

south and west, and of which, the migrating Ojibways now took possession as intruders. The opposition to their further advance westward commenced when the Ojibways first lighted their fires at Sault Ste. Marie, and it is from their first acquaintance with them, while located at this spot, that the Dakotas have given them the appellation of Ra-ra-to-oans (People of the Falls).

At every step of their westward advance along the southern shores of the Great Lake, the Ojibways battled with the Foxes and Dakotas; but they pressed onward, gaining foot by foot, till they finally lit their fires on the sand point of Sha-ga-waum-ik-ong. On this spot they remained not long, for they were harassed daily by their warlike foes, and for greater security they were obliged to move their camp to the adjacent island of Mon-ing-wun-akaun-ing (place of the golden-breasted woodpecker, but known as La Pointe). Here, they chose the site of their ancient town, and it covered a space about three miles long and two broad, comprising the western end of the island.

The vestiges or signs to prove this assertion are still visible, and are especially observable in the young growth of trees now covering the spot, compared to trees standing on other portions of the island where oaks and pines apparently centuries old, rear their branches aloft, or lie prostrate on the ground.

In the younger days of old traders and half-breeds still living, they tell of deep beaten paths being plainly visible in different parts of the island and even the forms of their ancient gardens, now overgrown with trees, could still be traced out. When my maternal grandfather, Michel Cadotte, first located a trading post on this island, now upwards of sixty years ago, these different signs and vestiges were still discernible, and I have myself noticed the difference in the growth of trees and other marks, as I