Cultural *Métissage* – Hunting and Fishing

Diane Wolford Sheppard, FCHSM Member

Throughout history, people have hunted and fished in order to supply themselves with food or to supplement their food supplies from other sources.

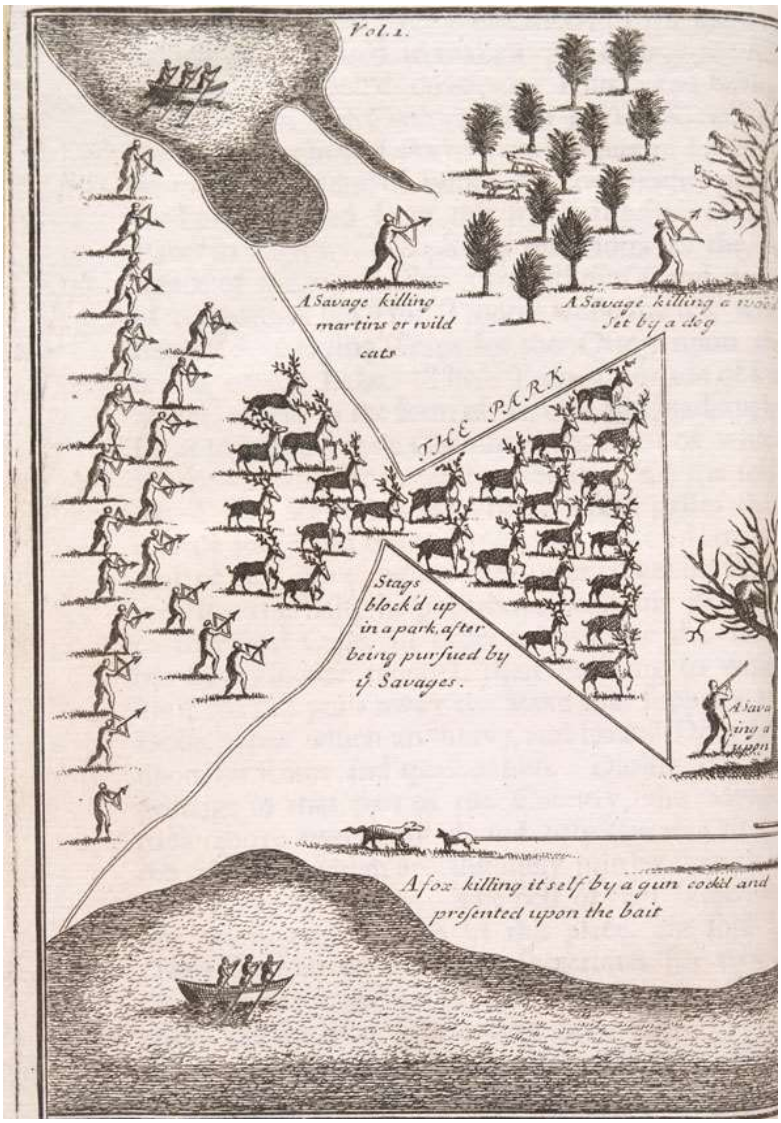
Between 1608 and 1620, **Champlain** described the **types of animals** that could be hunted in Huronia (the area south of present-day Georgian Bay)[1]

> All these parts and regions abound in animals of the chase, such as wapiti, caribous, moose, fallow deer, buffaloes, bears, wolves, beavers, foxes, weasels, martens, and many other species of animals that we do not find on this side.

In 1615, **Champlain** described **how the Huron hunted deer** near Lake Ontario.[2]

> From this place we went to a certain spot ten leagues off, where out savages thought there were great numbers [of them]. Twenty-five savages assembled and began to build two or three cabins with logs of wood fitted one upon another, and stopped the chinks with moss to prevent the air from coming in, covering them with tree-bark. When these were made, they went into the woods near a little grave of firs, where they made a **triangular enclosure**, enclosed on two sides, open on one. This enclosure was made of great wooden stakes eight or nine feet in height, placed close together, and the length of each side was nearly fifteen hundred paces. At the extremity of this triangle there is a little enclosure, getting narrower and narrower, and partly covered with branches, with only one opening five feet wide, about the width of an average gate, by which the deer were to enter. They did so well that in less than ten days they had their enclosure ready. Meanwhile other savages went to catch fish, such as trout and pike of enormous size, of which we had no luck. When everything was completed they set out, half an hour before daybreak, to go into the woods about half a league from their enclosure, keeping eighty paces apart from one another, each having two sticks which they strike together, walking slowly in that formation until they reach their enclosure. The deer hearing this noise flee before them until they reach the enclosure, into which the savages force them to go, and gradually come together towards the opening of their triangle, where the deer steal along the sides of these stockades until they reach the extremity, whither the savages pursue them hotly, with bow and arrow in hand, ready to shoot. And when they reach the extremity of their triangle they begin to shout and to imitate wolves, of which there are many, and which devour deer. The deer hearing this terrifying noise are forced to enter the small enclosure by the narrow opening, which they are very hotly pursued with arrows, and there they are easily caught; for this enclosure is so well hedged in and barricaded that they cannot get out of it. There is great enjoyment in this mode of hunting, which they continued every second day in such sort that **in thirty-eight days** [October 28 to 4 December 1615] **they took six score**, with which they made good cheer, **keeping the fat for winter, which they use as we do butter**, and a little of the meat which they carry home for feasting one another. **From the skins they make clothing**.

[1] Samuel de Champlain and H.P. Biggar, editor, *The Works of Samuel de Champlain in Six Volumes* (Toronto: The Champlain Society, Vol. I – 1922; Vol. III – 1929; Vol. IV – 1932), Vol. IV, p. 297.
[2] Champlain, Vol. IV, pp. 267-270.



Armand Louis Lom d'Arce, *baron* de La Hontan – *Illustration of Hunting Techniques used by Native Americans* – Courtesy of Library and Archives Canada, *Illustrations from Rare Books:* *http://www.collectionscanada.gc.ca/earlyimages/026017-119.01-e.php?&image_id_nbr=183&&PHPSESSID=4ptpib7pl97bkiaopf9c2t5bu7*

Champlain also described **another method of hunting deer and bear**:[3]

> Hunting deer and bear is very common here. We had a hunt there and took a good number of them as we journeyed down. To do this, four or five hundred savages were stationed in line in the woods, so as to extend as far as certain points which jut into the river, and marching in their order with bow and arrow in hand, shouting and making a great noise to frighten the animals, they keep on until they come to the end of the point. Then **all the animals** that are between the point and the hunters **are compelled to throw themselves into the water**, unless they run the gauntlet of the arrows which are shot at them by the hunters.
>
> Meanwhile the savages in the canoes, posted and ranged for the purpose along the shore, draw the stags and other animals, hunted and harried and very terrified. Then the **hunters kill them easily**

[3] Champlain, Vol. IV, pp. 249-250.

> **with sword blades fastened to the end of a stick like a half-pike**, and in this way they do their hunting, as also in like manner on the islands where there is much game.

Between 1615 and 1617, **Champlain** described **ice fishing**:[4]

> The men make nets for catching fish in summer as in winter when they usually **catch fish under the ice by a line or with the seine**.
>
> And the manner of this fishing is as follows: they make several round holes in the ice and that through which they are to draw the seine in some five feet long and three feet wide. Then they begin to set their net by this opening; they fasten it to a wooden pole six or seven feet long, and place it under the ice, and pass this pole from hole to hole, where one or two men put their hands through and take hold of the pole to which one end of the net is tied, until they come back to the opening five or six feet wide. Then they let the net drop to the bottom by means of certain small stones fastened to the end of it. After it has been to the bottom they draw it up again by main force by with two ends, and thus they bring up the fish that are caught in it.

In 1623-1624, **Gabriel Sagard** described **winter hunting on snowshoes**:[5]

> When snow had fallen, we as well as the savages were forced to fasten rackets under our feet in order to go and fetch wood for keeping ourselves warm; these are an excellent invention, for wearing them you do not sink into the snow, and also you cover a good distance in a short time. These rackets, which the Hurons call *Agnonra*, are twice or three times as large as ours. The Montagnais, Canadians, and Algonquins, men, women, girls, and children alike, follow the trail of animals on them, and when the creature is found they bring it down by arrow-shots and swords fastened at the end of a shaft half as long as a pike, which they are skillful in wielding. Then they pitch camp and make themselves comfortable there and enjoy the fruit of their labour. But without these rackets they could not run down the moose or the deer, and consequently they would have to die of hunger in the winter season.

In 1623-1624, **Gabriel Sagard** described the use of **fishing nets**:[6]

> Every evening they carried the nets about half a league or a league out into the lake, and in the morning at daybreak they went to draw them in, and always brought back many fine big fish.

In the Relation for 1657, **Jean de Quen, S.J.**, discussed his invitation to a feast at the Jesuit mission to the Onondaga.[7]

> After resting a little, we were invited to a feast of bear's meat, but excused ourselves on the plea that it was Friday. This, however, did not prevent us from being treated, in different places, all the day, to **beaver and fish**.

Circa 1660, **Pierre Esprit Radisson** wrote a narrative of his voyage to the Great Lakes.[8]

> . . . but the lake was so full of fishes we tooke so much that served us a long while.

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[4] Champlain, Vol. III, pp. 166-168.
[5] Gabriel Sagard and H.H. Langton (translator), *The Long Journey to the Country of the Hurons* (Toronto, Ontario: The Champlain Society, 1939), pp. 83-84
[6] Sagard and Langton, pp. 185-186.
[7] *JR*, Vol. 42, p. 87.
[8] Pierre Esprit Radisson, "Radisson's Account of His Third Journey, 1658-1660" quoted in Louise Phelps Kellogg, Ph.D., editor, *Early Narratives of the Northwest* (New York: Charles Scribner's Sons, 1917, reprinted 1959 by the State Historical Society of Wisconsin), pp. 41, 43.

> We came to a place where weare abundance of Otters, in so much that I believe all gathered to hinder our passage. We killed some with our arrows, not daring to shoote [with a musket] because we discovered there abouts some tracks, judging to be our ennemy by the impression of their feet in the sand.
>
> In a discussion of Lake Huron, he stated: "There are banks of sand 5 or 6 leagues from the waterside, where such an infinite deale of fish that scarcely we are able to draw out our nette. There are fishes as bigg as children of 2 years old. There is sturgeon enough and other sorte that is knowne to us.

On 28 August 1660, **René Ménard, S.J.**, left New France with Charles Albanel, S.J., Jean Guérin, Claude David, Sébastien Hodiau *dit* Laflèche, Adrien Jolliet, François LePoutrel, *sieur* des Coulombiers; Pierre Levasseur *dit* Lespérance, Antoine Trottier, *sieur* DesRuisseaux,[9] and a group of Ottawa. Following is Ménard's description of fishing on **Lake Superior** during the winter:[10]

> When the second Winter came, the Frenchmen, having observed how the Savages carried on their fishing, resolved to imitate them, — deeming hunger still harder to bear than the arduous labor and risks attending such fishing. It was a sight to arouse pity, to see poor Frenchmen in a Canoe, amid rain and snow, borne hither and thither by whirlwinds on those great Lakes, which often show waves as high as those of the Sea. The men frequently found their hands and feet frozen upon their return, while occasionally they were overtaken by so thick a fall of powdery snow, driven against them by a violent wind, that the one steering the Canoe could not see his companion in the bow. How then gain the port? Verily, as often as they reached land, their doing so seemed to be a little miracle. Whenever their fishing was successful, they laid by a little store, which they smoked and used for provision when the fishing was over, or the season no longer admitted of fishing.

In 1661, **Pierre Boucher** described the **fishing** that was available in various areas of New France:
In discussing the St. Charles River, near Québec, he noted the following:[11]

> . . . at low tide, the beach there is almost quite dry; and that is a great convenience for the taking of fish which affords a good supply of fresh provisions for the inhabitants of this place, particularly in the spring when an infinite number of **shad** are caught there.

In 1661, **Pierre Boucher** described the **fishing and hunting available at Trois-Rivières**:[12]

> . . . the land is intersected by several rivers and lakes, all of which have fine prairies along their shores, so that there are numbers of animals, particularly moose, cariboo [*sic*] and beavers, and a very great abundance of feathered game, and fish.

In 1661, **Pierre Boucher** described the **fishing and hunting available at Montréal** and on the St. Lawrence west of Montréal:[13]

> . . . the Island of Montréal. . . fishing and shooting are very good there. . . .

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[9] Three of his companions were ancestors of some of Détroit's founding families: **Claude David** (father of Thérèse David who married Massé Martin and Jacob de Marsac), **Sébastien Hodiau** (grandfather of Jeanne Cécile Catin who married Jacques Campeau) and **Antoine Trottier** (ancestor of the Cuillerier and Cuillerier *dit* Beaubien family).
[10] JR, Vol. 48, p. 119.
[11] Pierre Boucher, *sieur* de Boucherville, and Edward Louis Montizambert (translator), *True and Genuine Description of New France, commonly called Canada, and of the Manners and Customs and Productions of that Country* (Montréal: George E. Desbarets and Company, 1883), p. 18.
[12] Boucher, p. 21.
[13] Pierre Boucher, p. 22.

> . . . the further up one goes towards where the Iroquois live, the more inviting it is. . . . It would be a very suitable country in which to hunt the deer that are there in abundance, if there were settlers in it . . . .

In 1661, **Pierre Boucher** described the hunting and fishing available in the area where the **Iroquois** lived (south of Lake Ontario):[14]

> Let us not even pause to dwell upon the great number of animals that are met with on the right and left banks of the river and on the islands, animals of which there are often more than five hundred in one herd.
>
> Fish are also very abundant there, especially **salmon**, **sturgeon**, **catfish**, and **eels**, of which there are prodigious quantities.

In 1661, **Pierre Boucher** described the **fishing and hunting at Huronia** (on Georgian Bay):[15]

> . . , the country of the Hurons. . . . abundance of fish and game in all seasons. . . . I have seen there a kind of fishing that is very good sport, and can be carried on in winter, through the ice, as well as in summer; it is fishing for herring, which abound there.
>
> What are worth seeing in that country, are several small lakes, of a league or two leagues round, in the midst of cleared lands, bordered all round with prairies, with little woods near, from out of which numbers of deer come to feed; so that by lying in wait one may be sure to be able to shoot some of them; and the proper season one sees all those lakes crowded with water fowl. Wild turkeys and other feathered game . . . .

Animals in New France

In 1661, **Pierre Boucher** described that animals that were found in New France. The following list only includes those animals that the French Canadians hunted for food, often describing their taste, or other animals that were used for specific purposes by French Canadians or Native Americans. The headings are not part of the original text:[16]

> **Elk or moose:** Their flesh is good, and is easily digested and never disagrees with any one. The skin is taken to France to be made into buff; the marrow is a specific for nervous pains.
>
> **Cariboo / Caribou:** their flesh is good to eat, tender and delicate.
>
> **Bear:** the bears are black. . . the skins of the cubs are of some value for muffs. . . . their flesh is good to eat; the fat when melted becomes like oil and is good for scrofula . . . .
>
> **Deer:** . . . many [are found] above Montréal; further up the country they are innumerable.
>
> **Lynx:** . . . the lynx, whose skin is used for making furs. . . .
>
> **Wild Cats:** . . .are generally very fat; their flesh is good. The Indians make dresses [of] their skins.

[14] Pierre Boucher, pp. 22, 23.
[15] Pierre Boucher, pp. 23, 24.
[16] Pierre Boucher, pp. 35-40

Porcupines: . . . the **Indians use their quills**, which are very long, hollow and pointed at both ends, in the making of numbers of little articles that serve them for ornament, as lace does with us. The flesh of this animal is very good.

Ground-hog: . . . its flesh also is very good.

Squirrels: black squirrels . . . their skins are very fine, and the **Indians use them to make dresses** of;. . . but it is only to be found in the Iroquois country.

Beaver: the fur is used in the manufacture of hats, and it is the staple article of the trade of this country. . . . their flesh is as tender as mutton; some of their parts are in request with the apothecaries. . . . they are dexterous enough to stop the course of small rivers, by making dams across them. . . . The Indian hunters have all the trouble in the world to break these dams. The beavers in the north are worth more and have better fur than those in the south.

Otters: . . . some of them have pretty good skins.

Muskrat: The muskrat is an animal that lives in the water, and is valued for some of its organs which have an ordour of musk . . . . its flesh is good.[17]

Seth Eastman, *Spearing Muskrats in Winter*[18]

[17] Note, the fact Pierre Boucher described French Canadians as eating muskrat in 1661 provides proof that this cultural adaptation did not originate in the Great Lakes, nor was it a phenomena that originated with the *métis*.
[18] Sarah E. Boehme, Christian F. Feest, and Patricia Condon Johnston, Seth Eastman – A Portfolio of North American Indians (Afton, Minnesota: Afton Historical Society Press, 1995), p. 31.

In 1669, **François Dollier de Casson** and **René Bréhant de Galinée** embarked on a missionary voyage to the Great Lakes via Lake Ontario. While they were on Lake Ontario, they met Adrien de Jolliet who had rescued an Iroquois prisoner at Sault Ste. Marie and who travelled through Lakes Huron and Lake Erie to reach Lake Ontario. Jolliet told Dollier de Casson and Bréhant de Galinée about the route he had taken. The two missionaries decided to visit Sault Ste. Marie and follow the route and rough map that Jolliet had drawn for them. In his memoir, Bréhant de Galinée described the fishing and hunting that took place on their journey. He also described the fact that they ate Indian corn:[19]

> As to the matter of food . . . one manages in the woods of Canada to fare well without bread, wine, salt, pepper, or any condiments. The **ordinary diet is Indian corn**, called in France Turkey wheat, which is ground between two stones and boiled in water; **the seasoning is with meat or fish when you have any**.
>
> In discussing the travel between **Montréal and Lake Ontario**, he noted the following:
> It is true that **fishing** is pretty good in all these rapids, for most frequently we had only to throw the line into the water to catch forty or fifty fish of the kind called here *barbue* (**catfish**). There is none like it in France. Travellers and poor people live on it very comfortably, for it can be eaten, and is very good cooked in water without any sauce. It is also full of a **very good oil**, which forms admirable seasoning for sagamite, the name given to porridge made of Indian corn.
>
> We took two **moose** in Lake St. Francis, where were the beginning of our hunting. We fared sumptuously on them. . . . Their flesh is very good, especially when fat, and the hide is very valuable. It is commonly called here the *orignal*. The hot weather and our scanty experience of living in the woods made us lose a good part of our meat.
>
> The **mode of curing it in the woods**, where there is no salt, is to cut it in very thin slices and spread it on a gridiron raised three feet from the ground, covered with small wooden switches on which you spread your meat. There is a fire underneath the gridiron, and the meat is dried in the fire and smoke until there is no longer any moisture in it and it is as dry as a piece of wood. It is put up in packages if thirty or forty, rolled up in pieces of bark, and thus wrapped up it will keep five or six years without spoiling. When you wish to east it you reduce it to powder between two stones and make a broth by boiling with Indian corn. The loss of our meat resulted in our having nothing to eat but Indian corn with water for nearly a month, for generally we were not in fishing spots and were not in the season of good hunting.

Bréhant de Galinée described the **hunting** that the group did when they decided on a spot to camp on **Lake Erie** for the winter:[20]

> The moment we arrived we killed a stag and a hind, and again on the following day two stags. The good hunting quite determined us to remain in this place.
>
> We hunted . . . and killed a considerable number of **stags, hinds, and roebucks**, so that we began to have no longer any fear of leaving during the winter. We **smoked the meat** of nine large animals in such a manner, that it could have kept for two or three years, and with this provision we awaited the winter with tranquility whilst hunting . . . .

[19] René Bréhant de Galinée, "The Journey of Dollier and Galinée" in Louise Phelps Kellogg, Ph.D., editor, *Early Narratives of the Northwest* (New York: Charles Scribner's Sons, 1917, reprinted 1959 by the State Historical Society of Wisconsin), pp. 173-175.
[20] Bréhant de Galinée, p. 196, 197.

> I leave you to imagine whether we suffered in the midst of this **abundance in the earthly Paradise of Canada**; I call it so, because there is assuredly no more beautiful region in all Canada. The woods are open, interspersed with beautiful meadows, watered by rivers and rivulets filled with fish and beaver, an abundance of fruits, and what is more important, so full of game that we saw there at one time more than one hundred roebucks in a single banks, herd of fifty or sixty hinds, and bears fatter and of better flavor than the most savory pigs of France. In short, we may say that we passed the winter more comfortably than we should have done in Montreal.

During the spring, they saw a herd of twenty or thirty **does**:[21]

> We rejoiced at this news, and after we had arranged a plan for securing them, they were surrounded from behind so successfully that they were obliged to take to the water. They were immediately overtaken with the canoes, so that not a single one should have escaped if we had desired; but we selected those that appeared to us the best, and killed ten, letting the rest go.

Fishing and Hunting at Sault Ste. Marie

In 1670, **Bréhant de Galinée** described the fishing at **Sault Ste. Marie**:[22]

> The nation of the Saulteaux or in Algonkin Waoüitiköungka Entaöuakk or Ojibways, amongst whom the fathers [Jesuits] are established, live from the melting of the snows until the beginning of winter on the bank of a river nearly half a league wide and three leagues long, by which Lake Superior falls into the lake of the Hurons. **This river forms at this place a rapid so teeming with fish, called white fish**, or in Algonkin Attikamengue that the **Indians could easily catch enough to feed 10,000 men. It is true that the fishing is so difficult that only Indians can carry it on. No Frenchman has hitherto been able to succeed in it, nor any other Indian than those of this tribe, who are used to this kind of fishing from an early age**. But in short, this fish is so cheap that they give ten or twelve of them for four fingers of tobacco. Each weighs six or seven pounds, but it is so big [fat] and so delicate that I know of no fish that approaches it. **Sturgeon** is caught in this [small] river, close by, in abundance. **Meat is so cheap here** that for a pound of glass beads, I had four minots [bushels] of fat entrails of moose, which is the best morsel of the animal. This shows how many these people kill. It is at these places that one gets a beaver robe for a fathom of tobacco, sometimes for a quarter of a pound of powder, sometimes for six knives, sometimes for a fathom of small blue beads, etc. This is the reason why the French go there, notwithstanding the frightful difficulties that are encountered.

[21] Bréhant de Galinée, p. 202.
[22] René Bréhant de Galinée, p. 207.

Louis Nicolas Picture of Native Americans Fishing, Courtesy of Library and Archives Canada: http://www.collectionscanada.gc.ca/obj/026014/f1/4726.7.015-v5.jpg

Fishing and Hunting on the Mississippi River

In 1673, shortly after the Marquette – Jolliet party had entered the **Mississippi River**, **Jacques Marquette, S.J.**, described the fish and animals found in the area:[23]

> We saw only **deer and cattle, bustard, and swans** without wings because they drop their plumage in this country. From time to time, we came upon monstrous fish [catfish], one of which struck our canoe with such violence that I thought that is was a great tree, about to break the canoe to pieces. . . . When we cast our nets into the water we caught **sturgeon** . . . . When we reached the parallel of 41 degrees 28 minutes, following the same direction, we found that **turkeys had taken the place of game; and the *pisikious*, or wild cattle [buffalo or bison], that of the other animals**.

We call them "wild cattle" because they are very similar to our domestic cattle. They are not longer, but are nearly as large again, and more corpulent. When out people killed one, three persons had much difficulty in moving it. . . . The remainder of the body is covered with a heavy coat of curly hair, almost like that of our sheep, but much stronger and thicker. It falls off in summer, and the skin becomes as soft as velvet. At that season, the **savages use the hides for making fine robes**, which they paint in various colors. The **flesh and the fat** of the *pisikious* are excellent, and constitute the **best dish at feasts**. . . . If a person fire at them from a distance, with either a bow or a gun, he must, immediately after the shot, throw himself down and hide in the grass; for if they perceive him who has fired, they run at him, and attack him.

[23] Jacques Marquette, S.J., quoted in Louise Phelps Kellogg, Ph.D., editor, *Early Narratives of the Northwest* (New York: Charles Scribner's Sons, 1917, reprinted 1959 by the State Historical Society of Wisconsin), pp. 237-238.

1688 – Arms and Ammunition used by Native Americans – *Métissage*

In August 1688, Marguerite Madeline Morisseau, widow of François Pelletier *dit* Antaya, purchased the following clothing related items for the voyage that her sons and *engagés* were going to make to the Illinois:[24]

Hunting, warfare, and fishing category
6 guns, at 22 *livres* apiece
2 utility guns, at 20 *livres* apiece
8 gun sheaths, at 30 *s.* apiece
100 pounds of gunpowder, at 25 *s.* per pound
3 casks to carry the powder, at 2 *l.* apiece
200 pounds of [bulk] lead, at 6 *s.* per pound
40 pounds of balls, of which 8 pounds are of royal lead, at 6 *s.* per pound
30 pounds of balls, from *Monsieur* Cuillerier, at 6 *s.* per pound
1 pound of balls, at 6 *s.*
200 gunflints, at 10 *s.* per hundred
60 gun worms, at 3 *1.* per hundred
100 iron arrow points, at 2 *s.* apiece
3 dozen [36] large butcher knives, at 3 *l.* per dozen
23 dozen [276] butcher knives, at 2 *l.* per dozen
½ pounds of cord for [fishing] nets, at 25 *s.* per pound
[No mention of pistols, gunsmithing tools, powder flasks or horns, powder measures, shooting bags, shot and ball pouches, ball molds, snare wire, sword blades to be hafted as spears, harpoon heads, fish hooks, fishing line, or ice chisels].

Pierre Charles de Liette's 1688 Description of Buffalo

Pierrre Charles de Liette was Henri and Alphonse Tonty's nephew. He spent most of his adult life among the Illinois and Miami. In 1721, when he was briefly in Montréal, he wrote a memo which is known as a the *De Gannes Memoir*. In 1688, he accompanied the Illinois on a buffalo hunt. Following is his description of the hunt, how buffalo skins are prepared, and how buffalo meat is prepared.[25]

> The next day we saw in a prairie a **great herd of buffalos**. A halt was called and two old men harangued the young men for half an hour, urging them to show their skill in shooting down all the buffalos that we saw, and to manage so as to make all those that they could not kill move towards us. After removing us to the nearest spot, **they started out in two banks, running always at a trot. When they were about a quarter of a league from the animals, they all ran at full speed, and when within gunshot they fired several volleys and shot off an extraordinary number of arrows.** A great number of buffalos remained on the ground, and they pursued the rest in such manner that they were driven towards us. Our old men butchered these. As for me, I did not shoot. Their appearance filled me with terror, and I withdrew from our troop when I [saw] them approach; which set all the savages laughing , at which I was not a

[24] Kent, Phantoms of the French Fur Trade, pp. 938-942 – reprinted with his permission; Theodore Calvin Pease and *Raymond* C. Werner (editors), *Collections of the Illinois State Historical Library, The French Foundations 1680-1693* (*Volume 23 of the series*) (Springfield, Illinois: Trustees of the Illinois State Historical Library, 1934), hereafter *ILHC*, Vol. 23, pp. 162-176 – the goods are not categorized.

[25] Theodore Calvin Pease and Raymond C. Werner (editors), *Collections of the Illinois State Historical Library, The French Foundations 1680-1693* (*Volume 23 of the series*) (Springfield, Illinois: Trustees of the Illinois State Historical Library, 1934), pp. 309-318.

little mortified. It is certain that those animals are frightful looking and usually terrify people who have never seen them.

The cows are as big as the oxen here. They have a hump about eight inches high which extends from their shoulders to the middle of their backs. They have their whole heads covered with fine hair so that their eyes can hardly be seen. They hve short hair in summer, but from the month of September until June they are covered with a very fine wool.

To return to the hunt in which our savages engaged, **they killed 120 buffalos from which they brought back a hundred tongues**. The people form my cabin smoked these and distributed them among themselves to carry to me.

We remained a week in this place in order to **dry all this meat**. They make for this purpose a kind of cradle ten feet long, three feet wide, and four feet high, which they call *gris*, upon which they spread out their meat after preparing it. Under this they kindle a little fire. They are at it for a day, ordinarily, when they wish to **dry a flat side**. There are **two of these in a buffalo**. They take if from the **shoulder clear to the thigh and from the hump to the middle of the belly**, after which they **spread it out as thin as they can, making it usually four feet square**. They **fold it up while still hot, like a portfolio, so as to make it easier to carry**. **The most robust men and women and carry as many as eight, for a whole day. This is not possible in autumn nor in winter, however, as cows are then very fat; they then can carry four at most.**

The drying of this meat by the women and girls does not prevent the young men from going to the chase every day for himself, for it is only when they all go together that they have guards. If anyone has no luck (which rarely happen in buffalo hunting, his relatives contribute from their share. These little hunts are ordinarily for bucks, bears, and young turkeys, on which they feast, not failing to invite the strangers who they have among them (a very frequent thing), such as Miami, Ottawa, Potawatomi, Kickapoo, and others; so that there were days when I was invited as many as ten times. We did not dare to refuse, having learned that they were grieved if anyone who was among them did not come. Some days later they again surrounded a large herd of buffalos. . . . .

When I came for my **broiled meat** on which they had promised to feast me, I could not understand where they woud get the means for cooking it. They took a filet from within the body, this being the most tender part in all sorts of animals, and cut it into strips like sausages. One of them went off three or four arpents into a hollow, which in spring is nothing by a soryof marsh, and brought back a bundle of round reeds as think as one's fingers. They drew from their quivers two bits of wood which serve them for striking a flame, and in less than half a Miserere, they had a fire. They kindled a part of their reeds, over which they put their meat, which they turned from time to time with their bows. In spite of all the care they took to scrape it with their knives, some ash remained, which rendered it as black as itself. Nevertheless, I ate abundantly of it and found it very good. It was very tender and I had a good appetite. One of the pieces of wood which they use to make a fire is of white cedar, which is the most combustible, a foot long more or less, according as they choose to make it, and as thick as two fingers. On one side, on the very edge, they make little holes, in which they make a notch. They put this bit of wood on some rotten wood or on some grss, dry and very fine, after taking care to crush it thoroughly in their hands. The other piece of wood is as thick as the little finger; it is a bit of a wood that has a black berry, which we call *morette*. When this wood is green it isvery soft, and it is proportionarely hard when it is dry. They shape the end to the size of the holes in the other piece of wood, into one of which they insert it, and by turning it in their hands without ceasing, they produce a sort of powder from which, after a very short time, one sees smoke issue, which shortly

> is converted into flame. This coming through the notch if which I have just spoken, falls on the rotten wood or dry grass, which is ignited. . . .
>
> **More than 1,200 buffalos were killed during our hunt, without counting the bears, does, stags, bucks, young turkeys, and lynxes**.

1707 and 1709 Estate Inventories in Détroit

The following animal related items included in the inventories of two residents of Détroit provide evidence of cultural *métissage*. The items could have been obtained from Native Americns in trade or could have been hunted by a Détroiter. In either case, they reflect that these families adapted an animal related cultural practice.

Inventory of *Sieur* [François Bienvenu *dit*] Delisle, 11 September 1707

This day, the eleventh of September in the presence of *M*^{r} [François Fafard *dit*] Delorme and of *Monsieur* [Pierre] Chesne, we made an inventory of all the household goods belonging to Delisle.

Buffalo robes used as bedcovers (2)
Beaver robes used as bedcovers (2)
Bear pelts used as bedcover
Hides used as bedcovers (3)
three and a half loaves of grease (*graisse*) one buffalo stomach (*guise or quise de boeuf*) in which is five quarts (*trois pots*) of oil (*huile*),
one and a half pounds of buffalo wool (*laine de boeuf*)

Inventory of Jérôme Marillac *dit* Sans Quartier – 10 June 1709
Inventory of the effects which were found at the home of [Jérôme Marillac *dit*] Sans Quartier of the St. Martin [Company], this 10th of June, 1709.

One buffalo robe (*robe de bœuf*)
One beaver robe (*robe de castor*)
One pint of grease (*graisse*)

Antoine Denis Raudot's 1709 Descriptions of Hunting – *métissage*

Antoine Denis Raudot was co-Intendant of New France, serving with Jacques Raudot, his father. While he was in New France, he wrote a series of letters about the Native Americans. According to his biography in the Dictionary of Canadian Biography Online, his letters were probably based on memoirs of Louis Laporte, *sieur* de Louvigny, and Charles de Liette. Raudot would have also gained information from missionaries, military officers, and others who travelled to the Great Lakes. There is no evidence that he ever visited the Great Lakes.

Following is his descriptions of **hunting**:[26]

> All the savages leave their village and the bank of the rivers and lakes where they are established and go inland in the winter, deep in the woods to hunt. They separate from each other in order to find more easily something to live on. They take with them their women and children, leaving in the village only those who absolutely cannot march.

[26] W. Vernon Kinietz, *The Indians of the Western Great Lakes 1615-1760* (Ann Arbor, The University of Michigan Press, 1972), translation of Letter 38, p. 364.

Following are his descriptions of the **skills used by the northern Indians in hunting and fishing**:[27]

> As these savages of the northern regions are deprived of the convenience of having whet by the poor quality of the soil and the coldness of the climate and are deprived of the different animals to the south that inhabit this part of the land. Finding the climate more pleasing and more temperate, so God for compensation has given them the skill of being better hunters than those who have abundance in their country and whom this abundance renders indolent and lazy while necessity gives skills to the others.
>
> Their principal hunting is of **caribou** which they kill in the summer in its track **with arrows or guns**.
>
> They **also use snares** stretched in the customary passages of these animals to take them.
>
> In winter, snowshoes are also used to hunt caribou as well as other animals. These other animals are sometimes taken in **traps and sometimes killed with arrows or gunshots**.
>
> They are as skillful at **fishing** as at hunting . . . . they make these **nets of nettles or wild hemp**, of which there is much in moist places, and the women and girls spin and twist these on their bare thighs. The cords used to draw these nets are made of the bark of basswood or of leather and are very strong and difficult to break.
>
> It is with these nets that they take all sorts of fish and even beaver. They **fish also with still lines** in forty to fifty fathoms of water, at the end of which they attach half a small fish in which they have inserted a piece of wood, hard and pointed, hidden in such a manner that the fish which comes to swallow this half does not see it. By this means they take many **trout**.
>
> As they know at what time the fishes pass by the rivers, they make barriers there, leaving only one exit where they place some **nets** which they draw up full of fish when they have need of them.
>
> Their skill at **spearing fish** astonishes those are not accustomed to this kind of fishing. They use a pole eighteen to twenty feet long, at the end of which there is a dart made of a flat and sharply pointed bone with teeth to the top. This dart is pierced and attached with a small cord to the pole in which it fits. When a savage spears a fish in eight to ten fathoms of water this dart leaves the pole and remains attached by the teeth to the body of the fish, which he then draws to him. To attract the fish they use a small fish of porcelain which they play in the water attached at the end of the line.

Arms and Ammunition Distributed to Native Americans During the 1712 Fox War in Détroit – *métissage*

While Charles Renaud, *sieur* Dubuisson, distributed the following items for use during the Fox War, the Native Americans who received them could have used the guns and any remaining ammunition for hunting purposes:[28]

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[27] Kinietz, translation of Letter 41, pp. 368-370. The remainder of the letters transcribed in letters describe the culture of various tribes that lived in the Great Lakes.

[28] Michigan Pioneer and Historical *Society*, *Historical Collections – Collections and Researches Made by the Michigan Pioneer and Historical Society* (Lansing, MI: Robert Smith Printing Company, 1904), Vol. 33 (XXXIII), hereafter, *MPHSC*, p. 568.

4 barrels of powder of 80 *livres* each, to distribute to the savages for the defense of Fort Pontchartrain, and to attack the Outagamis [Fox] and Mascoutins.
300 *livres* of bullets for the same purpose
300 gun flints
5 guns to give to five chiefs to attach them to *Mons.* Dubuisson's interests

Between 1739 – 1750, Residents of Detroit provided Native American with the following Goods and Services related to Hunting and Fishing

Between 1739 and 1750, the residents of Détroit faced a number of challenges, including the War against the Chickasaw, the cut-off of trade goods as a result of War with Great Britain, the movement of the Huron mission to Bois Blanc and then to the area near present-day Assumption Church, British instigated conspiracies against the garrison and Détroit's residents, and the need to supply Native Americans and their families who were in the area, as well as for the Native Americans who were travelling to Montréal to meet with the governor.

During this period, the commandants asked the residents of Détroit to supply gunsmithing and blacksmithing services; guns and ammunition that would be used during the Chickasaw War, as well as for hunting purposes while the Native Americans were en route to Montréal; animals that had been hunted to feed the residents, garrison, and the Native Americans and their families; hides that could be used for making moccasin; oil that would be used for food preparation. See the detailed timeline for this period and the complete list of Détroit's residents who supplied goods and services during this period on the Military Page on the French-Canadian Heritage Society of Michigan's website.

Residents of Detroit Who Supplied Hunting-Related Goods for the King between 1739 and 1750

See the other articles related to this subject on the Military Page on our website. The Mikan # refers to the number used by Library and Archives Canada (LAC) to identify documents that are online. You can download the original images of these documents by using the advanced search form at LAC, choosing Mikan # from the drop down box, and entering the number into the blank space. The LAC advanced search page is located at: http://www.collectionscanada.gc.ca/lac-bac/search/arch_adv

Occupations have been added if known.

Jean Baptiste Bénard *dit* Carignan – Jean Baptiste Bénard was a merchant who hired *voyageurs* to make a voyage to Detroit in 1746 and 1747[29]

- 16 August 1747 – Carignan supplied 32 pounds of dry beaver to purchase porcelain for La Cigne, war chief of the Miami, for a conference in Détroit – Mikan # 3074851
- 29 October 1747 – *Sieur* Carignan supplied deer skins to the Shawnee who passed through Détroit and paid an Onondaga who was going to Niagara with furs – Mikan # 3074874

Joseph Bénard *dit* Carignan – probably the brother of Jean Baptiste Bénard *dit* Carignan

- 4 August 1739 – Joseph Carignan's contributions included 202 pounds of deerskins for the voyage the Shawnee made the previous winter, 88 cats skins worth 22 beavers that was paid to an Onondaga who was sent to Niagara the previous winter, and 25 ells of canvas that was used to make the flag for the fort – Mikan # 3074874

Louis Bienvenu *dit* Delisle

[29] *Rapport* de *L'archiviste* de *la Province* de *Québec pour 1930-1931* (Québec: Rédempti Paradis, 1930), *passim*

- 17 August 1750 – The goods that Louis Bienvenu *dit* Delisle supplied included grease, lard, and beef – Mikan # 3075284
- 2 September 1750 – Louis Bienvenu *dit* Delisle supplied deerskins to Louis Coulon de Villiers who was going to Fort Miami – Mikan # 3075281

Antoine Bousquet
- 7 June 1740 – Antoine Bousquet supplied 55 pounds of grease to the detachment that was returning from war against the Chickasaw – Mikan # 3067492

Pierre Chesne *dit* Labutte – Pierre Chesne *dit* Labutte was a merchant and an interpreter; his first wife was *métis*
- 6 July 1750 – Over the previous year, Labutte and Company's contribution included 60 deer, a barrel of eau de vie, 70 bushels of wheat, and eight bushels of corn – Mikan # 3075269

François Chevalier
- 18 July 1748 – François Chevalier gave a hunting knife worth 36 *livres* to the son of Mikinac, an Ottawa chief – Mikan # 3074907

Zacharie Cicot/Sicot – Zacharie Cicot was a merchant
- 1 July 1749 – Over the previous year, Zacharie Cicot's contributions included 49 deer for the subsistence of the garrison – Mikan # 3075005

Pierre Cosme *dit* Saint-Cosme – Pierre Cosme *dit* Saint Cosme was a merchant
- 14 July 1748 – Pierre Cosme provided grease and 11 bushels of corn for the garrison – Mikan # 3074879
- 4 August 1750 – Over the previous year, Pierre Cosme supplied grease, eight bushels of Indian corn, and 58 bushels of wheat, and leased a house for a year – Mikan # 3075268

Charles Courtois
- 6 July 1750 – Charles Courtois' contributions included 20 pairs of moccasins, grease, four pounds of deer meat, and 68 bushels of wheat – Mikan # 3075244

Dagneau
- 7 June 1740 – Dagneau supplied a canoe and 171 pounds of grease to the detachment that was going to the war against the Chickasaw – Mikan # 3067490

Dagneau Douville – Possibly a reference to Guillaume Dagneau *dit* Douville
- 22 October 1747 – Dagneau Douville supplied 100 pounds of deer skins – Mikan # 3074835

Douaire *dit* Bondy
- 28 October 1739 – Bondy's contributions included ½ pound of Indian corn, a sponge, 12 pounds of iron, three pounds of powder, 30 pounds of grease, and one bushel of wheat – Mikan # 3068809
- 28 July 1747 – Bondy's contributions included fabric, eight pounds of vermillion, 37 pots of *eau de vie*, one musket, 70 pounds of grease, 200 pounds of flour, two pounds of powder, and ten bushels of Indian corn for the Miami who were in Détroit – Mikan # 3074626
- 28 July 1747 – Bondy's contributions included eight white blankets, 80 pounds of tobacco, eight pounds of vermillion, 43 pots of *eau de vie*, one musket, 70 pounds of grease, molton fabric, ten men's shirts, six women's shirts, 200 pounds of flour, 24 pounds of flour for the Miami who were in Détroit – Mikan # 3074872

Claude Dupont *dit* Leblond

- 13 August 1750 – Claude Leblond supplied grease and lard for the garrison and the families of Détroit – Mikan # 3075261

Laurent Eustache Gamelin – he was referred to as Eustache Gamelin; he was a merchant
- 26 August 1750 – Eustache Gamelin's contributions included ten barrels of eau de vie, 100 bushels of wheat, and ten pounds of grease – Mikan # 3075293
- 26 August 1750 – Eustache Gamelin's contributions included 60 pounds of grease, 30 bushels of Indian corn, two calumets, one pair of culottes, one cotton shirts, and six pairs of moccasins – Mikan # 3075260

Michel Gamelin
- 7 June 1740 – Michel Gamelin supplied 24 pots of bear oil to the detachment that was returning from the war against the Chickasaw – Mikan # 3067488
- 7 June 1740 – Michel Gamelin's contributions included ten bushels of Indian corn and three and one third pounds of lard to the detachment that was returning from the war against the Chickasaw – Mikan # 3067509

Jean Baptiste Godefroy de Vieuxpont – Jean Baptiste Godefroy de Vieuxpont was a merchant
- 26 July 1749 **–** Jean Baptiste Godefroy de Vieuxpont's contributions included a pirogue, calumets, and deerskins – Mikan # 3075256
- 5 October 1749 **–** Jean Baptiste Godefroy de Vieuxpont's contributions included deerskins – Mikan # 3075255
- 19 June 1750 **–** Jean Baptiste Godefroy de Vieuxpont's contributions included grease, wheat, Indian corn, and deerskins – Mikan # 3075267

Claude Gouin – Claude Gouin was a merchant
- 1739 – Claude Gouin's contributions included Indian corn, powder, tobacco, Siamese knives, blankets, *mitasses*, and grease that was given to the Huron, Iroquois, Ottawa, and Potawatomi who were going to war against the Chickasaw – Mikan # 3068762
- 16 December 1747 – Claude Gouin's contributions included 100 pounds of biscuits, one bushel of Indian corn, and 50 pounds of lard for François Marie Picoté de Belestre's voyage to Fort St. Joseph – Mikan # 3074883
- 14 July 1748 – Claude Gouin supplied 20 bushels of Indian corn, six barrels of eau-de-vie, six barrels of red wine, 1,100 pounds of flour, two barrels of grease, two barrels of lard, and 300 pounds of sweetbreads for the subsistence of the garrison at the Miami and Wea post – Mikan # 4074957

Pierre Hubert *dit* Lacroix
- 7 June 1740 – Pierre Hubert *dit* Lacroix's contribution included grease and equipment for a canoe for some of the individuals who were returning from the war against the Chickasaw – Mikan # 3067486

Claude Lesprit *dit* Champagne
- 7 August 1744 – Champagne supplied Indian corn and grease – Mikan # 3074699
- 7 August 1744 – Champagne supplied Indian corn and grease – Mikan # 3074679

François Marsac – François Marsac was a merchant
- 28 September 1747 François de Marsac's contributions included wheat, grease, a large bark canoe, a sail, a sponge, a sack of flour, bread, and lard – Mikan # 3074680

Antoine Mesny / Miny / Meny
- 20 June 1749 – Antoine Mesny / Miny / Meny contributed furs worth 337 *livres* to help pay for part of the wood that was needed to restore the Huron mission – Mikan # 3075002

Antoine Moison
- 16 August 1750 – Antoine Moison furnished 12 deerskins and 16 bushels of wheat – Mikan # 3075292

Pierre Réaume – Pierre Réaume was a merchant
- 11 July 1748 – Pierre Réaume's contributions included skins, Indian corn, and grease – Mikan # 3074914
- 30 June 1749 – Pierre Réaume's contributions included deer skins, carting wood, and wheat – Mikan # 3075032
- 19 June 1750 – Pierre Réaume's contributions included deer skins, wheat, and meat – Mikan # 3075279

Alexis Trottier, *sieur* DesRuisseaux – Alexis Trottier, *sieur* DesRuisseaux, was a merchant
- 18 August 1750 – *Sieur* DesRuisseaux provided two canoes, 38 grains of porcelain, and 18 deerskins – Mikan # 3075245 – DesRuisseaux

Louis Villet
- 19 July 1750 – Louis Villet supplied grease – Mikan # 3075270

Entries from the Potier Gazette and Huron-Mission Records related to Hunting

On 3 November 1744, **Pierre Potier, S.J.**, noted that **Navarre** called at the Island [Bois Blanc] on his way hunting, he lunched, stopped in again the next day with 12 turkeys.[30]

In 1745, **Father Degonor, S.J.,** received the following food items from **Mallet** at the Huron Mission on Bois Blanc Island: 6 deer; 16 turkeys; 6 bustards; 1 swan; 8 ducks; 1 bear's ham; 5 or 6 partridges; 2 small beavers, etc.[31]

On 6 November 1746, **Pierre Potier, S.J.**, noted "Navarre and Pierrot Chêne passed by on their way to hunt."[32]

On 14 November 1746, **Pierre Potier, S.J.** noted "went hunting on Presqu'ile."[33]

Peter Kalm's 1749 Descriptions of Hunting and Fishing

In 1749, **Peter Kalm** discussed the history of the **beaver** in North America as food as well as its role in the fur trade. He then discussed the fact that French Canadians also ate beaver.[34]

> *The Beaver a "Fish".* **Beaver meat is eaten not only by the Indians but likewise by the Europeans, and especially by the French**, on their fasting days; for his Holiness the Pope, has, like many of the old zoologists, classified the beaver among the fishes, since he spends most of his time in water. The meat is reckoned best if the beaver has lived upon vegetables, such as the aspen and the beaver tree (*Magnolia glauca* L.); but when he has eaten fish, is does not taste so well. To-day I tasted this meat boiled for the first time; and though everybody present besides

[30] Ernest J. Lajeunesse, S.J., translator, *The Windsor Border Region* (Toronto: The Champlain Society, 1960), p. 37.
[31] *JR*, Vol. 69, p. 257.
[32] Lajeunesse, p. 38.
[33] Lajeunesse, p. 38.
[34] Peter Kalm and Adolph B. Benson, editor and translator, *The America of 1750 – Peter Kalm's Travels in North America – the English Version of 1770* (New York: Dover Publications, Inc., unknown date, two volumes), p. 534.

myself thought it a delicious dish, yet I could not agree with them. I think it is eatable, but has nothing delicious about it. It looks black when boiled and has a peculiar taste. In order to prepare it well it must be boiled in the same manner and roasted afterwards; but it consists of fat only, though they would not call it so, and cannot be swallowed by one who not used to eating it.

Peter Kalm's description of **Native-American customs regarding beaver hunting**:[35]

The Indian dogs which had erect ears were said to be without equal in discovering wild cats and beavers. At this season [October] the natives were busy hunting deer, but at the same time they took pains to see if they could discover any beaver dams, and if they found them they cut their mark into them. When a native comes to such a place and discovers that another has cut his mark into it before him, he does not touch it nor does he go there later to shoot the beavers, but considers it a place that belongs to another which he is not supposed to touch.

Peter Kalm's description of **hunting roe bucks**:[36]

They [the Indians] have a way of enticing roes bucks to them. They tie the head of a roe to the back of their own head, crawl along the ground where they know the roe deer are, make sounds like one of those animals, which immediately comes to them. But as soon as the Indian gets the animal as close to himself as he wishes, he fires his gun, which he has had cocked and ready.

George Catlin – 1846-1848 – Catlin and His Indian Guide Approaching Buffalo under White Wolf Skins – Courtesy of the Smithsonian: http://americanart.si.edu/collections/search/artwork/?id=3984

Peter Kalm's description of **how the Indians and the French used the parts of a bear**:[37]

[35] Peter Kalm, pp. 565-566.
[36] Peter Kalm, p. 561.

> *Bears*. . . . When one shoots a bear here, **the meat is eaten and is considered almost as valuable as pork**. The **fat or suet is retained and melted; the oil made thereof is preserved**. Not only the natives but also the **French, especially on their journeys, use this oil in place of butter for stewing and preparing their food**. Just recently when I was at Fort St. Jean, Madame la Croix had no oil with which to prepare salad. She used bear oil therefore, and the salad tasted almost as good as with the usual cotton seed oil, though the flavor was a bit peculiar. **When the French are travelling far up into the country their only food is corn.** The latter is prepared thus: they put it in lye for one hour until the hull becomes loosened; then they wash it well so that the taste of the lye is removed. The **kernels are then dried and carried along in bags on their journeys. They take these, add a little bear oil, some fat of the roe deer and hog's lard mixed, boil it and eat it.** When the natives have lean and dried meat, they pour bear oil into a dish and dip strips of the meat before mentioned into it and eat it. The Indians, particularly the women, often oil their hair with it. It is said that the hair grows better because of it and that this oiling prevents the hair from becoming matted.

Peter Kalm description of **how the French caught eels** approximately 12 French miles west of Québec:[38]

> *Fish Traps.* They have a very peculiar method of catching fish near the shore here. They place hedges along the shore, made of twisted oziers, so close that no fish can get through them, and from one foot to a yard high, according to the different depth of the water. For this purpose they choose places where the water runs off during the ebb, and leaves the hedges quite dry. Within this inclosure they place several weels, or wickerwork fish traps, in form of cylinders, but broader at the base. They are place upright, and are about a yard high and two feet and a half wide: on one side near the bottom is an entrance for the fishes, made of twigs, and sometimes of yarn made into a net. Opposite to this entrance, on the other side of the weel, facing the lower part of the river, is another entrance, like the first, and leading to a box of boards about four feet long, two deep and two broad. Near each of the weels is a hedge, leading obliquely to the long hedge, and making an acute angle with it. This hedge is made in order to lead the fish directly into the trap, and it is placed on that end of the long hedge which points towards the upper part of the river. When the tide comes up the river, the fish, and chiefly the eels, go up with it along the river side; when the water begins to ebb, the fish likewise go down the river, and meeting with the hedges, they swim along them, till they come through the weels into the boxes of boards [or eelpots], at the top of which there is a whole with a cover, through which the fish can be taken out. This apparatus is made chiefly for catching eels. In some places hereabouts they place nets instead of the hedges of twigs.

Peter Kalm's description of a **Native killing a pike**:[39]

> *Pike:* The native who accompanied us today killed with his oar a pike which came close to his canoe when he was near the shore. It was one of the ordinary pikes, about two feet in length.

Peter Kalm's description of **fishing by torchlight**:[40]

> *Fishing.* I have mentioned before various methods employed in fishing here. Now I wish to add another method to these. At Fort St. Jean, I saw people fish by the light of torches in the same manner as we do. One of the men who was with me described how they sweep the bottom of the large lakes in Canada with seines, especially on Lake Superior, etc., and his account was just as I had described the way in which we fish in the winter with a drag-net in Österbotten and Wöro [Finland].

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[37] Peter Kalm, p. 566.
[38] Peter Kalm, pp. 423-424.
[39] Peter Kalm, p. 566.
[40] Peter Kalm, p. 576.

Following is Peter Kalm's 1749 Description of **Indian Food**:[41]

> *Indian Food.* I have made inquiry among the French, who travel far into the country, concerning the food of the Indians. Those who live far north I am told cannot plant anything on account of the great cold. They have, therefore, no bread, and do not live on vegetables; meat and fish are their only food, and chiefly the flesh of beavers, bears, reindeers, elks, hares, and several kinds of birds. Those Indians who lived far southward eat the following things. Of vegetables, they plant corn, wild kidney beans . . . of several kinds, pumpkins of different sorts, squashes, a kind of gourd, watermelons and melons . . . . All these plants have been cultivated by the Indians long before the arrival of the Europeans. They likewise eat various fruits which grow in their woods. And they like chiefly the flesh of wild cattle, roe-bucks, stages, bears, beavers, and some other quadrupeds. Among their dainty dishes the reckon the water taregrass (*Zizania aquatica*, L.), and which the French call *folle avoine*, and which grows plentifully in their lakes, in stagnant waters, and sometimes in rivers which flow slowly. They gather its seeds in October, and prepare them in different ways, and chiefly as groats, which taste almost as good as rice. They also make a delicious meal of the several kinds of walnuts, chestnuts, mulberries, acime. . ., chinquapins. . . , hazel nuts, peaches, wild prunes, grapes, whortleberries of several sorts, various kinds of medlars, blackberries and other fruit and roots.

In 1749, Peter Kalm discussed the **arms and ammunition that the French traded with the Native Americans:**[42]

> *Muskets, powder, shot, and balls:* **The Europeans have taught the Indians in their neighborhood the use of firearms, and so they have laid aside their bows and arrows, which were formerly their only arms, and use muskets. If the European should now refuse to supply the natives with muskets, they would starve to death, as almost all their food consists of the flesh of the animals which they hunt; or they would be irritated to such a degree as to attack the colonists**. The savages have hitherto never tried to make muskets or similar firearms, and their great indolence does not even allow them to mend those muskets which they have. They leave this entirely to the colonists.

In 1749, Peter Kalm discussed the **kettles used by Native Americans**:[43]

> *Kettles of copper or brass*, sometimes tinned on the inside. In these the Indians now boil all their meat and they produce a very large demand for this ware. They formerly made use of earthen or wooden pots, into which they poured water, or whatever else they wanted to boil, and threw in red hot stones to make it boil. They do not want iron boilers because they cannot be easily carried on their continual journeys, and would not bear such falls and knocks as their kettles are subject to.

Pierre Pouchot's 1755 – 1761 Description of Native-American Hunting and Fishing

Pierre Pouchot was a French Officer who lived in New France between 1755 and 1761 during the French and Indian War. Pierre Pouchot's descriptions of Native American hunting and fishing follow. The headings are not part of the text:[44]

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[41] Peter Kalm and Adolph B. Benson, editor and translator, *The America of 1750 – Peter Kalm's Travels in North America – the English Version of 1770* (New York: Dover Publications, Inc., unknown date, two volumes), p. 533.
[42] Peter Kalm, p. 519.
[43] Peter Kalm, p. 520.
[44] Pierre Pouchot and Brian Leigh Dunnigan, editor, and Michael Cardy, translator, *Memoirs on the Late War in North America between France and England* (Youngstown, New York: Old Fort Niagara Association, Inc., 1994), pp. 450-455.

When they are in their villages, the Indians are not primarily concerned with hunting. When there they only hunt or fish in order to survive.

For lack of food supplies, the Indians never remain in their villages all at the same time. They do not grow enough corn to survive more than two or three months. As soon as they find themselves short of provisions, the entire family leaves and settles in a distant place, especially if they intend to stay for some considerable time.

Winter Hunting

It is in winter that the villages are most deserted, mainly among the nations deeply engaged in the beaver hunt. They spread throughout the interior of the country which they consider as belonging to their nation. They live there, separated from one another, along the shores of lakes, ponds, or rivers, where, in their view, they will find the most game. Upon their arrival at their destination, they construct a hut which is always located in some thicket or little valley, so as to be more sheltered from the wind. They gather a woodpile, because of the harsh winter days. The husbands & the young men spread out in all directions around the hut in order to hunt, sometimes to a distance of ten leagues.

Beavers: They **place nets under the ice to catch beavers** or, if they find any out in the open, they shoot them.

Bears: They **hunt bears which they find in the hollows of trees**; they can recognize their presence from the state of the bark. If there is a bear inside, they can hear it grunting as it licks its paws. **They cast fire into the hollow to make the bear come out or light a fire at the foot of the tree, thus smoking it out**. Harried by the fire and the smoke, the bear emerges from its trunk, where it had been quite upright & as soon as they see it on the tree, they fire at it. Sometimes they have to cut down the tree in order to secure it.

Animals caught with traps or snares: foxes, otter and marten.

Other animals hunted: *loups-cerviers*, *pichous*, mink, wildcats, muskrats, woodrats, caribou, moose, roedeer, which are mainly hunted in summer, stags, hedgehogs, partridges, which are the grouse of Europe, and turkeys, which are very abundant in certain regions. They eat the meat of all of these animals except that of the fox, the otter, and the mink.

Drying meat: They cut the animals into large pieces after skinning them in expert fashion and then place the quarters of meat onto a sort of grill, which they erect above their fire in order of dry & cure it. They save this meat for the days when hunting is poor or when severe weather compels them to remain in their huts.

Fish: They also place nets underneath the ice to catch fish.

Spring Hunting and Fishing

Birds: Once the ide has melted, the Indians find a great many swans, geese, bustards, ducks, teal, plowers, woodcock, & snipe, which come back from the south of the continent to repopulate the land.

Fish: At the same time, the fish begin to leave the large lakes and swim up the rivers, which almost all have only a kind of narrow channel at their mouths [on Lake Ontario]. Normally, at these places, the water is no more than 2, 3, or 4 feet deep and the Indians wait for the fish there and spear them, at which they are very skilled. The fish swim up in incredible numbers, especially on certain days. . . .

Spear fishing: For all of their fishing the Indians use a spear which is made up of two pieces of iron, 10 to 12 inches long & very sharp, and **two upturned hooks**, like our fishing hooks but proportionately not as large. They attach these two pieces of iron, about a quarter of an inch apart, to the end of a pole 10 to 12 feet long or more. At fords or rapids they wait for the fish to swim up & then spear them. They rarely miss.

Night fishing: They also **fish at night in their canoes**. Inside the canoe, they light shavings of cedar wood. One man stands at the bow with his spear, while another, in the stern with an oar, guides along the shore the fish which comes to frolic in the light. They spear as much as ten feet beneath the surface of the water; a fish no thicker than an arm does not escape them.

Types of fish named in Pouchot's commentary and their typical weights:

- Carp: six to twelve pounds; one type is fact and very good to eat.
- Brill: two to seven pounds; it has the taste a color of tench.
- Sturgeon: five to seven feet long.
- Salmon Trout: fifteen to eighteen pounds.
- Pike: seven to fifteen pounds.
- Golden and sea bass: the most delicate eating of all of the fishes named.
- Mastilongé/Muskellunge: a type of pike-trout; ten to twenty-five pounds; and is excellent eating.
- A golden fish: five to twelve pounds; it is very good eating.
- Eels: very large; and excellent to eat.
- All types of European fish, such as perch, burbot.
- Whitefish: found in the lakes above Niagara Falls; excellent to eat
- Herring: more delicate than the saltwater variety.
- Mullet.

Deer Hunting

In the summer the Indians concentrate above all on deer hunting. Since that animal is tormented by little flies – mosquitos, which we call *cousins*, & *brûlots*, almost imperceptible gnats in which the forests abound – it [deer] frequents rivers looking for place where is a muddy bottom. It wallows in the water to give itself a coating of mud that will make it impervious to stings. The Indians know of these places and lie in wait for the deer. They kill quite a number of them in a single day. If they give chase in the forest, they do not need dogs, as they can see the tracks of the animals on the snow. In other seasons, the most favorable time is when the leaves are rather wet & do not make any noise when a man tracks on them. An Indian can initially recognize the animal by earth that has been stamped down or by bent leaves. He can even judge whether it as far away or close by. He follows the tracks quietly, looking all the time to right & left in the hop

of seeing the animal. Sometimes he imitates the cry of the fawn. As soon as he escapes the deer, he stops & makes no further movement until the animal starts feeding again. If it lifts its head, the hunter freezes on the spot. He creeps up to it until he is within range. If the animal is wounded, the hunter shows surprising skill in following the trail of blood. It is very rare that he returns without his prey.

Pigeon or *Tourtes*

We have not yet spoken of the most abundant form of game in America, the pigeon to which the French have given the name *tourtes*. There are almost fabulous numbers of them between the months of May and September. Flocks of them fly past for two or three hours on end & they are so thick in the sky that it could be said they form a shadow. This lasts the whole day long. **The Indians do no bother to shoot them. They are killed with a long pole with foliage left on the end of it.** Some individuals have killed hundreds of them by this method. They nest is forests which are thick with them over an area four leagues long and a half league wide. As soon as an Indian announces to his village that he has found a flock of then, he is presented with a set of gear as a reward for the good news. The whole village goes to the forest. Men, women & children settle down to eat the eggs & the young pigeons for as long as the birds are roosting. This happens twice a year, & there has never been any perceptible diminution in their numbers.

Animal Parts and their Uses

When the Indians live in the vicinity of Europeans, they trade with them anything that is surplus to their needs. To **preserve the meat of the deer** which they decide to keep, they cut away strips from the sides, which they **cure thoroughly**. **Then they roll them up like leather & cut pieces off as they need them.** When they have no fresh meat, it is perfectly edible. They always keep the **brains of the deer to tan the hides**, as they can soften them so perfectly as the processes used by our tanners. To prevent the skins from becoming stiff after they have got wet, they cure them. To do this they collect a pile of rotten wood and place sticks around it in the shape of a cone, over which they drape the skins. They set fire to the wood, which gives off a lot of smoke that thoroughly permeates the skins. To remove the smell & filth of the smoke, they then wash the skins, which turn very white and supple again. They do not become stiff any more than do our skins when tanned with oil.

They **keep the lard of bears in bladders** because this grease does not coagulate unless it is mixed with that of the deer. It is yet more delicate than goose grease. One can even use it in salads, which tasted better that way than with butter.

Alexander Henry's Description of Fishing at Michilimackinac and the Exchange Rate – *métissage*

Alexander Henry was a trader who travelled to the Great Lakes starting in 1761. Following is his discussion of trout fishing at Michilimackinac.[45] I have divided the following into paragraphs to aid in the readability of the text.

Trout are taken by making holes in the ice in which are set **lines and baits**. These are often left for many days together, and in some places at the depth of fifty fathoms; for the trout having swallowed the bait, remains fast and alive till taken up. This fish, which is found of the weight of from ten to sixty pounds and upward, constitutes the principal food of the inhabitants.

[45] Alexander Henry and Milo Milton Quaife, editor, *Alexander Henry's Travels and adventures in the years 1760-1776* (Chicago, R. R. Donnelley & sons company, 1921), p. 55-57. You can read his biography in the Dictionary of Canadian Biography Online: http://www.biographi.ca/en/bio/henry_alexander_1739_1824_6E.html.

When this fails, they have recourse to **maize** [Indian corn], but this is very expensive. I bought more than a hundred bushels at forty livres per pound. Money is rarely received or paid at Michilimackinac, the circulating medium consisting in furs and peltries. In this exchange, a pound of beaver is reckoned at sixty sols, an otter skin at six livres, and marten skins at thirty sols each. This is only one-half of the real value of the furs; and it is therefore always agreed to pay either in furs at their actual price at the fort, or in cash to double the amount, as reckoned in furs.

At the same time that I paid the price which I have mentioned for maize I paid at the rate of a dollar per pound for the tallow, or prepared fat to mix with it. The meat itself was at the same price. The Jesuit missionary killed at ox which he sold by the quarter, taking the weight of it in beaver skin. Beaver skin as just intimated, was worth a dollar per pound.

The high prices of grain and beef led me to be very industrious in **fishing**. I usually set twenty lines and visited them daily, and often found at every visit fish enough to feed a hundred men.

Whitefish, which exceed the trout as a delicious and nutritive food, are here in astonishing numbers. In shape they somewhat resemble the shad, but their flavor is perhaps above all comparison, whatever. Those who live on them for months together preserve their relish to the end. This cannot be said of the trout.

The **whitefish is taken in nets which are set under the ice**. To do this several holes are made in the ide, each at such distance from that behind it as that it may be reached under the ice by the end of a pole. A line of sixty fathoms in length is thus conveyed from hole to hole till it is extended to the length desired. This done, the pole is taken out, and with it one end of the line, to which the end is then fastened. The line being now drawn back by an assistant who holds the opposite extremity, the net is brought under and a large stone is made fast to the sinking line at each end and let down to the bottom; and the net is spread in the water by lighters on its upper edge, sinkers on its lower, in the usual manner. The fish, running against the next, entangle their gills in the meshes and are thus detained till taken up. Whitefish is used as a bait for trout. They are much smaller than the trout, but usually weigh, at Michilimackinac, from three to seven pounds.

Fishing at Sault Ste. Marie

Alexander Henry also visited Sault Ste. Marie and described how the residents fished for whitefish:[46]

These rapids are beset with rocks of the most dangerous description; and yet they are the scene of a fishery in which all their dangers are braved and mastered with singular expertness. They are full of **whitefish** much larger and more excellent than those of Michilimackinac, and which are found her during the greater part of the season, weighing in general from six pounds to fifteen.

The method of taking them is this: each canoe carries two men, one of whom steers with a paddle, and the **other is provided with a pole ten feet in length, and at the end of which is affixed a scoop-net.** The steersman sets the canoe from the eddy of one rock to that of another; while the fisherman in the prow, who sees through the pellucid element the prey of which he is in pursuit, dips his net and sometimes brings up at every succeeding dip as many as it can contain. The fish are often crowded together in the water in great numbers, and a skillful fisherman will take five hundred in two hours.

[46] Alexander Henry, pp. 60-61.

> This fishery is of great moment to the surrounding Indians, whom it supplies with a large proportion of their winter's provision; for having taken the fish in the manner described, they cure them by drying in the smoke, and lay them up in large quantities.

Alexander Henry's description of **ice fishing for trout with spears**:[47]

> In order to spear trout under the ice, holes being first cut of two yards in circumference, cabins of about two feet in height are built over them of small branches of trees; and these are further covered with skins so as wholly to exclude the light. The design and result of this contrivance is to render it practicable to discern objects in the water at a very considerable depth; for the reflection of light from the water give that element an opaque appearance and hides all objects from the eye at a small distance beneath its surface. A spear head of iron is fastened on a pole of iron is fastened on a pole of about then feet in length. This instrument is lowered into the water; and the fisherman, lying upon his belly, with his head under the cabin or cover, and therefore over the whole, lets down the figure of a fish in wood and filled with lead. Round the middle of the fish is tied a small packthread; and when at the depth of ten fathoms where it is intended to be employed, it is made, by drawing the string and by the simultaneous pressure of the water, to move forward after the manner of a real fish. Trout and other large fish, deceived by its resemblance, spring forward it to seize it; but by a dexterous jerk of the string it is instantly taken out of their reach. The decoy is now drawn nearer to the surface, and the fish takes some time to renew the attack, during which the spear is raised and held conveniently for striking. On the return of the fish, the spear is plunged into its back; and, the spear being barbed, it is easily drawn out of the water. So completely do the rays of light pervade the element that in three fathoms of water I have often seem the shadows of the fish on the bottom, following them as they moved; and this when the ice itself was two feet in thickness.

Alexander Henry's description of **beaver hunting or trapping**:[48]

> The most common way of taking the beaver is that of breaking up its house, which is done with trenching tools during the winter, when the ice is strong enough to allow of approaching them, and when, also, the fur is in its most valuable state.
>
> Breaking up the house, however, is only a preparatory step. During this operation, the family makes their escape to one or more of their washes. These are to be discovered by striking the ice along the bank, and where the holes are a hollow sound is returned. After discovering and searching many of these in vain, we often found the whole family together in the same wash. . . . From the washes they must be taken out with the hands; and in doing this the hunter sometimes receives severe wounds from their teeth. While a hunter I thought with the Indians that the beaver flesh was very good; but after that of the ox was again within my reach I could not relish it. The tail is accounted a luxurious morsel.

Jonathan Carver's 1766 Description of Native Hunting in the Great Lakes and Mississippi Valley – *Métissage*

Jonathan Carver's discussion of the culture of Native Americans in the Great Lakes and Mississippi Valley are included in *Of the Origin, Manners, Customs, Religion, and Language of the Indians.* Following is his discussion of Native Hunting:[49]

[47] Alexander Henry, pp. 65-66.
[48] Alexander Henry, pp. 127-128.
[49] Jonathan Carver and Norman Gibb, editor, *Travels through the Interior Parts of North America in the Years 1766, 1767, and 1768* (Minneapolis: Ross & Haines, Inc., 1956, third edition), pp. 145-149.

Hunting is the principal occupation of the Indians; they are trained to it from their earliest your, and it is an exercise which is esteemed no less honourable than necessary towards their subsistence.

The beasts that the Indians hunt, both for their flesh on which they subsist and for their skins, of which they either make their apparel or barter for the Europeans for necessaries, are the buffalo, the elk, the deer, the moose, the carriboo, the bear, the beaver, the otter, the martin, &c.

It is impossible to describe their agility or perseverance whilst they are in pursuit of their prey; neither thickets, ditches, torrents, pools, or rivers stop them. They always go straight forward in the most direct line they possibly can and there are few of the savages inhabitants of the woods that they cannot overtake.

When they hunt for **bears**, they endeavor to find out their retreats; for during the winter, these animals conceal themselves in the hollow trunks of trees or make themselves holes in the ground where they continue without food whilst the severe winter lasts.

When the Indians think they have arrived at a place where these creatures usually hunt, they form themselves into a circle according to their number and moving onward endeavor, as they advance towards the centre, to discover the retreats of their prey. By this means, if any lie in the intermediate space, they are sure of arousing them and bringing them down either with their bows or their guns. The bears will take to flight at sight of a man or a dog and will only make resistance where they are extremely hungry or after they are wounded.

The Indian method of hunting the **buffalo** is by forming a circle or a square, nearly in the same manner as when they search for the bear. Having taken their different stations, **they set the grass, which at this time is rank and dry, on fire** and these animals who are extremely fearful of that element, flying with precipitation before it, great numbers are hemmed in a small compass and scarcely a single one escapes.

They have different ways of hunting the **elk**, **deer**, and the **carriboo**. Sometimes they seek them out in the woods, to which they retire during the severity of the cold, where they are easily shot from behind the trees. In the more northern climates, they take advantage of the weather to destroy the elk. When the sun has just strength enough to melt the snow and the frost in the night forms a kind of crust on the surface, this creature, being heavy, breaks it with his forked hoofs and with difficulty extricates himself from it. At this time therefore he is soon overtaken and destroyed.

Some nations have a method of hunting these animals which is more easily executed and free from danger. The hunting parties divide themselves into two bands and, choosing the spot near the borders of some river, one party embarks on board their canoes whilst the other, forming themselves into a semi-circle on the land, the flanks of which reach the shore, let loose their dogs and by this rouse all the game that lies within these bounds. They then **drive them towards the river**, into which they no sooner enter than the greatest part of them are immediately dispatched by those who remain in the canoes.

Both the elk and the buffalo are very furious when they are wounded and will return fiercely on their pursuers and trample them under their feet if the hunter finds not means to complete their destruction or seeks for security in flight to some adjacent tree. By this method they are frequently avoided and so tired with the pursuit that they voluntarily give it over.

But the hunting in which the Indians, particularly those who inhabit the northern parts, chiefly employ themselves and from which they reap the greatest advantage, is the **beaver** hunting. The season for this is throughout the whole of the winter, from November to April, during which time the fur of these creatures is in the greatest perfection. A description of this extraordinary animal, the construction of their huts, and the regulations of this almost rational community, I shall give in another place.

The hunters make use of several methods to destroy them. Those generally practiced are either that if taking them **in snares, cutting through the ice, or opening their causeways**. As the eyes of these animals are very quick and their hearing exceedingly acute, great precaution is necessary in approaching their abodes; for as they seldom go far from the water, and their houses are always built close to the side of some large river or lake or dams of their own constructing, upon the least alarm they hasten to the deepest part of the water and dive immediately to the bottom. As they do this they make a great noise by beating the water with their tails, on purpose to put the whole fraternity on their guard.

They take them with **snares** in the following manner: though the beavers usually lay up a sufficient store of provisions to serve for their subsistence during the winter, they make from time to time excursions to the neighboring woods to procure further supplies of food. The hunters, having found out their haunts, place a trap in their way baited with small pieces of bark or young shoots of trees which the beaver has no sooner laid hold of than a large log of wood falls upon him and breaks his back. His enemies, who are upon the watch, soon appear and instantly dispatch the helpless animal.

At other times when the **ice** on the rivers and lakes is about half a foot thick, they make an opening through it with their hatchets to which the beavers will soon hasten, on being disturbed at their houses, for a supply of fresh air. As their breath occasions a considerable motion in the waters, the hunter has sufficient notice of their approach and methods are easily taken for knocking them on the head the moment they appear above the surface.

When the houses of the beavers happen to be near a rivulet, they are more easily destroyed. The hunters then **cut the ice and, spreading a net under it**, break down the cabins of the beavers who never fail to make towards the deepest part they are entangled and taken. But they must not be suffered to remain there long, as they would soon extricate themselves with their teeth which are well known to be exceedingly sharp and strong.

. . . The skins of these animals the hunters exchange with the Europeans for necessaries and, as they are more valued by the latter than any other furs, they pay the greatest attention to this species of hunting.

When the Indians destroy buffaloes, elk, deer, &c.., they generally divide the flesh of such as they have taken among the tribe to which they belong. But in hunting the beaver, a few families usually divide the spoil between them. Indeed, in the first instance they generally pay some attention in the division to their own families; but no jealousies or murmurings are ever known to arise on account of apparent partiality.

Jonathan Carver's 1766 Description of the Fish, Fowl, and Game available in the Great Lakes

In 1766, Jonathan Carver travelled through the Great Lakes. Following is his description of the fish, fowl, and game available on **Lake Erie**:[50]

> In this lake [Erie] is a great plenty of fish, and at some seasons of the year there is a great resort of fowl. . . . In the woods is abundance of game such as bear, deer, and turkies, partridges, and pidgeons.

Jonathan Carver's 1766 description of the trade and fish at **Michilimackinac** and **Sault Ste. Marie**:[51]

> August 28, 1766. Arrived at Michillimackinac: this is a large stockade garrison containing a number of houses chiefly belonging to the merchants . . . .
>
> The land about Michillimackinac for some miles has a sandy, dry, barren soil, so that the troops and the traders here can scarsly find sufficient for gardens to raise greens on; yet there is spots of tolerable good pasturage for sheep and cattle.
>
> The lake about here has a great plenty of fish. The most remarkable is the **trout** some of which has been found to weigh upwards of 70 lbs. and are very fat, the other sort are calld the white fish, in general will weigh about 4 lb. and some eight or ten lb. There is another sort of fish [*cisco*] which some call herring. Their shape resembles a mackril but their bigness and taste is much like or English herring. The three sorts of fish are to be caught at almost all seasons of the year and are very serviceable to the troops and traders, and what is yet more remarkable they are caught in the winter by cutting holes in the ice where the people set their nets and hooks and take them in plenty.

On his return voyage, Jonathan Carver arrived at Michilimackinac 29 August 1767. Following are his comments on the winter and spring spent there:[52]

> My arrival at Michilimackinac being so late in the year as would not conveniently admit of my returning to New England before winter was by that means obliged to remain in that place untill spring. As this place is almost surrounded by three great lakes [*Huron, Michigan, and Superior*] and no mountains exposed to blustering winds which during the winter are almost continual, attended with snow storms of a long continuance, which with the extraordinary depth of snow prevents any exercise abroad, but little company, all manner of communication stopped for about six months, makes this place very disagreeable during the winter. However, **the great supply of trout caught here daily** at this season make some amends for the want of a market of fresh meat, tho 'tis common that in **February the Indians bring in plenty of elk, moose, and beaver** which bears a very high price at first. In the month of **April** here is commonly a pretty good market for **sugar made of maple sap** which is often bought of the Indians for three pence per pound sterling. A pound of this sugar will not do the service equal to the same quantity of West India sugar 'tis esteemed much more wholsom and four times as cheap as the other by reason of the long caryage.
>
> 'Tis commonly about the tenth of **May** before the lakes are clear of ice. At that time the people generaly begin to keep a look out for the vessel from Detroit which comes here every spring as the season will permit. About the same time the **Indians begins to come in from their winter's hunt with large packs of peltry & skins** in order to barter for such articles as they stand in need

[50] Jonathan Carver and John Parker, editor, *The Journals of Jonathan Carver and Related Documents, 1766 – 1770* (Minneapolis Historical Press, 2004 reprint), p. 62.
[51] Carver and Parker, pp. 69-70.
[52] Carver and Parker, pp. 133-134.

of, both for clothing and accommodating themselves for fishing and hunting during the approaching summer.

Henry Schoolcraft's 1820 Description of Hunting and Fishing

In 1820, Henry Schoolcraft described how the **Ojibwa/Chippewa fished at Sault Ste. Marie**:[53]

> The method of taking them is this: – Each canoe carries two men, one of whom steers with a paddle, and the other is provided with a **pole, ten feet in length, and at the end of which is affixed a scoop net.** The steersman set the canoe from the eddy of one rock to that of another; while the fisherman, in the prow, who sees, though the pellucid element, the prey of which he is in pursuit, dips his net, and sometimes brings up at every succeeding dip, as many as it can contain. The fish are often crowded together in the water in great numbers, and **a skillful fisherman, in autumn, will take five hundred in two hours**. This fishery is of great moment to the surrounding Indians, whom it supplies with a large proportion of their winter's provisions; for, having taken the fish in the manner described, they cure them by drying in the smoke, and lay them up in large quantities.

Henry Schoolcraft's description of a **sturgeon fishery** on the Ontonagon River on Michigan's Upper Peninsula:[54]

> At the distance of four miles we reached a Sturgeon fishery, which the Indians have established in the river by means of a **wier** [*sic*] extending from bank to bank. This wier is constructed of saplings and small trees, sharpened and drove into the clayey bottom of the river, with an inclination down stream, and supported by crotched stakes bracing against the current. Against the sides of these inclined stakes, long poles are placed horizontally, and secured by hickory withes, in such a manner as to afford the Indians a passage from one end to the other, and at the same time allow them to sit and fish upon any part of it. The sturgeon are caught with an iron hook, fixed at the end of a long slender pole, which the Indian, setting [sic] on the wier holds to the bottom of the river, and when he feels the fish pressing against the slender pole, jerks it up with a sudden and very dexterous motion, and seldom fails to bring up the surgeon. On one side of the wier, an opening is left for the fish to pass up, which they do at this season in vast numbers, but in their descent they are hurried by the current against the hooks of the savages, who are thickly planted on every part of the wier. The number of surgeon caught in this place is astonishing, and the Indians rely almost entirely upon this fishery for a subsistence.

On their return trip to Lake Superior, Schoolcraft described a **black bear** who was caught in a trap and the use of bear parts among the Native Americans:[55] The text has been divided into paragraphs to increase readability.

> On descending eight or ten miles, our Indian guides stopped on the east bank of the river to examine a bear-fall that had been previously set, and were overjoyed to find a large bear entrapped. . . . The animal sat up on his fore paws facing us, the hinder paws being pressed to the ground by a heavy weight of logs which had been arranged in such a manner as to allow the bear to creep under, and then by seizing the bait, had spring the trap, and he could not extricate himself, although, with his forepaws, he had demolished a part of the works.

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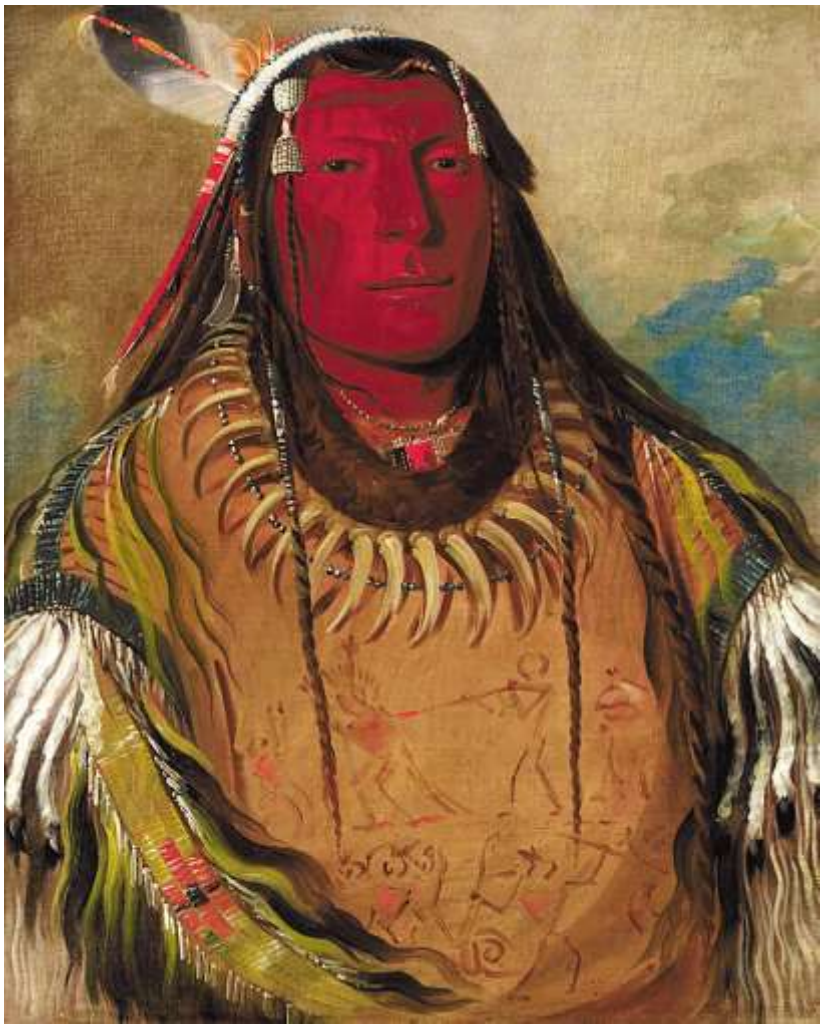
[53] Henry Schoolcraft and Mentor L. Williams, editor, *Schoolcraft's Narrative Journals of Travels through the Northwestern Regions of the United States extending from Detroit through the Great Chain of American Lakes to the Sources of the Mississippi River in the Year 1820* (East Lansing, Michigan: Michigan State University Press, 1992), p. 96; see Wikipedia.org for Schoolcraft's biography.

[54] Schoolcraft, pp. 120-121.

[55] Schoolcraft, pp. 126-127.

After viewing him for some time, a ball was fired through his head, but it did not kill him, the bear kept his position, as seemed to growl in defiance. A second ball was aimed at the heart, and took effect, but he did not resign the contest immediately, and was at last dispatched with an axe. . . .

The Indians hold this animal in the highest estimation, not only on account of their great fondness of its flesh, but because there is no part of it which is useless. The carcass, the skin, the claws and head, and even the intestines are all turned to account. The **fleshy part of the claws is considered a very great delicacy**, – the **claws** themselves are cut out **strung together upon a deer's sinew, and worn as an ornament about the neck**. The **oil**, is, however, considered the **most valuable part**, whether kept for use or for the purpose of selling to the traders. They rub their bodies with it to **protect themselves from the bite of the musquitoe**. It has the singular property of **destroying lice in the hair**, and if occasionally used, of preventing their appearance altogether. The also **rub their joints** with it, believing with the Romans, that it **renders them supple**.



George Catlin, 1832, *Pa-ris-ka-roó-pa, Two Crows, a Chief*, courtesy of the Smithsonian: http://americanart.si.edu/collections/search/artwork/?id=4423

Catlin noted that the chief was dressed in handsome shirt, ornamented with ermine, and necklace of grisly bears' claws.

When the expedition was near present-day Little Falls, Minnesota, Henry Schoolcraft described a **buffalo hunt**.[56] The text has been divided into paragraphs for greater readability.

> . . . on descending the bank, we observed upon a boundless prairie, two droves of them feeding upon the grass. All who had guns adapted for the purpose, sallied forth in separate parties upon the prairie, while those who felt less ambition to signalize themselves upon the occasion, or were more illy accoutered for the activities of the chase, remained upon an eminence which overlooked the plains to observe the movements of the animal while under an attack of musketry, and to enjoy the novel spectacle of a buffalo-hunt.
>
> The grass was so tall as to allow an unobserved approach towards the spot where they remained feeding, but the first fire proved unsuccessful, at the same time that it scattered the herd, which were now seen running in all directions across the prairie, and an incessant fire of random shots was kept up for about two hours; during which three buffaloes were killed and a great number wounded, which made their escape.
>
> There is a **particular art in killing the buffalo with a rifle**, only known to experienced hunters, and when they do not drop down, which is often the case, it requires a person intimately acquainted with their habits to pursue them with success. . . . **Unless a vital part is touched, the shot proves useless**. . . .
>
> The **Indians employ both the rifle, and arrow**, and in the prairies of Missouri and Arkansas, pursue the herds on horseback; but on the upper Mississippi, where they are destitute of horses, they amends for this deficiency by several ingenious stratagems. One of the most common of these is the method of **hunting with fire**. For this purpose a great number of hunters disperse themselves around a large prairie where herds of buffalo happens to be feeding, and setting fire to the grass encompass them on all sides. The buffalo, having a great dread of fire, retire towards the centre of the prairie as they see it approach, and here being pressed together in great numbers, many are trampled under foot, and the Indians rushing in with their arrows and musketry, slaughter immense numbers in a short period. It is asserted that a thousand animals have been killed by this stratagem in one day.
>
> They have another method of hunting by **driving them over precipices**, which is chiefly practiced by the bands inhabiting the Missouri. To decoy the herds, several Indians disguise themselves in the skins of the buffalo, taken off entire, and by counterfeiting the lowing of this animal in distress, they attract the herds in a certain direction, and when they are at full speed, suddenly disappear behind a cleft in the top of a precipice when those animals which are in front on reaching the brink, are pushed over by those pressing behind, and in this manner great numbers are crushed to death.
>
> These practices are less common now than formerly, the introduction of **fire arms** among most of the tribes, putting it into the power of almost every individual to kill sufficient for the support of his family. By a very bad policy, however, they prefer the flesh of the cows, which will in time destroy the species.
>
> Few of the native animals of the American forest contribute more to the comforts of savage society than the buffalo. Its **skin when dressed, by a person peculiar to them, forms one of the principal articles of clothing.** The Sioux tribes particularly excel in the method of dressing

[56] Schoolcraft, pp. 183-186.

it, and are **very much in the habit of ornamenting their dresses with porcupine quills, and paints**.

George Catlin, *Pshán-shaw, Sweet-scented Grass, Twelve-year-old Daughter of Bloody Hand,* Courtesy of the Smithsonian: http://americanart.si.edu/collections/search/artwork/?id=4402

Catlin noted the following:

> a very pretty specimen of the dress and fashion of the women in this tribe [the Arikara]. The inner garment, which is like a slip or frock, is entire in one piece, and beautifully ornamented with embroidery and beads, with a row of elks' teeth passing across the breast, and a robe of the young buffalo's skin, tastefully and elaborately embroidered, gracefully thrown over her shoulders, and hanging down to the ground behind her.
>
> The **skin dressed with the hair on, supplies them with blankets**, and constitutes those durable and often beautiful sleigh-robes which are now in such universal use in the United States and the Canadas.
>
> The **tallow** of the animal, as well as the **beef**, has also become an article of commerce, particularly in the south western states and territories, and its **horns** are exported for the manufacture of **powder-flasks**.
>
> The **tongue** is considered superior in flavour to that of the domestic cow, and the animal is often hunted for no other purpose.
>
> I have seen **stockings and hats manufactured from its wool** with a little addition of common wool, or of cotton. This practice is very common among the white hunters of Missouri and Arkansas.
>
> The **flesh** of the buffalo is not equal, in its fresh state, to that of the cow or ox, but it is superior when *dried*, which is the Indian mode of preserving it.

Schoolcraft's description of how the **Sioux tanned buffalo skins**:[57]

> The hair having been taken off in the manner of dressing deer skins, the hides were stretched out upon the ground and covered with a decoction of oak and other bark, prepared by boiling the bits of bark in water. A black colour was then communicated to the skin, and it is probable that sufficient of the astringent principle of the bark is thus made to unite with the gluten of the skin, to give it, in some degree, the properties of leather.

Schoolcraft's description of how the Saginaw Indians **ice fished**:[58]

> They have a method of taking fish through the ice in the winter season, which is equally novel and ingenious. After a hole has nee cut through the ice, they encompass it with a slender circular frame of rods, or a kind of open basket, over which a blanket is thrown to exclude the light. The savage now lays himself down upon the ide, with his head under this hood, and playing a decoy or artificial fish upon the surface upon the surface of the water with one hand, holds s drawn spear in the other, and when the large trout suddenly dart up to seize their fancied prey, pierces the body of his victim with unerring certainty. The spear is short, and loosens itself from the handle the moment it is struck, but is attached to a strong line, with which he plays the fish a while in the water below, and draws it out as soon as it becomes sufficiently enfeebled with the wound.

[57] Schoolcraft, p. 212.
[58] Schoolcraft, p. 270.