

Bataille and proceeded stealthily southward, in their canoes, along the eastern rim of Sand Bay, crossed the outlet of Constance Creek and landing on the western shore of the bay advanced towards Big Sand Point through the pine forest that clothed, as it does to-day, the intervening sand hills. This long detour, of about two miles, was no doubt a necessity, as, on still nights, the most trifling sounds, especially such as might have been produced by paddles accidentally touching the sides of canoes, are echoed to considerable distances in this locality.

The advance of the expedition was the development of Indian strategy, for, by getting behind the enemy, it enabled the French and their allies to rush his barricades and strike him in the back, while his sentinels and outliers were guarding against any danger that might approach from the river front.

The attack was entirely successful, for it descended upon and enveloped the sleeping camp like a hideous nightmare. Many of the Iroquois died in their sleep, while the rest of the party perished to a man, in the wild confusion of a midnight massacre.

Such is the popular tradition of the great fight at the Wendigo Mound at Big Sand Point, and the bones that are found in the drifting sands at that place, are said to be the remains of friend and foe who fell in that isolated and unrecorded struggle.

Let us now descend the river, as far as the Chaudière, and we find ourselves once again in the moccasin prints of the Iroquois; for those tireless scalp hunters were quite at home on the Ottawa, as well as on its northern tributaries. War expeditions of the Confederates frequently combined business with recreation. They would leave their homes on the Mohawk or adjacent lakes and strike the trail to Canada by way of the Rideau Valley, hunt along that route until the spring thaws set in, and manage to reach the Ottawa in time for the opening of navigation. Then they loitered about the passes of the Chaudière and waited, like Wilkins Macawber, for something to turn up.

While waiting thus for their prey to break cover, from up or down the river, they devoted their spare time to various occupations. To the *oki*, whose thunderous voice was heard in the roar of the falls, they made sacrifices of tobacco; while the Mohawks and Onondagas each gave a name to that cauldron of seething water which is known to us as The Big Kettle. The Mohawks called it *Tsitkanajoh*, or the Floating Kettle, while the Onondagas named it *Katsidagweh niyoh* or Chief Council Fire. It is possible that our Big Kettle may be a modified or corrupted translation of the Mohawk term.

*(To be continued).*