

our forefathers again took a stand on the shores of the great river near where Mo-ne-aung (Montreal) now stands.

“In the course of time this town was again deserted, and our forefathers still proceeding westward, lit not their fires till they reached the shores of Lake Huron, where again the rites of the Me-da-we were practised.

“Again these rites were forgotten, and the Me-da-we lodge was not built till the Ojibways found themselves congregated at Bow-e-ting (outlet of Lake Superior), where it remained for many winters. Still the Ojibways moved westward, and for the last time the Me-da-we lodge was erected on the Island of La Pointe, and here, long before the pale face appeared among them, it was practised in its purest and most original form. Many of our fathers lived the full term of life granted to mankind by the Great Spirit, and the forms of many old people were mingled with each rising generation. This, my grandson, is the meaning of the words you did not understand; they have been repeated to us by our fathers for many generations.”

Thus was it that I first received particular corroborating testimony to the somewhat mooted point of the direction from which the Ojibways have reached their present geographical position. It is only from such religious and genuine traditions that the fact is to be ascertained. The common class of the tribe who are spread in numerous villages north and west of Lake Superior, when asked where they originally came from, make answer that they originated from Mo-ning-wuna-kaun-ing (La Pointe), and the phrase is often used in their speeches to the whites, that “Mo-ning-wuna-kaun-ing” is the spot on which the Ojibway tribe first grew, and like a tree it has spread its branches in every direction, in the bands that now occupy the vast extent of the Ojibway earth; and also that “it is the root from which all the far scattered villages of the tribe have sprung.”