

his son. The winter was passed in following the Indians while hunting. The snow was deep, and there was much suffering from scurvy and hunger. In the spring, a deputation of Nadoues Seronons (Sioux), known as the Bœuf (or Buffalo) people, arrived, and in a great council expressed their wish to be on friendly terms with the French. The French were told that Tantanga was the name for the buffalo. The Sioux wore in their noses and ears rings of copper wire, to which in cold weather they attached feathers or down to break the force of the wind—rude face-mufflers. Their drums were earthen pots wound with dried skins. They wanted to have thunder to take home with them—that is, a gun, which they called *miniskoick*—and the French to make peace for them with the Christinos, their enemies. Radisson mentions, that after this council, he visited the Bœuf Sioux, who were distant “seven small journeys,” and found a prairie town of lodges of skins and mats, the population very numerous, and one man had fourteen wives; that where they were there was no wood, but in the winter they moved to the woods of the north. These were probably Prairie Sioux or Ioways, who in the summer hunted below the Minnesota River. After remaining six weeks he returned to the Huron village. Returning to Lake Superior, Groseilliers and Radisson coasted along the western shore, and heard of another lake, probably Nepigon, and explored the region from Groseillier, now Pigeon River, northward to the tributaries of Hudson Bay, but did not go to Lake Winnipeg, as some have written.

This primitive establishment at the southern extremity of Chequamegon Bay, became a great depot for Indian trade, which flourished for some time.¹ Pierre Boucher, in a little

¹ This locality of Radisson and Groseilliers seems to have been selected for the early mission establishment of Father Allouez—at the head of Chequamegon Bay; or, “near the southwest corner of the Bay, and between the head of the Bay and the modern town of Washburn,” as Father Verwyst describes it, as indicated by the Jesuit map of 1671, most probably drawn by Marquette and Allouez. This was probably not very far from the mouth of Whittlesey Creek, nearly three miles west of Ashland, where was a migratory colony of Hurons and Ottawas, which