

pentigny has had a bull, two oxen, three cows, two heifers, a horse, and a mare from Missilimakinac.

He was unable to get any land cleared on his arrival, as his employees were fully occupied in working at the fort.

Last spring he had all the small timber and brushwood cleared in the immediate vicinity of the fort.

He induced a Frenchman, married to an Indian woman at Sault Ste. Marie, to take a farm.⁴⁷ They have cleared and seeded the land, and, unless prevented by frost, they will gather from 30 to 35 sacks of Indian corn.

The said Sieur de Repentigny is so desirous of cultivating the land that he has already taken steps to procure two slaves whom he will employ in taking care of the Indian corn he will harvest on such land.⁴⁸

I beg you, Monseigneur, to be convinced that I shall spare no effort to make that establishment equally useful for the King's service and for the voyageurs' convenience.

⁴⁷ This habitant was Jean Baptiste Cadotte (Cadeau). His father had accompanied St. Luson to the region, being present when the French flag was raised in 1671. When De Repentigny left Sault Ste. Marie he placed Cadotte in charge, and Henry speaks of him as the "last governor of the French fort." He became a British subject and protected Alexander Henry during Pontiac's conspiracy, afterwards becoming his partner in the Lake Superior fur-trade. He lived at Sault Ste. Marie until his death in 1803. His marriage with the Chippewa woman was legitimized at Mackinac in 1756; see Mackinac Register, *post*. His two sons, Jean Baptiste and Michel, were prominent fur-traders of the Lake Superior region, and have left many descendants. See *Minn. Hist. Colls.*, v.—Ed.

⁴⁸ These slaves were Indian captives. The custom of enslaving captives was common to all Indian tribes. In the upper country large numbers of such were secured from the Pawnee tribe, hence the term "panis" became synonymous with slave. The slaves were delivered by the Indians to the French, who used them chiefly for domestic service. The conditions of slavery were mild in Canada, the "panis" being usually a member of the household. See Lafontaine, "L'esclavage en Canada," in Montreal Historical Society *Proceedings*, 1858.—Ed.