as very soon to deprive the object of life; but primally a total want of sense, such as we suppose the Soul endows us with.

I shall here relate you one of the many stories of the kind verbatim as I received it.

It was from an Indian of course. He told me that "one summer being on a visit rather to a distant part of the country (perhaps 2 or 300 miles) he fell in with one of his acquaintances, who (as often happens between strangers, particularly to such as come from the Southward) asked to purchase medecines of him. I had but a small quantity, & only of 4 Sorts or kinds: he being very anxious for them, I sold them all to him: He was not satisfied—he must have more tho' I positively assured him I had given him the last. Then he menaced me, & said "I should feel the effects of his resentment arising from my avarice & uncharitable spirit. "Knowing his disposition, I returned to my friends, intending to be as far out of his way as Possible. One night in the winter he conjured—I was fast asleep (& several hundred miles off) & never thought more of him: but he called upon his Familiars & demanded my Soul(!)—it was taken to him; but just as it was on the eve of entering his conjuring hut I perceived it & sprung from my bed in the most dreadful agonies & convulsions insomuch that two men holding & pulling of me with all their might, & also had the assistance of the women, could not keep me quiet: I was constantly springing forward, rushing hither & thither & absolutely (i.e. totally) deprived of my faculties for I have not yet the least knowledge of what I was doing, so great was my horror in observing this conjuring tent. At last a friendly spirit interfered & forbade the conjuror at his peril to do any thing to my Soul, but allow it to return immediately. He was afraid for his own life & durst not disobey—he let it go. I cannot tell you how happy I was felt & so easy—The distance was great indeed—but I soon flew back & re-entered my body; when I became entirely composed

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"But I had been so dreadfully agitated that I found myself in a profuse sweat, my whole frame so shaken, debilitated, & weak, that for several days I could not move but with pain. "Heh! said I, what a narrow escape!—The other indians asked what ailed me? I told them where I had been—they would scarcely credit; but in the ensuing summer upon enquiry they found it true; & were now fully convinced that this Power doth lodge with indians"! They represent the soul as being small: not very dissimilar in size & shape from the yolk of a large Hen, or duck, Egg:—some of them very hard, & much of the nature & substance of a stone, but still not of that substance; & others again much more soft & tender: some are easily kept & bruised, but others are with difficulty taken & continually in motion; but all are extremely impatient of restraint & cannot bear it; & confinement is death to the body from which it has issued! Some conjurors possessing sufficient power, & influence, take a soul, if they want to destroy the body, (in the conjuring box or tent) & wrapping it in a piece of leather, rub & bruise it between both hands 'till they destroy its subtilty or subtilty. As soon as it comes within view of the conjuring tent its agonies are terrible as also those of the body, however distant that may be; but as soon as its motion is destroyed the body dies likewise. Others again, take it & put it in a Jappand Tobacco box, & tie the lid or cover securely tied with a womans Garter, from whence, if not loosened by someone it can never escape—any other lashing is not, anything near, so completely effectual as this: reflect,

& you will guess immediately the reasons they give. As I do not know latin, & you dont understand indian I must suppress this & many other things. Others again take a different method, thus: But by-the-bye, this has but very little relation to the Soul. I shall therefore refer it 'till afterwards & give you another Story as received from a Canadian an eye witness. He was passing the winter with the indians & one night the head man of the tent he lodged in gave a feast. He was in the habit of doing it & was himself apparently a good & peaceable man, but not to be trifled with by other indians. Every thing being prepared the guests were just going to eat when the feast-man's mother dropped suddenly as if dead: every one was struck with consternation: they had recourse to their medicines, songs, rattlers &c. as usual; at last he fell to sucking his mother in one of her temples, suddenly they heard something crack: the indian drew back, his mother arose perfectly recovered & all became well. However that which occasioned the crack, the indian took out of his mouth, wrapped carefully up & gave it to his wife to put in a tobacco box, which she did: it had all the appearances of a Bean (un fève)—the wife wanted to tie the lid but the husband said there was no necessity—they resumed their meal. But the old woman was not long in possession of her senses. She very soon relapsed, & as instantaneously as at the first "ho! exclaimed the indian, the Dog is off"—They looked into the tobacco box but nothing was found—They continued conjuring 3 nights, & the last especially, the man told me he thought the devil was

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was amongst them from a certain kind of undescribable noise in the air, round about their tent, & the sudden flashings of light. This was Powder (Gun Powder): they had carefully thrown out all the fire, thrown a great quantity of snow & water on the hearth, & then put fresh Earth upon it—it was perfectly dark in the lodge, there being no other light than what is usually emitted from the heavens: upon this hearth of fresh earth they would throw some Powder & then retiring to the bottom of the tent would say "come! let me see if I be a "manito"—? then singing &c. off the Powder would fly! They continued this way 3 nights but all to no purpose: the old woman yet lived 2 years but never spoke &c. He said (the indian) that this bean was "the Soul or Spirit of another indian, then at a vast distance, which he darted at my mother to render her pitiful & miserable; but I shall make the Dog suffer." However, after this, the Canadian enquired why he did not revenge himself & kill him "No; said he, that wont do: he has got back "his soul it is true, & I cannot get it again, yet I might easily kill him if I chuse, "but this wont do—he is somewhat justifiable, for I took both his wives from "him." There are many other instances of a like nature but different in the proceedings, that I do not recollect sufficiently to commit to Paper.—

Now again for the other way. If an indian has a spite against another, & is induced to it for the preservation of his own life, or from motives of revenge, he takes the following plan or method. He takes a piece of leather & cuts it into the shape of his enemy; & if he wants him to die speedily he places a little Powdered medecine opposite the heart, or upon it. This medecine is I believe a root, & very inflammable, he holds a small spark of fire near it—it immediately explodes & that part of the leather on which it was becomes burnt & shrivelled: when he performs this, he generally utters words like these "Let the Heart of such a one become like this Leather, let it shrivel & die within him"! If it is a leg, an arm, the head, or any other particular part, or parts, or even the whole body, it is the same, & the words also; unless he doth not wish for the death; then he will say "Let such a part, become lame, useless, ulcerous" &c. &c. according to his disposition; & that part, or parts become thus affected according to his wish, "But "how is it possible that such things can be? Do you really think that an insignificant root, of no apparant power or virtue whatever can effect such things?" Thus I would frequently question, & their answers with little variations universally the same." Yes, most certainly it is not the root alone, but with the assistance "of that one of his Dreamed that is most powerful & most fond of him: he! you white people "you know not; you are consummately ignorant of the Power of our Great medecine men "many things might I tell you much more surprising—but you do not believe these trifles, "how much less then those you do not know?"—What then is to be done! how do with

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what say to a people so blind, so infatuated! They have some roots that are dreadful in their effects—Being a female, I think I should prefer immediate death. They have some that have the same effects as Lunar Caustic. They use them thus. During the time of their "Seperation" (i.e menstruation) they endeavour to give them to smoke, which is never refused—there is some of this root mixed with the Tobacco. Once smoking is sufficient—a few months after their complexion begins to change—& at last becomes of a nasty black with abundance of hair growing out of the face; & if these women were to shave, I verily believe their beards would become as bushy & thick as those of any man whatever. In performing this, they must also utter words thus: "Let the "one for whom I intend this, & who shall smoke of it become black & hairy; & be—"come as ugly & rejected as she is now fair & searched for"! Sometimes they mingle it with their food or the liquor they drink: there is more than one kind of this dreadful root; one of which I was shewn, but have forgotten, there being 2 or 3 others resembling it.—it is like many others a perennial herb, & hath some resemblance to the long or tall Thistle. To return. When the subject, or object, discovers that she hath been thus dealt with, which they sometimes do a few weeks after, they may be restored, for there is an antidote to it; but I have never known one instance of this, tho' a dozen of the others I have. Some handsome, fair complexioned young females refusing the importunate solicitations of an abandoned, vicious, revengeful wretch, becomes the victim of her coyness; & 2 or 3 years after, I have positively not known them & could scarcely beleive my Eyes.— — — — There is of another kind & which is very common, whose effects is an extraordinary vacuation of blood, & in a few days would occasion death. A half breed I lately had with me, the Son of a man who many years ago was a servant of yours, being not of an extraordinary good moral character finding his solicitations rejected with scorn became jealous & very

anxious to revenge himself. He applied to an old indian, but in so cautious a manner that the indian gave him of the root without suspecting & told him how to use it. He pulverised it, & mingled it with a little vermilion & then watched his opportunity, which occurred I believe, the ensuing morning. In our out-Posts we have no temples dedicated to Cloacinda, & besides, the females here are ashamed to sacrifice at them: he therefore could not miss his opportunity—he watched, & after she entered he went & soon found the place by the Smoke: here he sprinkled some of this Powder which he took in a quill, pronouncing "Let me see blood issue from the same place this hath done—I want to see blood."—Scarcely five hours after, the woman who was married & of course so much the less bashful said "what is the matter with me, I have been just now out & want to go again." You may suppose her astonishment seeing the time of the natural return was scarcely half elapsed

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but how much more so finding it issue far beyond anything she had ever known: This continued 'til very late in the day & the beast was watching to see if it would answer. He went in to the house on pretence of a freindly visit, & remarked how Pale she was—The mother told him "my daughter has been bewitched & could you not do something to ease her?" He became extremely uneasy in his turn: he went out & passing by the place she went to he easily discovered notwithstanding her precaution of what dreadful consequences it would be if not timely attended to. He was afraid she would die before anything could be done. However he went to the old indian & speaking in a most sympathising strain, asked him if he could not administer something to stop that extraordinary issue. "Why! replied the old fellow—That root I gave you the other day is its own antidote—give her the length of her middle finger to eat & it will stop quick enough." He did not chuse to tell the indian that it was this that had occasioned it lest he should be punished by him in his turn; but artfully conducting his discourse got more from him, administered it to the woman, muttering in himself "Let this blood cease, I have seen enough of it"—& she was soon healed! I done all I could to make him confess it, without coming to the point; but he never would: he satisfied himself by assuring me with the most solemn assererations that it was the case; "& if you doubt it, continued he, you may make the experiment—you need be under no apprehensions whatever, for in giving her of the same root to eat it will stop." This root, when mastigated, & applied when reduced to pulp, but better when pulverised, stops the blood immediately on application to any wound—"how profusely soever it may flow." It is very astringent, & somewhat hot.

Another herb, I believe it is the (wild) Carroway, i. e. which we commonly denominate aniseeds—at least the smell & taste much resemble that, & its stalk bears a very great resemblance to the wild mint, as well as the leaves & flowers. I suppose this is the one meant, because they tell me the taste & smell are delicious: This root, & all its appurtenances (i.e. stalk, leaves, & flowers) is of wonderful effects in various things. I shall give you some of the stories relating to it as I received them. "I was living out with such an indian, & we became reduced to short commons—One day he (the indian) took a piece of bark & drew upon it 3 moose—& put some of this medecine upon the heart & head of each; then he fastened a piece of sinew to it & told me to fasten it to a small stick that had been stuck slant-way in the Ground—"Now said he, let me see if this will do: oh no! I am afraid it wont; but I'll try—if it "answers, the bark will dance"! I laughed at his idea (a half breed told me this) & so "did one of his sons: however the son told me that he had seen his father do so before, & "that he killed every time"—stop! Let us see how he will go on," said the Son. The father "began to sing (& if I remember right, beat the drum also)—Shortly after the bark began to

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"to move, & as the old fellow raised his voice so did its motion increase, 'till at last it began "whirling round with great violence, sometimes one way & then another 'till it was wound "up close to the stick, when it began changing sides—sometimes upon & sometimes below "the stick. He ceased: began to talk with us & saying he was afraid it would not answer "Thus he did 3 times, & the bark moved every time with the same violence. Now he "desired in the beginning that "if his familiar would have compassion on him, he would "render these 3 moose foolish: that they might not be possessed of their usual cunning"— "&c. The next day we went out—the old man, his son & myself, a hunting—we were hungry—We walked 'till late in the day & finding no tracks I proposed our return, but he told me we ought to proceed; 'for in the low ground beyond a "small ridge then near in sight of us, we may perhaps find some tracks—"I am never deceived when my I am answered' (i.e. my bark dances)—We soon "reached this low Ground & shortly after heard a noise: jumping, running & breaking "of Sticks 'ah! here they are,' said the old man: 'see how their head is turned! "what a noise they make,—how they play—they are foolish. We killed them all." "If you doubt me; ask any of the indians, & see if they wont all tell you that he does so when he wants to kill."—Another story: for love potions, or philters, are also composed of this. "There were several young men (half-breeds) of us together & also some "young women, who came with us to await the arrival of their husbands from Fort "William at that place. Two of our party wanted to pay them a visit in the "night & I endeavoured to dissuade them, but to no purpose:—they went, & met "with the reception I foretold: they began bawling out and on purpose to awake "every one near & shame us; for we were lodging by ourselves & then took good "cudgels & pursued them into our place: we enjoyed this confusion of the others "tho partly at our own expenses. One of them then addressed me come Bpt. this bitch "'has vexed me,—I know you have good medicine,—give me some of it that I may "'laugh at her in my turn. (I must tell you that one of them I have known many years back was, & is still, a bitch i.e. according the indian acceptation (as well as our own,) of the term; & the man is the same one I mentioned little above, at the conclusion & beginning of p.p. 30 & 31) "I gave him some with the directions - "—he returned again very soon after (in the same night)—found her asleep—he "then rubbed her forehead, opposite her heart, the pit of the stomach, & the palms

"of both hands. Then he awoke her. The next day, as my comrades were desirous of revenging themselves, they broached the conversation publicly & had the laugh in their turn: the women had the best at the offset, but as they could not deny the other charges they became extremely confused & vexed: a quarrel ensued; but my comrades exultingly told them 'we can turn & twist you now about our fingers as we please.' And they

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"they did too. For the women both giving suck at that time, thought it was their children that were handling them, as they used but one finger, & gently." The other story is thus:—A man that I have with me at present in consequence of some slips of his Rib had frequent, & some severe quarrels with her—she began to hate him & wanted to go with her Par-amour: the husband tho' vexed & confused did not want to lose her: he began by soothing, coaxing, & caressing her, but she always bawled out as loud as she could that "every body might hear, tho' it were at midnight 'thou white dog, leave me alone 'why art thou fumbling at me?" The more she became averse the more he coaxed & she bawling out 'dont slabber me' every time he attempted to kiss her,—& "she was watching a fair opportunity to slip off to her lover (an indian). At last he lodged his complaints to me, & asked if I could not assist him. I gave him some of this medecine with the usual directions & told him as soon as he had executed all properly to come away & leave her, & not return to her for a couple of days so that in her turn she might suffer. He had not long left her 'till she called for him as if wanting something & like a Goose he went immediately, tho' I done all I could to make him pay her in her own coin.—Since that time they live as you see them. But if you doubt of this also, you can easily make the experiment—chuse any one you please, & let her be ever so coy, & shy, you will bring her as you want"!!!—Shortly after this I made some general enquiries of the man latterly in question, but he would not avow, tho' from his confusion & precipitancy with which he answered, I believe there is something in the business. "It is with this medecine continued the half breed, that the young men do completely & universally succeed with all the women that please them." With this also, principally, they succeed in bewitching any one they are averse to, & prevent them from killing such animals as they please. They draw the likeness of the animal or animals, they do not chuse the others to kill, put of this medicine (tho' most commonly mixed with some others in this latter case) upon the hearts & desire that they may become shy & fly off upon any the least appearance or approach of them. Or, they will conjure & desire some of their familiars, one, or several, to haunt such a one in all his motions & scare & frighten off, & render wise any such & such animals; & let the distance be hundreds of miles off—their familiars that are spirits residing in the air, & transport themselves in an instant to any place they place, & who see all that is going on below, keep all away accordingly. To evade this is a task that but few can succeed in. They must first Conjure to learn who it is that has bewitched them, then they inquire what is to be done: but here lies the difficulty.—Sometimes they are told they must leave the appointed time run out: at others, such & such ceremonies, which is tantamount to the first answer; but at others again, it is easily dispelled—This depends

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depends entirely upon the precautions the bewitcher has taken, the Power, influence, or number of his Dreamed: as also on the other hand of the Dreamed, their, power, influence &c. of the bewitched. But sometimes on a very slight or trivial cause depends the whole.—

I shall tell you another story. An old Canadian I have now with me has been in the habit of living-free for many years back. In the beginning of a winter he was tenting with some indians, & one of them an impertinent, bombastic sort of character was boasting to him of the great power & effect of some medicines & a drum he had lately received from a Sauteux &c. &c. "for some time I did not mind him, but finding he became at last troublesome, & insinuating as plainly as he durst that he was now invulnerable, or rather immortal & that we were helpless, a quarrel ensued 'till at last I fxxt. upon your medicines & drum & the one also who gave them to you said I. We seperated in no good freindship. At night he mad a feast & invited me amongst the rest with the design of poisoning me; but his freinds remonstrated so effectually that he put this off & intended shooting me going out of the lodge; but this also the others would not allow: he was vexed—I kept my eye upon him, determined I should give the first blow on the least motion he might make. Finding himself prevented in these he said that I indeed should kill 2 moose, but that the rest of the year I should starve as a dog. I seperated next day with my wife & children—they were under great apprehensions, but I mocked all their conjurings—I very shortly killed 2 moose; but these indeed were the last. I walked & hunted every day—& seldom one day passed but I fired at the Buffaloe, moose, or some other animal, but never got anything anything—I & my family were near dying with hunger, I tried every thing in my power, never giving myself the least trouble about the indians menaces. At last the spring arrived—Ducks & Geese came; but no better success. At last one day prowling in my Canoe I met 2 other free-men, who, after mutual inquiries &c. told me "the same thing had happened him & that an indian told him to file off a small piece of the muzzle of his Gun & wash it well with water in which Sweet-flag had been boiled, & killed after that as before." I laughed at the idea, but reflecting that it was an innocent experiment & I could not offend the almighty, I tried, & the first animals I saw I immediately killed.—This Sir, continued "he, I assure you is a positive fact"!!!—I find that the indians have recourse to this method also. But you must observe: as is the disease::so is the remedy. Another story just now occurs to me which I shall relate, not so much to multiply these pretended proofs as to shew that our Iroquois, Algonquins &c. &c. are not such complete converts to the Christian faith as most people may complacently imagine, but rather have a mongrel religion like those whom the King of Babylon sent to inhabit Samaria when he carried Reuben & Ephraim captives (In the Bible). This winter an Iroquois

told me that one winter he was out a Beaver hunting with many of his friends.—The oldest man of their party proposed one day that a certain number of them should go out a hunting Moose or Buffaloe, & the others Beaver. This one says "I returned at night after "a good success—the old man nothing—he became envious—a quarrel ensued; & after "this many others. One day I fired at a moose as he was running past me, he fell—I "went to him; & just as I was for beginning to skin he rose up, but with my "axe I bro't him down—it was very far from home—I merely opened him & "returned light, trusting to the others of our party; for I had no desire of partaking of the dry "provisions the old fellow had, of his own. Immediately on entering the lodge we had a- "nother severe quarrel, & he told me I should not any more exult in my prowess "as he should take care I should not kill any more animals for some time. As we "were coming to knife work, I ordered my wife to bundle up all our things & my "lodge, & pitch off—it was then late, & I had not yet eaten. As none of my "friends knew that I had killed, I did not chuse to tell them, but merely said "as I was going off 'Let those who are fond of me, or who chuse, follow me'; but none came, "& I encamped upon my moose. Every day I went a hunting—scarcely a week "passed but I fired 20, 30, & sometimes upward of 50 Shot, upon Buffaloe or Moose, "but could never kill—I would miss, or the ball twisting in the hair would "fall by the animal without doing further injury. I starved for a long time— " & became so weak that I could hardly walk. At last my wife (a woman of "this country) one day that I had been out as usual had prepared some good "strong lye, & on my return washed my Gun with it; filled it, & stopping "both the orifices put it over the smoke where it remained all night. She "also took a number of the balls & boiled them likewise in the lye, telling me she had "seen her uncle do so many years before when he too had been bewitched.—I thought at "all events it could do no harm; & besides I could have done anything, I was so hungry.— "The next day I went out again,—found another flock or herd of near 20 Buffaloe, "I drew nigh & took all my usual precautions—I fired, one dropped; fired again, "another dropped:—I killed 14 out of that herd; & ever after missed not once"! I asked him how the old fellow had done?— he said "I suppose it was as they "frequently do—i.e. bury a piece of my meat in the Ground & pray the Devil "to prevent my killing: for the Iroquois, when they take it in their head, "are very wicked, & do not want power"—A few days ago a half-breed, abandoned with the indians, came in; & amongst his other wantages asked me for a small piece of (red) sealing- wax "because my brother cannot draw blood from the animals he fires at: by heating his Gun & ap- "plying this wax the blood will flow profusely from the wounds". He expressed himself afraid that his brother might have been bewitched & by retarding this operation he might enter dans sa mal chance!"

These few examples will suffice to shew you that they have different methods of bewitching & also different ways of clearing themselves. And the faith, & dread, they have of this, is scarcely credible; & the consequences are often too uncommonly distressing.—I shall now give you of the

Story of the Hairy Breasts. Near the days of Noah, nations were few & small. **Weesuckajock** (noah, I shall call him for abbreviation sake) had a son as I told you before whose name was Nay-hân-nee-mis. Being straitned for provisions he went out to angle with some of the Hairy-Breasts. They came to a Lake, pierced several holes, but the North (or North wind, as you chuse) being envious of Nayhanemis, froze the water down to the very ground; so that in the deepest parts they found but Earth & after much digging at last reached the bottom; but behold that also was frozen! & who knows to what depth in the Earth? Finding this to be the case Nays, addressed his freinds thus—"I see this is the doings of the N. Wind (now by rights the N. Wind ought to have been his maternal Gnd Father—but what cannot envy do?) "he is envious of us, & wants to make "us die of hunger—but he shall not!—I have to propose to you to cut off my head—rip "up my body, beginning at the throat—You must not hurt nor break any single "one of my bones; but carefully take off all the flesh, dry it, & make Pounded meat of it. "of this you must sprinkle a little in every one of the holes; you must also chop up "my Heart into very small pieces & throw a few of these pieces also into each hole: then put in "your lines, & you'll take as many fish as you please. But my bones you must put in a "heap, carefully by themselves. Mind! upon your faithful observance of all these commands "depends our mutual safety. The North thinks himself sole master, & would wish to "crush us because we begin to have a little knowledge: but he shall know me!" They done accordingly, & accordingly also they took abundance of fish. North perceived this: he came to see, & finding himself thus frustrated inquired how it came about?—they told: He challenged Nays, who by this time had revived; & besides a beautiful large feather he had sticking in his cap or head, which none durst wear but such as have given incontestible proofs of their Manhood, bravery &c. he likewise had a smoking bag, of the Skin of a badger. Nayhanimis accepted the challenge. "It seems Nahanimis you are a great man, a man of extraordinary power & abilities!—"let us have a trial, & see which of us has the most; for I also have some Knowledge"—Nahanimis answered "No! I have but little power, but that little I employ as much as I can "to the General benefit of my fellows: let us see what you can do, which if I cannot, then you will certainly be superior to me." Here they performed one or two wonderful feats but in which Nayhanimis had the advantage most confessedly.—The North pierced his body through, & done another extraordinary thing I cannot well recollect; but the other done more & recovered not only more suddenly but more perfectly. At last the North put a bet & said "Let "us see for this last act: I will cut off my head & if I cannot replace & recover perfectly

"perfectly, the same as I am at present, then my house & all I have shall be yours; but if I succeed, "& you cannot, then all your possessions shall be mine." Nayhanimis consented; for he was secretly desirous of humiliating the selfsufficient spirit of North. They tried—North failed, but Nayhanimis completely succeeded: He deliberately severed his head from his body, put it down on the Ground beside him, very composedly, & then replaced it, when it became as tho' nothing had happened. But this was owing to the Power & virtue of

his Plume; which, however, the others knew nothing off. It appears that the North also recovered but by the assistance of his friends, of whom he had a numerous train. North was faithful to his promise—Gave him his house which was beautiful & spacious, but mostly underground, or at least in the side of a mountain. All his freinds turned out, put in Nayhanimis & gave him the full possession. But he was no sooner in than they secured all the outlets; doors, windows &c. & set it on fire to destroy one whom they found so much more powerful than themselves! Nays. finding this to be the case was not in the least dismayed, but took his smoking bag & thus addressed it "Now thou "Badger,—our mutual safety depends upon thy obedience & expedition—Thou "art made to pass thro' the Earth as quick as upon it: these fools think to destroy "us, but thou must shew that we are superior to them." During the conflagration they were enjoying the scene & exulting in the idea of having at last succeeded in destroying so formidable an adversary: but what was their consternation when they saw him come to them without even one hair of his head singed!—they were appalled with astonishment & had not the power of utterance. At last recovering a little they endeavoured to pass it off as a joke & turn it to his own advantage, by silencing at one blow the envy & malice of his all enemies, pretending to be a staunch friend of his. But he was not thus to be duped; yet he shewed a superiority of sentiment & generosity equal to his Powers & abilities by giving them (tho' contemptuous if you please) pardon. So much for this Part.—

Thus did matters pass on for yet a few years. "The indians began to multiply & inhabit the world: but the Hairy-breasts, a jealous, envious, and at best foolish people, could not well behold their prosperity: they made war upon them (the indians) by stealth & destroyed numbers: their affairs bore a most dismal aspect—no less than the total extinction of the whole race. At last Nayhanimis pitched off with his wife, her father, & another one—there were four of them. He found found a Beaver lodge—here some of the Hairy-Breasts came up with him. Compliments at first, afterwards Sneers, taunts & revilings; but so ambiguously that no hold could be taken. "How numerous: how many are there of ye" inquired the Hairy B. "We are twenty of us" replied Nayhanimis; "& so are we rejoined the others. Now, they here entered into an arrangement that whoever found Beaver for the future it should be his own; but to avoid any wrangles, he who found the Beaver should plant a stick or branch upon the lodge, as a mark. On their return

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home each recounted to his family what he had met with in the course of the day. "Now said Nayhanimis, addressing his family, we must take 20 Beavers, one for each man of them (meaning the "hairy-breasts) & make a feast. If it turns out that we be able to eat these 20 Beaver, & they "not, then we shall be superior to them & have the upper hand." The Beaver were cooked accordingly:—he took his rattler which he shook to the tunes of his Songs,—performed the usual ceremonies, & they eat the whole 20 B. with ease. Then addressing his family thus, said "These Hairy-Breasts are great boasters, but cowards—They are a people of no account—tomorrow will decide all." The Hairy Breasts on their return did the same as Nayhanimis & cooked also 20 B. thinking that his band did really consist of that number. They eat: but every one was already full & yet more than 3/4 of the feast remained—"Give me my rattler (said one of the oldest) that I sing &c. it may "happen that we find grace". He sang & shook his rattler, but it would not sound—After frequent repeated trials to no effect he became vexed & threw it out of doors among the Dogs "This dog of a rattler will not sound in spite of all my endeavours: but "hold! hear how it rattles now that it is out—go for it one of ye, perhaps it was "owing to some fault in me." They bro't it to him: but still as before: he threw it out again in a rage; it was no sooner out than it sounded well as before: it was bro't in again: but as before again. Then he threw it out for good, vexed & disappointed to the utmost degree. But his freinds were not pleased; they considered this a portentous omen & his behavior foolish; & by no means calculated to reconcile their Deities to them. He comforted them by telling them the numbers of "the adverse party must be few, "otherwise we had surely been able to eat the whole of this feast: they are few & we shall sub-"due them." The next day they all pitched off. Nayhanimis came first to a Beaver lodge & marked it—came another & marked that one also. But making a circuit, in which he hung up his Bow, quiver &c. &c. in a tree, at his own height, came round to the same lodges & found that the Hairy-B had put marks of their own & thrown his one away:—exasperated he threw theirs away & replaced his, & made another circuit, when he found the H.B. had replaced their own again: He also remarked that the HB. had hung up their Bows &c. &c. in the tops of very hi trees, trusting to their numbers. At last they met—greeted each other at first, then sneers, quarrels, a challenge & then the battle: they were to fight man to man—Nayhanimis killed 19 right out, but the 20th had near killed him: however this was but an accident usual in battles—he soon killed him also. The women were coming up when raising his voice to a pitch to be distinctly heard by heard by all said "Such of ye indian "women as have been taken from your homes, had your husbands killed &c. such "of ye indian women as are willing to return to your nation, take all axes & others "arms out of the hands of these H. B. women,—seperate yourselves from them; attack

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"& destroy them all: leave not one alive to carry the news to the others. They seperated accordingly & killed every soul. Then he took them to his tent & finding by their answers to his queries that there were still another band not far off consisting of 40 young & 2 old men of the HB. he ordered a quantity of poles or pickets to be cut very long & made a kind of Fort of them round his own tent:—gave orders to them to gather a vast quantity of snow round all the sides of it, to come over the points, so that neither the pickets nor tent might be seen, & that this rising might have the appearance of a natural hill, something in short in the form of a pit. He immediately made a number of lances & spears & walked off in quest of his enemies. He soon reached their camp—drew near & found that there were but 2 old men, all the others were out a hunting. Here he listened to their conversation & was burning with indignation at the stories these 2 old men told each other of the cruelties they had done to

the Indians—They were chukling at this when he sprung into the tent, took each by the head & thrust their faces in the fire & sprang out again to listen. One of them returning to his senses, for they had both fainted during the ceremony, exclaimed thus "my old freind! what is the matter with me? I lost my senses quite suddenly & now that I am come to, I feel my face quite sore & cannot see"—"It is the same with me" replied the other one—"Then it must be some evil spirit that has pounced upon us" resumed the first. At last Nayhanimis addressed them thus "I shall tell ye old men a story too. "There were two old men formerly seated in their tents relating to each other the exploits of their younger days & the cruelties they committed upon the Indians—Nayhanimis was near—he pounced upon them & thrust both their heads together into the fire. When your children & young men be returned from their hunting tell them this Story, in the mean time I shall return home & make ready for them—"my name is Nayhanimis & I reside at such a place" (i.e. I am called (or named) Nayhanimis &c.). The old men as may be imagined, were Thunder Struck with this & durst not say a word more. But in the Evening the young men came home—They were astonished to see their fathers in such a plight. "Children! behold your fathers! said they—Had any miscreant durst act in such a manner to our fathers, their villanny should certainly not have passed off thus: but we are now old men & of no more account!!!" This last apostrophe above all the rest roused them to vengeance: they merely scraped the snow off their feet & legs & went immediately in quest of him, vowing vengeance all the way of a most cruel & exemplary nature. Nayhanimis was on his guard, every soul able to wield a weapon had one in his hand, besides an infinite number of spears & sharp stakes stuck in the Ground, The H. B. came, but not perceiving the trap on account of the snow that was bro't over ends of the stockades they all fell in one upon the other & impaled themselves in their fall on those sticks &c.—All of them but 2 or 3 met with instantaneous death—The few that were not injured were put to

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to an excruciating, but immediate death to satisfy the manes of the departed indians; & he proceeded immediately to the Camp; killed the remaining 2 old men, scoffing & taunting them at the same time. Immediately after this he ordered such of the indian women as had had their husbands killed, or were taken by the H. B. to separate from the other women & inflict the same punishment upon them & their children as had been done to their friends. "Thus were the Hairy Breasts entirely exterped, merely by their own folly & wickedness. Had they lived peaceably, & allowed the indians to partake of the blessings of this world without envy, as well as themselves, & to which they had an undoubted right, they might still have been in existence. However there are still 2 nations of them, one of which is on Your Lands, the others, I believe beyond the Seas: but they are an insignificant & most despicable people. They pretend to antiquity & would fain extort respect from the moderns (i.e. themselves, or the indians, principally) but their very countenance, appearance, every thing about them denotes folly & seems more to demand contempt than to call for respect. I saw one many years back, who was bro't by the Traders from somewheres on your Lands: he face was venerable, but still there was a meanness in the whole of him that I could not account for: I respected him, & wanted to treat him accordingly—ly—this is as from the Stories I had heard related of them; but the Traders laughed at us & asked one if I was inclined to respect folly, insignificance, & nothing"!!!—

I have been a long time in writing these Pages & have been frequently disturbed—I have been often obliged to put by my paper after seating myself 5 or 6 times to write only one word: from such long & frequent interruptions much method & correctness cannot be expected—I therefore send them to you in the form of Notes. My motives for thus employing my time & paper were first to amuse & instruct myself, but principally for your own amusement & such few friends as you may think worthy of the communication. Lend them not of the house, nor let too many see them; for I have some notion please God I live to digest them into form & regularity & have them published, besides a vast many others I purpose with Gods help, collecting: but this is merely between ourselves & immediately after perusal blot out all this Paragraph. Journals, voyages &c. &c. of these people have been frequently published: but I have met with none that gives so circumstantial a detail of their private life (if I may so say) as is necessary to give that insight to their ideas & notions (& this latter term too, I think, critically speaking cannot be applicable to them) that is required & so much wanted to form a proper estimate of man in his natural state. We all see them, hear them & relate of them; but where is there one who can give the why's & wherefore's that these people do so, & so? I beg you will blot this last paragraph entirely out, at least the first part; & do not be premature in your condemnation or judgement of me, for I trust my motives are entirely destitute of vanity & only the desire of truth urges me, or at least true & just information &c. &c. G N.
april 16th 1823—

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Such are the notions & ideas of these people. They acknowledge a superior Power, not Wee-Suck-a-jock, as I was erroneously informed "but the same one you adore in the Christmas holidays". This one they have a great respect & veneration for but seldom it is as far as I can learn) that they sacrifice or pray to him i.e. make speeches, which tho' extempore, I consider as much prayers as tho' they were composed after the most deliberate & mature reflection; & many parts of them so simple, plain, natural, & withal so sublime that I frequently felt great pleasure in attending to them.

But these sentiments are so few comparatively speaking, & the absurdities so great & frequent that few men can hear them without lamenting their ignorance. They have often seemed to me as desirous in a hi degree of becoming acquainted with the true mode of worshipping, from the frequent changes, even during my time, they have made in their worshippings. As a proof of this is the avidity with which they seize any new system introduced from their Southern neighbors: the short time they hold it; & how completely it is abandoned, if not entirely forgotten for another, equally if not more absurd than the former. To introduce a new system among them it is only necessary to report an extravagant tale of some wonderful character, —the cures by this means that have been performed & such like miraculous & fantastic nonsense. But in their fundamental points I perceive no visible alteration. The principal of these is what they call the Mee-tay-wee. A ceremony I shall compare to Free-masonry; but the initiations are public—every one that chuses comes to see them & many are invited. Here, in the course of initiation are ceremonies or deviltries

performed that no man of his own mere dexterity or Power can do. The next principal one is conjuring. This is a principle I believe as natural to man as the air he breathes (tho' not so necessary). Every one wishes to peep into futurity & there are few but who would not inquire into causes could they do it, or were it not forbidden them. These two of course are consequences or consequents of their mythology. There are many in the civilized or Christian world who absolutely & positively deny this power of theirs as being absolutely impossible & at best but absurd & idle stories. Many of the things related of these Conjurings I acknowledge to be so; but at the same time I am as positive & as firmly persuaded of the truth of the assertion "that they have dealings with some supernatural spirit," as I am convinced that I live & breathe in air; unless, indeed, we chuse to acknowledge & believe a certain sect of Philosophers (of the last century I believe) who wish to tell us that we only imagine ourselves alive. And I am by no means inclined to acknowledge myself as superstitious: I am convinced of this from reason, argument, comparison; in-short from analysis. Let any one man, unless he be a headstrong brute who is de-terminated before hand not to be convinced, analyse their discourses &c. &c. and I am confident he will believe as much as many, or have great doubts at least. To absolutely deny this, we must first deny that there is a Devil, & afterwards deny his pernicious power

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and if we deny these points, we must descend to a third, & more fit for an atheistical wretch & a beast than a Christian, or even rational creature. I have heard some sensible & well informed Gentleman deny it on the plea of their ignorance; but this again is a basis & very solid one. These people are still in a complete state of nature: their ideas of the true God are far from clear or correct: they acknowledge him indeed as the Supreme & absolute Master of all, but more or rather as a passive Deity than as he really is; but their notions of their other Deities come far more near the truth. Their wants indeed are also few, but they are arbitrary & cannot be dispensed with, at least for any time; it is therefore very natural that they should employ their whole thoughts & most of their time in procuring these means to warding off or averting their dangers. And I do not know of any method more adapted to this than the one they pursue, i. e. Fasting & Sleeping to dream; & they do dream too: & many of these dreams are so complicated, or compounded of so many different things that it is absolutely beyond the power of their invention to fabricate them. Surely a man man believe his senses. A man tied, wound up in a blanket, or skin equally soft: here he is held by one, two, or 3 men—he slips out of the blanket & presents himself before you free, leaving the cords &c. untied in the blanket: you hear him Speak, & perhaps 20 other voices besides, all at the same: again he is bound as a criminal, rather indeed as a Pig, crumpled into a heap & thrust in to his hut—at the very instant of his entrance the hut shakes as if ten thousand devils were for pulling it to pieces: you enter this, find the man absent, hear a fluttering about your ears, or see a vast number of small lights resting on the hoops that hold the poles together: immediately after you are out you hear the man speake within again; you look again & feel for him, but hear him talking at a distance; What can this be but supernatural agency?—I have never seen feats of this kind, but others I have, not so strong, but equally convincing. I have been informed that a young half-breed, abandoned with the indians almost from his childhood, a few years back entered one of these conjuring huts at the solicitation of one of the N. W. Gentlemen to see what retarded the people so long. Previous to his entering a great deal of conversation on the subject had been: matters were settled between them & the conjuror. Some time after his entrance he began to cry (not weep) as a person uneasy, at first the voice was within, but it appeared as rising in the air, & at last was lost. "Well!" said one of the indians addressing one of the half-breeds, living with the white "Well! enter now, & see if he be there: thou art always doubting & denying what we say of these things: "enter then & see if he be there, then indeed are our assertions false." He raised the bottom of the casement & entered, but as he was not below, he rose on his feet & felt for him, but not to be found. However he was paid for his curiosity: there was a dreadful fluttering within, but especially about his head, his hair flying about in his face as if in a tempest & frequent appearances of small lights before his eyes which ever way he turned: he bawled out & asked those without what was the matter with him: he became afraid & walkd

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out as quick as he could. Very shortly after they heard the same cries of pain, faintly, at first, but the voice soon entered. The Conjuror said he was carried to where the people were "They are all aslepp, at such a place & tomorrow will be here" &c. He said there were 4 (spirits) of them, that carried him off: Each held him by the little finger & little toe! I shall here relate a couple more of these stories. And indian told me that several years back he left his lodge on the borders of a large Lake to go to the house for some necessaries he wanted. He took a traverse for some islands,—the weather was dull but mild: a storm very soon set in—but he persevered: thinking the wind had changed, he also changed his course. He became very much fatigued & laid down on the ice to rest himself & wait for day light, for the night had overtaken him. He was not long down before reflecting on his situation he became extremely uneasy & was afraid of freezing. At last he heard a curious noise near him that he could not account for: at first his fears increased greatly dreading it was some malignant spirit; but having no alternative he resigned himself to his fate "& I became "as composed as tho' I were safe; & I was too: for an animal much resembling a Wolf "& black, came up & covered me; I was very cold, shivering in every limb, but I soon "became quite warm: he rose from off me & went on as if inviting me to follow—his "eyes appeared like 2 candles.—I followed—he led me to an island where I made a fire "& warmed & dried myself; & as soon as I was rigged I followed him, for he went off & looked at "me so earnestly I took it for an order: he led me straight to the water hole:— "there happened to be people at the time there going for water—They saw these lights "& asked me what occasioned them, or who it was that came with me,—I told "them it was a compassionate spirit that retrieved me from a dreadful death."—**—2nd!** A young man lately told me the following "I was returning home with my "uncle when come to that point we heard something crying behind us he! he! ha! ha! "& whistling alternatively. My uncle told me it was a Pah-Kack (Skeleton) & wanted to "destroy us. It came up with us very soon & kept constantly buzzing & whistling in our "ears so that indeed we were quite bewildered at last: it was at night & dark, but

"we kept strait on as we thought; we were mistaken, for after walking a long time, we at last came to the water hole again from where we had set off. We were both of much afraid; but finding this path we minded it no more tho' it pursued us making more & more noise the nearer we got home."

Many of these stories bear a great resemblance to those extravagant tales of la Bête a la Grande Queue, Loup Garou, Chasse Galerie & many others natural to superstitious people, it requires therefore a great deal of caution & attention to get at the true ones. I have here inserted more than I originally intended, but they will serve to give you an idea of the notions of these people; & except a few, I have selected those that appeared most rational: however they will all come in time.

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There is a kind of disease (or distemper rather, & of the kind, I am fully persuaded,) peculiar to the Crees & Sauteux's & of which they have the greatest dread & horror; & certainly not without the very great cause, the consequences 49 times out of 50 being death unfortunately to many besides the subjects or objects themselves. They term this Wen-di-go (according to the french pronunciation, which is more correct than the English, in this word)—the proper signification of which, to me at least, & no one I think can doubt it, is Giant of the Anthropophagi Genus, sect, tribe, or kind &c. The stories related of these are as extravagant & fantastical as those we read in our old romances in the days of Chivalry; differing in no one circumstance hardly but the means used in their destruction, which of course is often done by the intervention or assistance of their Guardian Genii. However, there are some few more rational than those of ours & tho' still beyond all bounds of credibility, are as devoutly believed by these poor creatures as the Gospel is by the most orthodox among us. I do not remember any of these sufficiently correctly to give you a few of the stories, one excepted:—Suffice it to say that they are of uncommon size—Goliath is an unborn infant to them; & to add to their dread, they are represented as possessing much of the Power of Magicians. Their head reaching to the tops of the highest Poplars (about 70, or 80, feet) they are of proportionate size, of course they must be very heavy: their gait tho grand & majestic, at every step the Earth shakes. They frequently pursue their Prey (indians of course) invisibly, yet they cannot so completely divest themselves of all the incommodities of nature as to prevent their approach being known. A secret & unaccountable horror pervades the whole system of one, several, or the whole band, of those of whom he is in pursuit: Phenomena in the heavens, earth &c. &c.—"In the days of Noah (or near them at least) there were a large party of indians collected together for mutual safety: many camps had been already destroyed by him, & the indians were in great danger being entirely exterminated. At last they bethought themselves of a plan. "It is needles to go to war upon him—what can we do to him with our arms! Let us make an immense Large trap (of wood) & draw lots which of us shall serve as bait: it is a dangerous assay indeed, but will any generous one amongst us refuse sacrificing his life for the safety of so many?"—They made this trap on the opposite side of a small opening in the woods, so that he might see the person seated from afar. it was between large trees which were made to serve as Posts. It was finished. An old woman stepped up & said "My Grandchildren! I am now old & of no more account among ye: we are all in danger of being devoured by this insatiable & terrible beast, why should I then regret sacrificing a life that at best I can now enjoy but only for a short time, seeing it will in the end be productive of so much good? I will go & be bait." The others were extremely touched at her generosity, but they had no alternative, & circumstances admitted of no delay. The old lady seated herself very com-

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composedly in the trap & awaited his arrival: the others fled off of course. It was time too, for he soon hove in sight!—Stalking along in all the stile & terror of Imperial Gradeur, his head equal with the tops of the highest trees, & the ground shaking at every step, tho' froze, it being then depth of winter, & his countenance denoting an assemblage of pity, contempt, rage & voraciousness. All this did not dismay the old Lady: she remained quiet:—he perceived her—"What! What old woman, art thou doing there?" But changing his tone, which he did several times thus continued; "Thou art of my natural enemies & I shall presently Grind thee." "Ah! my Grand Child! I am an old woman, abandoned & deserted by those whom I have suckled & bro't up: they are fled off in dread of thee, & being old & helpless they thrust me in this tuft of trees so as to be the less embarrassed: come now & assist me out & in acknowledgement I shall inform thee of their precautions, otherwise thou'lt lose thy life by their deceptions." He was in no dread of the indians, so far as regarded their own Power, but he thought a little salutary advice would not be amiss, intending after this to Grind the old thing as he had promised himself. He drew up: "what a devil of a place they have put thee indeed—did they think to conceal thee from me?"—He stooped to enter: when she found he had entered far enough she touched a stick & down came all the weights & cross bar upon his back. Tho' he was uncommonly strong the weight, & suddenness of the blow was such that he gave way & was jamed between the two beams or bars—here he struggled denouncing vengeance & eternal destruction to the whole of the human race. The great bellowing he made was a signal to the men who were in ambush not far off: they came running up & soon dispatched him with a multitude of blows from axes & Chissels &c. &c.—Thus were they for one time relieved: the women & children returned to the camp & enjoyed themselves as usual without further apprehensions. These Giants as far as I can learn reside somewhere about the North Pole; & even at this day frequently pay their unwelcome visits, but which however, are attended with a complete fright only. It seems also that they delegate their Power to the indians occasionally; & this occasions that cannibalism which is Produced or proceeds rather from a sort of distemper much resembling maniaism. There are 3 sorts or kinds that I know of, & believe there are no more. The first I have already related as above, & the 2 I am going to give you are sometimes compounded together & sometimes independent; but they are both equally true & melanclly & distressing in whatever light we may view them: However, I shall not pretend by any means to palm all that is said about them upon you as true—of this you'll by & bye be able to judge as well as myself & not doubt. The first of these are such as are driven to this dreadful extremity by starvation. In all woody countries where the inhabitants lead a wandering, roving life, & whose

subsistence depend upon the Game they procure, they must of necessity be frequently pinched, & sometimes bro't very low. All People cannot bear this privation alike & tho' there is perhaps not a

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a people in this world who take this so patiently as those people do, yet there are not wanting instances where even with them that nature gives-way. They vanish as a dying Candle; but others cannot stand it out so long: they must have something to eat, be it what it may: sometimes, tho' with the most extreme reluctance at first, they feed upon the flesh of such as have died. Any kind of animal substance at such times, must come very grateful to the Stomack; & hence it is I believe that those who have once preyed upon their fellows, ever after feel a great desire for the same nourishment, & are not so scrupulous about the means of procuring it. I have seen several that had been reduced this distressing alternative, & tho' many years after there appeared to me a wildness in their eyes, a confusion in their countenances much resembling that of reprieved murderers....Now if we consider how very precarious their mode of subsistence is, how devoted they are to superstition & prejudice, we, i. e. such of us as know more about them, we, I say, may wonder how they stand out so well: very many instances I have known seem to be far beyond the power of human nature to stand:—Yet notwithstanding this dreadful privation lasts not for a few days, but even to weeks & months, during all which time the men are out from star-light to star-light & have never anything more to eat than some bits of leather, moss, bark & such like, it is very rare they will kill a fellow to live upon him. This is not universal, there are unfortunately still too many exceptions; but these again would seem as denunciations from their Gods—They appear so to me— I can scarcely doubt it! and the indians themselves seem to think the same tho' in another way. At this place where I am now writing (Lac La Ronge, English River) but a few years back several instances occurred. An old Canadian is said to have lost one of his Sons thus, tho' an excellent hunter: the old man sometimes speakes to me of that son: and the second died on his way to the house, & not far off. The same year an indian killed all his family but 2 daughters whom he compelled to partake with him, & for the rest of the route he—I shall here give you a few stories of the kind. "That same year (I do not know precisely when but only a few years back) a woman alone arrived at the house. Her appearance was haggard, wild, & distressed: However she was taken into the house—questions put as usual, but the answers, vague, indefinite & contradictory: they handed her something to eat—she acted as if eating it indeed, but let the whole fall in the inside of her gown: this rose suspicion. But what added to this was the extraordinary stench she emitted from the heat of the chimney; & shortly after her entrance, a part of a human shoulder the Dogs bro't in from upon her road. She went off—being directed upon a road leading to a camp not far off. As soon as she made her appearance the indians immediately conceived what was to matter; but thro' charity as well as for safety & to find the truth they gave her to eat, principally marrow-fat." Now these people pretend that cannibals cannot bear this fat or grease, of course it was a kind of ordeal. "Every thing she did & said, notwithstanding her great caution, betrayed her. She took up some of the children of her acquaintances to kiss

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"kiss as is customary but would have given it a bite had they not taken it from her. They watched her narrowly. All the men slept in one tent with her: she pretended to be asleep 'till she imagined the others were, then rose very cautiously & was beginning to prepare herself for action—One of the men perceived this—rose upon her with an axe; tho' the blow was violent & upon the head she would have killed him had not the others interfered: her wretched fate was soon decided." There is such a singular, strange, incomprehensible contradictoriness in almost all these cases, & many I have heard, that I do most verily believe they are denunciations, with, or wizardisms: in any other manner they are not rationally to be accounted for, unless we suppose all those who feed on human flesh to be thus possessed,—then it is natural to man in those cases; but why then not the same with us as with these people?—The 3d Kind, or delegated, which by what follows, I believe may be allowed to be the term, are those who dream of the North, or the Ice, or both. Every one knows where the North resides, but only few know the abode of Ice, or the Ice. This they pretend is the Parent of Ice, is in the bowels of the Earth, at a great depth & never thaws—all ice originates from this. These 2 they are much afraid of, because they are both highly malignant spirits: there is no joking or jesting with them. Those who at any future period are to become cannibals thus dream of them. After the certain things usual in all dreams "I was invited by the North to partake of a feast of ducks, the most beautiful I had ever seen & well cooked—the dish was before me, I set too: a stranger by me touched me with his elbow & said, Eat not thou of that; look into thy dish; behold that which I had taken for the wing of a duck was the arm of a child! 'he! what a narrow escape!' said I. Then he took me into another room & gave me most excellent meat, the most delicious in appearance I had ever seen "I would not eat—I discovered it was the flesh of indians thus served up to me! He took me into a 3d room & gave me Tongues: These I also perceived were the Tongues of indians. 'Why refusest thou what I offer thee? is it not good?' 'I feel no inclination 'to eat' I replied. Then he took me in a fourth room where fine beautiful hearts were served up, & I was desired to eat, but I perceived that it was still the same "I therefore refused. Then said he 'it is well done—thou hast done well!' Heh! had I unfortunately eaten of this then had I become a cannibal in addition to all my other misfortunes."

Those who eat at these feasts are frequently, but not universally told thus: " This is a sign to thee that thou shalt one day become a cannibal & feed on the flesh of thy fellows—When thou shalt see children play with, & eat, ice (or snow) in thy Tent say 'my time is near'; for then thou shalt soon eat indian (human) flesh." They have such dread & horror of this that it is constantly in their minds. "You white people! who live at your ease, get your living out of your Nets or from your indians, & besides are not otherwise troubled as we, make light of these Things:—I do not make much account of them either, but I tell you that he who thus once dreams of either of those Dogs are for ever after continually troubled with them

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"-we do every thing in our Power to drive him away from us, but still he hovers about us & we cannot avoid him. You are very fortunate-you live as you please, never care for him nor does he molest you."-Such I am told are the sentiments of these people in General. I look upon this as a sort of mania, a fever, a distemper of the brain. Their eyes (for I have seen thus perplexed) are wild & uncommonly clear-they seem as if they glistened-It seems to me to lodge in the Head. They are generally rational except at short, sudden intervals when the paroxysms cease them: their motions then are various & diametrically contrary at one time to what they are the next moment-Sullen, thoughtful, wild look & perfectly mute:-staring in sudden convulsions, wild incoherent & extravagant language. There was one a few years back infected with this not far from where I was at the time: the accounts given of him, tho' I shall not vouch for their truth are thus. One night towards the latter end of December he began staring at his daughter with an extraordinary intenseness: "My daughter! I am fond of thee! I love thee extremely"-I know thou dost" replied the woman abashed, for she was then very young"-Yes! I love thee-I think I could eat a piece of thee, I love thee so much". The Girl exclaimed at his rashness-there were but 3 of them the father, daughter & her husband. When it was dark he put himself stark-naked & uttering a strong tremulous noise, & his teeth chattering in his head as if thro' cold, rose up & walked out of the Tent & laid himself curled as a dog in a heap upon the wood that his daughter had that day bro't to the door. Here he remained all night in spite of what they could do. A little before day he returned. Thus did he every night for about a month & every time slept out naked; nor would he eat, excepting at times a little raw flesh. In the day time he was more composed, but his face &c. bore the appearance of one possessed of the Devil. He recovered & became as usual, composed, & good natured-I knew them all well, but had no dealings with them from the year before (1812)-A young indian a few years back had one of the above Dreams. He became very uneasy & thoughtful finding it recur so very frequently: & he would have willing undergone any torments any death rather than become an anthropophagi: he also frequently desired his friends upon any, the least appearance of these symptoms in him to kill him. "For if you do not kill me 'till I have eaten of human flesh, you'll perhaps not be able to do it afterwards; but my Children! Oh! my children! how grieved am I to leave ye! but it must be so-I have no alternative." "Spare me not, my friends I conjure you"! He had been a good hunter & a peaceable indian, & of course much loved by his friends: this business depressed them a great deal. At last the time approaching fast his brother one day remained behind with him to watch him, whilst the others pitched off: about the time this one thought the others had finished the encampment he proposed their setting off to join them. But before long he left his brother behind & laid an ambush for him not

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not far from the Tent. This was a preconcerted scheme, the other men of course were not far off. The sick one drew near, in a very slow & thoughtful manner: however when he came near to where his brother was hid, he stopped, looked up & called out "Thou thinkest thyself well hid from me my brother, but I see thee: it is well thou undertakest, it had been better for thee however hadst thou began sooner. Remember what I told you all-it is my heart; my heart, that is terrible, & however you may injure my body if you do not completely annihilate my heart nothing is done." The brother was sure that he was not discovered, this knowledge being the information of some of the spirits: he therefore did not answer. Some of the other men had gone to meet him & endeavoured to amuse him that the brother might give the first blow: accordingly he shot, straight for the heart-he dropped, but rose immediately, & continued towards the camp that was within sight laughing at their undertaking. "The Ball went through & through, but not a drop of blood was seen-his heart was already ready formed into Ice." Here they seized & bound him & with ice chissels & axes set to work to dispatch him. "According to his desire they had collected a large pile of dry wood & laid him upon it.-The body was soon consumed, but the heart remained perfect & entire" it rolled several times off the Pile-They replaced it as often: fear ceased them-then with their (Ice) chissels they cut & hacked it into small bits, but yet with difficulty was it consumed"!!! They fancy that blood which circulated thro' the heart first turns into water, then coagulates or congeals, & shortly after becomes into solid imperforable or impenetrable ice. The only antidote or remedy for this, is to give them large draughts of high-wines; double distilled spirits, or the spirits of wine, if any can be had the better: this taken in large draughts & frequently, & kept beside a large fire, flows to the heart & thaws the ice: if a profuse sweat ensues it is a happy omen. An indian with me this winter gave out his apprehensions that he was thus tormented-I communicated it to 2 others who happened to come in about that time: "Why do you not give him large draughts of your strongest spirits to drink & keep him in the room beside a large fire." I replied that I was afraid it would burn him "Oh! no-if he is a real Wendigo it will only do him good by driving out the ice; but if he lies to you indeed, then it certainly will injure him; but it will be good for him, & teach him for the future not to impose upon people to frighten them." However, they are in general kind & extremely indulgent to those thus infected: they seem to consider it as an infliction & are desirous of doing all they can to assist. There are however many exceptions: but these again depend upon the circumstances &c. attending them. One of my best hunters here is thus tormented, or at least thus torments himself; & very often desires his friends in compassion to put a period to existence the first symptoms he may shew of cannibalism. A young girl lately married, & scarcely worth a Filip, so small & diminutive, was this winter seized with this phrensy-the consequence was that the men durst not leave the tent for any

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any length of time, being obliged to assist the women in holding & preventing her from biting or eating any of the children, & perhaps herself. They bethought of a sacrifice i.e. cropping her hair & short-she recovered & is now well. She says "I do not recollect any single one circumstance of all that is told me.-I thought I was always on the tops of the Trees." There is another one of my indians thus affected too. The indians say it is a punishment (from some of their familiars of course) for so lightly esteeming their ceremonies; nay indeed & ridiculing them often. This

fall he began: there were but 2 men of them together (with each his family)—Things bore a most dismal aspect;—at last the wife of the other, who by-the-bye is said to a little affected that way too, told him one day that he sprang forward to seize one of his own children, to "keep quiet, for thou dog if a Gun hath no effect on thee, my axe shall—I shall chop thee up into slices:—thou hast then better be quiet." This kept him indeed quiet for some time: how they are now I cannot say, not having heard of them from the beginning of Decr (now Apl. 20th). They appear most inclined to prey first upon their own family: & they also think that fire arms are absolutely unable to injure them—"a ball cannot injure Ice: to destroy Ice, it must be chopped up: & the heart then is all Ice." They sometimes, indeed frequently recover with the warm weather "for the sun then animates all nature"!!!—There are many other instances of a like kind in their tendency or consequences, but different in their proceedings that I cannot bring to mind at present: I mention several of these to shew you the different manner they are infected—in the mean time I shall relate you others not less entertaining. There are several Spirits of whom these people are much afraid, but four principally, they being the most malignant & little accepting of excuses however great & urgent they may be for the non performance of their sacrifices. These are the North, Ice, Skeletons & the Crazy woman, or foolish, mad, jealous, woman. "Not very many years ago an indian had entered his conjuring hut. "She came among the rest; but being displeas'd with the conjuror on account of some "sacrifice to other spirits, she seized & carried him off! Skeleton perceived it, & "being of the conjuror pursued Jealousy: finding herself nearly overtaken she preferred "her own safety to vengeance & let the indian fall in some place at a vast distance from where he had been taken—Skeleton took him up & bro't him back "to the great satisfaction of all parties"! "She frequently comes with the others when they conjure, but on her appearance she is desired to be quiet "Pay-ah-tick" i.e. gently, quietly, peaceably &c." Master Skeleton also is as much dreaded as Folly, if-not more, because he shews himself at any time he pleases, it not being necessary to conjure to call him to. There is an indian who before he married had his Dress Shoes made by this Lady (Folly, or Jealousy)—She was of course extremely fond of him—"The shoes "were beautifully garnished, far superior to anything of the kind done by our women"! There are not

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wanting Ladies living with the white who confer full share of their favours on some of the indians; & from one of these I fancy it is he got these shoes; but to hide the business imputed them to Folly, which served him a double end. If I can see that Chap I shall be very particular in my inquiries of him—I know him well. This brings to my mind the White Stag or Hind, Sertorius had in his exile & during his wars with his country as mentioned by Plutarch. Indeed—to be candid, I find a very great affinity between the ideas & notions of these people & those of the Greeks & Romans &c. &c. And by these, much, far much better, than by the incongruous hypothesis of the learned might be traced the origin of these people; & I am far from taking the task to be difficult: would we only divest ourselves of our own prejudices & take the proper plan this great Enigma, if I may so explain myself, would be not perfectly cleared I allow, but a rational clew afforded to the unravelling of it. I have read many of these hypotheses but they are so filled with inconsistencies that I could scarcely believe men could employ so much time in them I could say something else instead of the conclusion of this last sentence. A Gentleman, & an Englishman too, but I forget his name, would wish to insinuate that these people are from a different origin with ourselves i.e. Adam; & to prove his hypothesis he begins by an anatomising hogs! (See the Encyclopaedia, not by Rees, but Fitz-Patrick I believe) This puts me in mind of some of the Newtonian Systems i.e. there is no such thing in nature a Cold—we must say an absence of Heat! why cannot we as well say there is no such thing as darkness, but merely an absence of light, or reverse either, & either will be as reasonable—most strange reasoning is this indeed!

Confession. These People have a notion that confession saves them from many accidents & also preserves the lives of the Sick, or rather restores them to their wonted health &c. I have not learned the origin of this; when, why, or wherefore, but it seems to be very remote, to have sprang with their mythology. I shall it make a point to enquire very particularly into this; & for this, as well as other things, at different quarters, to find & detect errors &c. but all, however, that I have written in these pages, tho' there may be some difference in the recital & perhaps a few stragling circumstances, are, I have great reason to think fundamentally the same throughout among these people. When any one of them is particularly affected with diseases out of the common course of nature here, or, tho' the disease may be precisely the same as all others, yet from certain circumstances, individually, or a combination of them, they say he is Oh-gee-nay in Cree, or On-gee-nay in Sauteux (the On- pronounced as in french & not English), by which it would seem as if they meant he was afflicted or chastised for his own sins, or those of some of his or her, near relatives, i.e. father, mother &c. if children: if grown up & married persons, for their own. Whether they only imagine this, or are informed of it by conjuring, private infor-

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information from their Familiars, or from the Symptoms of the Sick person &c. &c. I cannot say, but the thus afflicted person must confess his Sins publicly. Now in these confessions as in all their other discourses or conversations (initiating & giving of medicines, excepted) they use no circumlocution, no secret or enigmatical word or term, to screen themselves; but all is delivered in plain terms & before every one that chuses to hear: These confessions are terrible things; & they seem far more sincere & complete than those of many catholics. —They have wonderful retentive memories, & no scene, no crime from their earliest years unto that day do they hide. But Great God! what abominations!—one would scarcely imagine the human mind capable of inventing such infamously diabolical actions as some do commit: murder, incest, & other things if possible an hundred fold more debasing the human Soul. Whether they repent of these things neither

can I say, but it would appear as if they were the acts of a contrite & most humbly penitant Soul. I have never had an opportunity of hearing these from their own mouths, but other indians have told me of them, & tho' before their families sometimes, have never omitted one single circumstance from the suggestions of the idea down to the very last conclusion. When I heard of these things at first, I would not believe them; but hearing them come so circumstantially I trembled for the Land I sojourned in "lest it should vomit me out as the land of Canaan did its inhabitants" "or be swallowed up in its destruction as Sodom & Gomorrah"! It is true they are not all so; no, I am told there are but few, & in charity I hope it is; otherwise what will be my fate seeing I am in a certain degree partaker with them! Surely the inhabitants of such a land, at best, cannot look for more than mere present enjoyment. When I reflect seriously on all these things as I sometimes do, revolving them in every different manner in my mind it is beyond the power of words to express my feelings. Poor unfortunate blind Creatures! That it is from Blindness they commit these things. I am fully persuaded, because I am equally confident that they do not attach that same degree of criminality to them we, from the revealing of the Scriptures to us, do: some, they consider in the light of trifles; some natural; some weaknesses: but all tend to the gratification of most Bestial appetites, whatever may have been the original cause, curiosity, or otherwise. However, I received a piece of information in one of these, & it was circumstantially detailed, that has cleared a point to me I could never solve: & Tho I enquired of both Wool & Bob, they were not wiser than myself. Indeed, without the trial or experiment, it seems impossible to say certainly where the cause lies: now I know it, if ever an opportunity offers, or that it pleases God I again revisit my own lands I shall be able to speak to a certainty. As I cannot write Latin, I shall say no more of it at present.—

A few years back an indian at the next Post above this died: he had been a long time sick, &

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& from this conceived himself ongenay & accordingly prepared for his Confession. Having received the details at 2 & 3d hand I shall endeavour to give part of them to you as near their Stile as I can; but really I find myself very inadequate to the task: there is a certain Poetic Sublimity in their language on such like occasions as will not easily meet with credit from those (the better informed) of the civilized world unacquainted with these people. Even amongst ourselves there are but few; for few can judge of the beauties of a language & most of those few have too hi a notion of their own mighty superiority to stoop to regular conversation with them: But to return: after having revealed all, or most part of his Sins to the company in general he thus addressed his family in particular—"You see my Children my distressed state: I cannot move nor stir without assistance, & I feel strengthened "in my lungs (breast, heart) merely as it were by Permission of my Dreamed (some particular one he meant) "to divulge my offenses to the Gods (or God) publicly, before you "you all, to deter you from the same vices (wickednesses). I was once a young man also, the "same as you are now, healthy & vigorous; nothing appeared difficult nor dangerous to me—"I lived as became a man, & prospered accordingly; but I thought that this proceeded from my "own Power only: had I so continued, all had been well! but no, I unfortunately heard "speake of Such indians (meaning this place, as my informants tell me), how powerful "they were in their medicines, the extraordinary feats they performed. I envied them, & "thought that I required but that knowledge more to render me perfect (immortal) & "happy:—I undertook a voyage to that place: I found that the bare truth had been "scarcely told me—I burned with anxiety to becoming as knowing as themselves & I "was gratified. Had I rested here, all had yet been well; but in learning their medicine I also learned of them those vices, those sins, that by their practice have "reduced me to this wretched situation. My Sons! take example from your father! "be good, charitable, & peaceable indians as I was at the first set off of my life, & employ the "same means, indulge use the same anxiety to avoid, that I did to procure, that information "that hath reduced me so far below the level even of a dog. Never forget this, never indulge even the least desire of such acquisitions; for if you once begin you will be "deluded by their flattery to that destruction I have found. But you are young men! & "unless you find grace you also will be deluded & lost as I am"! I have heard a good deal said of this indian's confession & exhortations to his Sons—they were not lost. He himself lived but a short time & seemed much comforted by it.

There is a tribe of Athabasca that go by the name of Beaver Indians. From the tenets of their religion I am told that when laying under any malediction, bewitchisms, &c. or conceive themselves so, they make a vow that the first animal they shall kill they will do So—they do not fail, but immediately proceed in quest of another which by this diabolical action they think they will soon find & kill. They do not touch the animal afterwards as

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as those Beasts among the Crees & Sauteux do, but leave it lay as a sacrifice: they consider it as a duty imposed upon them; but the others do it from mere beastiality. "Such a one did so, bro't home "part of the meat, & we all of us eat it—O! the Dog!" said an indian not long ago to me.

Lest I may not soon have another opportunity of writing on these Subjects to you I shall add a few more fragments. An indian here, passing for a great Doctor was applied to (& is still) by many to attend upon them. "Several of these he retrieved from death: One "of his dreamed, I believe the North, was not pleased & told the Doctor 'never to administer "'his medicines to those he had doomed to death.' The Dr replied it was hard & uncharitable seeing he could prolong their days a little. ' Well! for every one that thou dost "'deprive me of, I shall take one of thy children'; & the Dr lost 8 or 9. (I cannot "now remember well); but he is now grown more cautious". But this Dr is himself a beast. "Being unable to stand from sickness he told 2 of his wives 'Take ye me one "'under each arm to my sweat-heart.—I feel myself dying & dont chuse thus to "'go': & he actually did. Remember, I am told this; but I have reasons to believe it. —He is an incestuous beast: otherwise I find him a good indian & what is most strange, sensible beyond many of his equals.—

I have got a caracature here of the Devil carrying off a Taylor. I asked one of my indians if any of their familiars resembled him & how they were,—the reply was "Yes,

"he resides in the North (at the Pole I suppose) & has a vast number of young men: The "indians report of some finding their tracks that are very numerous & exactly resemble the "tracks of the Grey Deer (cariboeuf); but neither him nor his young men are very wicked: North, Ice, Skeleton, & Folly are the most wicked & ill inclined of all those we dream of, or enter the conjuring box"!-

Of their **Feasts**, I cannot say more than any common observer-I have been invited, & partaken of many of them, but I never thought of enquiring into their origin, the causes &c. of them. But from the little I could learn or rather understand from the speeches made at all of them, & what I have learnt in regard to other things, I think may say without dreading contradiction, that as there are songs, ceremonies &c. appropriate to every one of their Gods or Familiars or Devils, there also feasts made for each according to the whim, dream, or some other circumstance of the one who makes them.

We denominate these Feasts, & from their own Term it would seem they so mean; but I consider this again as a premature interpretation which I have not leisure to explain: I consider them rather as sacrifices-indeed they may perhaps rather be esteemed as partaking of both. I have somewhere above said that they are obliged to make an annual sacrifice to some of their Gods as the non-performance passes not off with impunity-these therefore are obligatory, or compulsory sacrifices; but besides these they also have Free-will sacrifices. These Feasts or sacrifices are not universally of

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of Flesh:-they have them of Flesh, Grease, dried berries, rum, &c. &c. and few of these Feasts are made without the one who makes it offers a certain (very small, only a few mouthful) to him whom it is in honor of, or intended for, which he most commonly puts into the fire, in or on, the Ground. Some of them are very grand & ceremonious:-the tit bits of the animal only, as the head, heart, & liver, tongue, & paws when of a Bear: It is only the Great men that are allowed to eat of these: Others again, besides the above, the brisket, rump & ribs; & very seldom a woman is allowed to partake of them, particularly if it is un festin à tout manger, i. e. to eat the whole; tho' there may be sufficient for 2 or 3 times the number of Guests, all must be eaten before day; tho' in certain cases the Feaster is obliged, & commonly does, take part back, providing a knife, a bit of tobacco, or something else attend with the dish. In these great Feasts the feaster makes one or several Speeches before we begin to eat, & one again after all is done, & sometimes sings, beats the drum & speeches during the whole time of the feast, never partaking of a morsel himself. At Some of them there is dancing to be performed: I happened to be called to one of these many years ago -it was the principal parts of a bear; & the Paunch had been filled with the liver, heart & fat with blood, minced, & much resembling that dish the Scotch term haggish: we were all very hungry & tho' we gormandized (it cannot be called eating) there yet remained full 2/3ds. The Feaster was uneasy & said he would have been proud had we eaten all, for in that case his Dreamed would have been propitious: we were obliged to dance also; but when I could stow no more I gave him my knife & a bit of Tobacco & walked off leaving him to settle with his God as well as he could; but indeed I was not very scrupulous then, otherwise I had most certainly avoided many of them, tho' it is oftentimes dangerous if there be not method or qualification in the refusal. Their feasts of rum are often to some one of the 4 wicked ones, praying them to be propitious & not allow themselves to be influenced by the wicked sollicitations of envious indians. Many years ago I happened to be out a hunting a few miles from the house & came unexpectedly upon the lodge of a few indians I had that day given rum to. I heard one of them harangue, & drew up cautiously to listen-He entreated the rain, snow & frost to have pity upon their young ones (that they might kill) &c. I communicated this a few years after to a couple of Gentlemen-one of them longer in the country than myself denied it & enquired of his wife who had lived a long time with the indians-she corroborated his denial-I perceived the cause, & told him that it was because they do not chuse that we become too well informed of all their ceremonies: it was to no effect, & I had almost a mind to credit the woman too myself, but by insinuation I find I am perfectly right. Thus it

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it happens in almost every thing else: a thing that does not meet with our approbation, or be a little beyond the Sphere of our limited information, we immediately deny or condemn; whereas by taking proper measures to enquire or inform ourselves not only those things themselves but others far more interesting, & sometimes too of the greatest moment, whether to ourselves or others, are rendered probable, reasonable, certain. Hence it is also that many upon receiving a piece of information there rest themselves as upon a Rock of certainty. Now either of these I consider equally blameable as they lead to distrust, doubt, & sometimes to a complete refutation or assertion of facts that very oftentimes cast a stain or stigma sometimes upon a whole people. & without any other foundation than as might be said that all Powerful Veto.-

They have feasts for the dead, most commonly berries,-or in countries where it is made, Sugar: generally yearly a bark box of perhaps 2 or 3 Gallons is placed in the grave, upon it, or well hid in some private nook, if they are afraid, or do not chuse, it be taken -I ought rather to have said these are sacrifices; but independent of these they have Feasts also, & feasts of Baptism. Feasts inshort for almost every occasion. Besides these they have smoking feasts: these are to deliberate.-I shall, should it please God I live, make it a point to enquire particularly into the origin of all these.-

June 5th. These last 3 days have been busy & turbulent ones for me-it is now considerably past midnight (& of course the 6th June) but my indians are drinking & I cannot think of going to bed Till they do I shall employ my few remaining leisure moments ('till next year, please god I live so long) in giving you an account of a conjuring bout I with some difficulty got an indian to make last night (June 4th).-In the evening the hut was prepared at some distance from the houses on account of the stink as the Spirits cannot, or will

not endure any pollution—The hut consisted of 10 poles about 7 feet out of Ground, well stuck in, & somewhat better than 3 feet diameter—the Poles were secured with 2 hoops: they were covered with 2 Parchment skins (of Moose) well bound with many rounds of strong leather line: the top was covered with a dressed skin & secured also, to prevent its being carried off (by the wind)—About 10P.M. (still broad day light with us) we drew up with the conjuror, smoked & chatted some time. after this he took his drum (much resembling a tambourine) & with a stick gently struck it all the time he made a speech: I was almost touching him (all seated) but from the noise of the drum & his low voice, for the man has a dreadful complaint on his lungs, I could only gather "Take pity upon me; take pity upon me; hear & come: let me not speake in vain, nor become abashed—show me charity" &c. &c.—it was a moderate & decent prayer. After this they (for there were several men) began

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began to sing, using the drum & rattler—they sang among others the moose, horse, Bear, & Dog Songs; about a dozen in number, when he prepared by taking off his clothes, all to his cloute, & asked who should tie him, I replied that I would, but was afraid of hurting him: another conjuror did beginning with his fingers between the 2 joints nearest the hand nearly as I can describe it—thus giving a double turn to the line between each finger, & the line was new Mackerel, small, which I happened to have in my pocket by accident.—I drew up to inspect & observing the fingers to swell upon his complaining of the tightness I felt a good deal for him. After this his blanket was wrapped round him & tied in such a manner, lengthways, crossways & every way, & a good knot I tied at each meeting of the cords; for I assisted in this, that I could have laid any wager that it was beyond the Power of Spirits themselves, thus tied, to eradicate themselves; & his hands were under his hams—as he could no more move than fly, of himself, the other conjuror & I put him to the door, but behold! it was with difficulty we could just get his head in, the entry being too narrow by about 10, or 12 ins. screwing & jaming considered. "It will do, it will do" said the conjuror—"cover me now"—his back was covered with a blanket & we all retreated to our seats, myself about 4 feet distant—The others took the drum & began to sing. I could not help but laughing in myself & pitying the boldness of their vanity,—but I had soon occasion to think otherwise & had I not predetermined that reason should conduct me throughout the whole of this, I cannot say how far in the other extreme I might have gone. But to return: the conjuror desired the others to sing, they began a short song, I believe it was that of the Stone, & the man entered in an instant! I was struck dumb with astonishment; for he appeared to me to slide in by something that was neither invisible nor discernible—I heard something that for the life of me I cannot account for, & that's all: from the time we covered him (25.' Past 10 P.M) to the time we had done hunting for the twine that tied his fingers, not quite 5 minutes elapsed, & not 1 1/2 minutes before his blanket & the cords were thrown out to us!—Not one of them, apparently (i.e. one knot) untied!—My astonishment & apprehensions of his being entirely carried off from us were such, that I was nearly springing up to haul him out, for fear of his being for ever lost. The others continued singing a few other songs & I had the utmost anxiety in hearing repeatedly call out as if in the greatest apprehensions himself "enough! enough! e-

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Enough of ye I say"; & frequently for the space of some minutes repeating the same, & now & then calling out "do not Thou enter." The Stone was the first one known to us, by his song; for every one almost that entered sang his song, to which those (the indians) on the outside would keep chorus. A vast number entered, I verily beleive upward of an hundred; for upwards of that number of times the frame shook back-&-forwards and very smartly as if to fall; & among the first were some truly terrible characters. I have almost entirely converted myself from these foolish ideas of Ghost & hobgoblins, but I assure you in truth that I more than once felt very uneasy. The Ice entered—he made a noise extremely resembling that made by a person shivering with cold, loud, & hoarse & liquid. The Devil himself also entered in propria persona, in a very authoritative & commanding manner: I assure you there was no laughing nor giggling outside, all the time he sang & spoke. The Turtle spoke as an old Jocular man. "I hate the french; for in their travels "when they find me, they kill me & eat me:—I shall answer none of their questions" but this was a joke; for he laughed. "Speake out Turtle, speake out, louder that "we hear the", said those without "—I would too, replied he, but my voice is "so strong I must contract it thus otherwise ye could not endure the sound "of it." "Hop! continued he, I must imitate the drunk", which he did to the great diversion of us all & concluded with snoring, the natural end of all drunken feasts & then became quiet, on which another voice (which I also perfectly heard & understood as well the Turtle herself) cried out—"see! see! if she does not look like a frog stretched out" & this raised a proper laugh both in & out. The Dog entered, & spoke perfectly plain & distinct, & with a more elegant & harmonious voice I ever heard in my life. Bears of 3 or 4 different sorts, the horse, moose, Skeletons, spirits of departed & still living friends entered; but none but the latter & above mentioned were to be understood by any but the conjuror himself. On the entering of one "that is my (adopted) Son" said an Indian seated by me & called out his name to which he readily

answered besides questions: this young man & a girl, both living, spoke very plain (you must observe that it is not their bodies, but their Souls or Spirits that enter)—Children almost at the instant of birth, Dwarfs, Giants; but this latter did make a noise indeed. We all laughed very heartily when the horse entered; for it appears he passed too near the Turtle who called out as the horse was flying about (in the inside) singing & rattling his rattler, "I wish you would take care of yourself & not tread

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"tread on one" in allusion to his diminutive size in comparison with that of horse. It is somewhat surprising that every one that entered, whether he spoke plain, or was interpreted—their First words were your lands are distressed—keep not on the Gnd River—sickness, sickness; "but from amongst ye here I shall select only a few aged ones" said one of the latter, but in a voice no one but the conjuror could understand—as he went out however the Conjuror paid him a most bawdy compliment—we all laughed & asked what was the matter "pah! nothing. I am only afraid of him said the Conj.—One of them that entered apparently the Devil himself for he spoke & acted en veritable maitre startled us all a great deal & enquired authoritatively & angrily, "what want ye of me?—speake?"—Upon several hurried enquiries put to him he said that some things I saw & heard in my house this winter, were by Mr Frobisher, who expired so dreadfully in 1819—"he is a skeleton (Pah-kack); & it is he who built this house—he comes "to see"—!!! Tho' I did certainly both hear & see, several times this winter, & once in particular, about 2.a.m. yet I do not feel much inclined to add faith to this assertion of Davy's—I must have something more substantial. But I am much inclined to doubt master Davy's assertions & consider this & several others of his sayings at former Periods in the same light as those he delivered at many of Grecian temples; for I have every substantial reason to consider him as the same identical Gentleman: however, a short time hence will decide: The Turtle said we should have a good deal of rain; but not a very great deal & a very hi wind, & as soon as the Sun should appear, "at its setting an indian (naming him by a very extraordinary & bawdy features in his person) should arrive & bring us meat; but this you will eat of course, & I shall go without"—"Beware of yourselves—Tomorrow night you shall drink & be drunk: drink & leave the house as soon as you can; for there are from that wind (by which he designated the South) who if they drink with ye, ye shall become pitiful" alluding to two blackguard half breed brothers, who proud of the bravery of their deceased father are ever & anon insulting & domineering over the other indians: it is worthy of remark that an aged man in the course of this last winter was advertised of the Same, & repeatedly pressed not to drink at the house on their accord}. This is now the 6th (June) the Sun appears, but the wind is very hi, & we have frequent showers of rain & snow.—About midnight the Conjuror addressed me & asked if I wished to see any of them (the Spirits)—I accepted the offer & thrust my head underneath, & being upon my back I looked up & near the top observed a light as of a Star in a Cloudy night about 1 1/2in. long & 1 broad; tho'

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tho' dim, yet perfectly distinct. Tho' they all appear as lights, some larger & others smaller, this one was denominated the Fisher Star; the name by which they designate the Plough, I believe we call it, or Great Bear, from the supposed resemblance it bears to that animal, the fisher. When I was entering, several of the Indians on the outside called out to the Spirits "Gently! Gently! It is our Chief who wishes to see ye:—do "him no evil" &c.—I had my apprehensions. A little after one P.M. one of my men looked in, with several Indians, & saw several small lights about as large as the Thumb nail. A few minutes before 2 P.M. being day light they gave another shaking to the frame & made their exit.

The above is an account of only a small part, for I am too much pressed for time—I cannot therefore enter into particulars, nor a larger detail; nor give you my opinion further than a few words. I am fully convinced, as much so as that I am in existance, that Spirits of some kind did really & virtually enter some truly terrific, but others again quite of a different character.—I cannot enter into a detail by comparisons from ancient & more modern history, but I found the consonance, analogy, resemblance, affinity, or whatever it may be termed so great, so conspicuous that I verily beleive I shall never forget the impressions of that evening; but above all things that sticks most forcibly in my mind is the unbound Gratitude we owe, & ought to shew, every instant of our existance to that almighty Power that deigned to sacrifice his only Son for us for our Salvation! Oh my God! let me never forget this!—& teach me to thank thee not only with my lips but with every action of my life! x x x x x x x x &c. &c.—

Here I must close & in a few minutes Seal up this for your perusal, sincerely wishing I may find an opportunity, safe, of conveying it to you—How earnestly I wish Robt had been present & understood the language—This would convince the most skeptic.—
To Mr Wm Nolan, Wm Henry G. Nelson

Note: Read these Pages among yourselves, & lend them not out of the house—



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