

to his own country that he might faithfully report what he had seen and the justice that had been administered.—Perrot's *Mémoire*, pp. 96–104.

1665: ALLOUEZ DESCRIBES LAKE SUPERIOR.

[From the Jesuit *Relation* of 1666–67.]

On the second of September, then, after clearing this Sault [de Sainte-Marie],—which is not a waterfall, but merely a very swift current impeded by numerous rocks,—we entered Lake Superior, which will henceforth bear Monsieur de Tracy's name, in recognition of indebtedness to him on the part of the people of those regions.

The form of this Lake is nearly that of a bow, the Southern shore being much curved, and the Northern nearly straight. Fish are abundant there, and of excellent quality; while the water is so clear and pure that objects at the bottom can be seen to the depth of six brasses.

The Savages revere this Lake as a Divinity, and offer it Sacrifices, whether on account of its size,—for its length is two hundred leagues, and is greatest width eighty,—or because of its goodness in furnishing fish for the sustenance of all these tribes, in default of game, which is scarce in the neighborhood.

One often finds at the bottom of the water pieces of pure copper, of ten and twenty pounds' weight. I have several times seen such pieces in the Savages' hands; and, since they are superstitious, they keep them as so many divinities, or as presents which the gods dwelling beneath the water have given them, and on which their welfare is to depend. For this reason they preserve these pieces of copper, wrapped up, among their most precious possessions. Some have kept them for more than fifty

Pawnees,—who were, early in the eighteenth century, settled on the Missouri river,—that Indian slaves were everywhere known by the general term *panis*. Slavery in Canada was not legally abolished until 1834.—*Jes. Relations*, lxi, p. 301. See also, p. 27 *ante*, note 2.—Ed.

¹In honor of Alexandre de Prouville, marquis de Tracy, governor-general from 1663 to 1667 of the French possessions in America.—Ed.

years; others have had them in their families from time immemorial, and cherish them as household gods.

For some time, there had been seen a sort of great rock, all of copper, the point of which projected from the water; this gave passers-by the opportunity to go and cut off pieces from it. When, however, I passed that spot, nothing more was seen of it; and I think that the storms—which here are very frequent, and like those at Sea—have covered the rock with sand. Our Savages tried to persuade me that it was a divinity, who had disappeared for some reason which they do not state.¹

This Lake is, furthermore, the resort of twelve or fifteen distinct nations—coming, some from the North, others from the South, and still others from the West; and they all betake themselves either to the best parts of the shore for fishing, or to the Islands, which are scattered in great numbers all over the Lake. These peoples' motive in repairing hither is partly to obtain food by fishing, and partly to transact their petty trading with one another, when they meet. But God's purpose was to facilitate the proclaiming of the Gospel to wandering and vagrant tribes²—as will appear in the course of this Journal.—*Jes. Relations*, 1, pp. 265–267.

1665–66: PERROT VISITS THE WISCONSIN TRIBES, AND INDUCES THEM TO BECOME ALLIES OF THE FRENCH.

[From La Potherie.]

While we were waging war with the Iroquois, those [Ottawa tribes] who dwelt about Lake Huron fled to Chagouamikon,

¹ See, *post* (under date of 1671), Dablon's account of the copper mines of Lake Superior.—Ed.

² For accounts of Allouez's missionary work in New France (1658–89), see his own writings, *Jes. Relations*, xlix–lii, liv, lvii–lx; Rev. J. S. La Boule's sketch, in *Parkman Club Publications*, no. 17 (Milwaukee, 1897); and Father Chrysostom Verwyst's *Missionary Labors* (Milwaukee, 1886). Allouez came to Canada in 1658; his labors among the Western tribes began in 1665, and continued until his death, which occurred Aug. 27, 1689.—Ed.