

period when the white race first made his appearance among them. This mark occurred in the third generation, leaving five generations which had passed away since that important era in their history.

Tug-waug-aun-ay was about sixty years of age at the time he showed this plate of copper, which he said had descended to him direct through a long line of ancestors. He died two years since, and his death has added the ninth indentation thereon; making, at this period, nine generations since the Ojibways first resided at La Pointe, and six generations since their first intercourse with the whites.

From the manner in which they estimate their generations, they may be counted as comprising a little over half the full term of years allotted to mankind, which will materially exceed the white man's generation. The Ojibways never count a generation as passed away till the oldest man in the family has died, and the writer assumes from these, and other facts obtained through observation and inquiry, forty years as the term of an Indian generation. It is necessary to state, however, for the benefit of those who may consider this as an over-estimate, that, since the introduction of intoxicating drinks and diseases of the whites, the former well-authenticated longevity of the Indians has been materially lessened.

According to this estimate, it is now three hundred and sixty years since the Ojibways first collected in one grand central town on the Island of La Pointe, and two hundred and forty years since they were first discovered by the white race.

Seventy-seven years after, Jacques Cartier, representing the French nation, obtained his "first formal meeting with the Indians of the interior of Canada," and fifty-six years before Father Claude Allouez (as mentioned in Bancroft's History of America), first discovered the Ojibways congre-