

is denominated by the Ojibways, Mong, but the family who claim it as their badge, are known by the generic name of Ah-auh-wauh, which is derived by imitating its peculiar cry. This family claim the hereditary first chieftainship in the tribe, but they cannot substantiate their pretensions further back than their first intercourse with the old French discoverers and traders, who, on a certain occasion, appointed some of their principal men as chiefs, and endowed them with flags and medals. Strictly confined to their own primitive tribal polity, the allegory of the Cranes cannot be controverted, nor has it ever been gain-said.

To support their pretensions, this family hold in their possession a circular plate of virgin copper, on which is rudely marked indentations and hieroglyphics denoting the number of generations of the family who have passed away since they first pitched their lodges at Shaug-a-waum-ik-ong and took possession of the adjacent country, including the Island of La Pointe or Mo-ning-wun-a-kaun-ing.

When I witnessed this curious family register in 1842, it was exhibited by Tug-waug-aun-ay to my father. The old chief kept it carefully buried in the ground, and seldom displayed it. On this occasion he only brought it to view at the entreaty of my mother, whose maternal uncle he was. Father, mother, and the old chief, have all since gone to the land of spirits, and I am the only one still living who witnessed, on that occasion, this sacred relic of former days.

On this plate of copper was marked eight deep indentations, denoting the number of his ancestors who had passed away since they first lighted their fire at Shaug-a-waum-ik-ong. They had all lived to a good old age.

By the rude figure of a man with a hat on its head, placed opposite one of these indentations, was denoted the