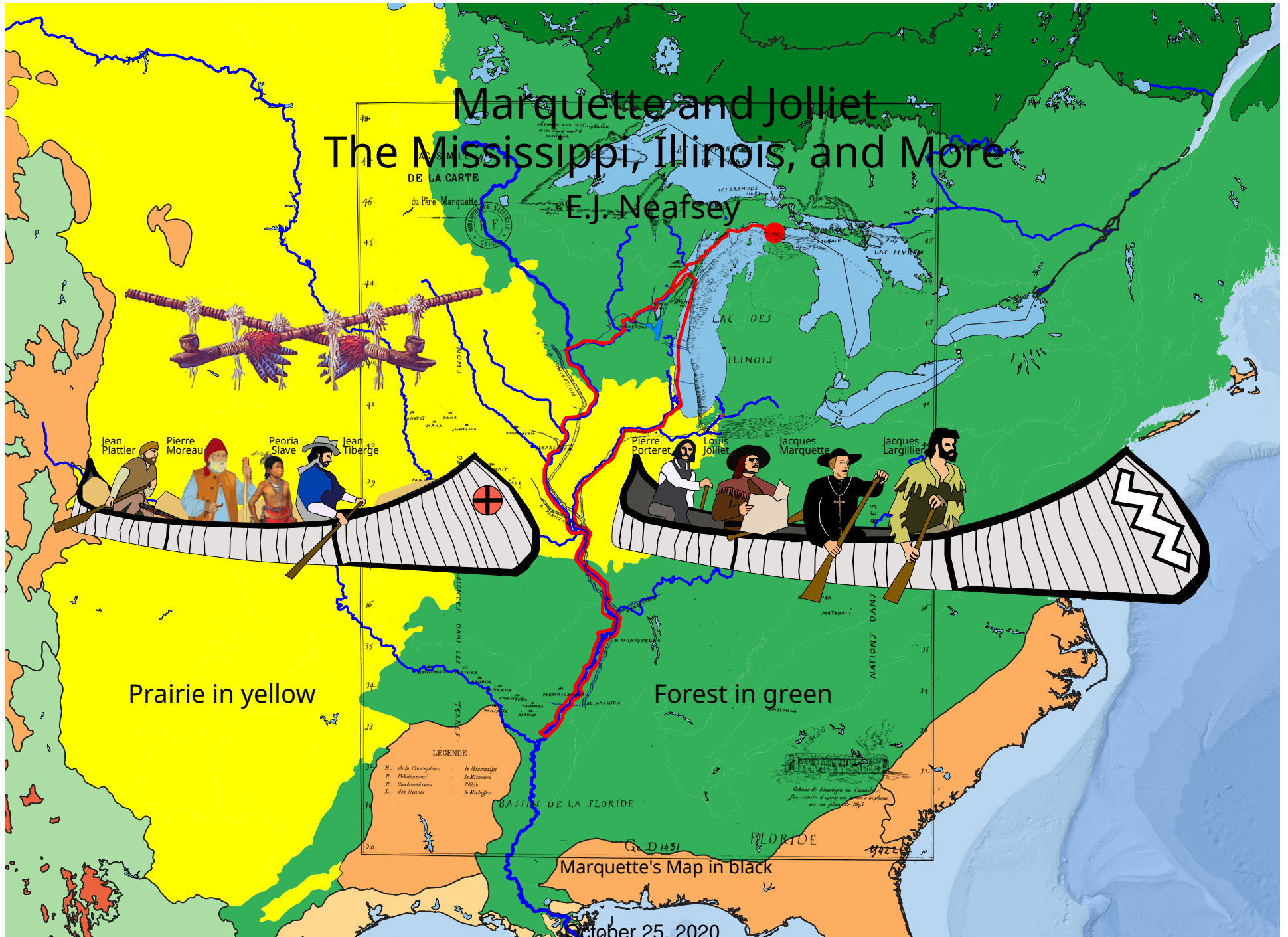


Marquette and Joliet The Mississippi, Illinois, and More E.J. Neafsey



Outline

- Introduction
 - North America in 17th century: Nature, Natives, Non-Natives
 - Jacques Marquette and Louis Jolliet
 - Sources: Dablon's *Recit*, Marquette's Journal, Jolliet's letter, *Jesuit Relations*, Hamilton's *Marquette's Explorations: The Narratives Reexamined*, etc.
- The Mississippi (1673)
- Jolliet to Quebec (1674)
- Marquette to Kaskaskia (1674-75)
- Homo Viator

My Background



E.J. and Shonagh Neafsey at Wolf Road Prairie

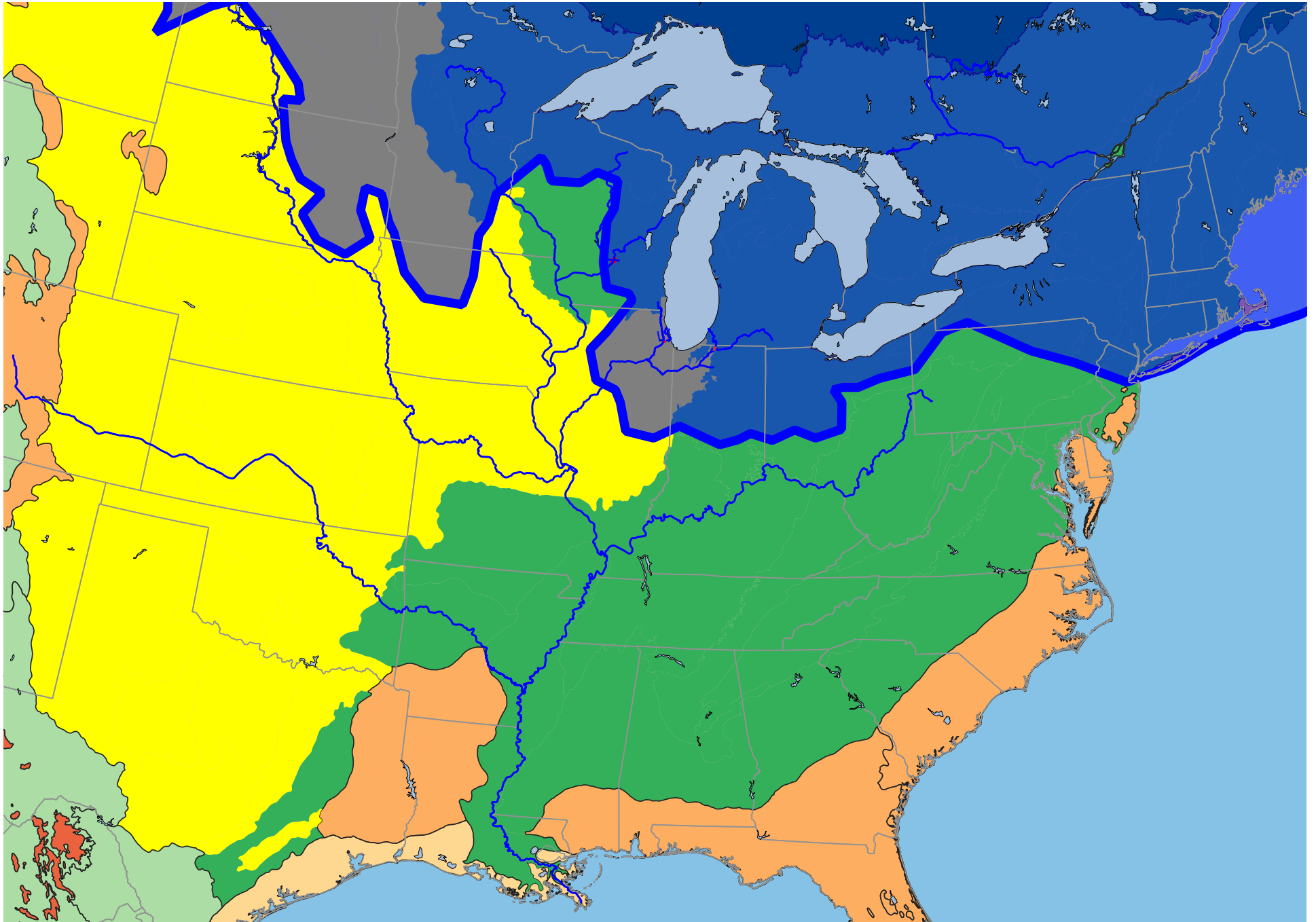


E.J. Neafsey with Mom and Dad 1965 (I know what a “black robe” is)

My interest in Marquette and Joliet arose out of the work in prairie restoration my wife Shonagh and I did together for many years at Wolf Road Prairie in Westchester (near Chicago). Wolf Road Prairie is not far from the Chicago Portage, and I gradually became more interested in the history of the prairie and Chicago. Plus, after high school I entered the Jesuit seminary and spent 9 years as a Jesuit, so I also have that connection to Marquette.

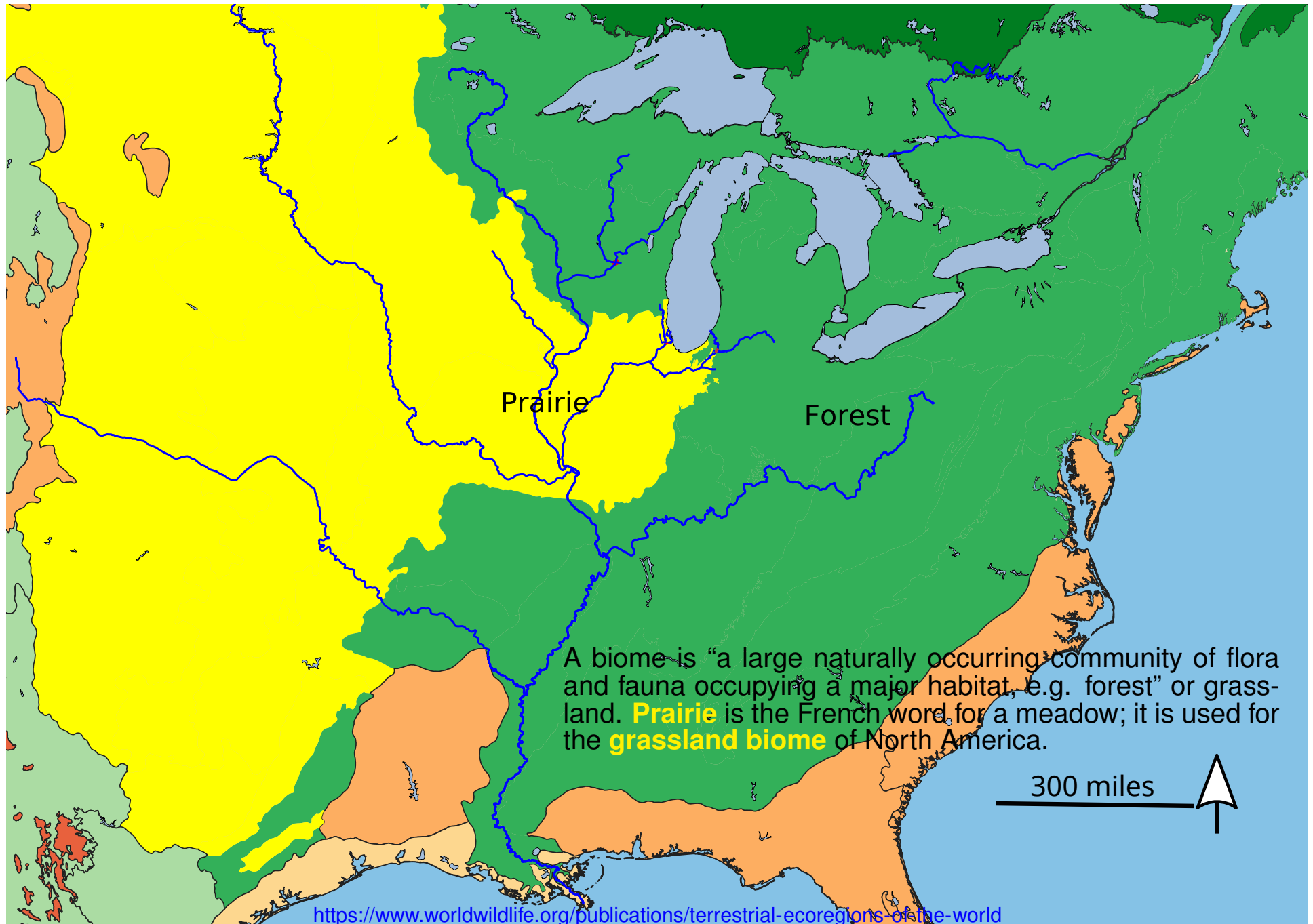
North America in 17th Century: Nature, Natives, and Non-Natives

Ice: The Wisconsin Glacier 21400 Years BP

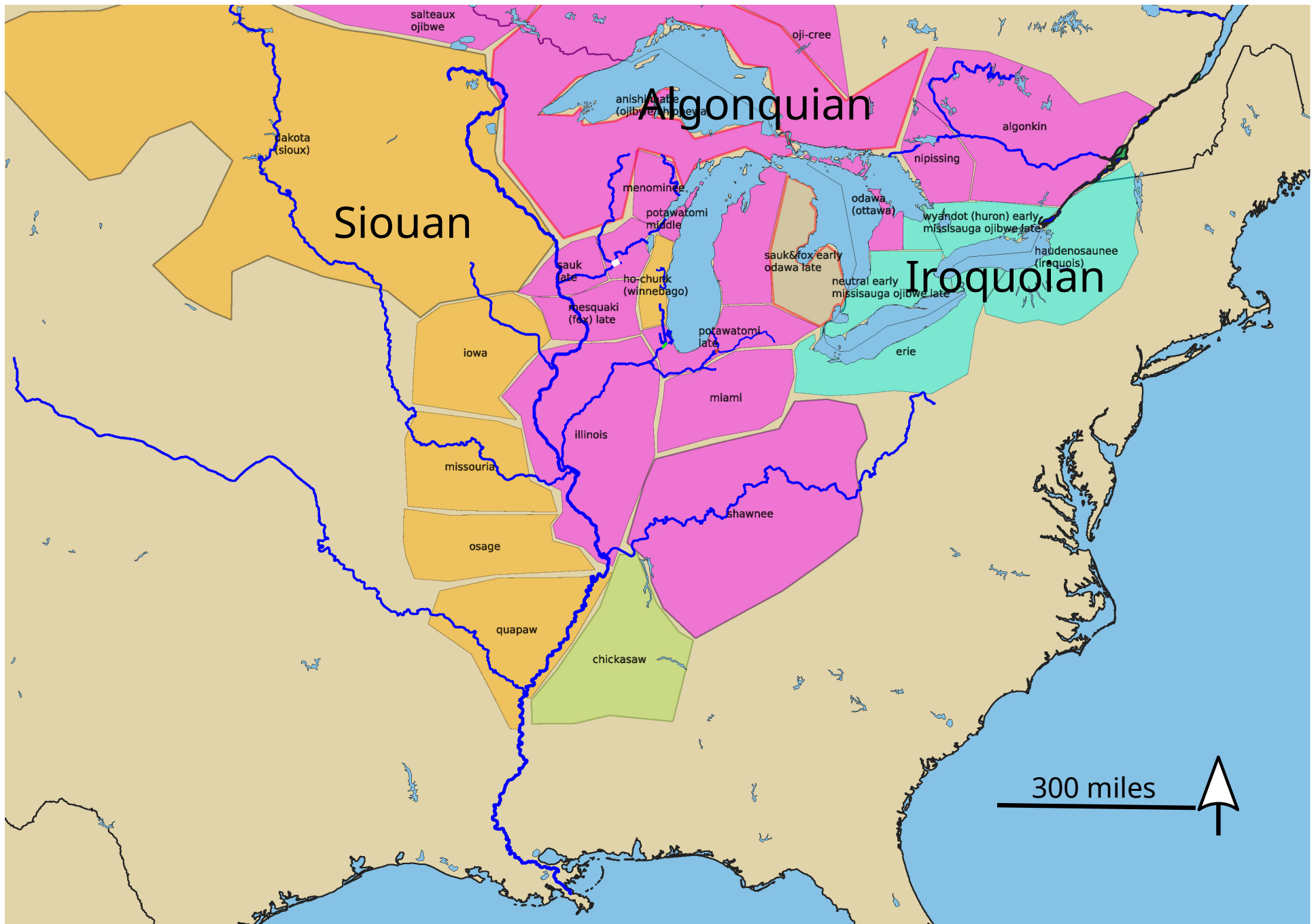


Ice streams in the Laurentide Ice Sheet: a new mapping inventory. Martin Margold, Chris R. Stokes, Chris D. Clark & Johan Kleman. Journal of Maps 11:380-395, 2015.

Prairie and Forest Biomes of North America

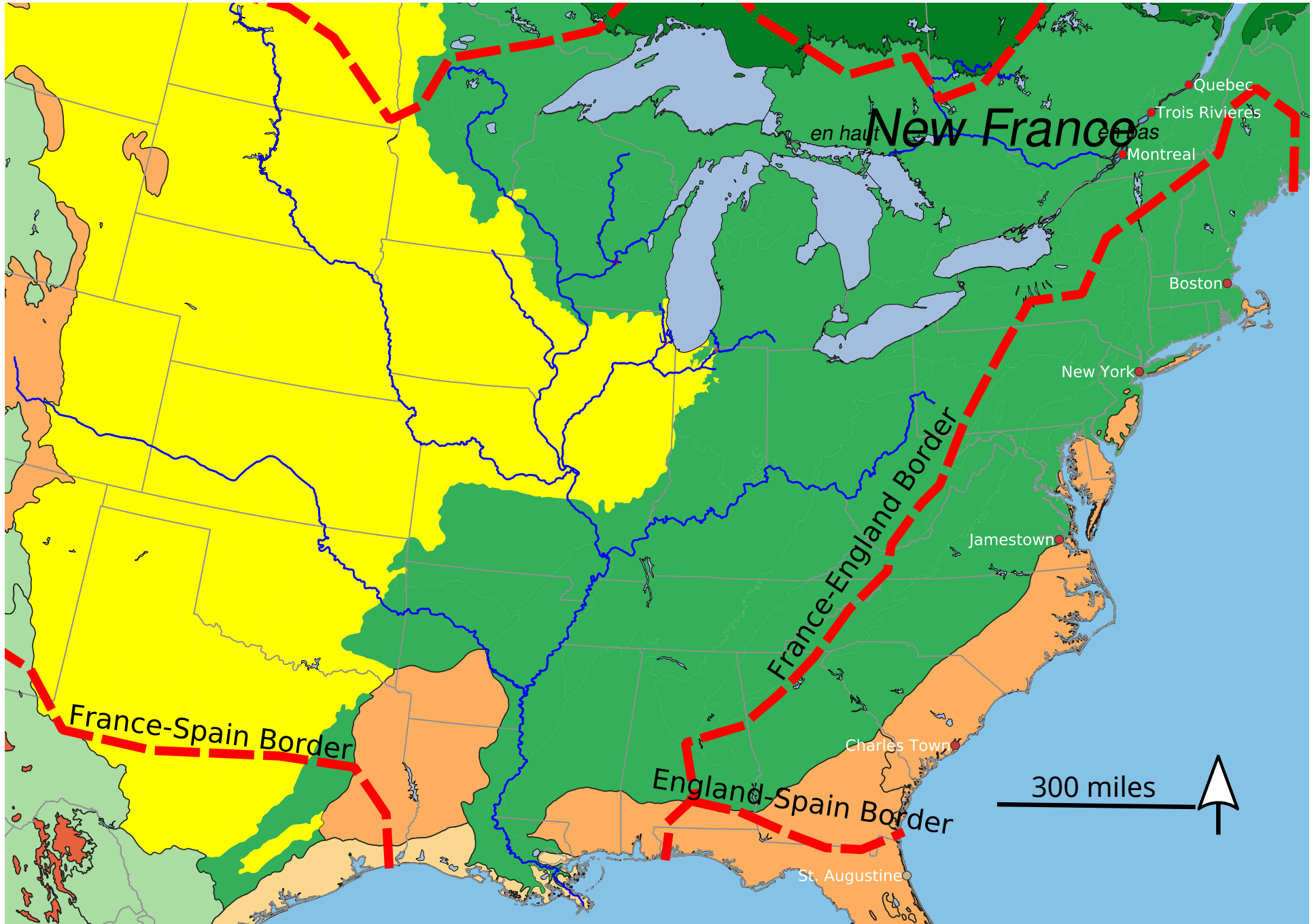


Indigenous Peoples Around Great Lakes: 3 Language Groups



Based on Map by John Reed Swanton: *The Indian Tribes of North America*. United States Government Printing Office, Washington DC, 1952; various other sources.

French, English, and Spanish Territories



Beaver Wars Example: Kiskakon and Huron



In the “Beaver Wars” many different Indian tribes and nations were fighting for territory to trap beaver so they could trade with the French and English for things they needed or wanted, such as metal knives and hatchets, metal pots for cooking, cloth, and guns, among other things. The **Iroquois** (Haudensaunee) were the most powerful and well-organized group, and they forced many other groups, such as the **Kiskakon** (Odawa; also Anishinaabe), **Huron** (Wendat), **Potawatomi** (Bodéwadmi or Keepers of the Fire; also Anishinaabe), **Miami** (Myaamia), and **Illinois** (Inoca) to flee to escape, sometimes over and over again.^a

^aFor Kiskakon and Huron: See Jane C. Busch. People and Places: A Human History of the Apostle Islands. Prepared under contract to: Midwest Regional Office, National Park Service, United States Department of the Interior, 2008.
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Marquette and Jolliet

Jacques Marquette and Louis Jolliet



Jacques Marquette (1637-1675)

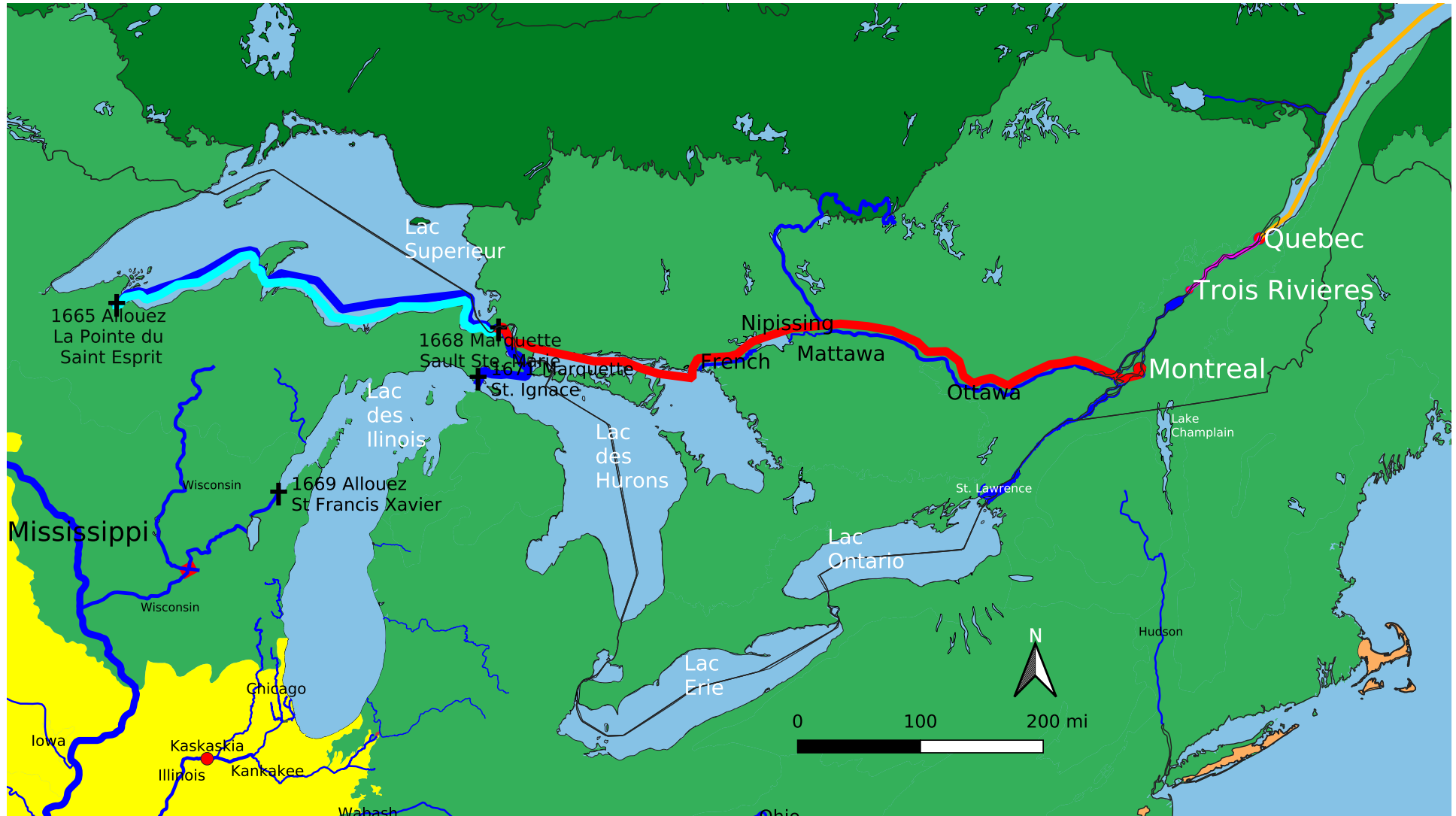
- Born in **France**, joined **Jesuits**, taught for 7 years
- 1666: ordained and then came to New France
- 1666-68: learned Algonquian at Trois Rivieres
- **1668-69**: Sault Ste. Marie; **1669-1671**: **La Point** with Kiskakon and Huron, **vows** at Sault; **1671-73**: St. Ignace; 1673-75: Mississippi, Green Bay, and Kaskaskia



Louis Jolliet (1645-1700)

- **Born near Quebec**, fur trader, explorer
- Accomplished musician
- Spoke several Indian languages
- Wed Claire-Françoise Bissot, 7 children; later explored Hudson's Bay and Labrador

Marquette's Early Journeys in New France 1666-73



- 1666: arrives in Quebec from France and then on to *Trois Rivières* to learn Algonquian for two years
- 1668: to Sault Ste. Marie via Ottawa River; assists Allouez with “[Lake Tracy or Superior Map](#),” among other things
- 1669: to La Pointe du Saint Esprit (Chequamegon) replacing Allouez in working with Kiskakon and Huron (see [Marquette's 1670 letter](#)).
- 1671: to St. Ignace with Kiskakon and Huron forced to abandon Chequamegon because of Sioux (see [Marquette's 1672 letter](#)).

1670-71: Sioux Force Kiskakon and Huron to Flee East



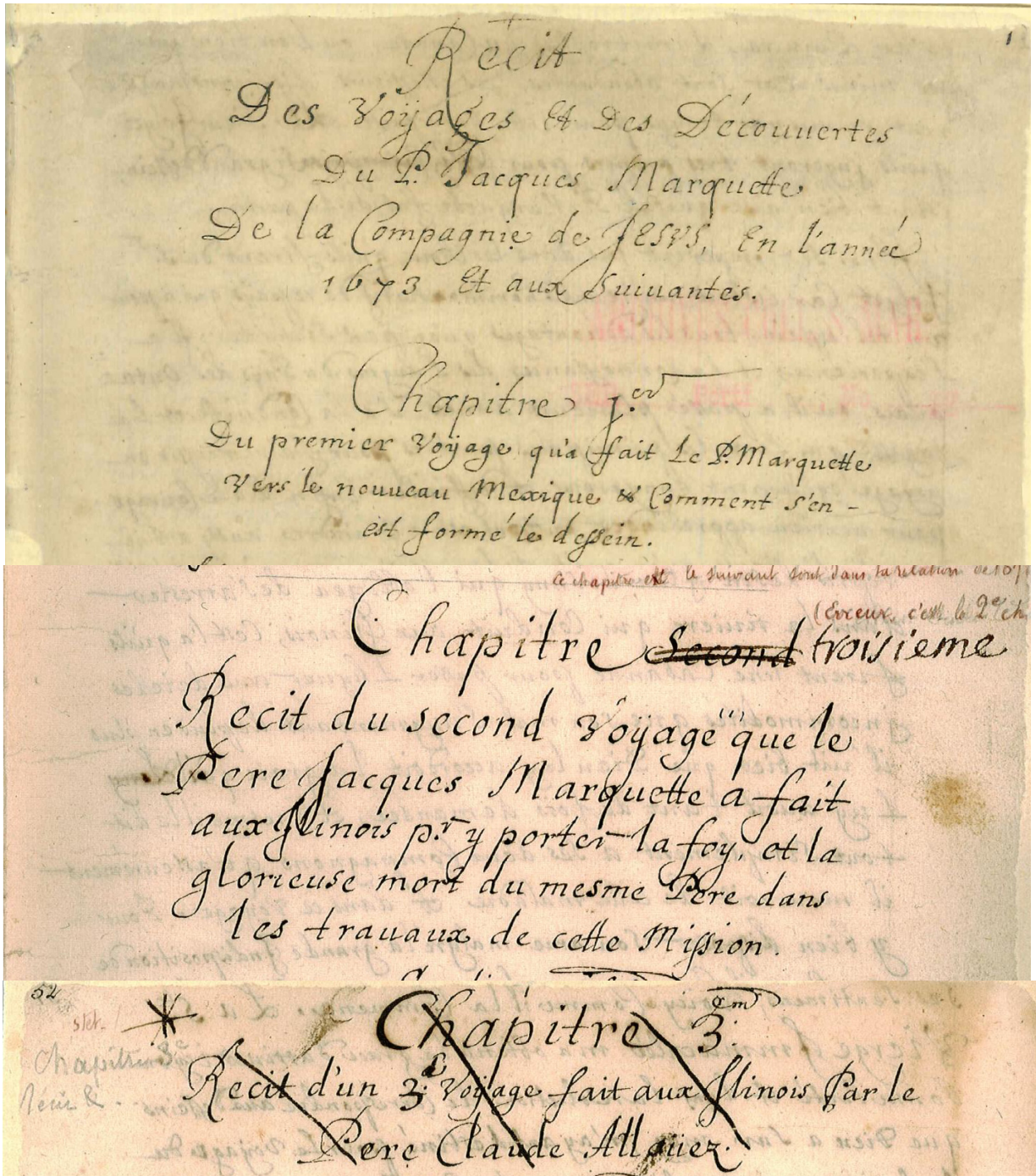
Chequamegon and La Pointe were abandoned completely. Houses and fields were left behind, and during 1670 and 1671 everyone (men, women, and children) fled to Sault Ste. Marie, Michilimackinac (St. Ignace), and Manitoulin Island. Marquette accompanied and assisted them. They arrived in Sault Ste. Marie shortly after the *Pageant of the Sault*, when Saint-Lusson claimed the whole region for Louis XIV on June 4, 1671. Marquette took his final vows there as a Jesuit on July 2, 1671 and then was assigned to the mission at St. Ignace for the Huron on Mackinac Island (which he had to "re-establish" in September on the mainland because the corn crop on the island failed); the Kiskakon set up their lodges nearby.

Sault Ste. Marie, St. Ignace, and Michilimackinac



Sources

Dablon's *Recit* (Account) Sent to Paris in 1678



A passage from Dablon's handwritten *Recit* sent to the Jesuit Provincial in Paris in 1678.

chaîne de rocher, dont le bas est plein de fort beau bois, apres
40 lieues sur cette mesme route, nous arrivons a l'embou-
chure de nostre Riviere, et nous trouvans a 42 degrez et
demy d'élévation, nous entrons heureusement dans Mississipi
Le 17^{es} Juin avec une joye que je ne puis pas expliquer.

The same passage in Thevenot's *Recueil de Voyages de M. Thevenot* published in Paris in 1681 that included Dablon's Chapter 1 almost word for word as "Decouverte dans l'Amerique Septentrionale par le P. Marquette Jesuite."

pieds de bonne terre, assez proche d'une chaî-
ne de rochers, dont le bas est couvert de fort
beaux bois. Apres une navigation de quarante
lieues sur cette mesme route, nous arrivâmes
à l'embouchure de nostre Riviere, & nous
nous trouvâmes à 42 degrez & demy d'éleva-
tion; Nous entrons heureusement dans Missis-
sipy le 17 Juin, avec une joye que je ne puis
exprimer.

A simple version of [the very complicated history of the Recit](#) follows.

- 1674 The *Jesuit Relations* (1632–1672) ceases publication in France.
- 1678 Dablon sends text of the *Recit* with three chapters covering years 1673-1677 to Paris; a copy is kept in Quebec. Dablon sends a letter to Father Claude Boucher (the "assistant" to the Jesuit "Father General" for all French-speaking Jesuits) in Rome that describes his sending of the *Recit* to Father Ragueneau (the French Provincial) in Paris. *Recit* was **not published at that time** since *Relations* ceased in 1673.
- 1681 In Paris Thevenot publishes his *Recueil de Voyages de M. Thevenot* with most of the *Recit*'s first chapter (almost word-for-word but omitting the "pious parts") in the chapter entitled "Decouverte dans l'Amerique Septentrionale par le P. Marquette Jesuite."
- 1844 Sister Saint-Antoine, the Superioress of the Hôtel Dieu hospital in Quebec, gives Father Felix Martin, a Jesuit from Montreal, a bundle of manuscripts containing the *Recit*, Marquette's "holograph journal" of his second trip to the Illinois at Kaskaskia in 1674-75, and Marquette's "holograph map" of the Mississippi. The hospital had received the documents from Fr. Jean-Joseph Casot, the last remaining Jesuit at the close of the French regime in Canada, who died there in 1800.
- 1850 Father Martin announces the discovery of the *Recit* and other documents in his translation of Edmund J. O'Callaghan's address given to the New York Historical Society in 1847 in which O'Callaghan discussed the *Jesuit Relations*.
- 1852 John Gilmery Shea publishes the Marquette documents in his *Discovery and Exploration of the Mississippi Valley: with the Original Narratives of Marquette, Allouez, Hennepin and Anastase Douay*.
- 1855 James Lenox and John G. Shea publish *Recit des Voyages et des Decouvertes de R. Père Jacques Marquette de la Compagnie d'Jesus, en Année 1673 et aux Suiuantes; La Continuation de Ses Voyages Par le R. P. Claude Allouez, et Le Journal Autographe du P. Marquette in 1674 & 1675. Avec la Carte de Son Voyage Tracée de Sa Main. Imprimé d'après le Manuscrit Original Restant au Collège Ste. Marie à Montreal*.
- 1857 Father Martin is sent to Europe by the Canadian government and in Rome discovers the other copy of the *Recit* in the *Fonds Broliers* archives of the French Jesuits.
- 1896 Reuben Gold Thwaites publishes *The Jesuit Relations and Allied Documents Travels and Explorations of the Jesuit Missionaries in New France, 1610–1793* 73 vols. Cleveland, 1896–1901. Volume LIX includes the first two chapters of the *Recit*; the third chapter is found in Volume LX.

Marquette's Journal and Jolliet's Letter to Laval

There is only one original of Marquette's "Autograph Journal," and it is found in Montreal. Its authenticity has been questioned, but, in addition to its history of being part of the 1844 discovery of Dablon's *Recit* (which matches the copy in Paris and Thevenot's chapter) and Marquette's map, there is "internal" evidence for its authenticity based on the [similarity between the handwriting in the journal and that in known samples of Marquette's handwriting](#).

Mon Reverend Pere,

Par x.

Ayant etc contrainct de demeurer a St. Francois tout l'ete, accablé de quelques incommodités, en ayant etc quinze des le mois de Septembre. N'y attendis le service de nos gens en retour de la Cal pour l'hiver, ce que ie ferois pour mon liguernement. Quelcques mois auparavant les ordres pour mon voyage a la mission de la Conception des Hurons, ayant fait faire aux batiments le s'ra pour les copies de mon journal touchant la Riviere de Missisipi, se partit avec Pierre Lottet et Jacques

Le 25 oct 1674 sur les midy le vent nous contrainct de coucher a la pointe de la Riviere, ou les Hurons se sembloient, les Hurons n'ayant pas voulu qu'on allât du costé des Hurons, de peur que la jeune fille emmenant des robes avec les marchandises qu'ils ont apporté de la Cal, et chassant au costé ne vouloit s'arrêter le printemps, qu'ils voient avoir siert de craindre les malades.

5 Oct. passant au village nous n'y remarquas plus que deux cabanes qui partent pour aller liguernere a la galopede, nous appritmes que les canots de Hurons et de Hurons estoient prêts pour aller avec les Hurons.

7 nous fismes partir le matin par la pluie, nous eumes beaucoup de peine a calmer l'esperance que nous venoient de leur l'oue a l'usage de la l'ouage qui marchent devant nous

28 au arrive au portage, un canot qui avoit pris le devant de nous que nous ne pu point de gibier; nous commençâmes notre portage, et allâmes coucher de l'autre costé ou le mauvais temps nous fit de la peine. Pierre Lottet qui une heure de nuit par l'usage de la l'oue ou l'usage de la l'oue, apres la pluie et le tonnerre, il tombe de la neige, ayant etc contrainct de changer de cabanage, on continue de porter les pequets, le portage a pris de la l'oue, et alla incommodé en plusieurs endroits; les Hurons estoient assembles le soir dans notre cabane, demandant qu'on ne les quitta pas, comme nous pouvions avoir besoin de leur qu'ils connoissent mieux la Cal que nous, ou leur promet

29 les femmes Hurons acheter le matin notre portage, on est venu pour le vent, il ny a point de gibier

30 on parte par un air beau, temps et l'on vint coucher a une petite distance le chemin de l'oue a l'usage de la l'oue, par le vent de la l'oue, nous eumes marchant pas l'oue l'usage de la l'oue, lorsque nous eumes de la l'oue

31

Monseigneur

Il ny a pas long temps que j'eus de mon retour de mon voyage de la mer du sud, j'ay eu du bonheur pendant ce temps la, mais en me

revenant, estant prest de débarquer au port Royal mon canot Tourna, et je perdis deux hommes et ma cassette ou estoient tous les papiers et mon journal avec quelques raretés de ces pays si éloignés. J'ay beaucoup de regret d'un petit soldat de dix ans qui mauoit esté donné en present. Il estoit doicé d'un bon naturel, plain de s'prit, diligent et obeissant, Il se pliquoit en françois, commençoit a lire et a escrire,

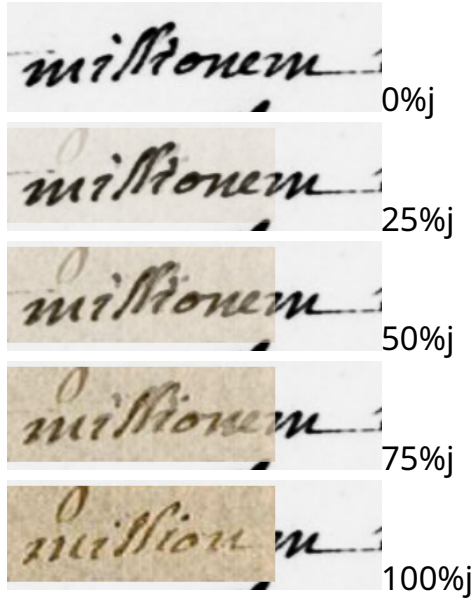
J'eus l'ance apres avoir esté 4 heures en dans leau, ayant perdu la veüe et la connoissance, par des pescheurs qui n'alloient jamais dans cet endroit, et qui ny auroient pas esté, si la sainte Vierge ne mauoit pas obtenu cette grace de Dieu, qui avest le cours de la nature pour me faire s'ire de la mort.

Sans le naufrage vostre grandeur auroit Reçu une relation assez curieuse mais il ne m'est rien resté que le nic.

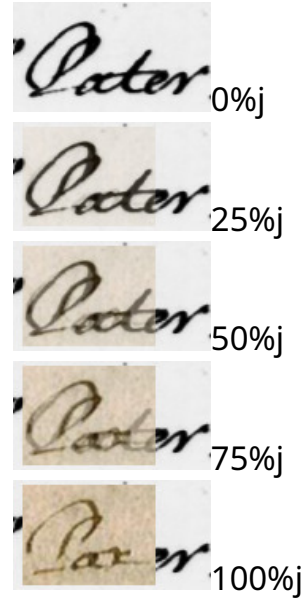
Tres humble et tres obeissant
serviteur. Jolliet.

Journal Handwriting Matches Marquette's Handwriting

66letter:7475journal
missionem:mission



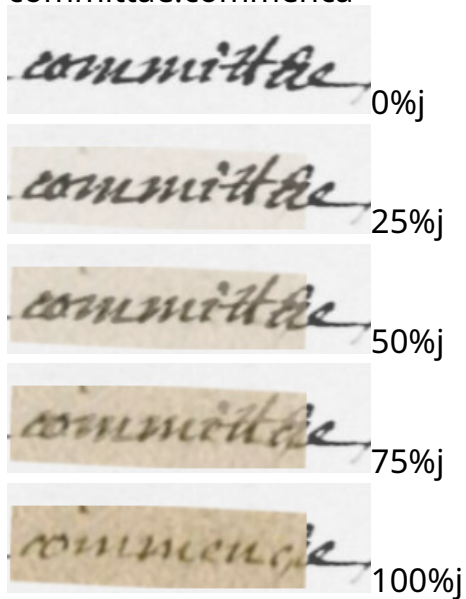
66letter:7475journal
Pater:Pax



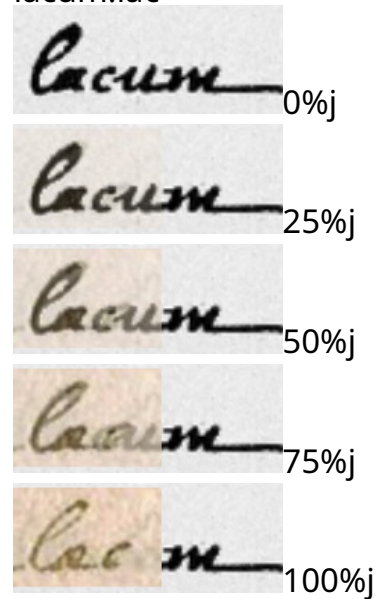
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me:me



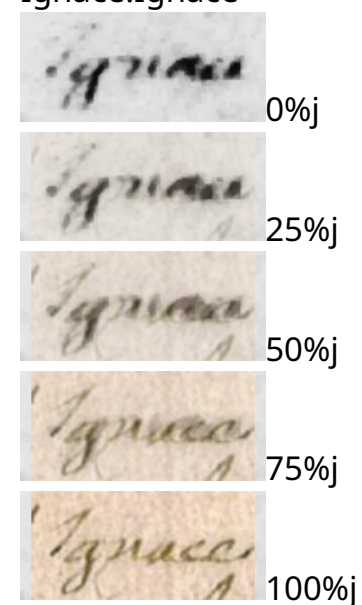
65letter:7475journal
committae:commenca



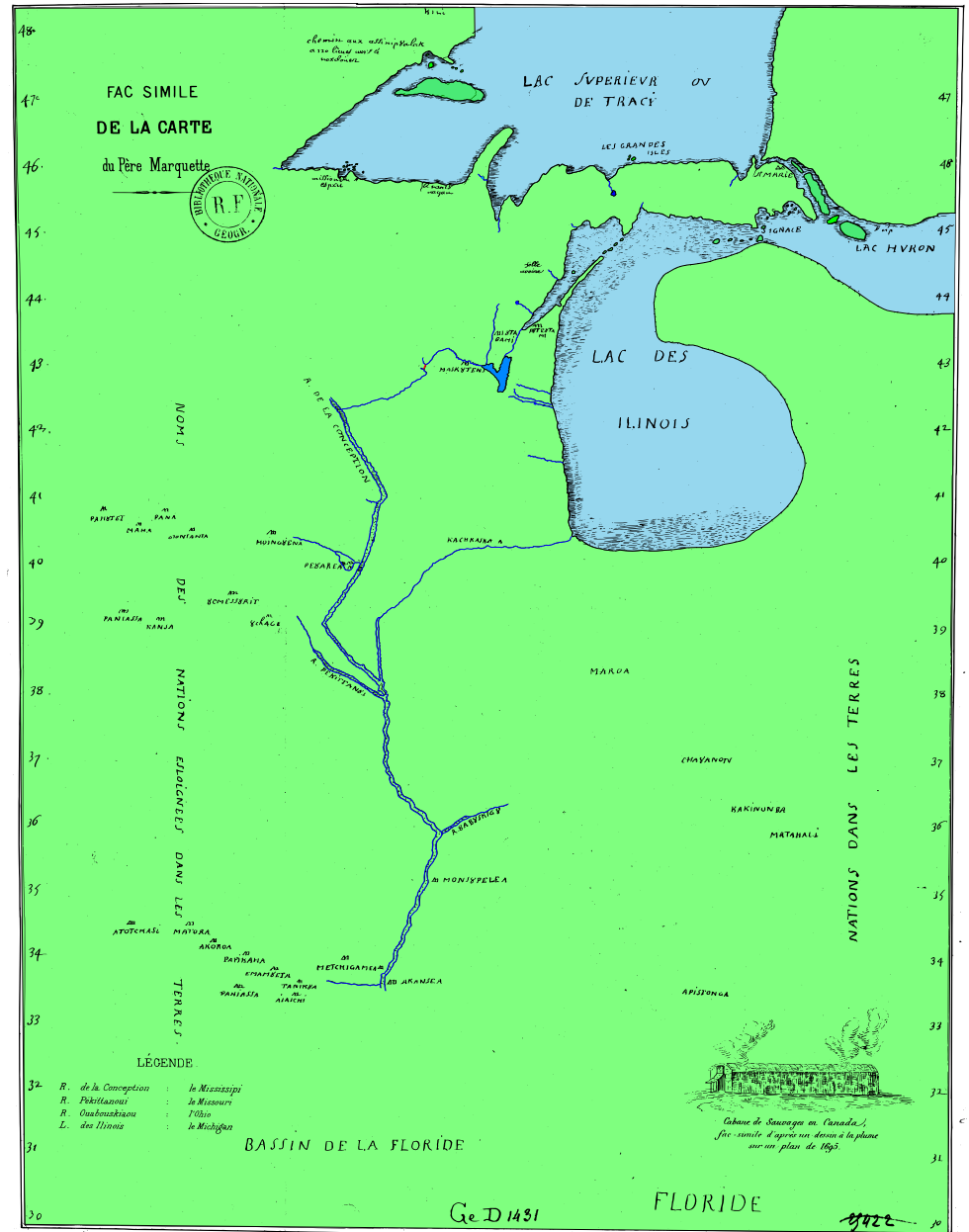
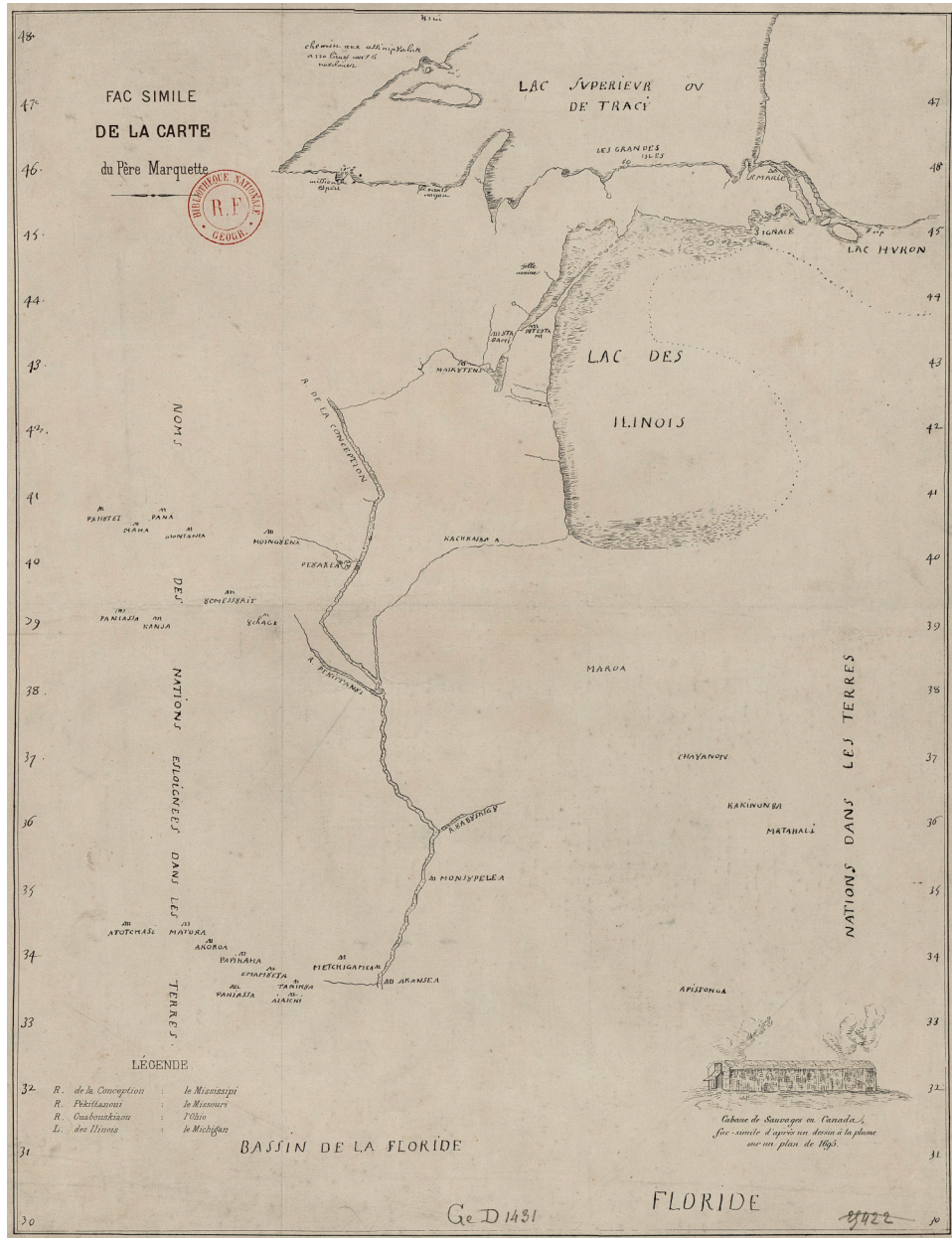
71vows:7475journal
lacum:lac



68baptism:7475journal
Ignace:Ignace

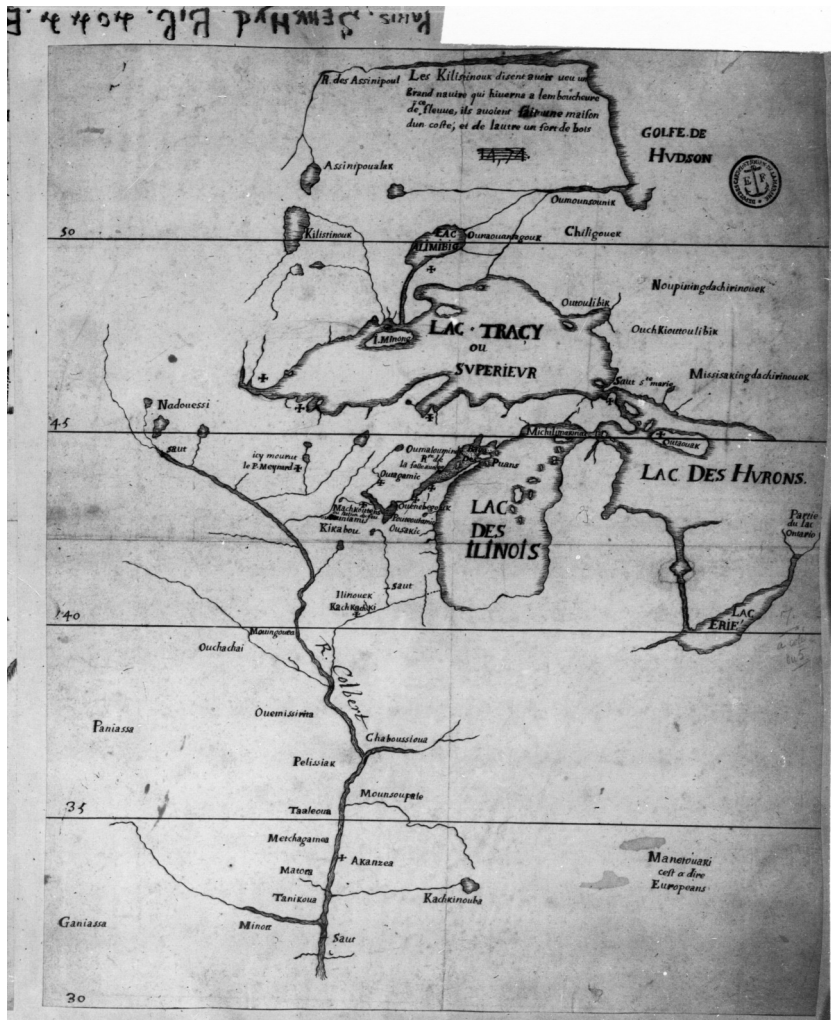


Marquette's 1674 Map of the Mississippi



There is only one original of Marquette's Map, and it is found in Montreal. Its [authenticity has been questioned and defended](#), but, in addition to its history of being part of the 1844 discovery of Dablon's *Recit* and Marquette's Journal, there is "internal" evidence for its authenticity based the [similarity between the handwriting on the map and the handwriting in Marquette's journal](#).

The Authenticity of Marquette's Map



<http://rla.unc.edu/Mapfiles/HMC2/BSH%20B%204044-47.HMC.2.jpg>

The authenticity of Marquette's map was questioned in 2006 by Carl Weber^a who claimed it was a forgery created in the 1840s when the map was "discovered" in Montreal along with the *Recit* document and Marquette's "autograph journal" of his second trip to the Illinois in 1674-1675.^b Weber identified four reasons for questioning the map.

1. Marquette was not known to have any formal training as a cartographer;
2. Marquette was not known to have made any other map;
3. the map was "too accurate" for the time in its depiction of the straight north-south course of the Illinois river above its joining the Mississippi;
4. the map contained the name "Conception" for the Mississippi River, while Catholic Church teaching on the Immaculate Conception only became important in the nineteenth-century.

David Buisseret and Carl Kupfer responded to Weber's charge in a 2011 paper.^c They pointed out an important argument in favor the map's authenticity is that the accompanying Montreal *Recit* is now known to be certainly authentic because it matches word for word (with a few trivial exceptions) a *Recit* in the Jesuit Archives (*Fonds Brotiers*) in Paris that dates from the seventeenth century.^d Furthermore, both the Montreal and Paris *Recits* are on paper of the same size and with the same range of watermarks from the seventeenth century. Thus, the authenticity of the Montreal *Recit* suggests (but does not prove) the authenticity of the accompanying Marquette map. Buisseret and Kupfer also argued against each of Weber's four reasons for questioning the map's authenticity.

1. Marquette had received "standard Jesuit intellectual training, which placed a considerable emphasis upon mathematics and its applications" that would have made him "capable of producing maps," and there are many examples of maps produced by Jesuits in many different parts of the world.
2. Marquette may have helped Allouez create the "Great Lakes Map," as suggested by Lucien Campeau.^e
3. As far as being "too accurate" on the course of Illinois river for the time, there is a "Jesuit Map" in Paris dating from 1676 (shown at left) that also shows the straight north-south course of the Illinois River above the Mississippi and the "swollen" Lake Michigan, just as on Marquette's map.
4. And lastly, Marquette was well-known for his devotion to the Virgin Mary, and so his naming the Mississippi as the Conception is not surprising.

And, finally several historians have noted that the original labels in cursive on Marquette's map (and in the "autograph journal") match other confirmed samples of Marquette's handwriting.^f

^a<http://carljweber.com/marquetteMapHoaxConferenceOnIllinoisHistory.html>

^bSuspicion of forgery about the Montreal documents (which, for complicated reasons explained Raphael Martin's book cited below, were never published in the seventeenth century) was first raised by Francis B. Steck, beginning in 1928 (Francis Borgia Steck (ed.), *The Jolliet-Marquette Expedition, 1673*. The Catholic University of America Studies in American Church History, Vol. VI, (Quincy, Ill.: Franciscan Fathers, 1928) and continuing until 1960 (Francis Borgia Steck, *Marquette Legends*, ed. August Reyling, Pageant Press, Inc., New York, 1960).

^cDavid Buisseret and Carl Kupfer, "Validating the 1673 Marquette Map." *Journal of Illinois History* 14:254-276.

^dRaphael Martin, S.J., *Marquette's Explorations: The Narratives Reexamined*, The University of Wisconsin Press, Madison, 1970.

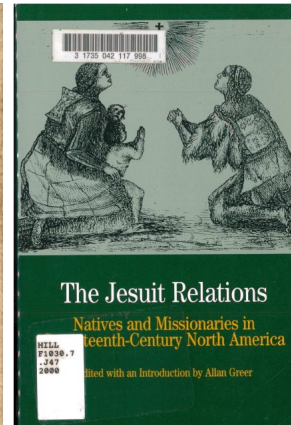
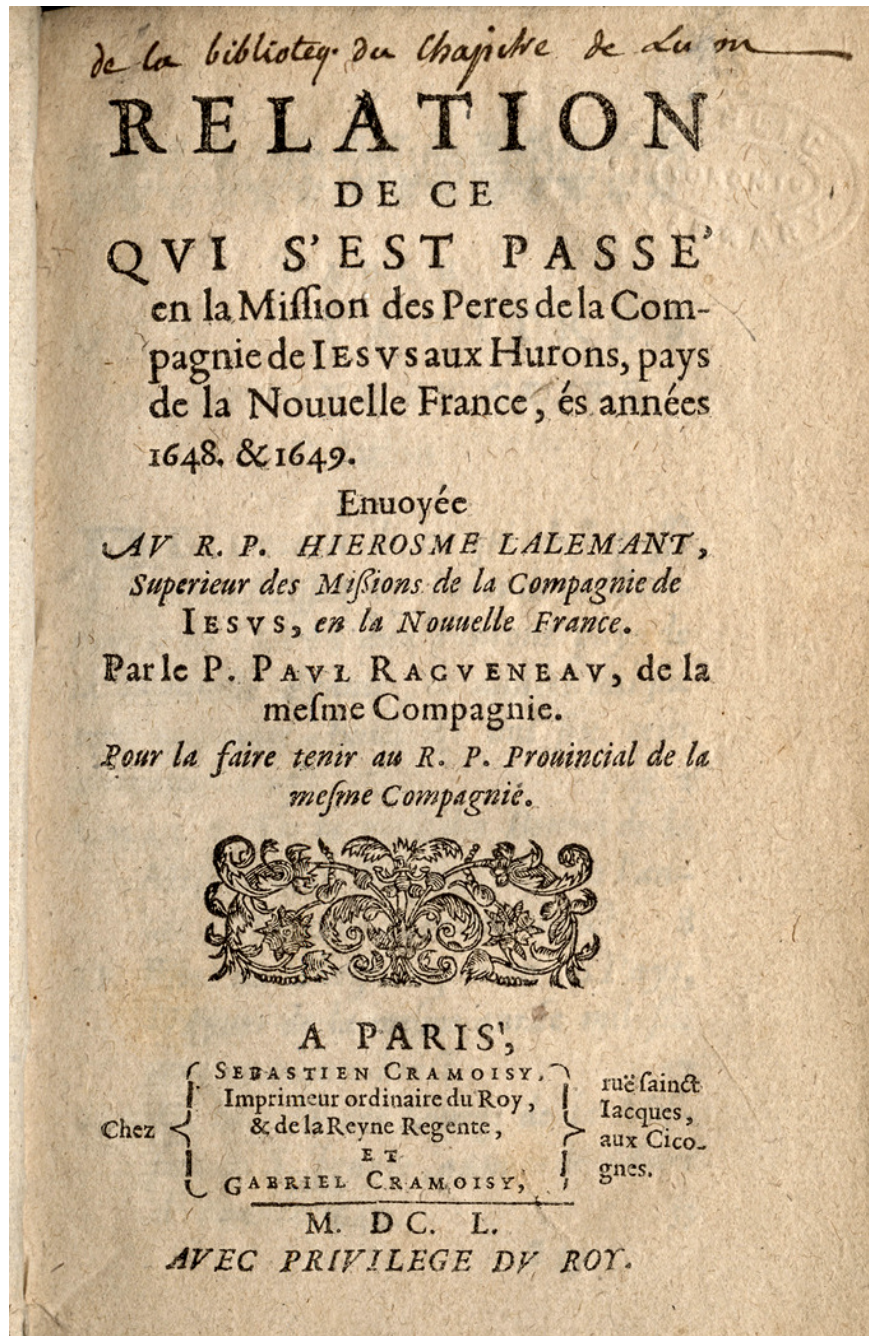
^eLucien Campeau, Les cartes relative a la decouverte du Mississippi par le P. Jacques Marquette et Louis Jolliet. *Les cahiers de dix* 47:41-90, 1992. <https://doi.org.10.7202/1015591ar>

^fHamilton, *Marquette's Explorations*, p. 91; Jean Delanglez, *Life and Voyages of Louis Jolliet (1645-1700)*. Institute of Jesuit History, Chicago, 1948, pp. 62-63.

Latitude Numbers on Map Match Numbers in Journal



The Jesuit Relations



The Jesuit Relations. Natives and Missionaries in Sixteenth-Century North America. Edited with an Introduction by Allan Greer. Bedford/St. Martins, Boston, 2000.

“The Jesuit Relations constitute **the most important set of documentary materials on the seventeenth-century encounter of Europeans and native North Americans.** The Relations are, in essence, **annual reports of French missionaries** of the Society of Jesus on their efforts to convert the “pagan savages” to Catholic Christianity. **Published in Paris between 1632 and 1673,** these yearly chronicles always included **much more than a simple account of the business of evangelizing.** Each fat volume was crammed with news about the progress of colonization, the devastation of epidemics, the outbreak of war, and other important events affecting the Indians of the Northeast. There were also narratives of voyages to distant lands. The key to the popularity of the Relations then and now, however, is **the detailed description of the customs, habits, and cultures of various native nations.** The unparalleled richness of this ethnographic detail has made the Relations a precious resource for modern scholars interested in culture contact and the experience of Amerindian peoples in the early phases of colonization.”

Tiffany Mosaics in Marquette Building in Chicago



The Marquette Building was designed by Holabird & Roche and completed in 1895. It is currently owned by the John D. and Catherine T. MacArthur Foundation.

The four bas relief panels over main entrances are by sculptor Hermon Atkins MacNeil. The mosaics are by Louis Comfort Tiffany and his chief designer and art director, Jacob Adolph Holzer; they contain panels of lustered Tiffany glass, mother-of-pearl, and semi-precious stones. (Wikipedia)

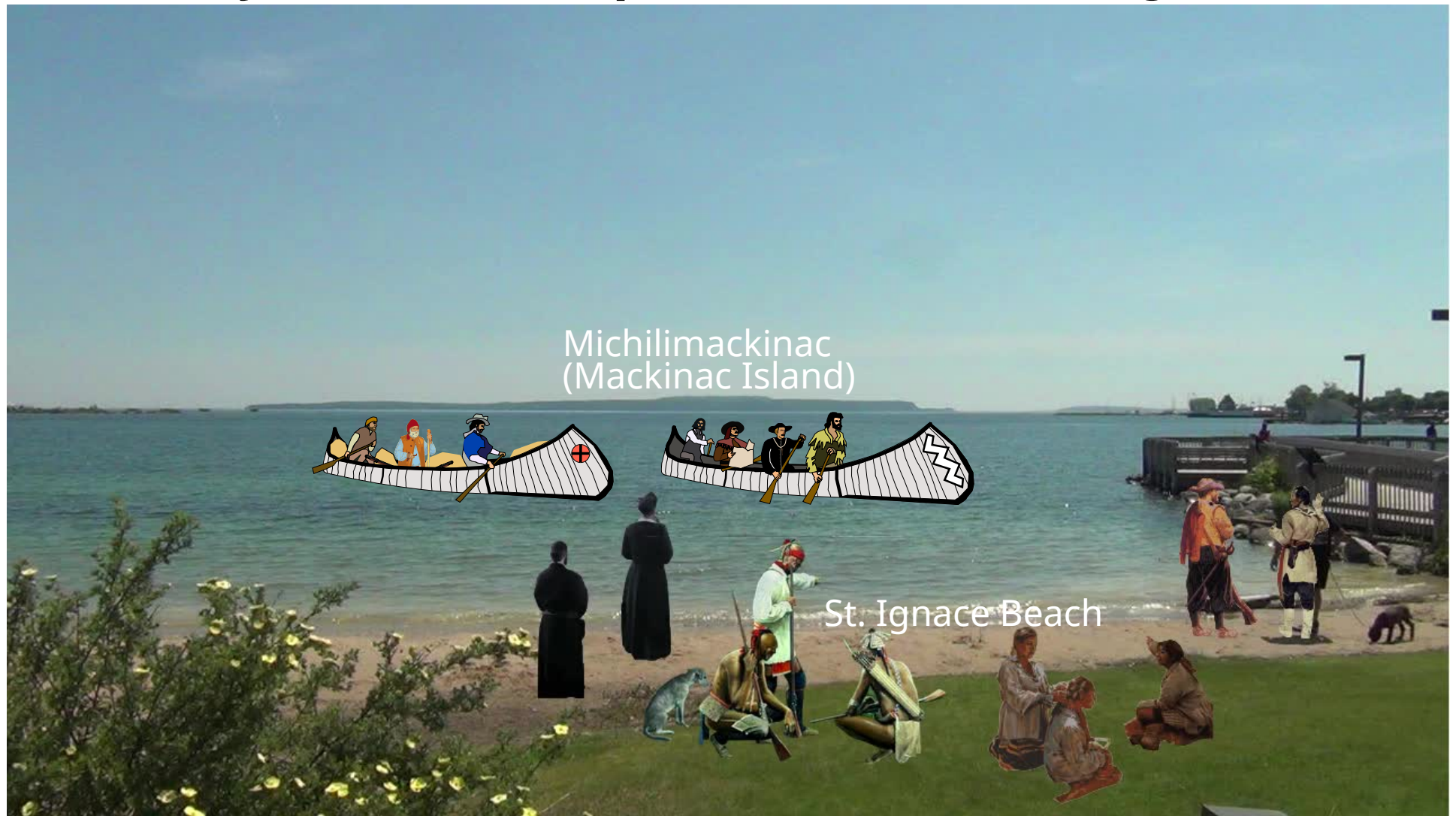
The Mississippi (1673)

Marquette Building Tiffany Mosaic of Departure



Father Claude Dablon, superior of the Jesuit missions in New France, blesses Marquette, Jolliet, and company as they leave St. Ignace.

May 17, 1673: Departure from Saint Ignace



Michilimackinac
(Mackinac Island)

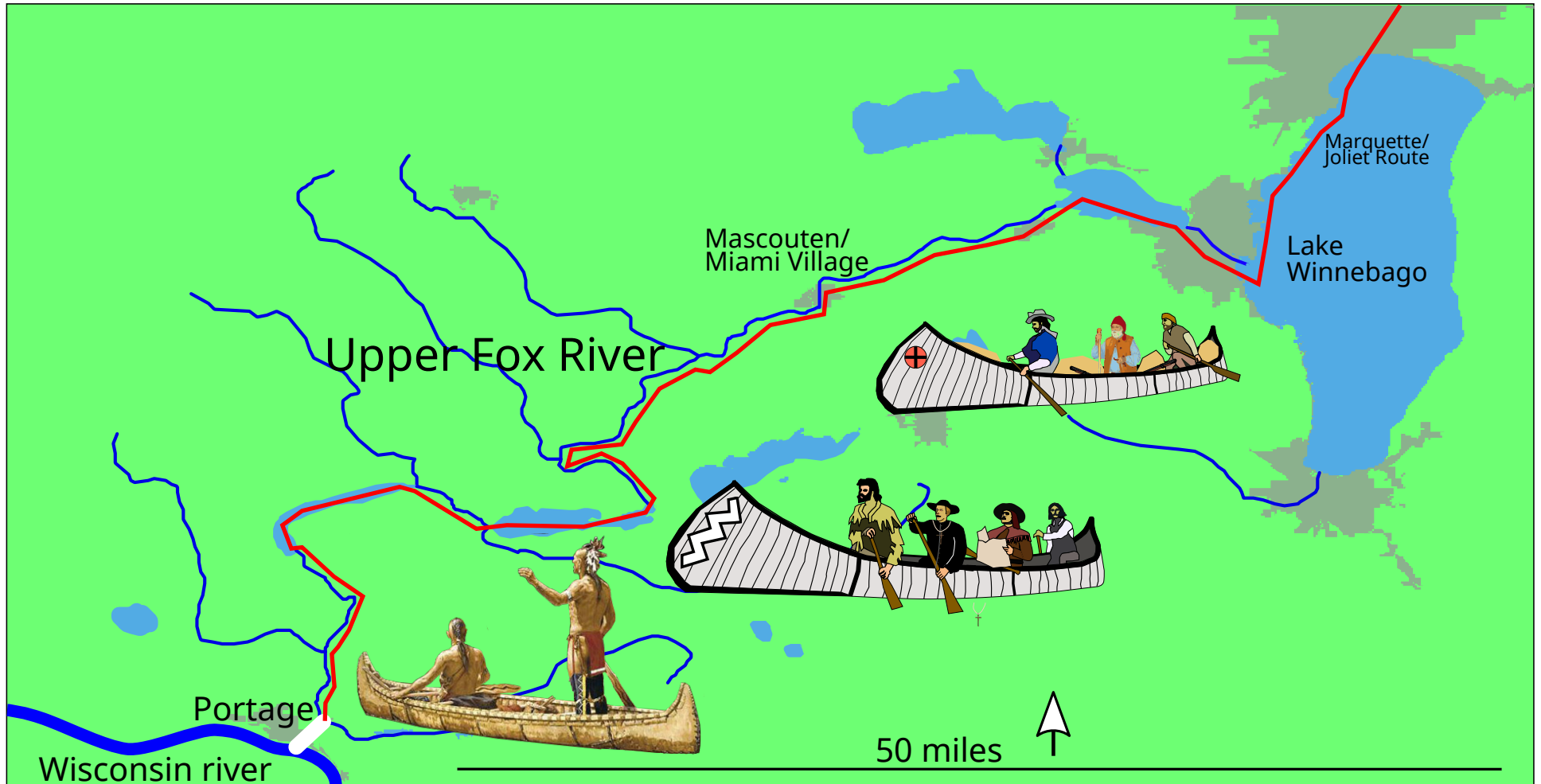
St. Ignace Beach

Getting to the Mississippi and the Prairie



Inset at lower right is from Marquette's map. They visited the [Wild Rice People](#) and the [Mascouten village](#) on the way and crossed the portage from the Fox to the Wisconsin (Meskousing). Note that Marquette named the Mississippi the "R. de la Conception."

Getting to the Portage to the Wisconsin



June 17, 1673: A Joy That I Cannot Express



Wisconsin river

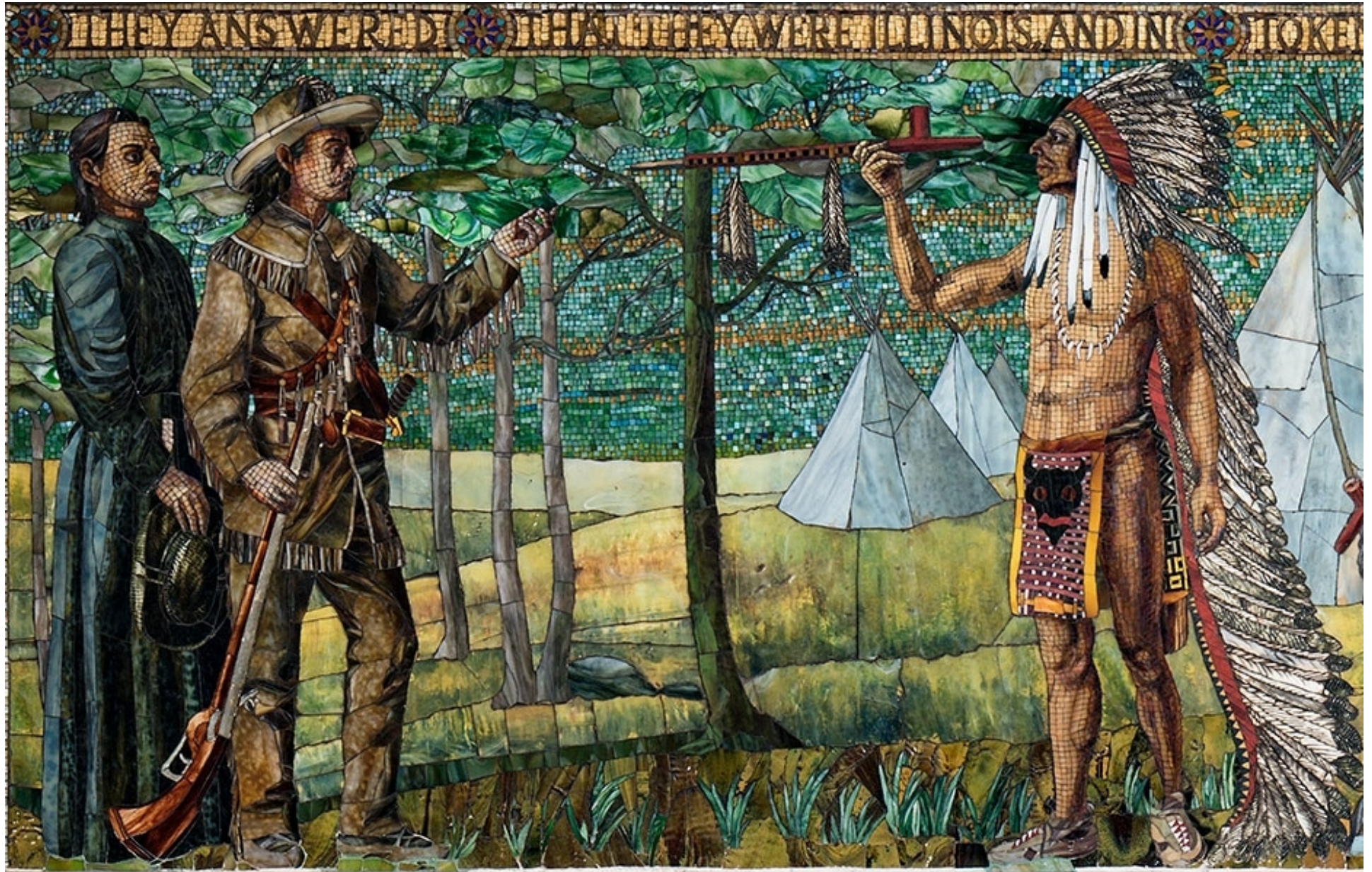
Mississippi river

https://www.reddit.com/r/EarthPorn/comments/8kt9k0/where_the_wisconsin_river_meets_the_mississippi/

Prairie, Illinois Peoria and Calumet

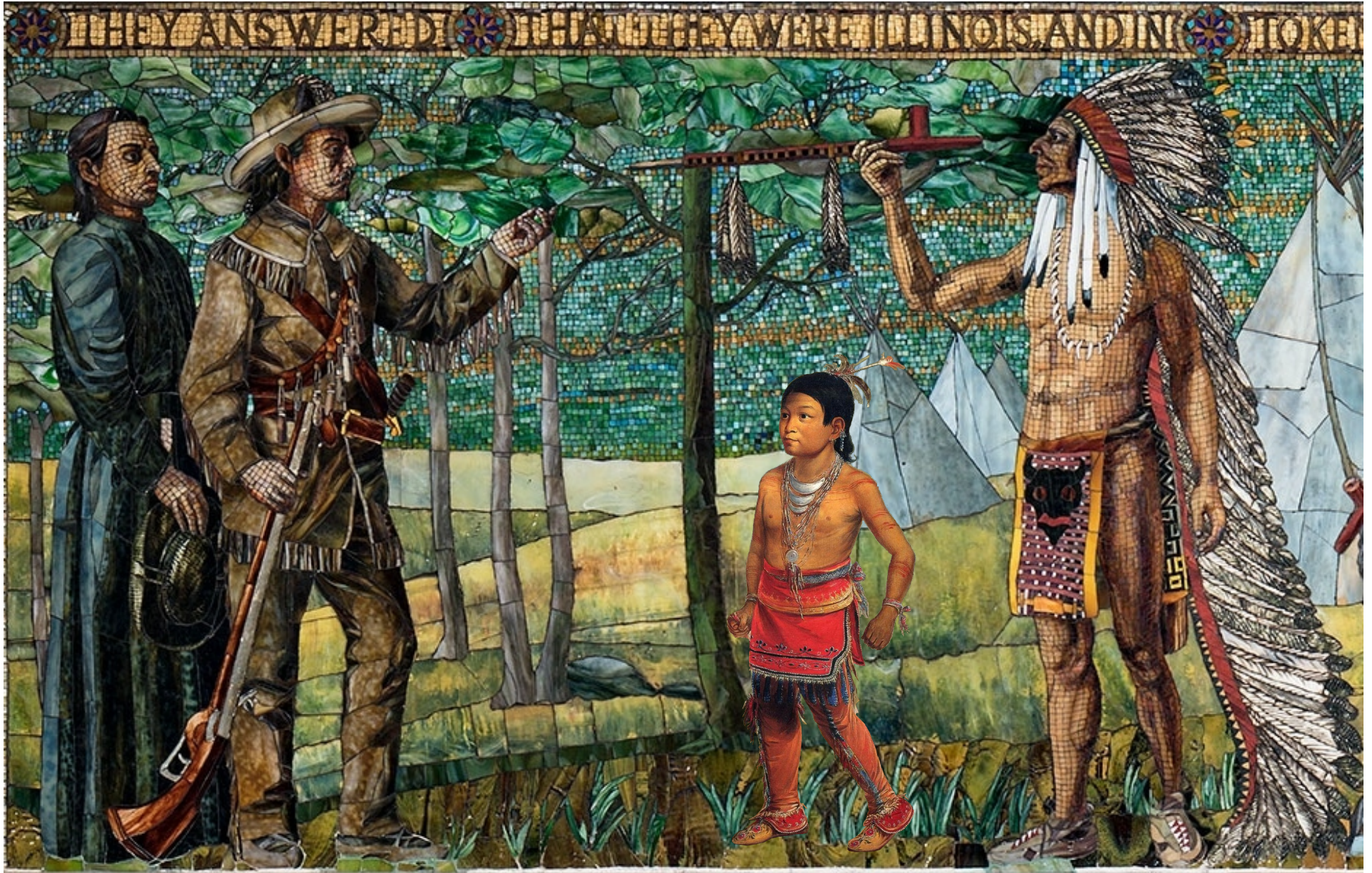


June 25, 1673: Peoria Tribe of Illinois and the Calumet

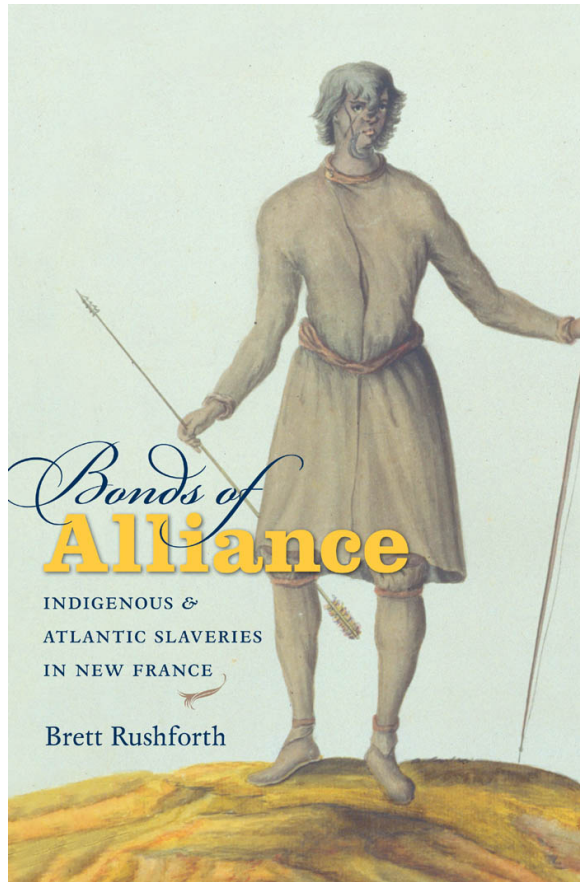


Marquette Building Tiffany Mosaics: The Illinois Peoria Present Marquette and Jolliet with the Calumet. "Calumet" is a French word meaning reed or pen. Louis [Nicolas](#), S.J. made a drawing of an Illinois "Capitaine" in the year 1701.

Presentation of the Slave Boy



There was an indigenous form of slavery in North America.



Indigenous Slavery

NIT'AOUAKARA—I MAKE HIM MY DOG / MY SLAVE

The Siouan and Algonquian peoples there had an elaborate and often brutal war culture centered on **a form of slavery**, built on **different** assumptions and employed for different reasons **than the plantation slavery** developing in the contemporary Atlantic. Focused on the act of enslavement rather than the production of commodities, **indigenous slavery** was at its heart **a system of symbolic dominion**, appropriating the power and productivity of enemies and facilitating the creation of friendships built on shared animosity toward the captive's people. The intensely personal violence experienced during the first few months could be brutal and often deadly, but those who survived and weathered the storm of insults that followed found themselves in a system **with many well-worn pathways out of slavery**.

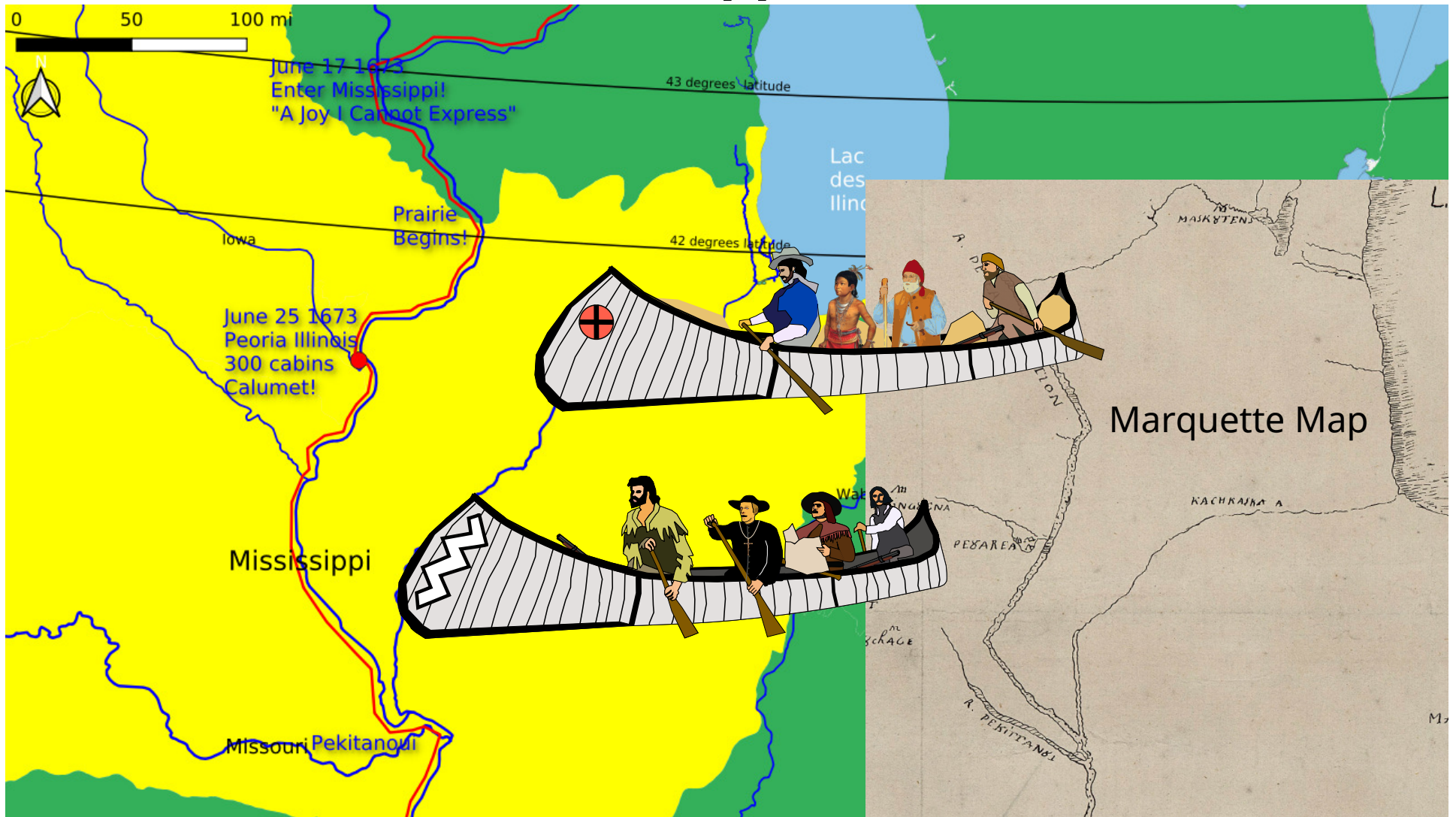
Indians . . . expressed their relationship to slaves through **metaphors of domestication and mastery, comparing captives to dogs** and other domesticated animals.

“When there is any dead man to be resuscitated, that is to say, if any one of their warriors has been killed, and they think it a duty to replace him in his cabin,” wrote [Jesuit missionary] Sébastien Rale, **“they give to this cabin one of their prisoners, who takes the place of the deceased; and this is what they call ‘resuscitating the dead.’”**

According to Morrissey^a “The **Illinois** . . . projected power both in the Algonquian world to the northeast and among prairie peoples to the south and west. They were **slavers**, having restored their own depleted population with Winnebagos, Foxes, and probably others. They took the bold and aggressive step of combining the roles of slaver and merchant, continuing to capture and trade for more slaves—Pawnees, Osages, and Missourias—in the South and the West. Then, following the routes they had established earlier in the contact period for trade with the Wendats, the Illinois brought these slaves north and east.” **By 1673, when Marquette visited the Illinois**, the strategy was consummate [and as Marquette noted]: “They are warlike, and make themselves dreaded by the Distant tribes to the south and west, whither they go to procure Slaves; these they barter, selling them at a high price to other Nations, in exchange for other Wares.” (JR59)

^aRobert M. Morrissey. The Power of the Ecotone: Bison, Slavery, and the Rise and Fall of the Grand Village of the Kaskaskia. *The Journal of American History* 102:667692, 2015.

Down the Mississippi to the Missouri

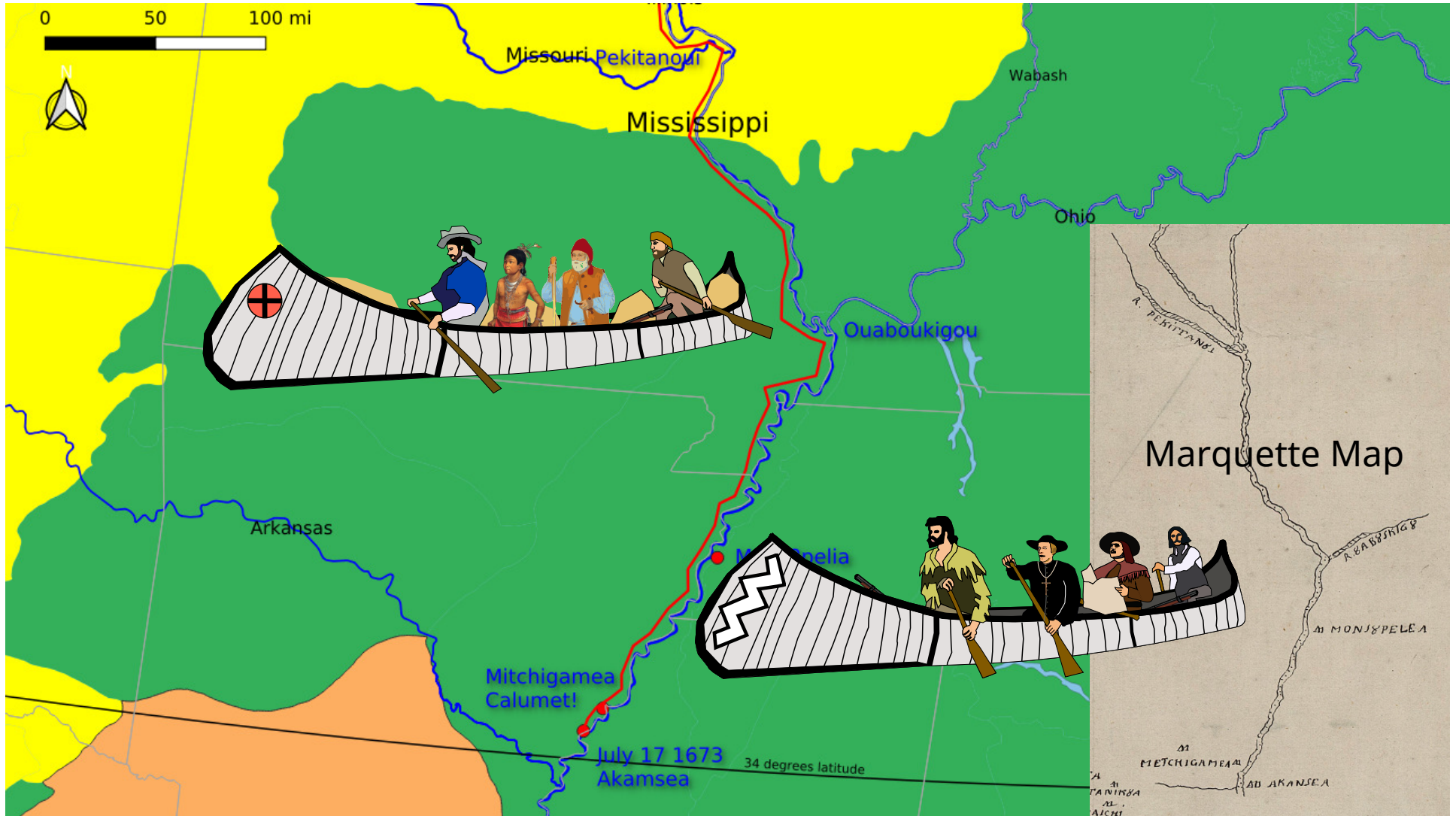


The Missouri (Pekitanoui)



Saw [Piasa Bird Painting](#) on rock wall shortly before reaching Missouri.

Mitchigamea and Akamsea



Calumet at Mitchigamea

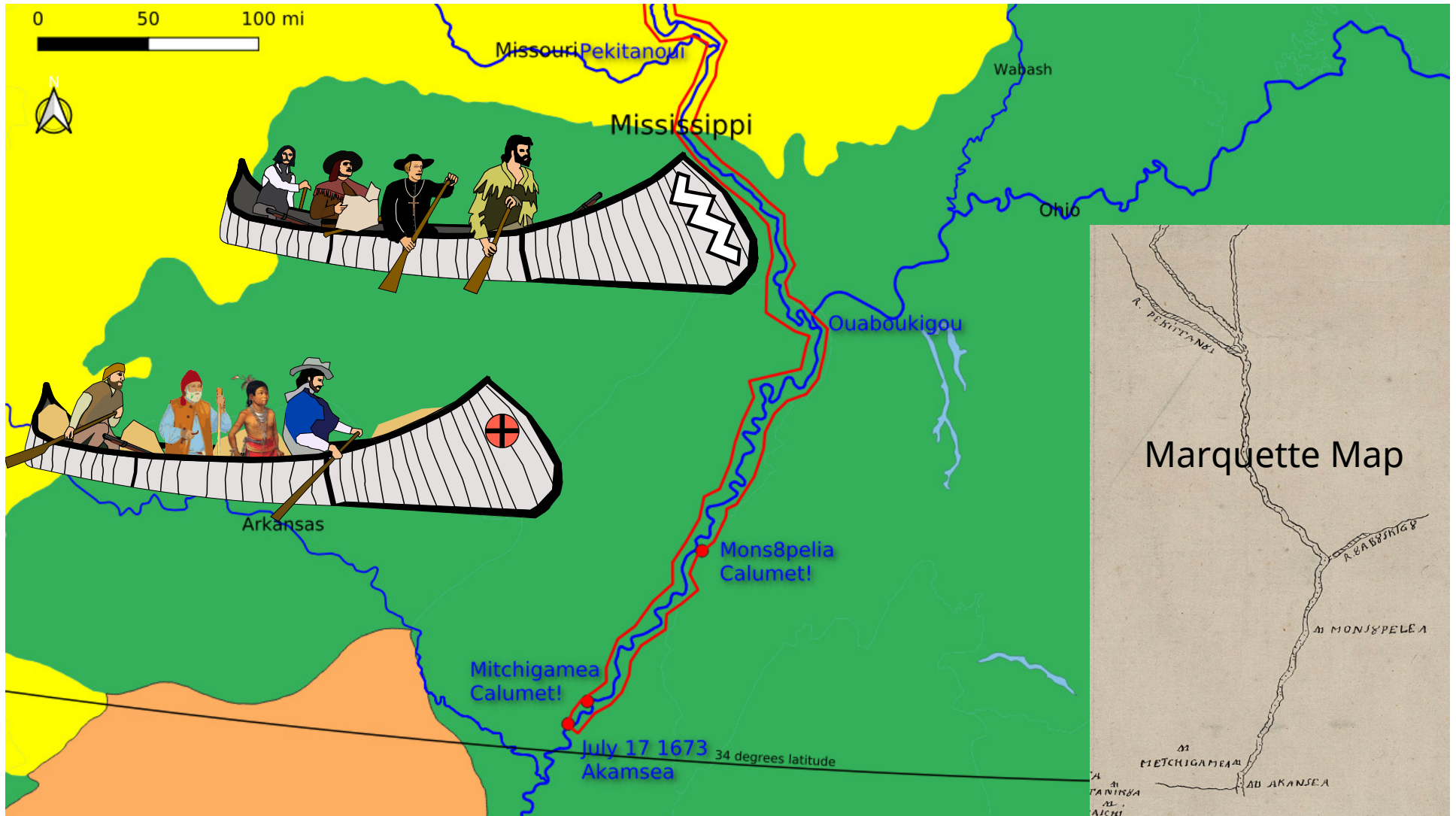


Over Marquette Building Entrance

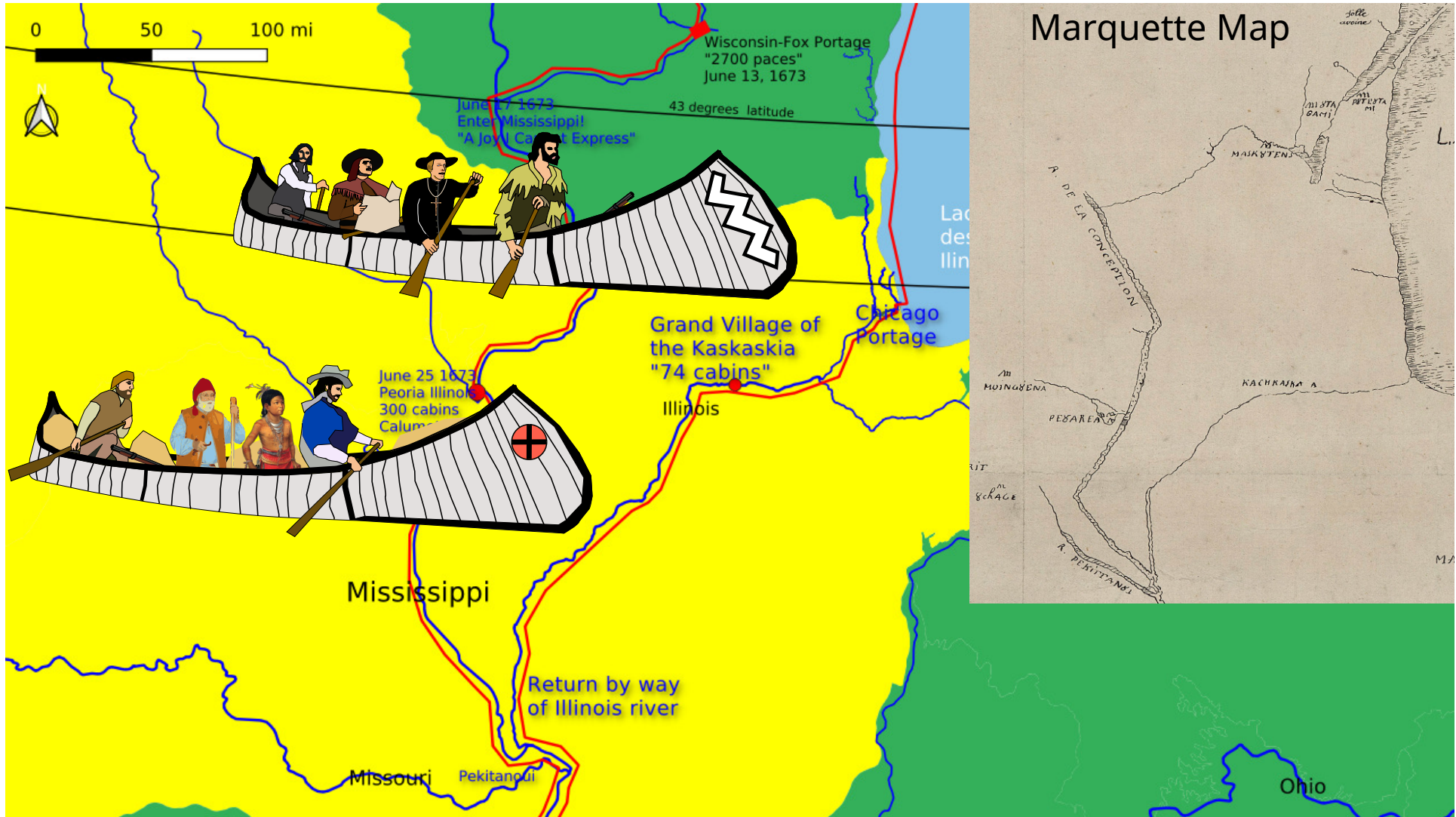
Akamsea to the Sea?



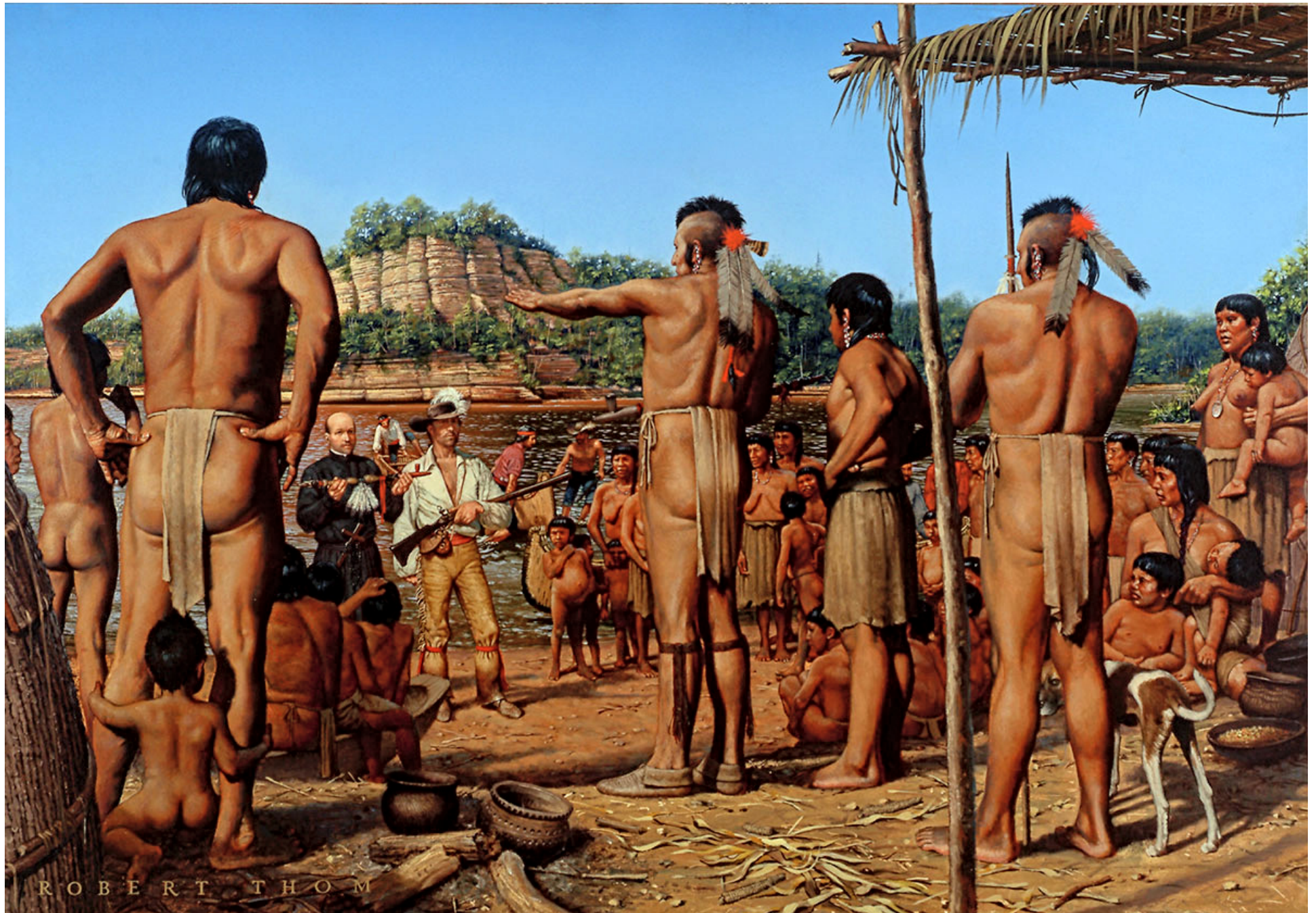
Akamsea: Return!



Return: Illinois River, Kaskaskia, and Chicago Portage

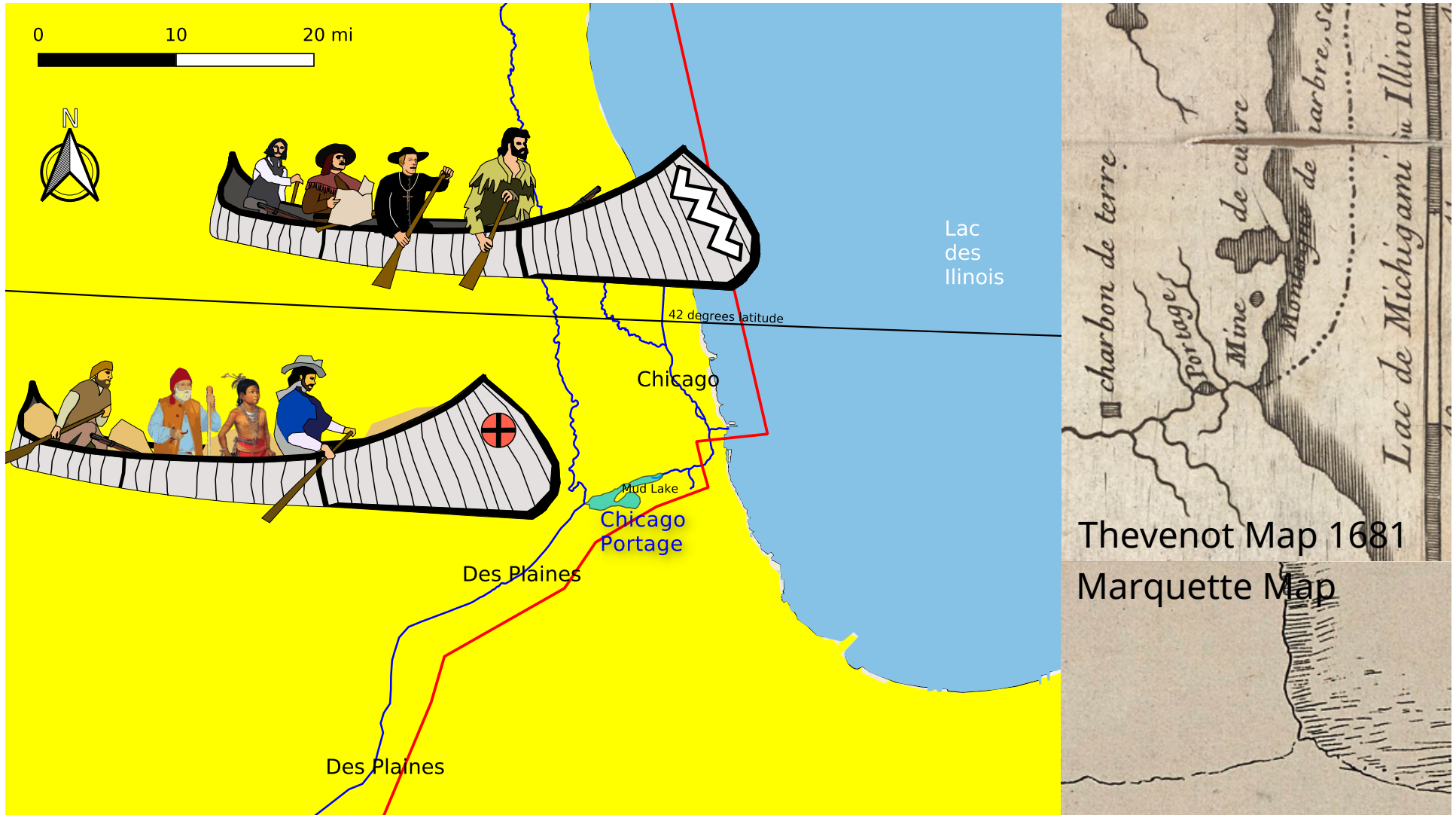


Kaskaskia Illinois at Starved Rock



Robert A. Thom's *Arrival of Joliet and Marquette at the Grand Village of the Kaskaskia at Starved Rock 1673*, painted in 1967 (Illinois State Historical Library)
Image downloaded from <https://interactive.wttw.com/timemachine/marquette-cross>

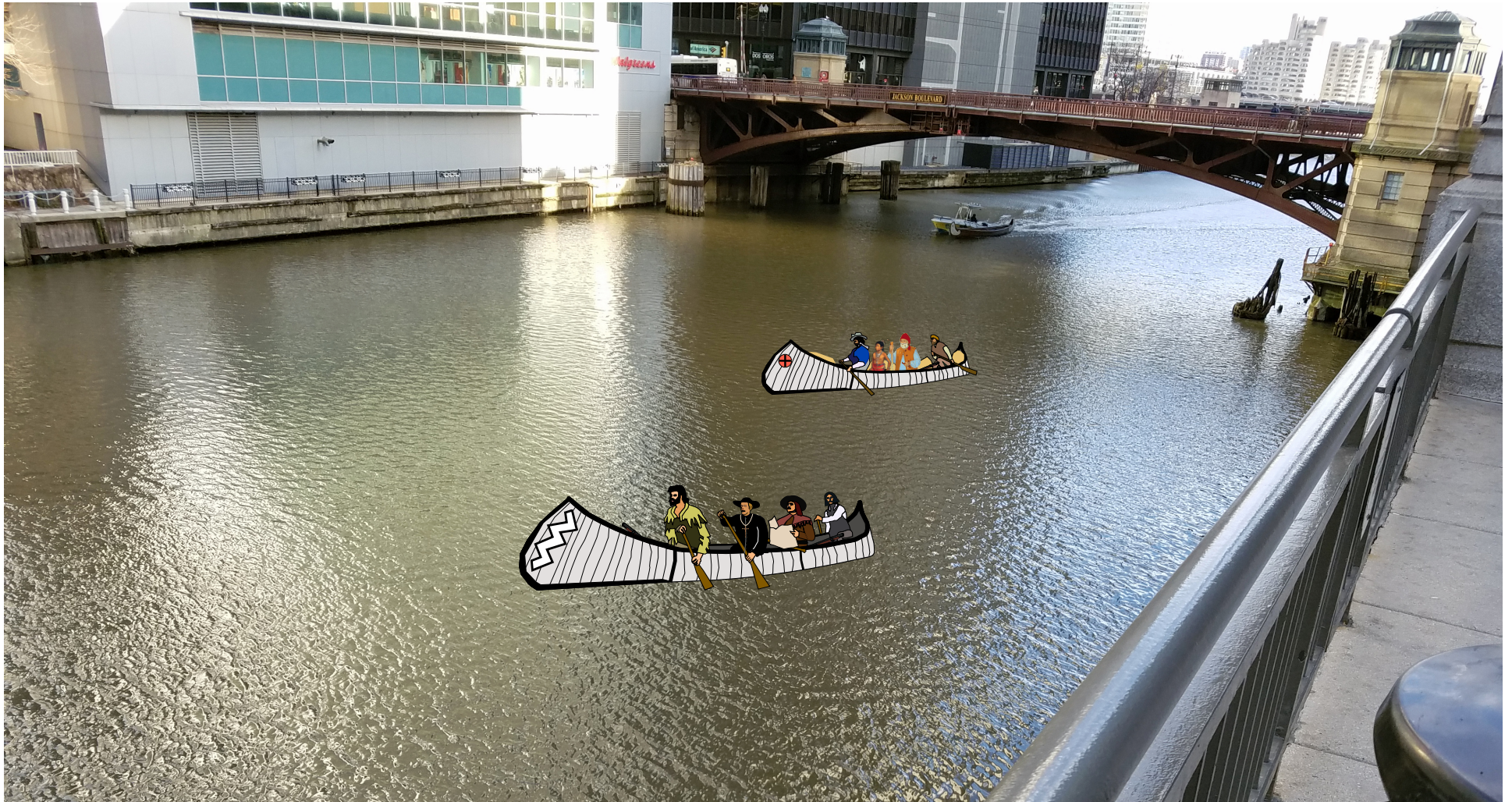
Chicago Portage



- In an interview in 1674 with Fr. Dablon Jolliet noted “we could easily sail a ship to Florida; all that needs to be done is to dig a canal through half a league of prairie from the lower end of Lake Michigan to the River of St. Louis”^a
- John Swenson has proposed an alternative called the [Portage des Perches](#).
- The [Three Portages](#) at the bottom of Lake Michigan.

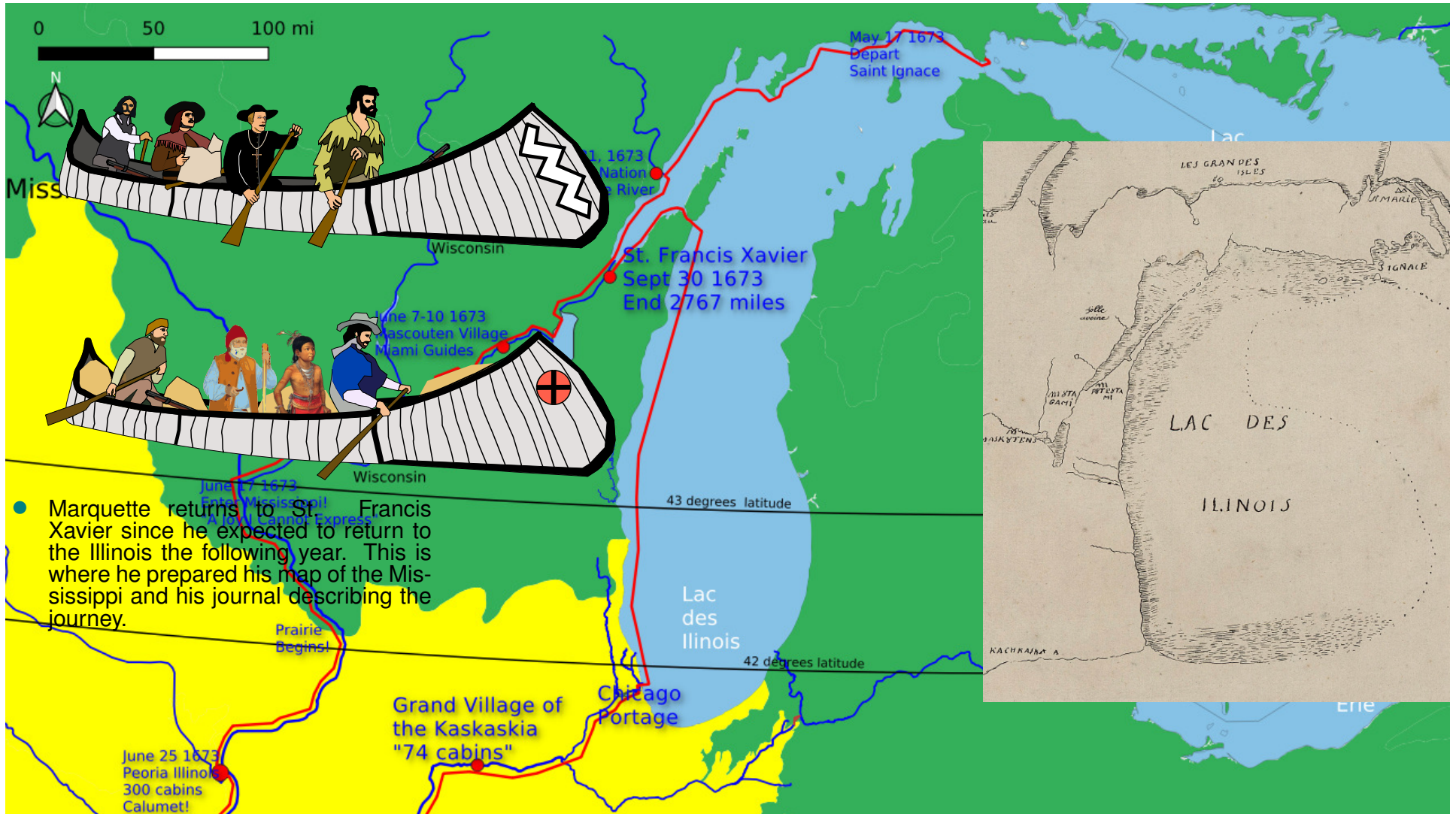
^aJean Delanglez. “The 1674 Account of the Discovery of the Mississippi.” *Mid-America* 26: 301-324, 1944. (The River of St. Louis was Jolliet’s name for today’s Des Plaines and Illinois rivers.)

Passing Through Downtown on Chicago River...



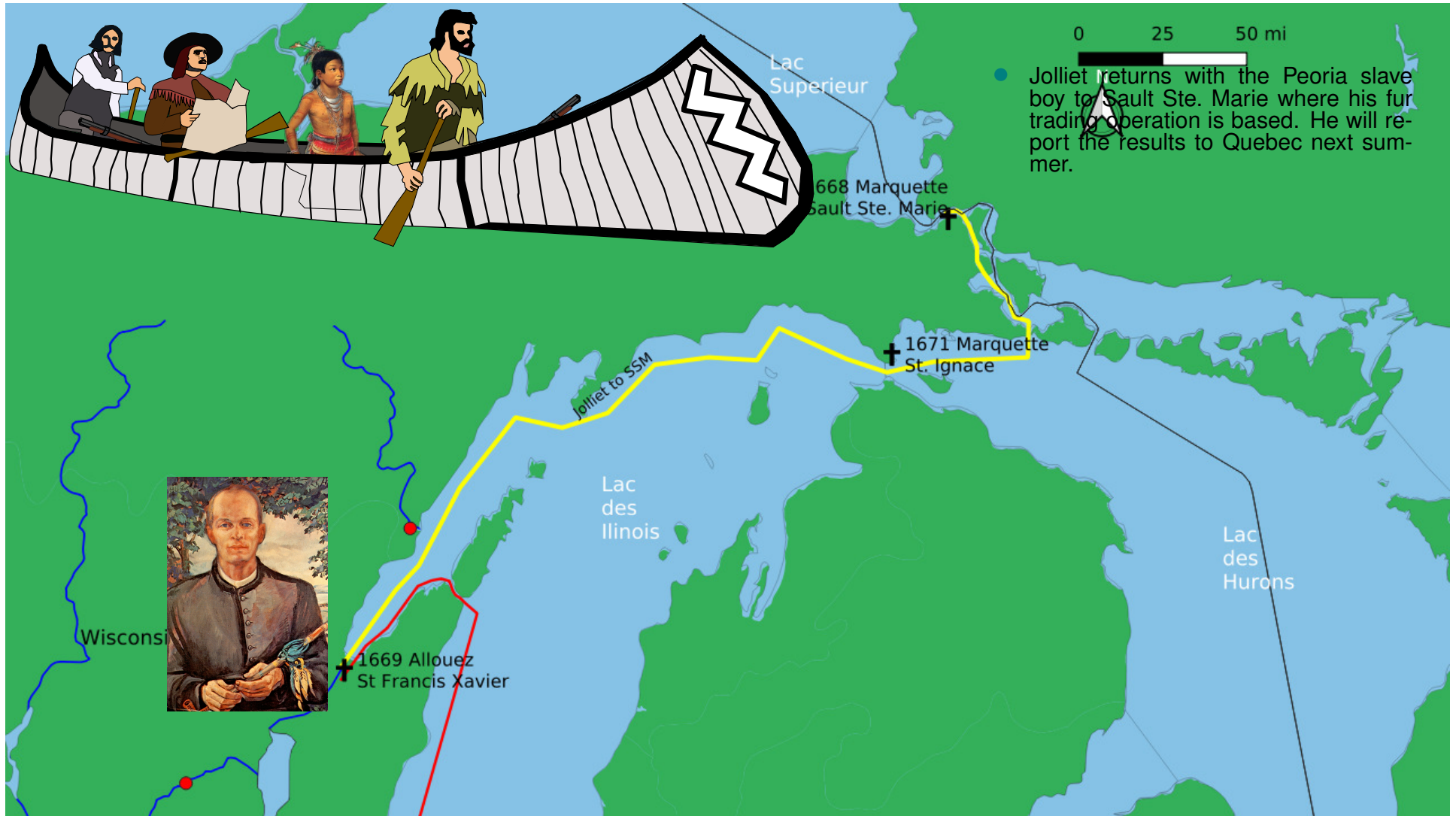
Jackson Boulevard Bridge

Sept. 30, 1673: SFX Mission at Green Bay

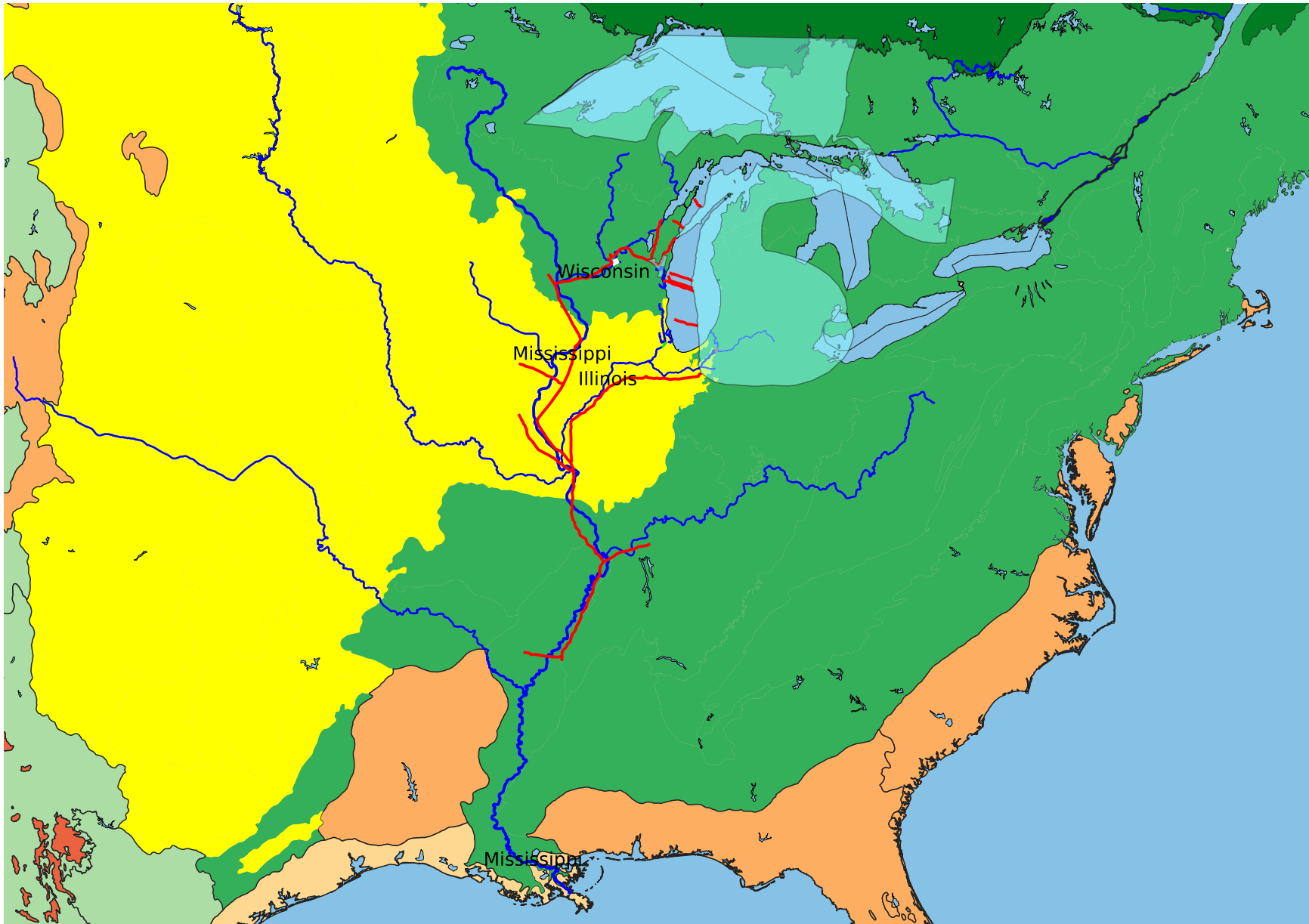


- Marquette returns to St. Francis Xavier since he expected to return to the Illinois the following year. This is where he prepared his map of the Mississippi and his journal describing the journey.

Sept. 30, 1673: Jolliet Returns to SSM



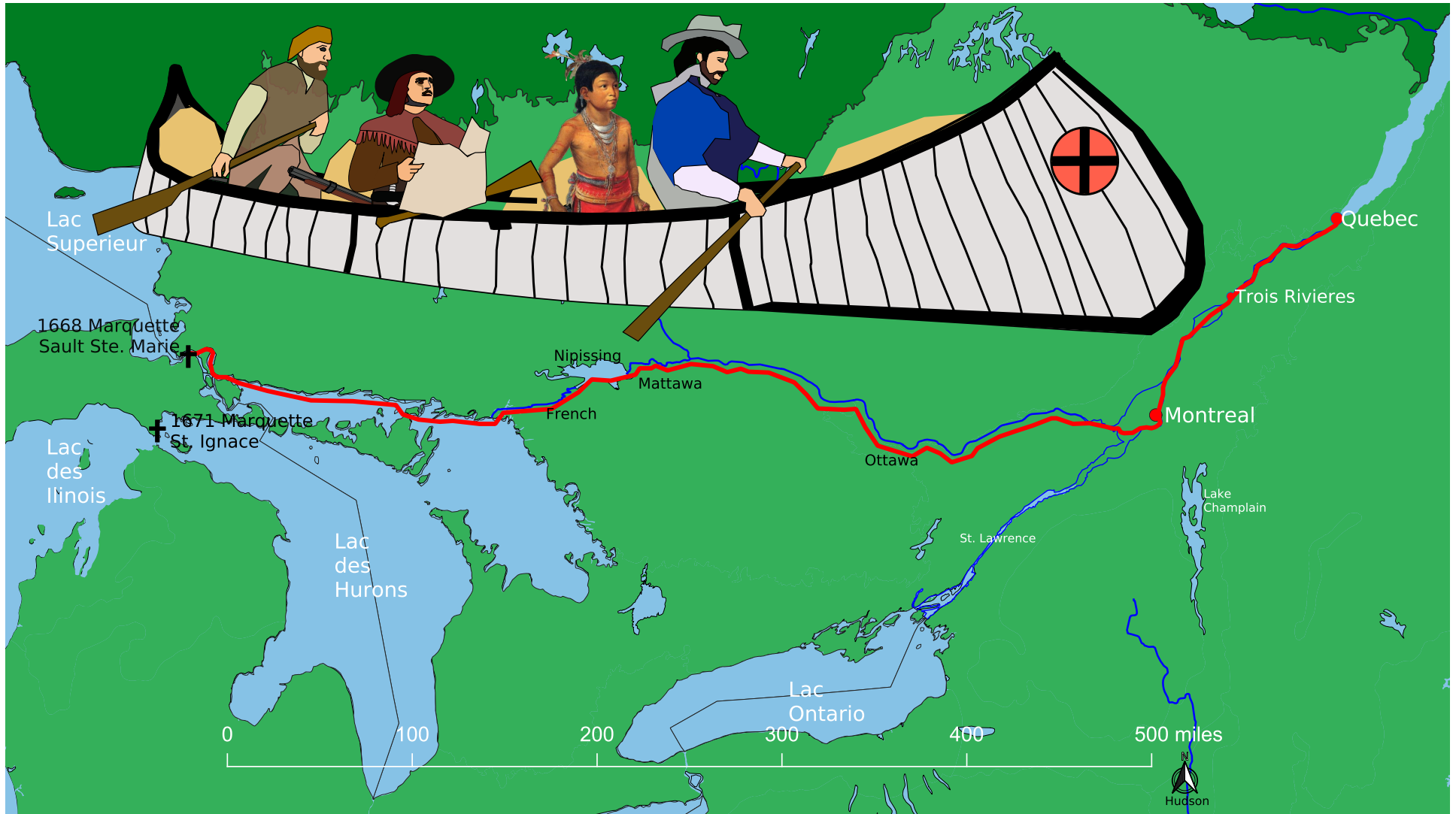
Marquette Map Overlay in Red



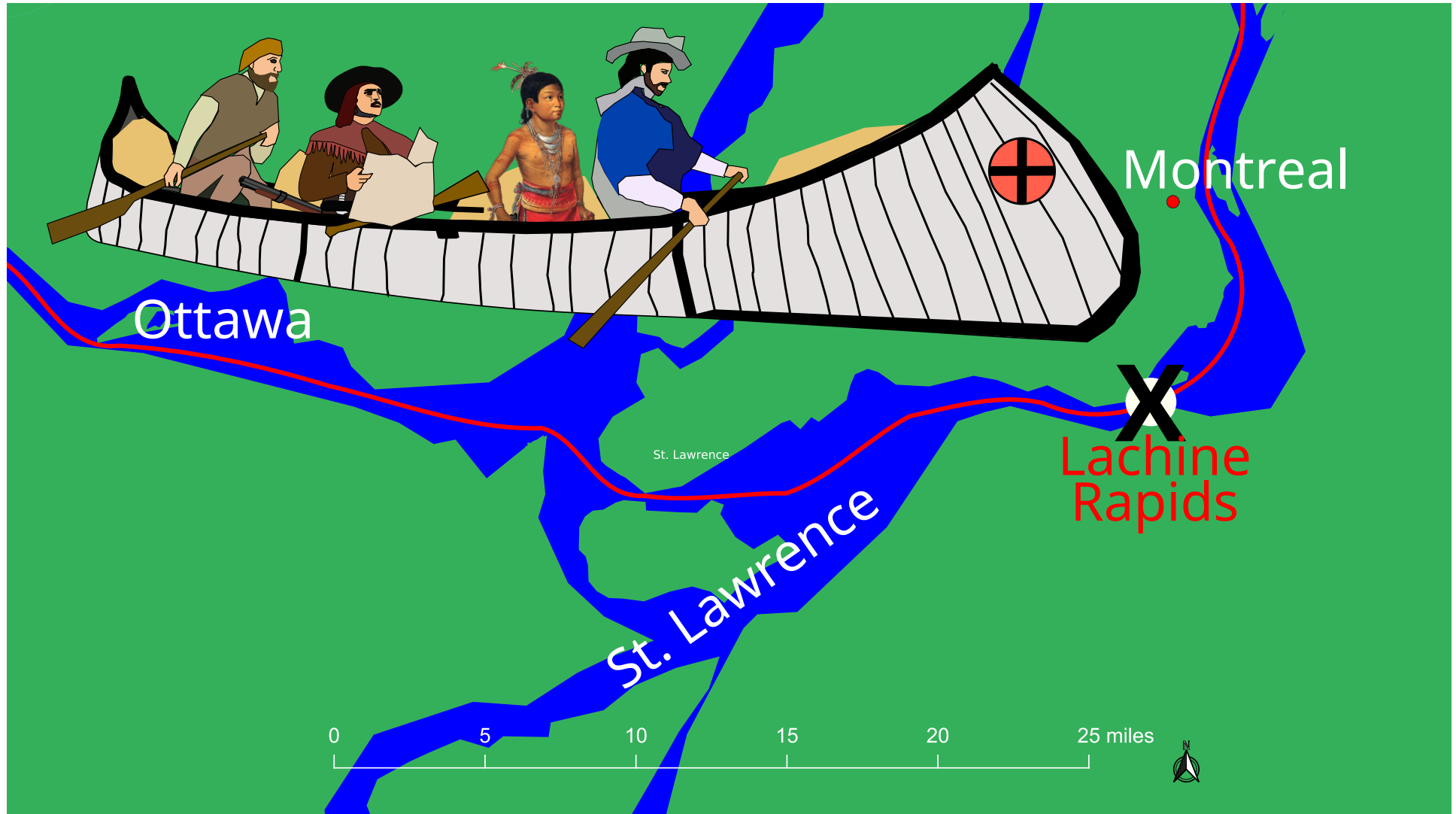
- Not bad. “When overlaying the Marquette Map (in red) a degree or so north of its assessed position [because the latitudes are consistently off by that amount], there is a remarkable degree of accuracy for the central area of the Mississippi.” (David Buisseret and Carl Kupfer, “Validating the 1673 Marquette Map.” *Journal of Illinois History* (2011) 14:254-276; this paper also notes that the main inaccuracies are related to longitude (east-west).)
- Seven other maps resulted from the expedition in the next few years.

Jolliet to Quebec (1674)

May 1674: Jolliet Leaves SSM for Quebec to Report



June 1674: Jolliet's "beaucoup de regret"

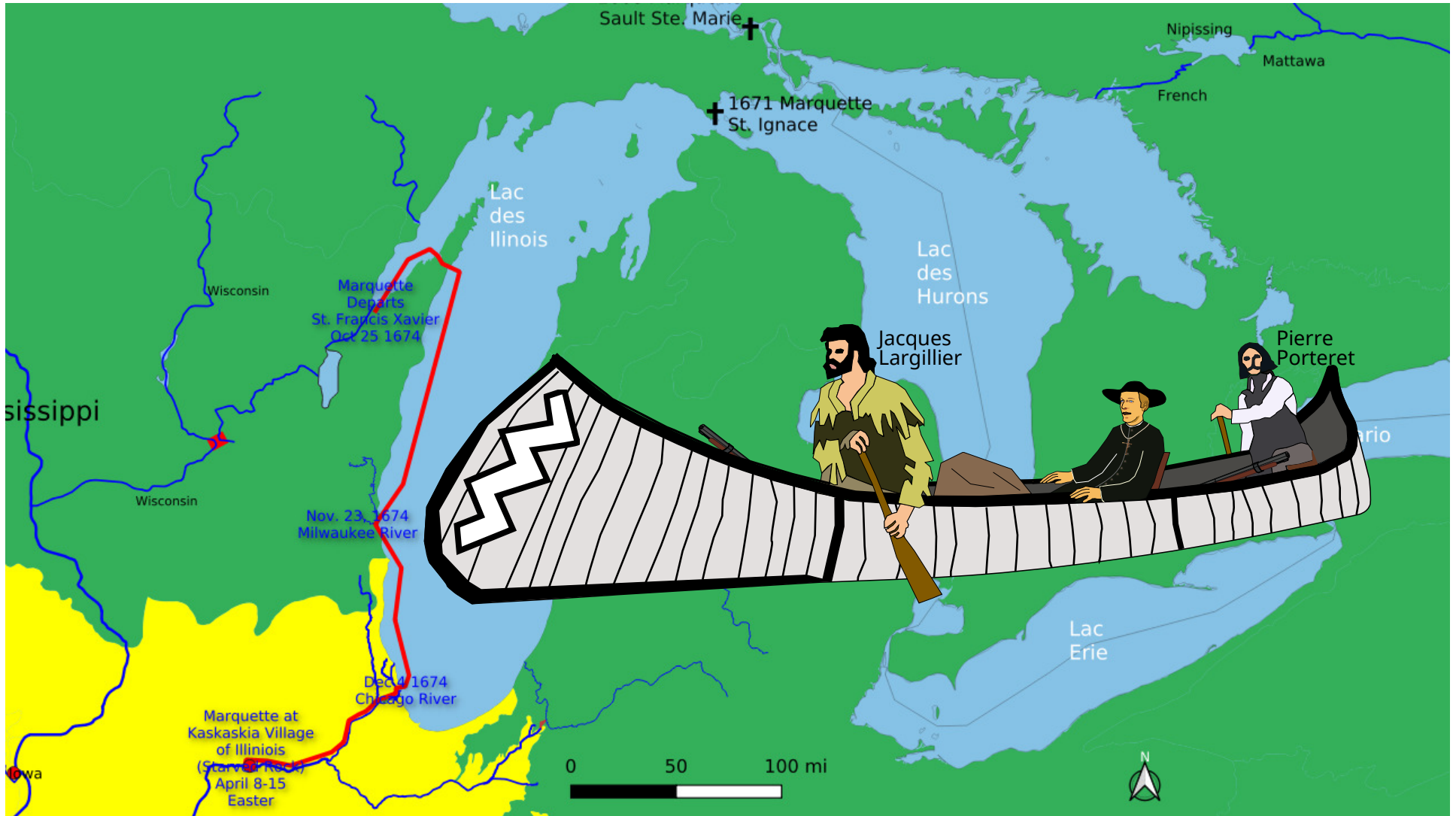


- In a 1674 letter to Bishop Laval Jolliet wrote "It is not long since I am back from my voyage to the Sea of the South. I was favored with good fortune during the whole time, but on my return, **when I was about to reach Montreal, my canoe capsized** and I lost two men and a box wherein were all my papers, my journal as well as some curios from those far off countries. **I am much grieved over the loss of a ten year old slave** who had been presented to me. He was of a good disposition, quickwitted, diligent and obedient. He could express himself in French, and beginning to read and write.
- The loss of Jolliet's papers and maps when his canoe capsized was all the more disastrous because the copies of these documents he had left at the Jesuit residence in Sault Ste. Marie were also destroyed in a fire that same spring. In the unpublished "Relation . . . les Années 1673-1674" Dablon described the fire and noted "Nothing within was saved and, specifically, a part of the memoirs of the more remarkable things which had taken place in these missions that year, was burned with it."^a
- The *Recit* contains [Dablon's estimate of Jolliet](#).

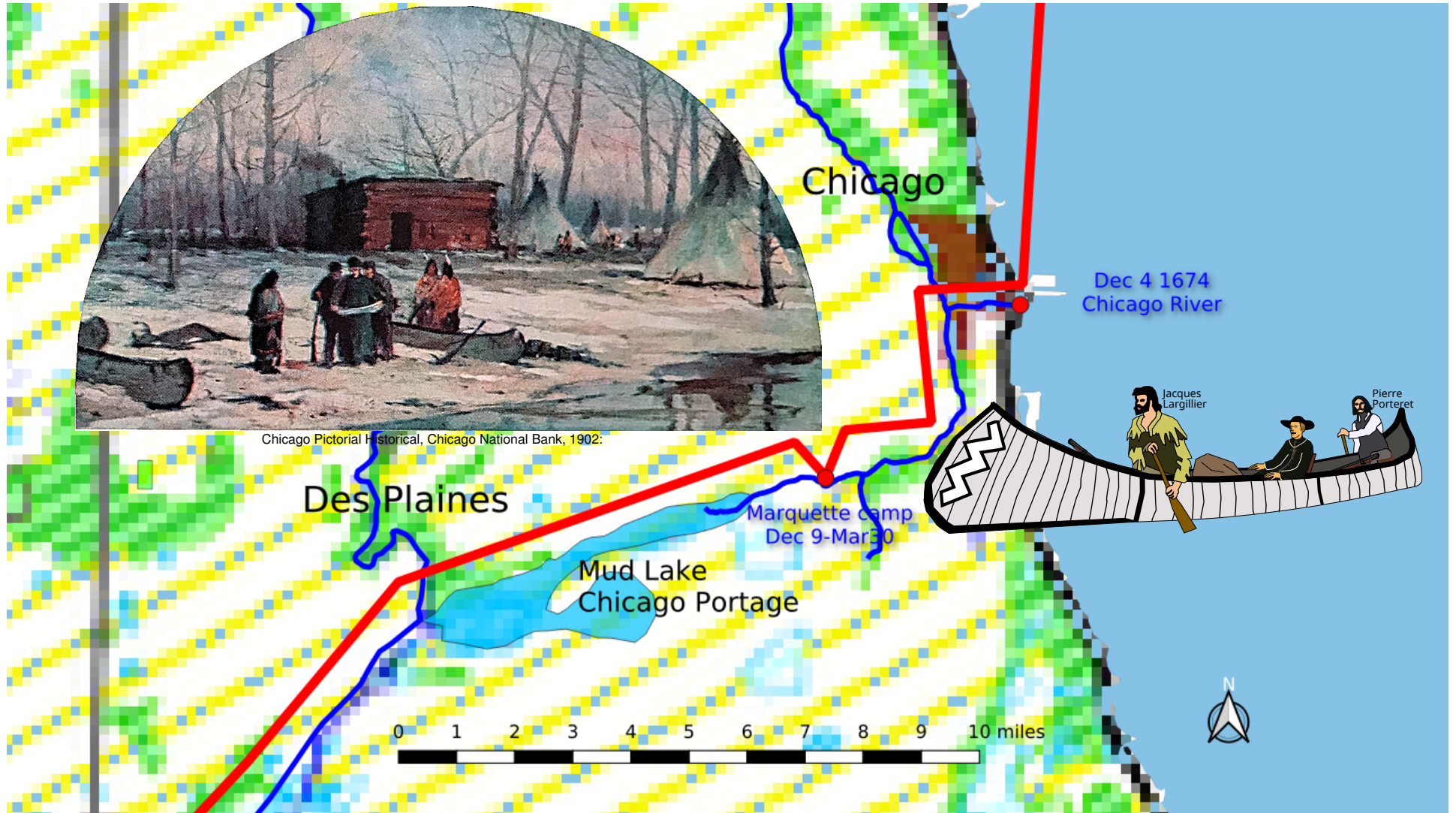
^a APF (Jesuit Archives de la Province de France), Fonds Brotier 157 (Canada-3), pt. 2, 65v (as cited by Hamilton, *Marquette's Explorations*, p. 109).

Marquette to Kaskaskia (1674-75)

1674-75: Marquette Returns to the Kaskaskia Illinois



Winter of 1674-75 “in Chicago”

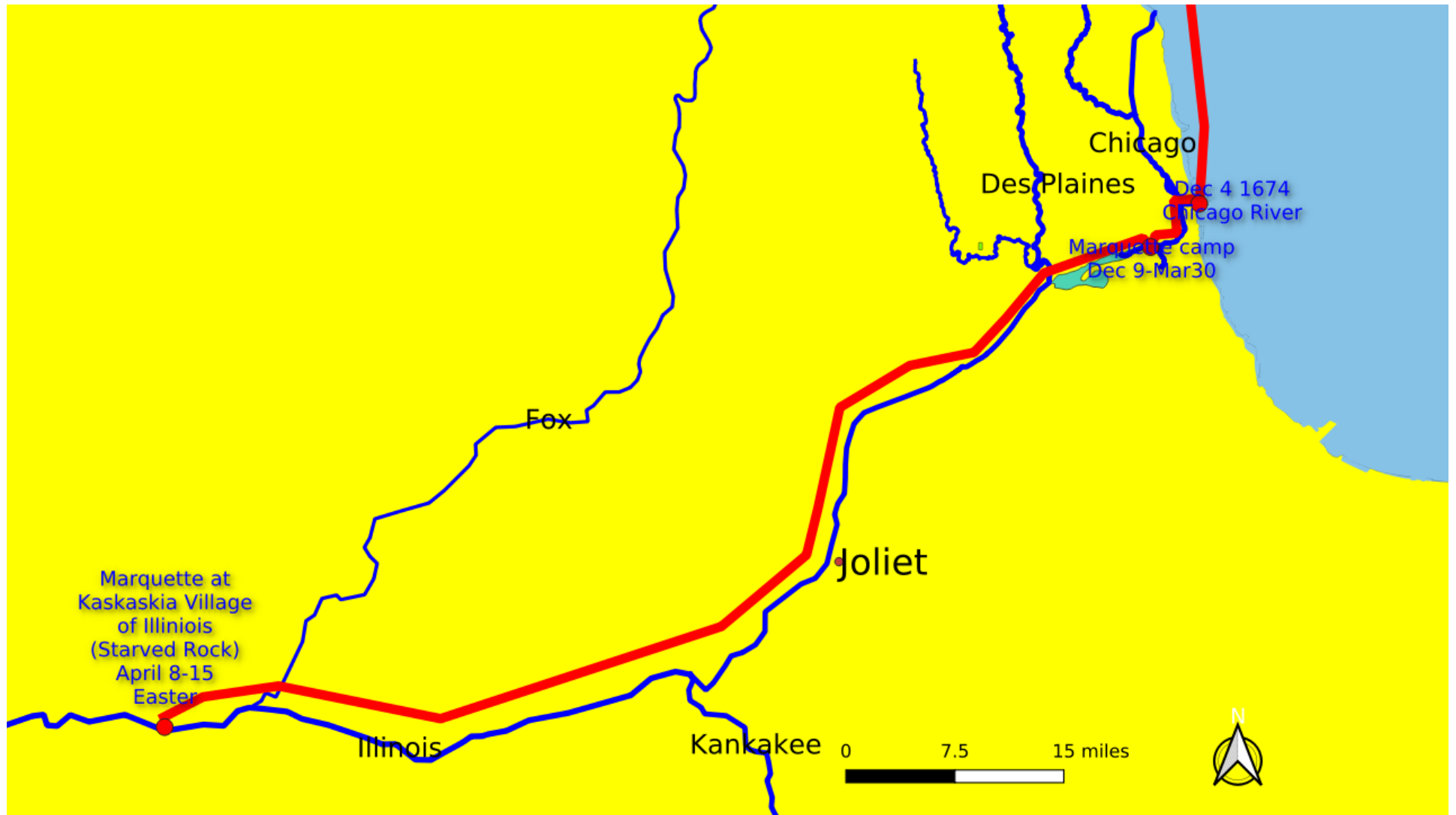


There is a [monument](#) in Chicago marking the location of Marquette's winter cabin.

Monument on Damen Avenue Marks the Spot

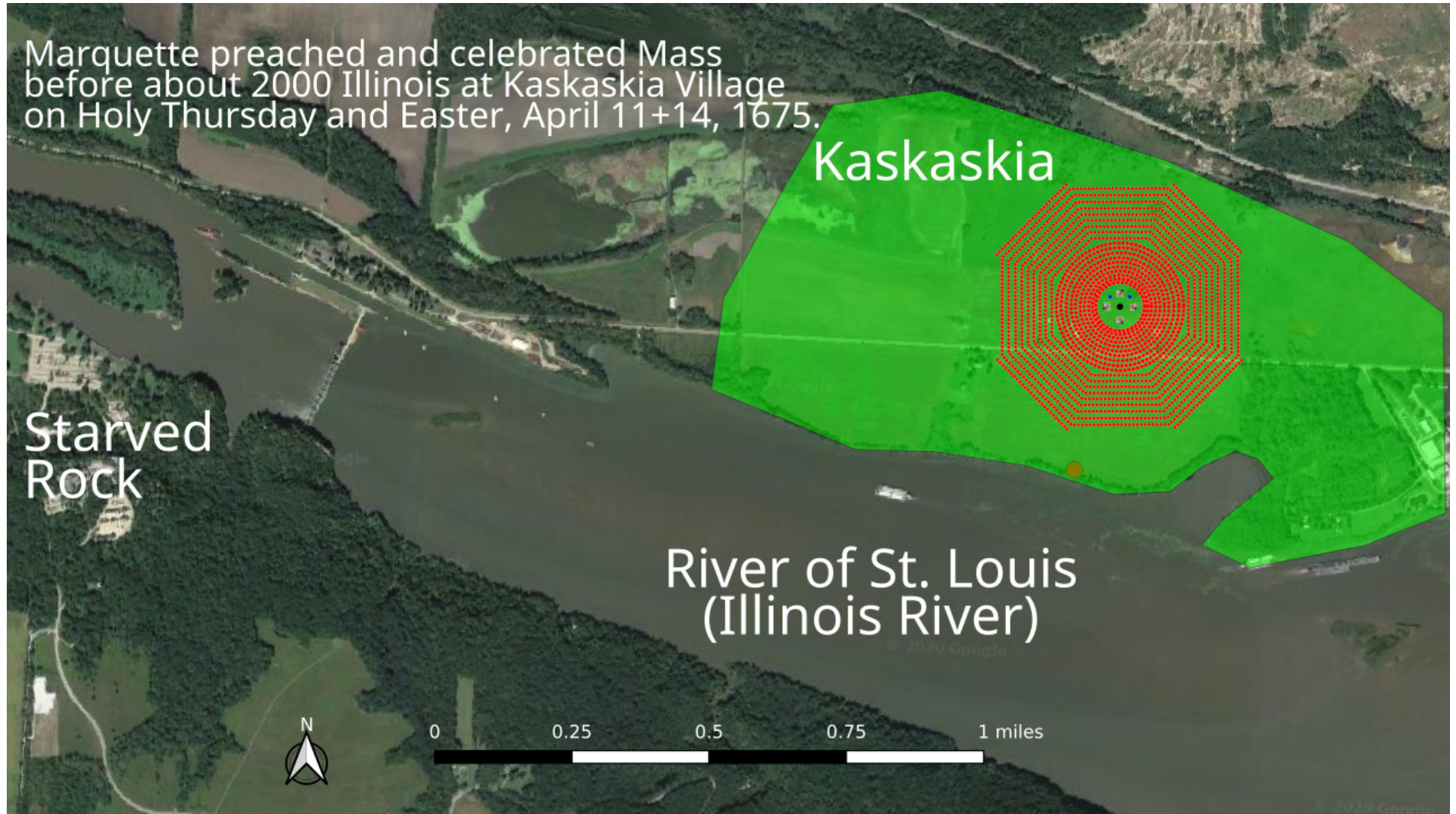


Route to Kaskaskia

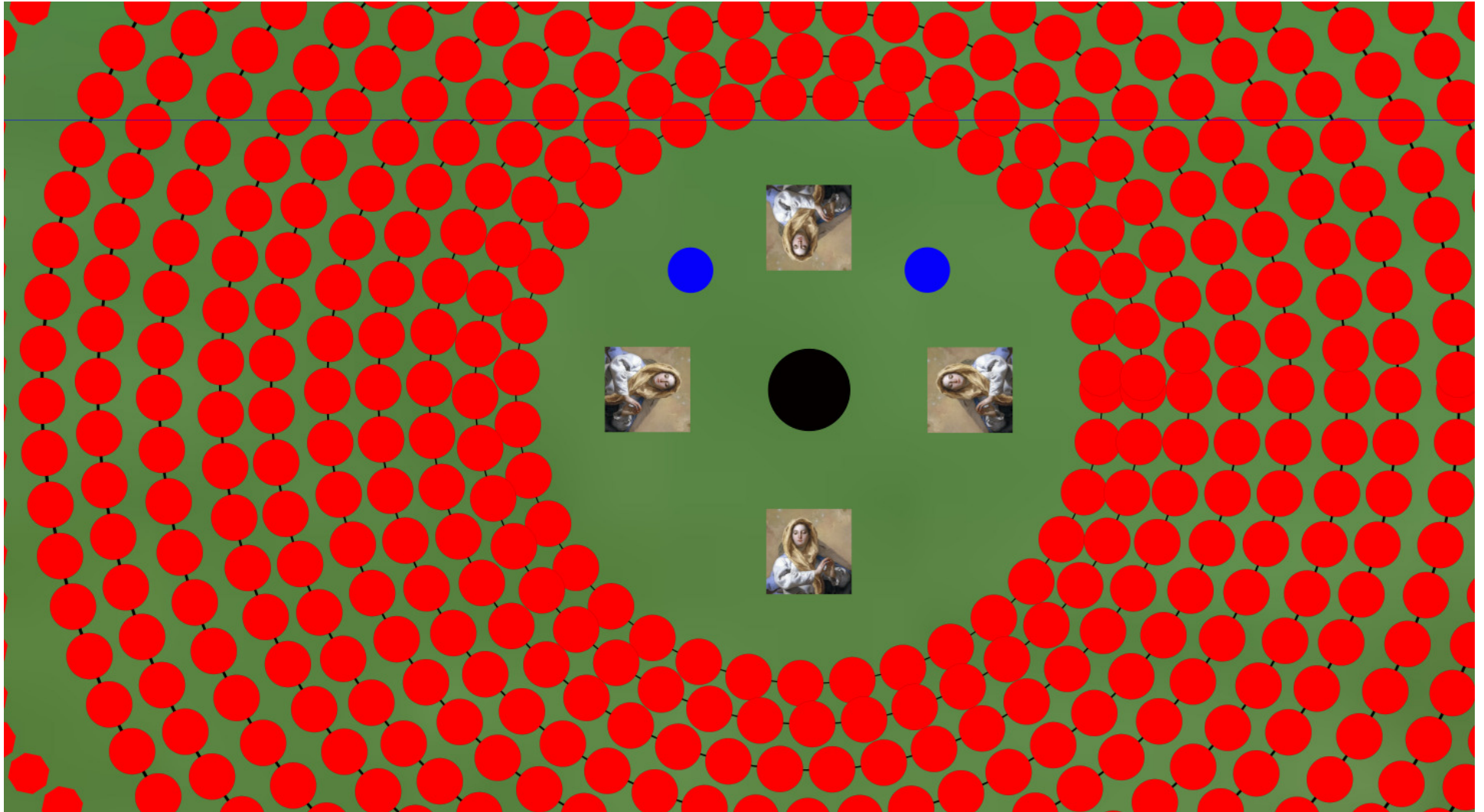


April 8-15, 1675: Kaskaskia

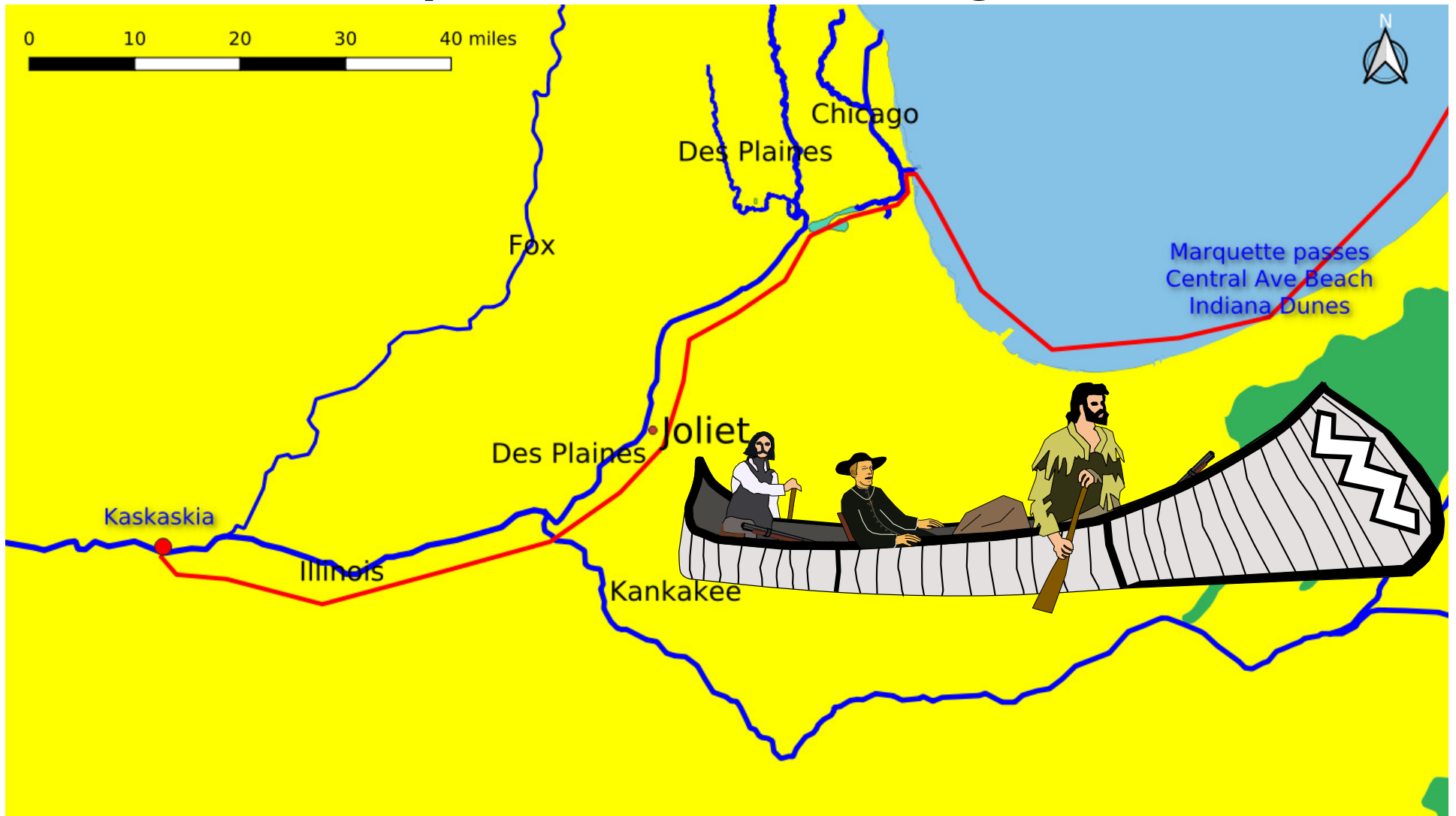
Marquette preached and celebrated Mass before about 2000 Illinois at Kaskaskia Village on Holy Thursday and Easter, April 11+14, 1675.



Kaskaskia, continued



April 15, 1675: Leaving...



Passing Central Avenue Beach in the Indiana Dunes



May 17, 1675: Passing the Beach Near Ludington MI

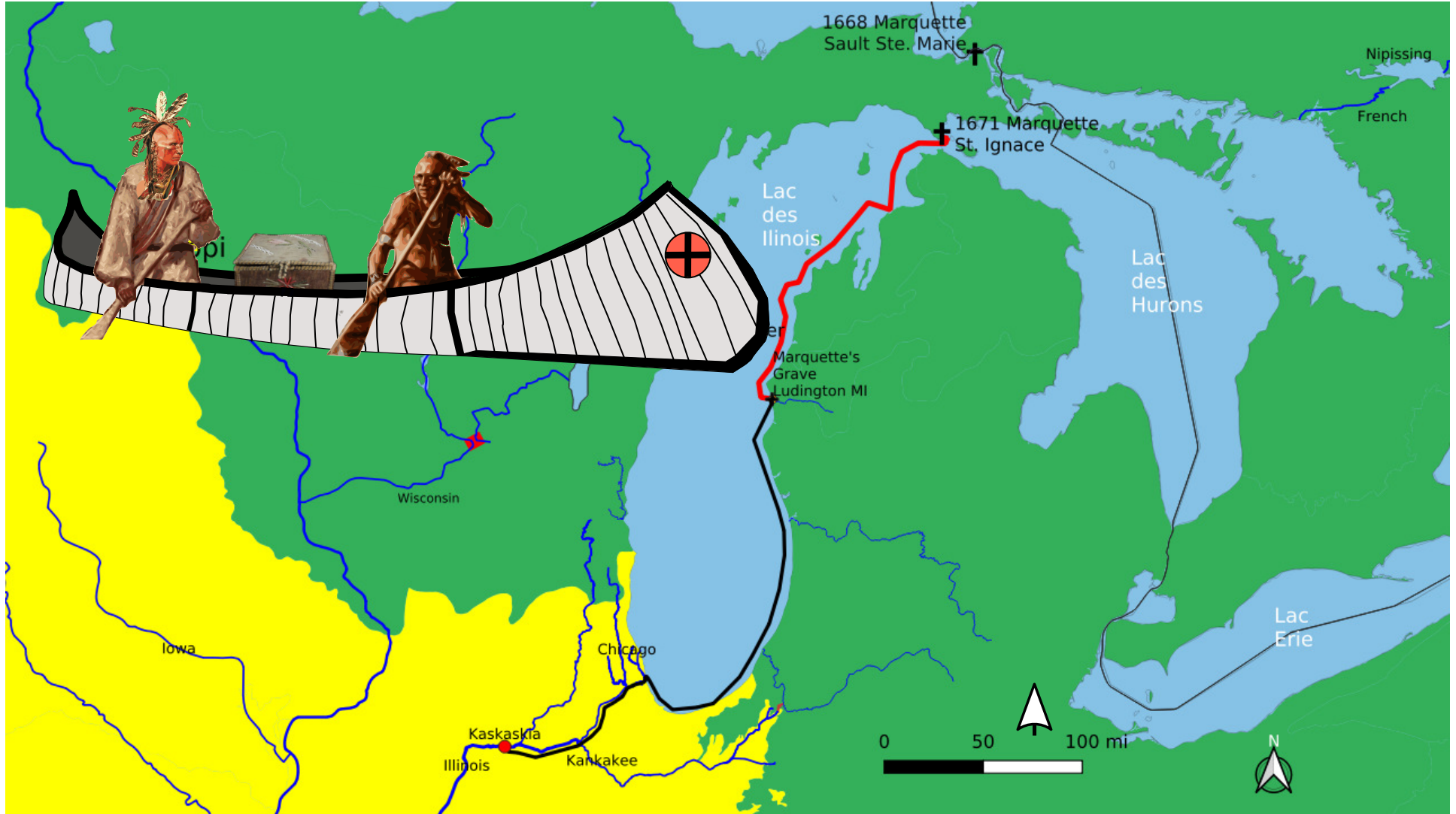


May 18, 1675: Marquette Dies Near Ludington MI

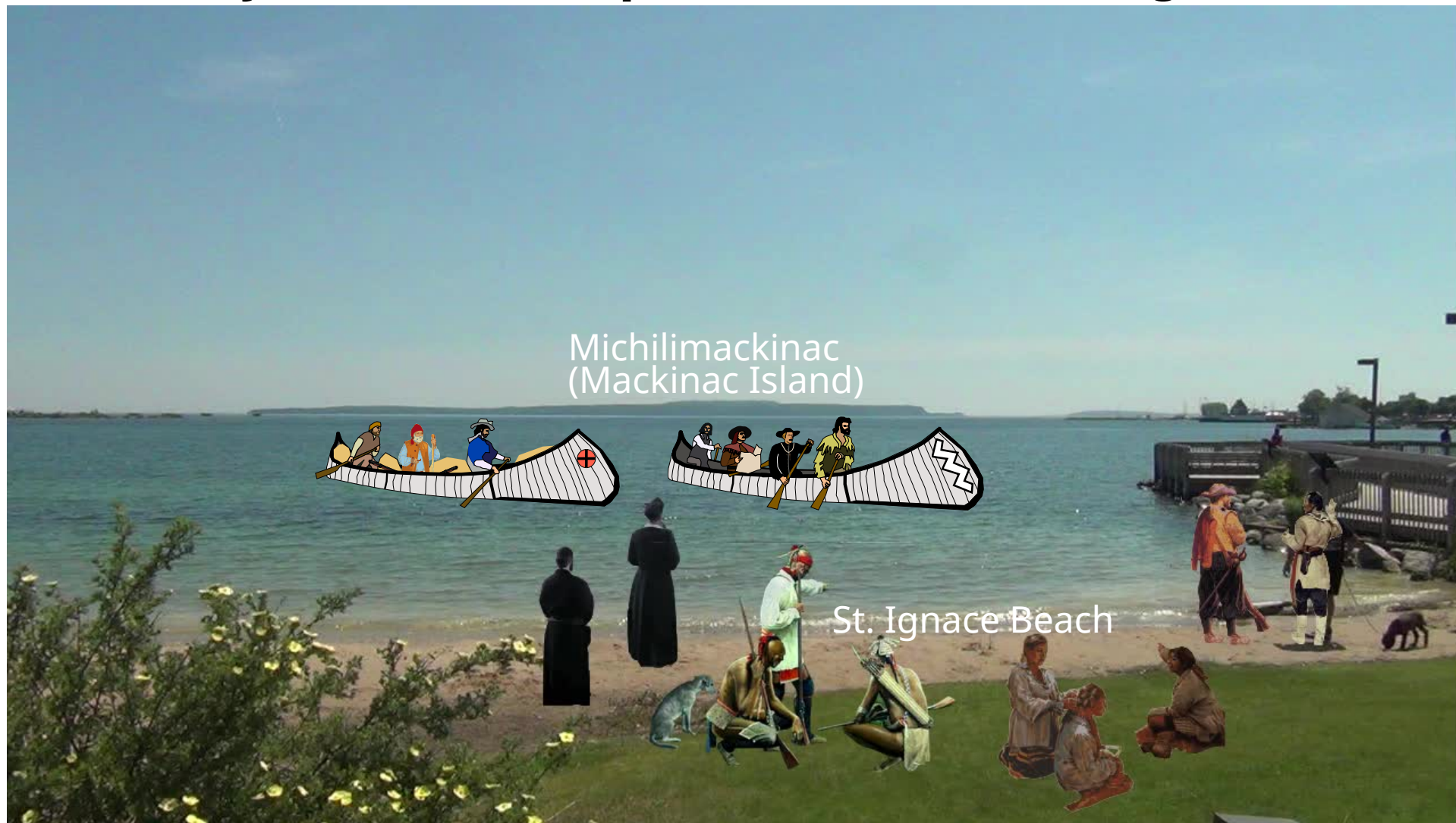


Marquette Building Tiffany Mosaic

June 8, 1677: Kiskakon Bring Marquette to St. Ignace



May 17, 1673: Departure from Saint Ignace



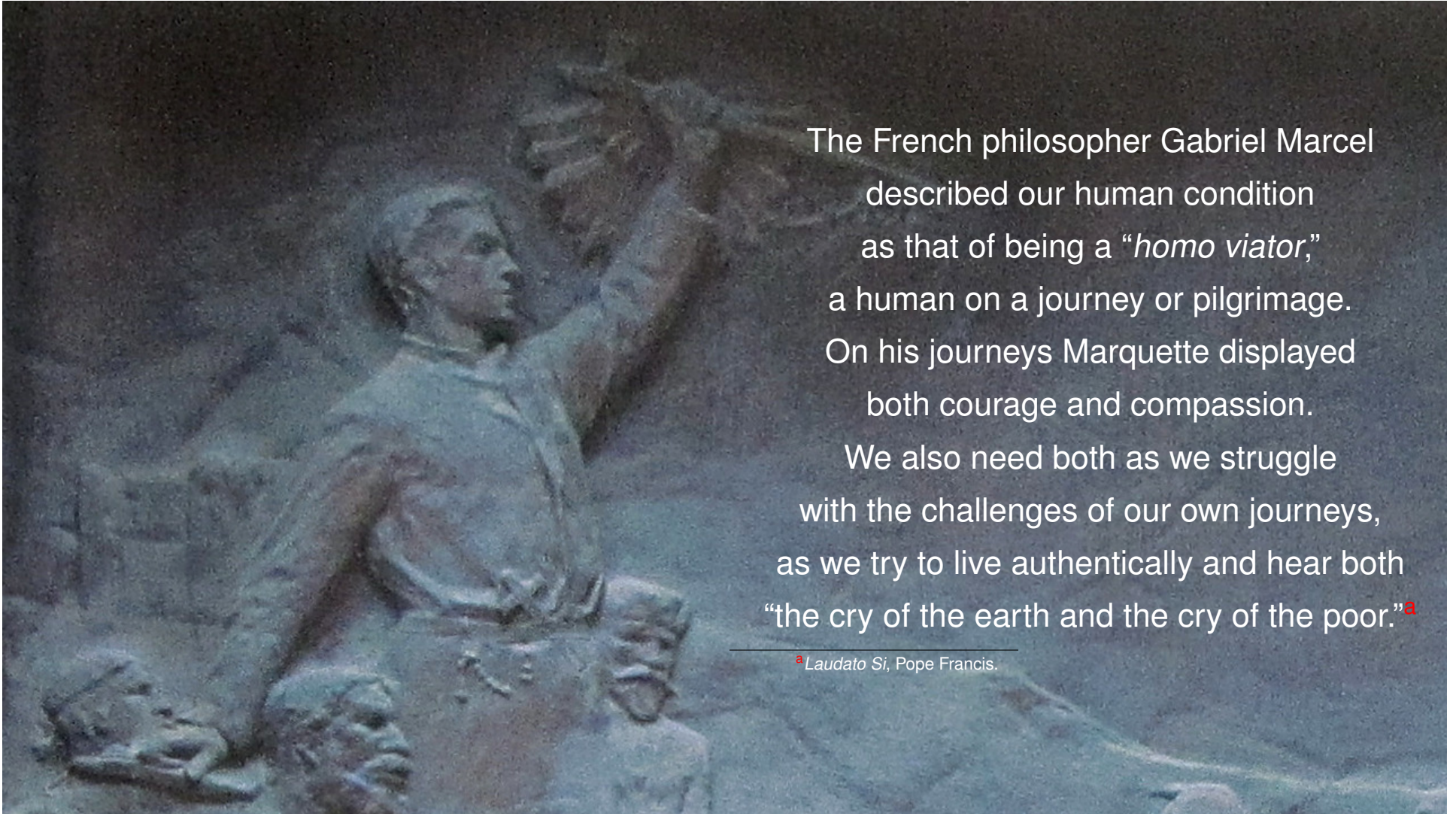
Michilimackinac
(Mackinac Island)

St. Ignace Beach

[Play Video of 30 canoes arriving at St. Ignace](#)

Accompanied by *Recit's* "Calumet Song" Sung by Emily Lane O'Brien

Homo Viator

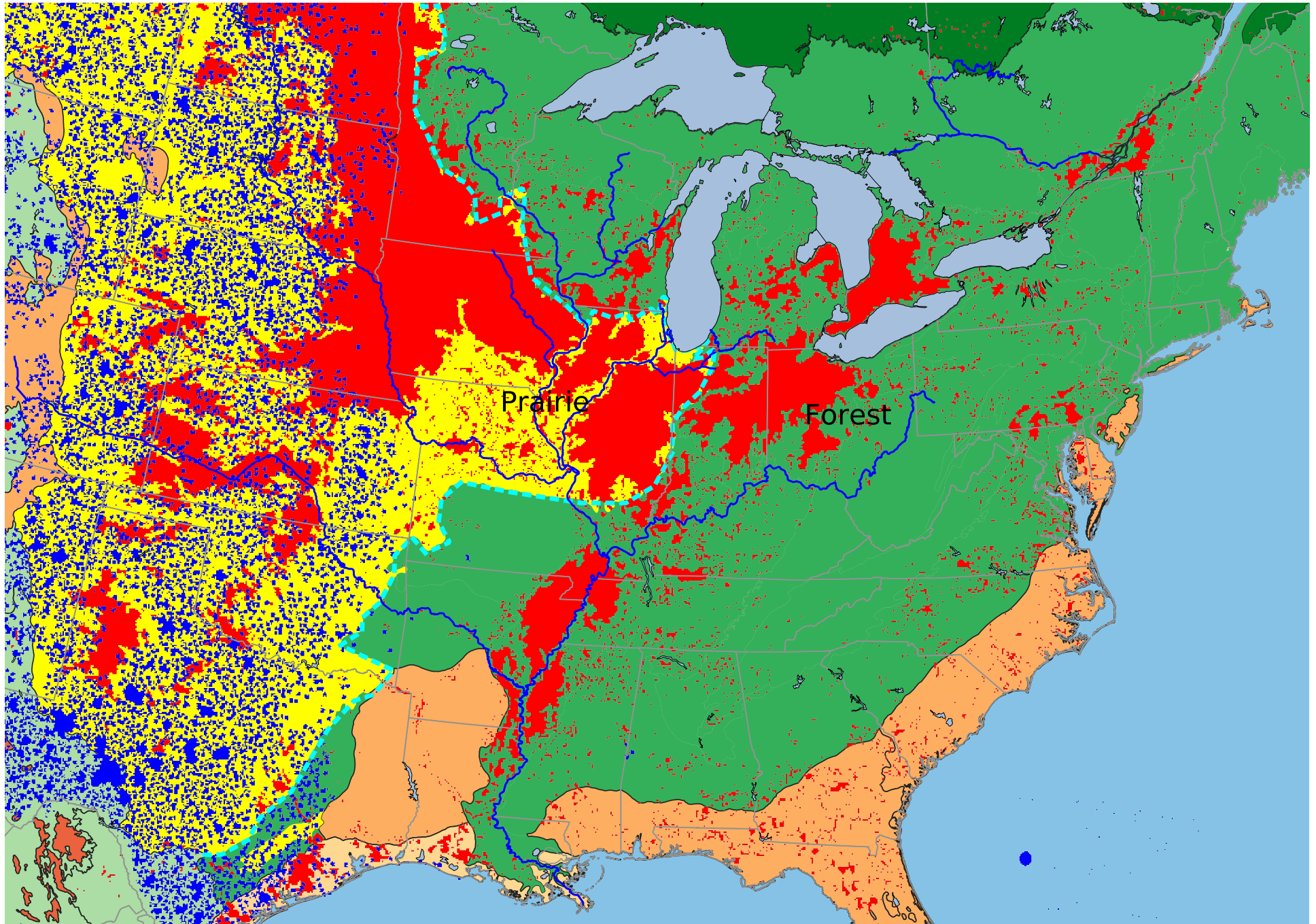


The French philosopher Gabriel Marcel described our human condition as that of being a “*homo viator*,” a human on a journey or pilgrimage. On his journeys Marquette displayed both courage and compassion.

We also need both as we struggle with the challenges of our own journeys, as we try to live authentically and hear both “the cry of the earth and the cry of the poor.”^a

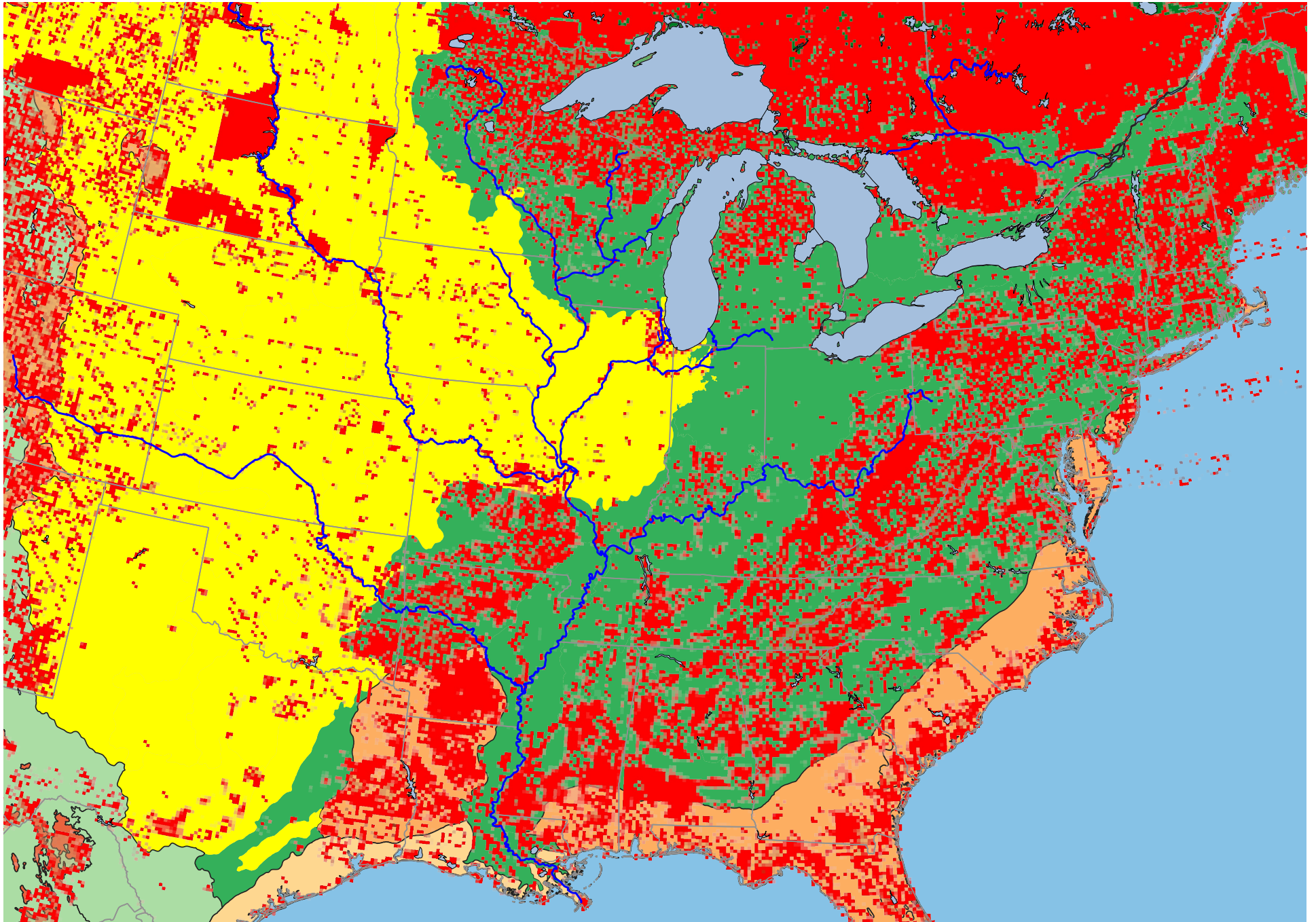
^a*Laudato Si*, Pope Francis.

Prairie Became Cropland (red) and Rangeland (blue)

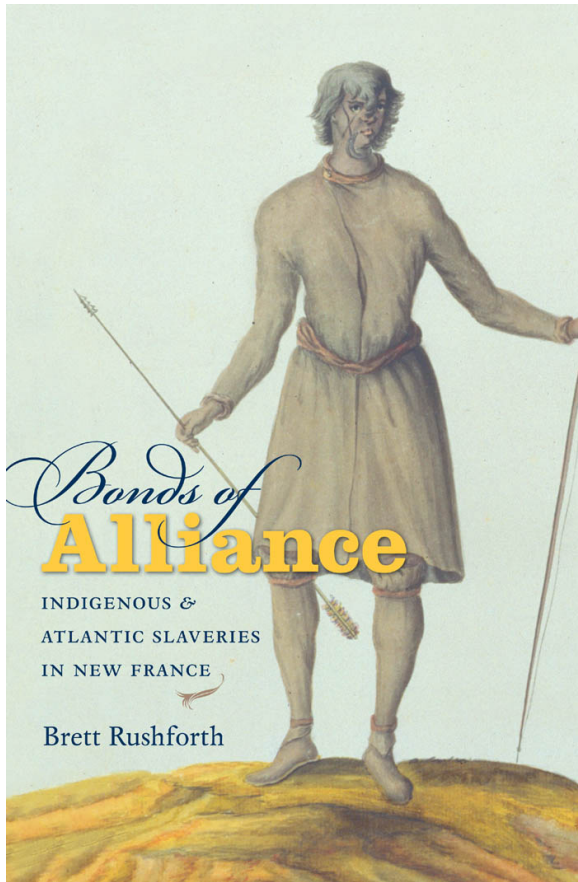


<https://www.usgs.gov/media/images/map-croplands-united-states>

Prairie Almost Completely UNPROTECTED



<https://databasin.org/maps/adf597f9f45045fd87998293b141dc5c> red=protected in ANY way



Indigenous Slavery

NIT'AOUAKARA—I MAKE HIM MY DOG / MY SLAVE

The Siouan and Algonquian peoples there had an elaborate and often brutal war culture centered on **a form of slavery**, built on **different** assumptions and employed for different reasons **than the plantation slavery** developing in the contemporary Atlantic. Focused on the act of enslavement rather than the production of commodities, **indigenous slavery** was at its heart **a system of symbolic dominion**, appropriating the power and productivity of enemies and facilitating the creation of friendships built on shared animosity toward the captive's people. The intensely personal violence experienced during the first few months could be brutal and often deadly, but those who survived and weathered the storm of insults that followed found themselves in a system **with many well-worn pathways out of slavery**.

Indians . . . expressed their relationship to slaves through **metaphors of domestication and mastery, comparing captives to dogs** and other domesticated animals.

“When there is any dead man to be resuscitated, that is to say, if any one of their warriors has been killed, and they think it a duty to replace him in his cabin,” wrote [Jesuit missionary] Sébastien Rale, **“they give to this cabin one of their prisoners, who takes the place of the deceased; and this is what they call ‘resuscitating the dead.’”**

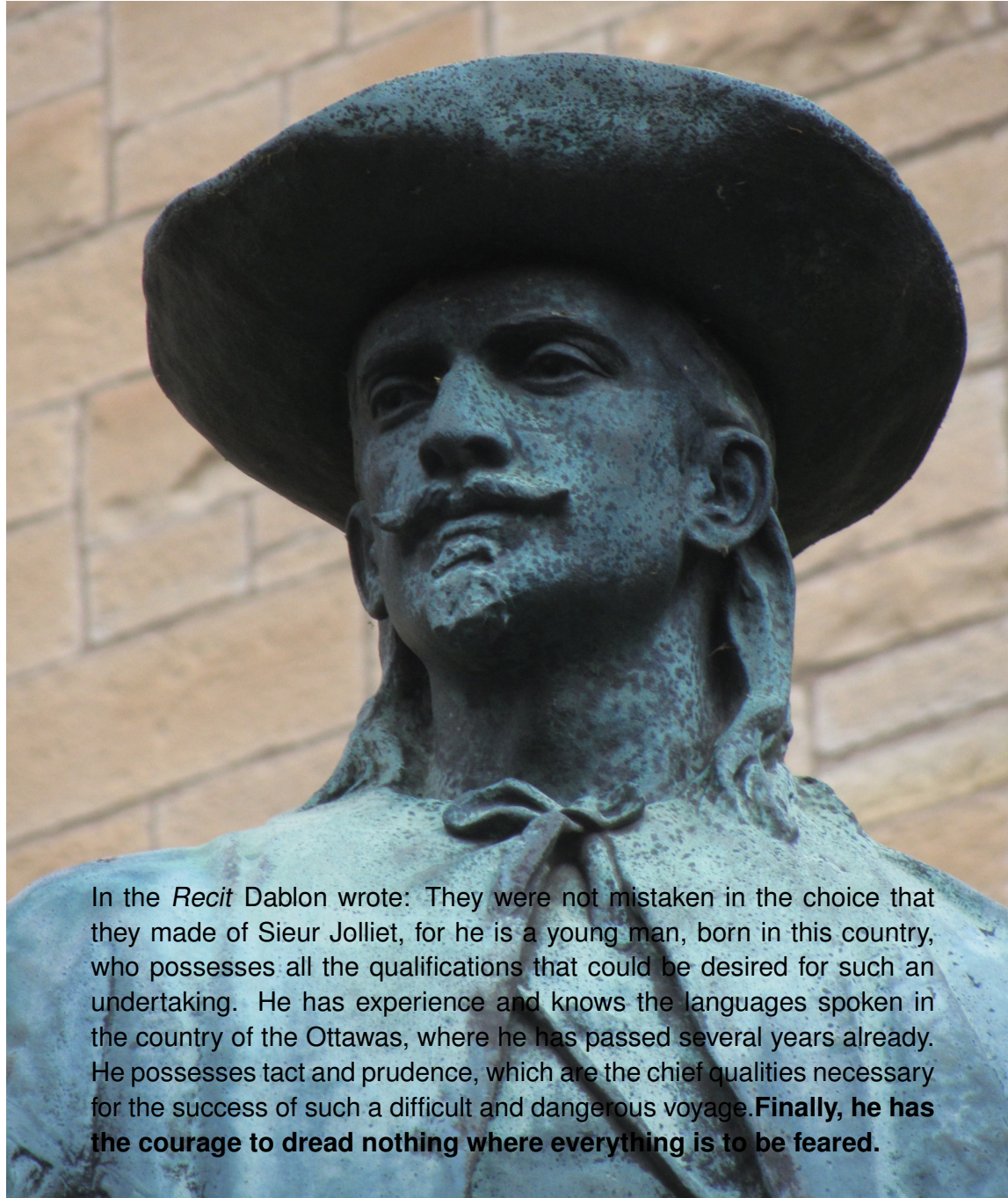
According to Morrissey^a “The **Illinois** . . . projected power both in the Algonquian world to the northeast and among prairie peoples to the south and west. They were **slavers**, having restored their own depleted population with Winnebagos, Foxes, and probably others. They took the bold and aggressive step of combining the roles of slaver and merchant, continuing to capture and trade for more slaves—Pawnees, Osages, and Missourias—in the South and the West. Then, following the routes they had established earlier in the contact period for trade with the Wendats, the Illinois brought these slaves north and east.” **By 1673, when Marquette visited the Illinois**, the strategy was consummate [and as Marquette noted]: “They are warlike, and make themselves dreaded by the Distant tribes to the south and west, whither they go to procure Slaves; these they barter, selling them at a high price to other Nations, in exchange for other Wares.” (JR59)

^aRobert M. Morrissey. The Power of the Ecotone: Bison, Slavery, and the Rise and Fall of the Grand Village of the Kaskaskia. *The Journal of American History* 102:667692, 2015.

An Illinois "Capitaine" Drawn by Louis Nicolas, S.J.



Jolliet



In the *Recit* Dablon wrote: They were not mistaken in the choice that they made of Sieur Jolliet, for he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has experience and knows the languages spoken in the country of the Ottawas, where he has passed several years already. He possesses tact and prudence, which are the chief qualities necessary for the success of such a difficult and dangerous voyage. **Finally, he has the courage to dread nothing where everything is to be feared.**

Jolliet/Franquelin 1674: Map of Colbertie or Griffons

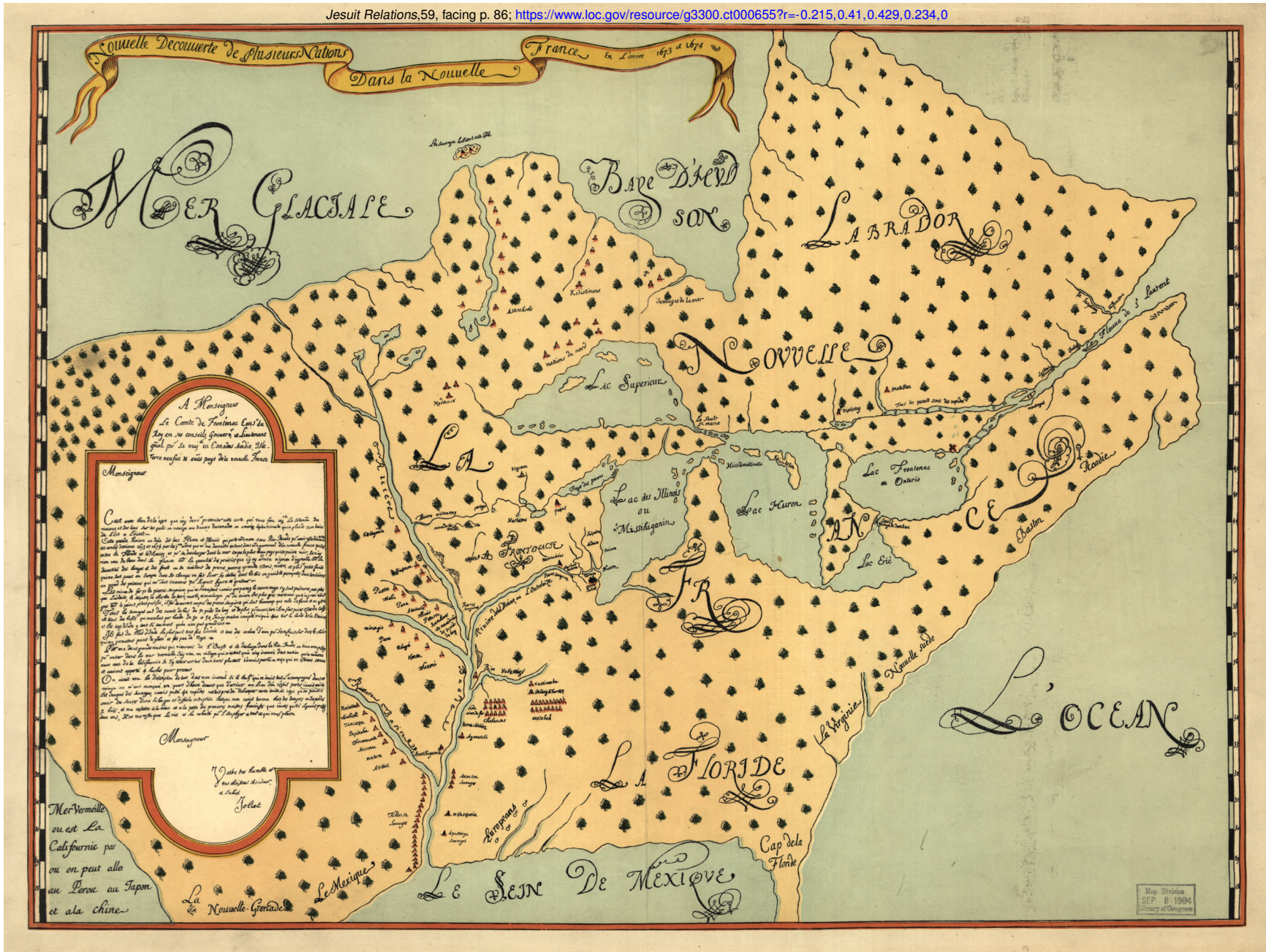
http://collections.carli.illinois.edu/cdm/ref/collection/nby_eeayer/id/15203 Map is tracing of original made by Pierre Margry ca. 1850 (Newberry Library Call Number: MapPhoto France BSH B 4044-37 (PrCi)).



According to Lucien Campeau (à la découverte du Mississippi par le P. Jacques Marquette et Louis Jolliet, *Les Cahiers des dix* 47: 41-90, 1992, translation by Michael McCafferty.) Jolliet is "the true author of this map. Not that he drew it himself. But it was he who ordered it and who furnished the information . . . to Jean-Baptiste-Louis Franquelin, who drew it." And, it is "what has been called the "Lost Map" of Jolliet, sent by Frontenac [the Governor General of New France] to [Colbert, the Minister of Finances of France in the month of November 1674." "this is not . . . a map of the Mississippi, but a map of the route to the west by means of the south rather than the north."

Jolliet/Franquelin 1675: Frontenac Map

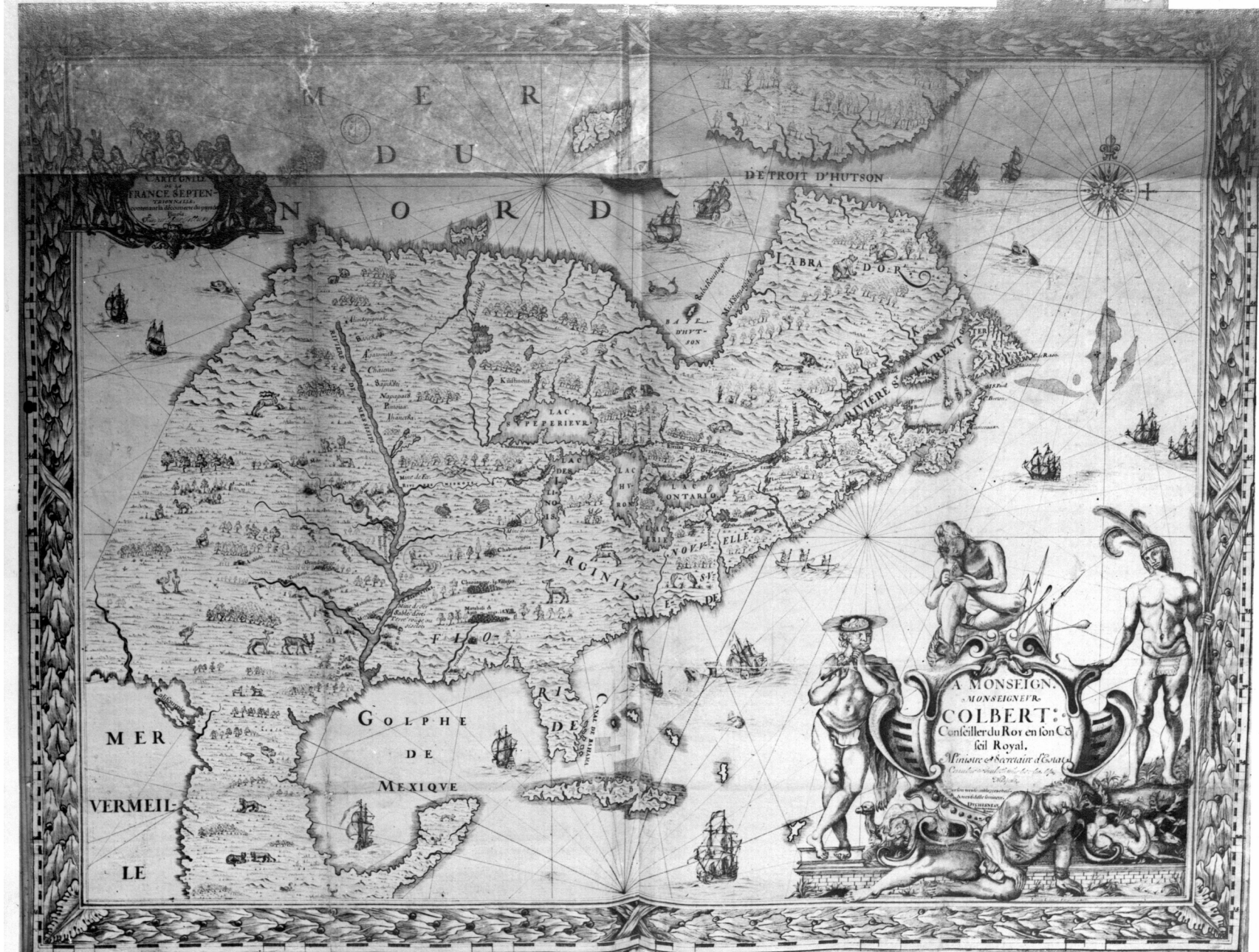
Jesuit Relations, 59, facing p. 86; <https://www.loc.gov/resource/g3300.ct000655?r=0.215,0.41,0.429,0.234,0>



Campeau^a dates this map to 1675 because it contains “a great number of indigenous names that Jolliet was not able to find before the arrival of Marquette’s papers” in that year. “It reproduces the letter from Jolliet to Frontenac [the Governor General of New France]. . . The Mississippi is now called the Buade (Frontenac’s family name) River, instead of Colbert River. And the entire discovered land is known as Frontenacie, instead of Colbertie.”

Jolliet/Franquelin 1678: The Map of the Mississippi

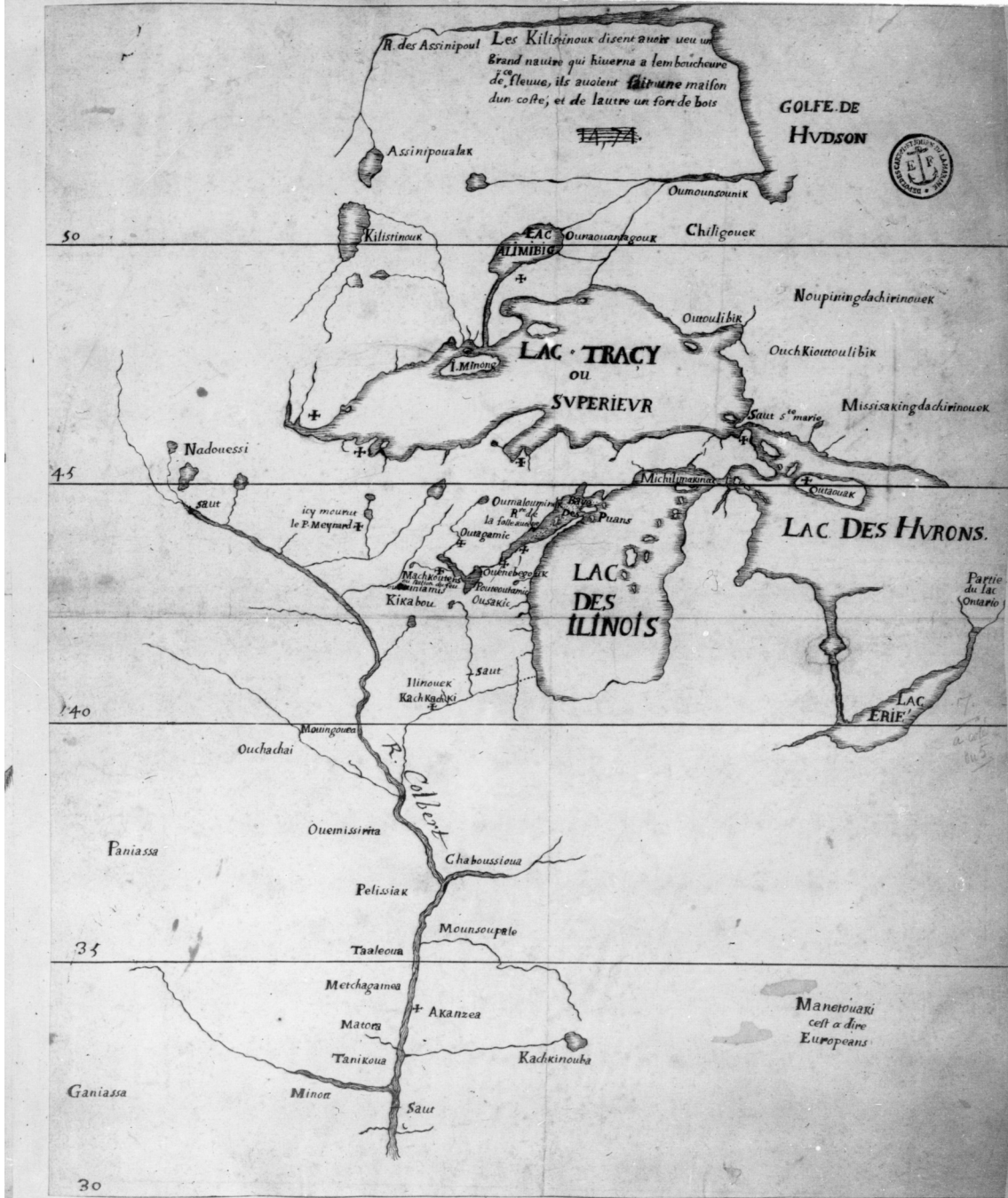
<http://rla.unc.edu/Mapfiles/HMC4/BSH%20B%204040-11.HMC.4.jpg>



Campeau (Les Cartes, 1992) notes the Mississippi (Messisipi) has now been given its name back. "The two routes toward the west, by the Ottawa River and Lake Ontario, are clearly indicated, with as much emphasis placed on one as on the other." "The angles that Marquette's river makes are softened by Jolliet, but they *are* there," as well as "the monsters on the left bank of the river, before the Missouri. . . ., the only [representation] that we have, since Marquette's is lost."

“Unknown Jesuit” Map of 1675 (Based on Marquette)

<http://rla.unc.edu/Mapfiles/HMC2/BSH%20B%204044-47.HMC.2.jpg>



According to Campeau,^a this map is located in the *Service francais de Hydrographie et del la Marine* (Navy) in France. It “reveals its religious origins by means of . . . the crosses” showing places where the Jesuits had worked. The Lake Tracy map is present but the inscriptions on it have disappeared except for Minong Island. The Mississippi “occupies on it the same situation Father Marquette gave it on his map, between the 91st and 99th meridians.” It also includes “some fifteen names for native peoples living nearer or far away from the banks of the watercourse” from Marquette’s map, with some omissions and mistakes and additions.

^aCampeau, *Les Cartes . . .*, 1992.

Dablon 1678: Manitoumie I Jesuit Map



Campeau (Les Cartes, 1992) writes: "In the fall of 1678, in sending to France three copies of the Relation from that year along with the "Recit" on the illinois country, copied by Father Thierry Beschefer, Father Claude Dablon could not keep from accompanying them with a map illustrating Marquette's Narration. Indeed, Thevenot published such a map, different at the same time from Jolliet's and from the Jesuit maps discussed above. Two old copies of this map are preserved at the National Library of Paris, which were apparently the originals sent with the manuscripts preserved now in Vanves and both of which succeeded in serving as originals to Liebaux, Thevenot's engraver."

"Manitoumie I was certainly drawn in Quebec by some Jesuit, or at least on request from the Jesuits. This was also probably the case for Manitoumie II. The calligraphy is generally the same on both, and it rather resembles, in its most careful aspect, the writing of Father Beschefer, redactor of the manuscripts of Marquettes Narration preserved in Vanves."

Dablon 1678: Manitoumie II Jesuit Map

662x43 V2 30 - Bil. Nat. Estampes. Paris

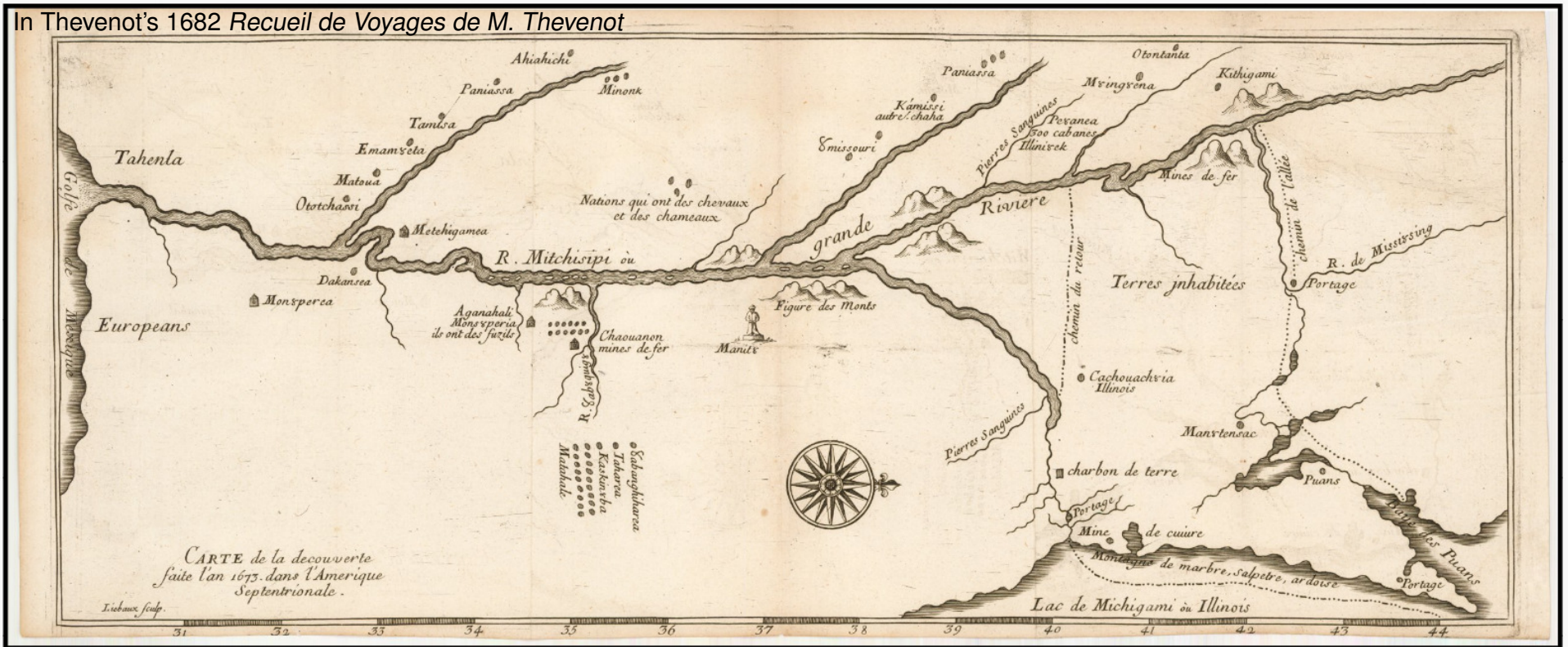
<http://rla.unc.edu/Mapfiles/HMC1/BN%20Estampes%20Vd.30.HMC.1.jpg>



"But it also seems that Jean-Baptiste-Louis Franquelin was asked to put the finishing touches on Manitoumie II. Especially, the drawing of the two natives is entirely in his style and Franquelin was the only one we know who was at that time in Quebec with the ability to draw like this. The lettering too, especially that of the capitals, is similar to those on the other maps by this author. . . . What remains certain, in any case, is that the inspirations for these maps is Jesuit. And that is why, without a doubt, Thevenot, in adding this illustration, to Marquette's Narration, took it for a map by Marquette himself, which it is obviously not." (Campeau, Les Cartes, 1992.)

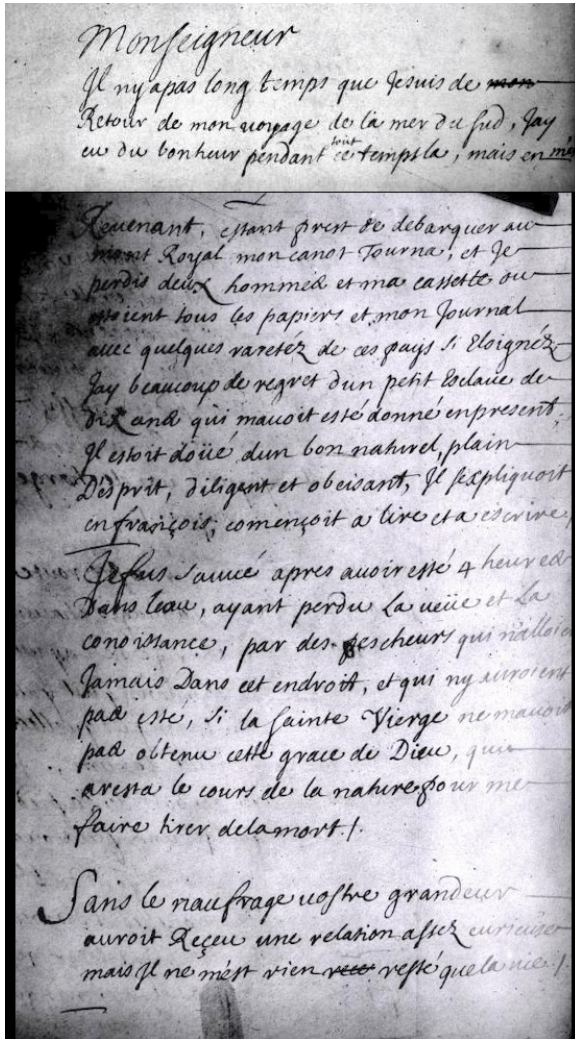
Thevenot 1681: *Recueil's* Map from Manitoumies

In Thevenot's 1682 *Recueil de Voyages de M. Thevenot*



Jolliet's Letter to Bishop Laval in 1674

(Letter from: <http://content.wisconsinhistory.org/cdm/ref/collection/tp/id/39318>)



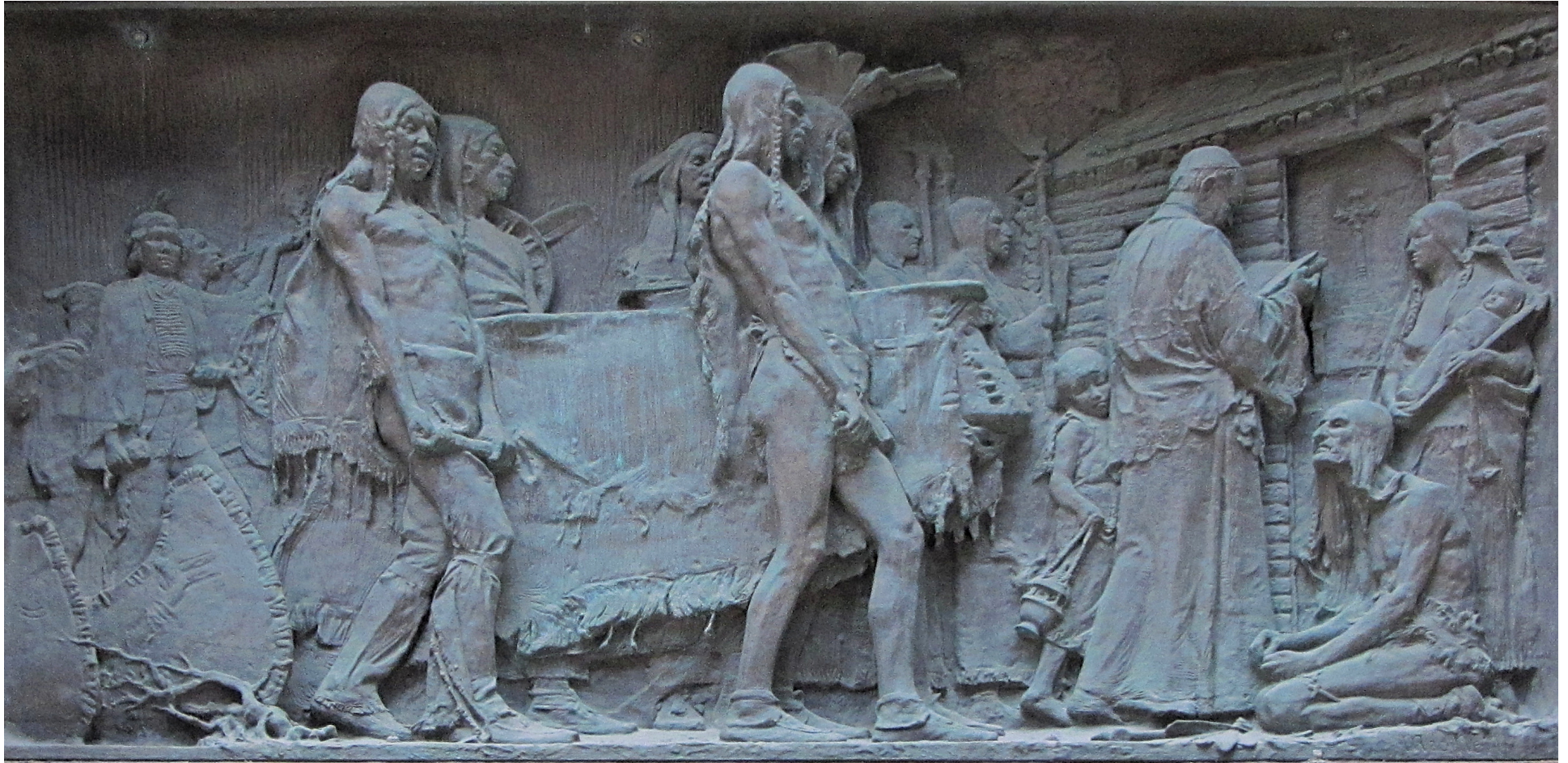
It is not long since I am back from my voyage to the Sea of the South. I was favored with good fortune during the whole time, but on my return, when I was about to reach Mont Real, my canoe capsized and I lost two men and a box wherein were all my papers and my journal with some curios from those far off countries. **I am much grieved over the loss of a ten year old slave who had been presented to me. He was of a good disposition, quickwitted, diligent and obedient. He could express himself in French, and beginning to read and write.** I lost consciousness, and after four hours in the water I was found by fishermen who never go to the place and who would not have been there if the Blessed Virgin had not obtained for me this grace from God, Who stayed the course of nature in order to rescue me from death.

Except for this shipwreck, Your Excellency would have had a quite interesting relation, but all I saved was my life.

- Bishop François de Laval of Quebec seems to have been a mentor to Jolliet. In 1667 he had loaned Jolliet 587 livres to travel to France not long after Jolliet had left the seminary in Quebec.
- The loss of Jolliet's papers and maps when his canoe capsized was all the more disastrous because the copies of these documents he had left at the Jesuit residence in Sault Ste. Marie were also destroyed in a fire that same spring. In the unpublished "Relation . . . les Années 1673-1674" Dablon described the fire and noted "Nothing within was saved and, specifically, a part of the memoirs of the more remarkable things which had taken place in these missions that year, was burned with it."^a

^a APF (Jesuit Archives de la Province de France), Fonds Brotier 157 (Canada-3), pt. 2, 65v (as cited by Hamilton, *Marquette's Explorations*, p. 109).

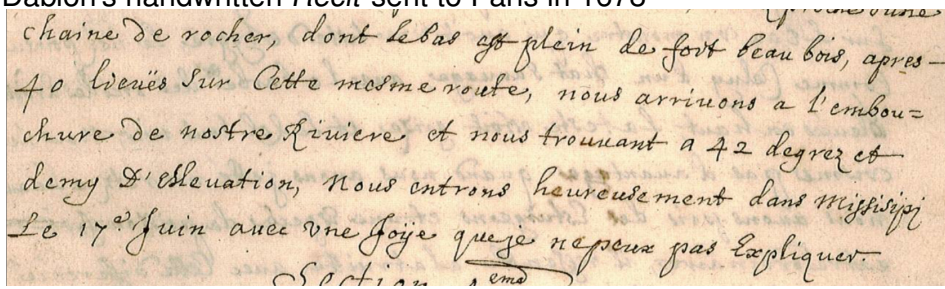
Marquette's Bones Carried to St. Ignace Church



Bas relief panel over entrance to Marquette Building.

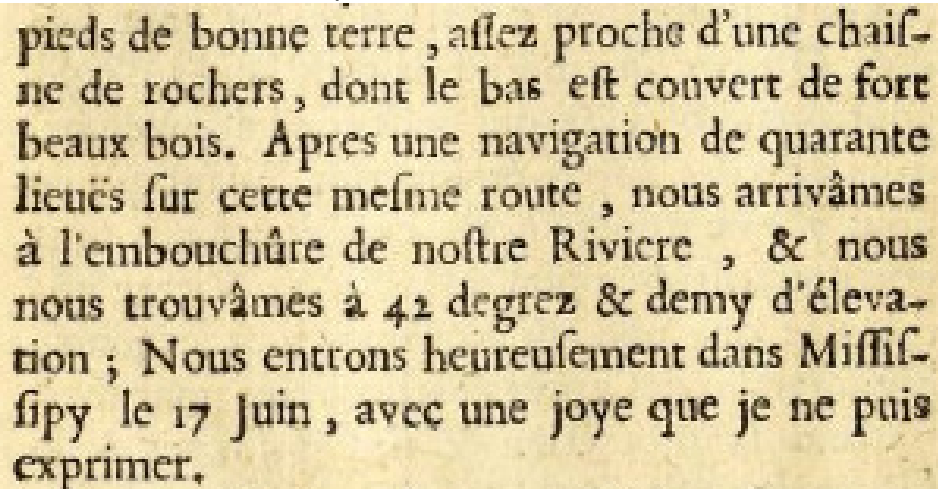
Dablon's *Recit*, Thevenot, and Thwaites

Dablon's handwritten *Recit* sent to Paris in 1678



chaine de rocher, dont le bas est plein de fort beau bois, apres
40 lieues sur cette mesme route, nous arriuons a l'embou-
chure de nostre Riviere et nous trouuant a 42 degrez et
demy d'eleuation, nous entrons heureusement dans Missisipi
Le 17^e Juin avec vne Joye que je ne peux pas Expliquer.

Thevenot's 1681 *Recueil* published in Paris in 1681



pieds de bonne terre, assez proche d'une chais-
ne de rochers, dont le bas est couvert de fort
beaux bois. Apres une navigation de quarante
lieues sur cette mesme route, nous arrivâmes
à l'embouchure de nostre Riviere, & nous
nous trouvâmes à 42 degrez & demy d'éleva-
tion; Nous entrons heureusement dans Missis-
sipy le 17 Juin, avec une joye que je ne puis
exprimer.

Thwaites's 1902 *Jesuit Relations and Allied Documents LIX*
**proche d'une chaine de rocher, dont le bas est plein
de fort beau bois, apres 40 lieues sur Cette mesme
route, nous arriuons a l'embouchure de nostre Riviere
et nous trouuant a 42 degrez et demy D'esleuation,
Nous entrons heureusement dans Missisipi Le 17^e.
Juin avec vne Joye que je ne peux pas Expliquer.**

The *Recit* has [a very complicated history](#).

The Jesuit Relations and Allied Documents

TRAVELS AND EXPLORATIONS
OF THE JESUIT MISSIONARIES
IN NEW FRANCE

1610-1791

THE ORIGINAL FRENCH, LATIN, AND ITAL-
IAN TEXTS, WITH ENGLISH TRANSLA-
TIONS AND NOTES; ILLUSTRATED BY
PORTRAITS, MAPS, AND FACSIMILES

EDITED BY
REUBEN GOLD THWAITES
Secretary of the State Historical Society of Wisconsin

Vol. LIX
LOWER CANADA, ILLINOIS, OTTAWAS



CLEVELAND: The Burrows Brothers
Company, PUBLISHERS, MDCCC

Thwaites's 1900 *Jesuit Relations and Allied Documents LIX*
**quite near a chain of rocks, the base of which is cov-
ered by very fine trees. After proceeding 40 leagues
on This same route, we arrived at the mouth of our
River; and, at 42 and a half degrees Of latitude, We
safely entered Missisipi on The 17th of June, with a
Joy that I cannot Express.**

Jean de Brébeuf's Canoe Tips

Jean de Brébeuf's Canoeing Journey Tips (*JR12 1632*)

- To conciliate the Indians, you must **be careful never to make them wait for you in embarking.**
- **Each one will try, at the portages, to carry some little thing,** according to his strength; however little one carries, it greatly pleases the Indians, **if it be only a kettle.**
- Finally, understand that the Indians will retain the same opinion of you in their own country that they will have formed on the way; and one who has passed for an irritable and troublesome person will have considerable difficulty afterwards in removing this opinion.

Ludington



This is a portion of Franquelin's 1684 Map of Louisiana, made less than 10 years after the death of Marquette. Note the location of the R du P Marquette; its latitude of 44 degrees closely matches that of Ludington MI.

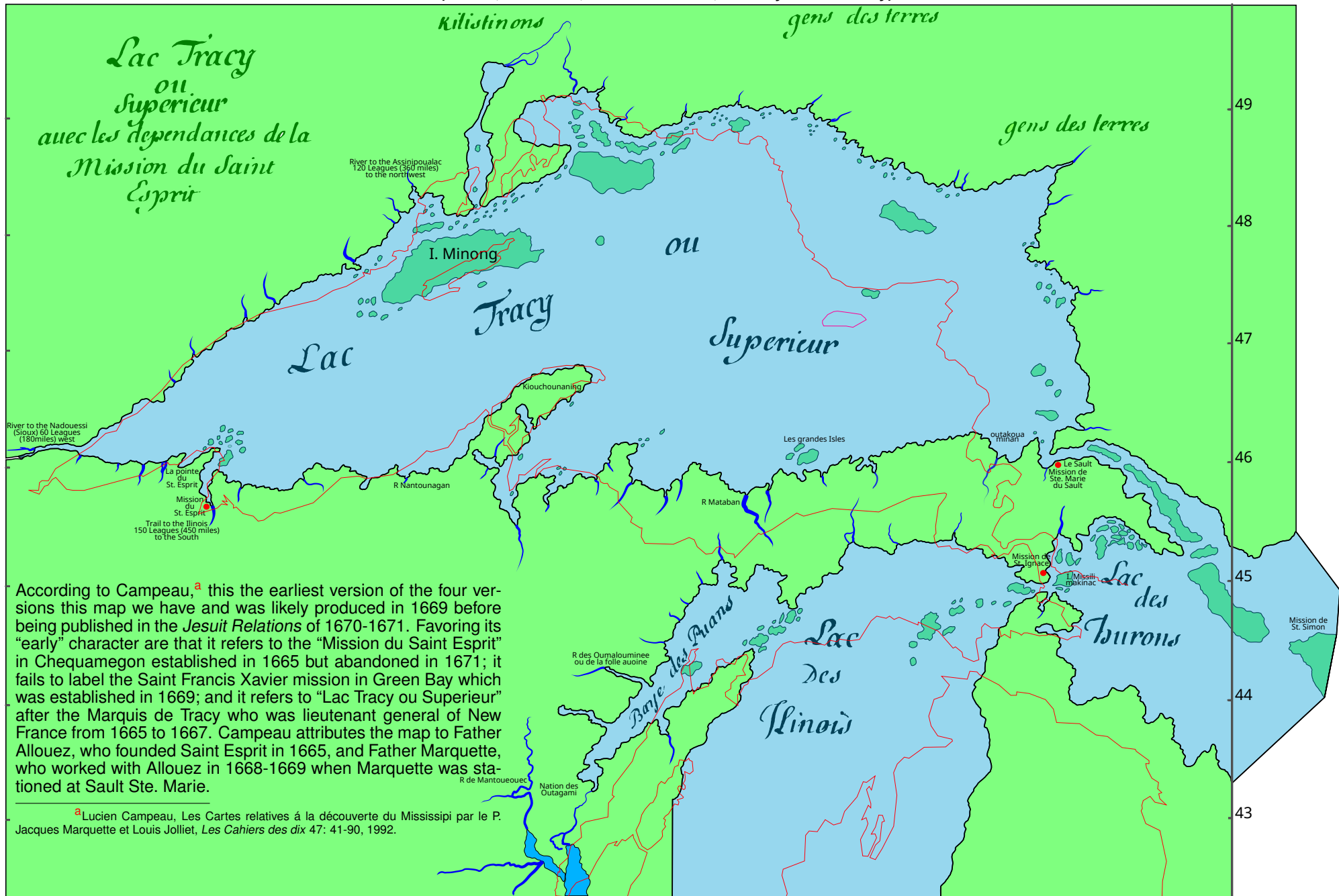
© 2014 by David D. Nixon, "New Findings About the Marquette Deaths Site," *Proceedings of the French Colonial Historical Society* 8: 23-37, 1985.)

Jacques Largillier (“le Castor,” the Beaver)

- Jacques Largillier was born in France and arrived in Canada in 1664 at the age of 20. In 1666 he took up fur trading and was present at the 1671 ceremony at Sault Ste. Marie when France declared itself owner of the West. That year he began assisting Jesuit missionaries, starting with Allouez.
- In 1672 he signed on with Louis Jolliet’s Great Lakes and Mississippi exploration team and accompanied Marquette on both his 1673 and 1674-75 trips.
- Perhaps inspired by Marquette, in 1676 he formally became a Jesuit brother (not a priest) and worked with Allouez among the Miami and Illinois; he never returned to Quebec.
- He was an assistant to every one of Marquette’s and Allouez’s successors among the Miami-Illinois-speaking peoples, including all of the other seminal Miami-Illinois Jesuit linguists of the late 1600s and early 1700s—Pierre-François Pinet, Jean Mermet, Gabriel Marest, and Jacques Gravier, including serving as a scribe who copied the monumental Kaskaskia-French dictionary (usually attributed to Gravier), with nearly 600 pages and 20,000 entries. The manuscript is held by Trinity College in Hartford, Connecticut. It is the most extensive of dictionaries of the Illinois and Miami language compiled by French missionaries. The work was finally edited and published in 2002 by Carl Masthay, providing an invaluable source of the historic Kaskaskia Illinois language.
- Source: Michael McCafferty, Jacques Largillier: French Trader, Jesuit Brother, and Jesuit Scribe *Par Excellence*. *Journal of the Illinois Historical Society* 104:188-198, 2011.

The 1669 “Lake Tracy or Superior Map” of Fathers Allouez and Marquette

(traced, colorized, and “translated,” etc. by E.J. Neafsey)



According to Campeau,^a this the earliest version of the four versions this map we have and was likely produced in 1669 before being published in the *Jesuit Relations* of 1670-1671. Favoring its “early” character are that it refers to the “Mission du Saint Esprit” in Chequamegon established in 1665 but abandoned in 1671; it fails to label the Saint Francis Xavier mission in Green Bay which was established in 1669; and it refers to “Lac Tracy ou Superieur” after the Marquis de Tracy who was lieutenant general of New France from 1665 to 1667. Campeau attributes the map to Father Allouez, who founded Saint Esprit in 1665, and Father Marquette, who worked with Allouez in 1668-1669 when Marquette was stationed at Sault Ste. Marie.

^a Lucien Campeau, *Les Cartes relatives à la découverte du Mississipi par le P. Jacques Marquette et Louis Jolliet, Les Cahiers des dix 47: 41-90, 1992.*

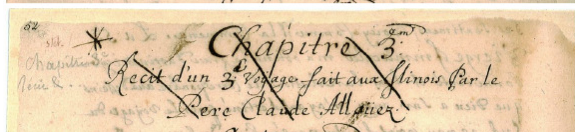
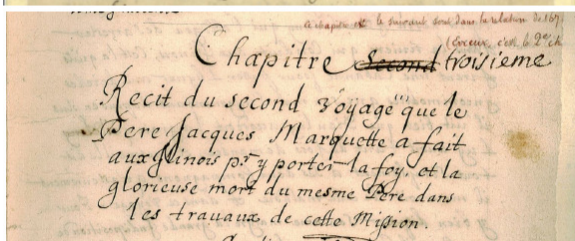
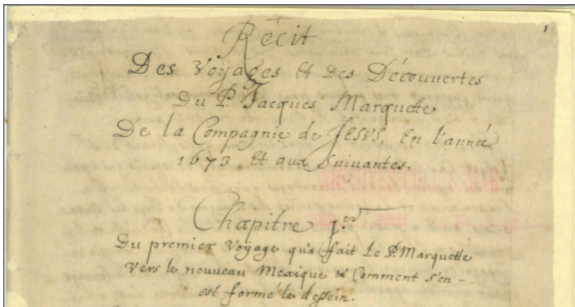
“Contains a strikingly good depiction of Lake Superior” whose “cartographic detail would not be exceeded for many years.”^a Red lines on map show true “GoogleEarth” borders.

Complicated History of the *Recit*

Year	Event
1673	Marquette and Jolliet trip to Mississippi (May 17–September 30).
1674	Jolliet travels to Quebec in June but loses his journal and map in the Lachine rapids near Montreal; he meets with Father Dablon and describes the trip. The other copy of Jolliet's papers at Sault Ste. Marie is also lost in a fire. Marquette submits his journal and notes to Dablon in October before leaving for Kaskaskia. The <i>Jesuit Relations</i> (1632–1672) ceases publication in France.
1675	Marquette dies near Ludington MI on May 18.
1678	Dablon sends text of the <i>Recit</i> with three chapters covering years 1673-1677 to Paris; a copy is kept in Quebec. In a 1678 letter from Dablon to Father Boucher he writes "I have gathered together so far as I was able, all the memoirs of the deceased Fr. Marquette about his discoveries. I have arranged them in order, with all that is extraordinary in these voyages and the establishment of the Mission of the Illinois. This little work I am sending to Fr. Ragueneau, who will arrange to let Your Reverence see it."
1681	In Paris Melchisedech Thevenot publishes his <i>Recueil de Voyages de M. Thevenot</i> that contains most of the text (word-for-word) of the first chapter of the <i>Recit</i> in the chapter entitled "Decouverte dans l'Amerique Septentrionale par le P. Marquette Jesuite."
1773	Suppression of the Jesuit Order.
1814	Restoration of the Jesuit Order.
1844	In the fall Sister Saint-Antoine, the Superioress of the Hôtel Dieu hospital in Quebec, gives Father Felix Martin, a Jesuit from Montreal, a bundle of manuscripts containing the <i>Recit</i> , Marquette's "holograph journal" of his second trip to the Illinois at Kaskaskia in 1674-75, and Marquette's "holograph map" of the Mississippi. The hospital had received the documents from Fr. Jean-Joseph Casot, the last remaining Jesuit at the close of the French regime in Canada, who died there in 1800.
1850	Father Martin announces the discovery of the <i>Recit</i> and other documents in his translation of Edmund J. O'Callaghan's address given to the New York Historical Society in 1847 in which O'Callaghan discussed the <i>Jesuit Relations</i> . (John Gilmary Shea, a young Jesuit from New York who knew O'Callaghan, had been sent to Montreal for research in the archives of the Collège Sainte-Marie; Shea may have told Martin about O'Callaghan's paper.)
1852	Shea publishes the Marquette documents in his <i>Discovery and Exploration of the Mississippi Valley: with the Original Narratives of Marquette, Allouez, Hennepin and Anastase Douay</i> .
1855	James Lenox and John G. Shea publish <i>Recit des Voyages et des Decouvertes de R. Père Jacques Marquette de la Compagnie d Jesus, en Année 1673 et aux Suivantes; La Continuation de Ses Voyages Par le R. P. Claude Allouez, et Le Journal Autographe du P. Marquette in 1674 & 1675. Avec la Carte de Son Voyage Tracée de Sa Main. Imprimé d'après le Manuscrit Original Restant au Collège Ste. Marie à Montreal</i> .
1857	Father Martin is sent to Europe by the Canadian government and in Rome discovers the other copy of the <i>Recit</i> in the <i>Fonds Brotiers</i> archives of the French Jesuits.
1896	Reuben Gold Thwaites published <i>The Jesuit Relations and Allied Documents Travels and Explorations of the Jesuit Missionaries in New France, 1610–1791</i> . 73 vols. Cleveland, 1896–1901. Volume LIX includes the first two chapters of the <i>Recit</i> ; the third chapter is found in Volume LX.

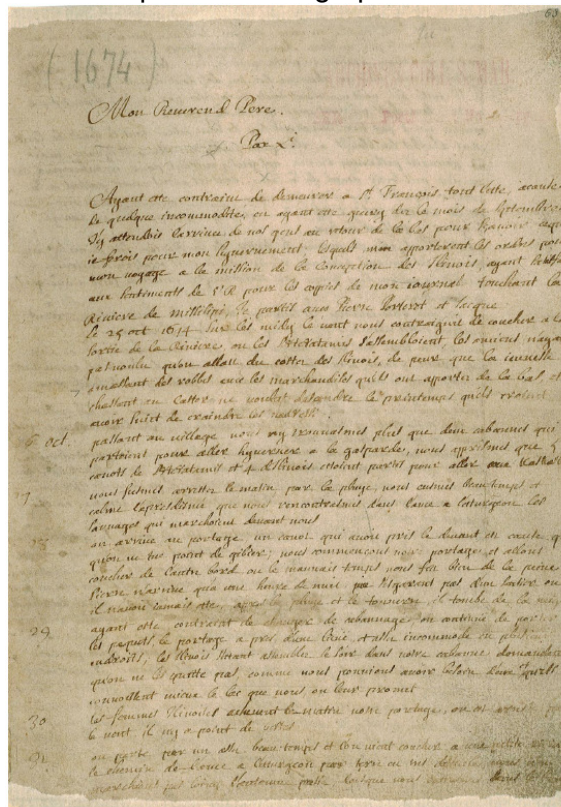
The Three Major Documents Given to Father Felix Martin in Quebec in 1844

Dablon's *Recit*



Age confirmed by its close correspondence with Thevenot's 1681 book and the almost perfect match with duplicate *Recit* in Paris.

Marquette's "Holograph" Journal

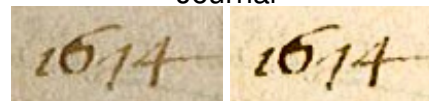


Marquette's "Holograph" Map

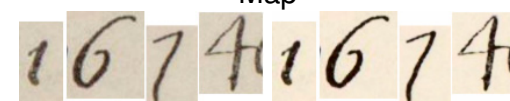


Papers used for *Recit* and Journal contain same watermarks that date to 17th century.

Journal

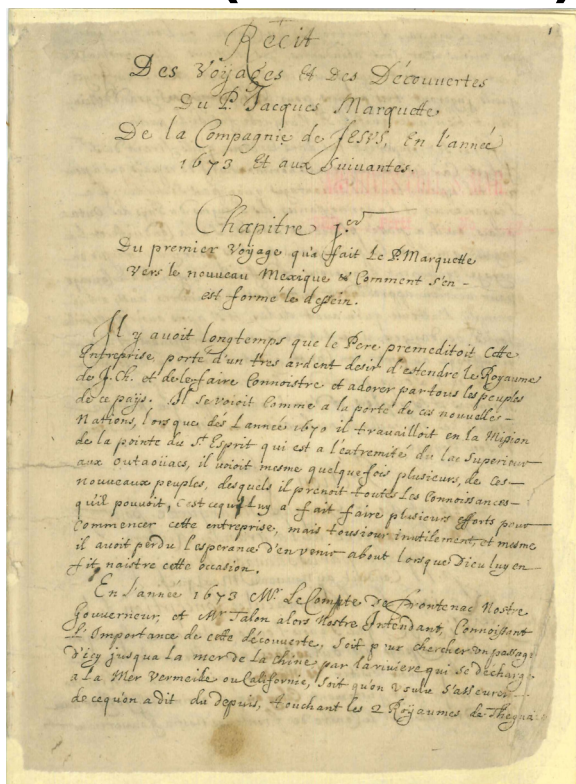


Map



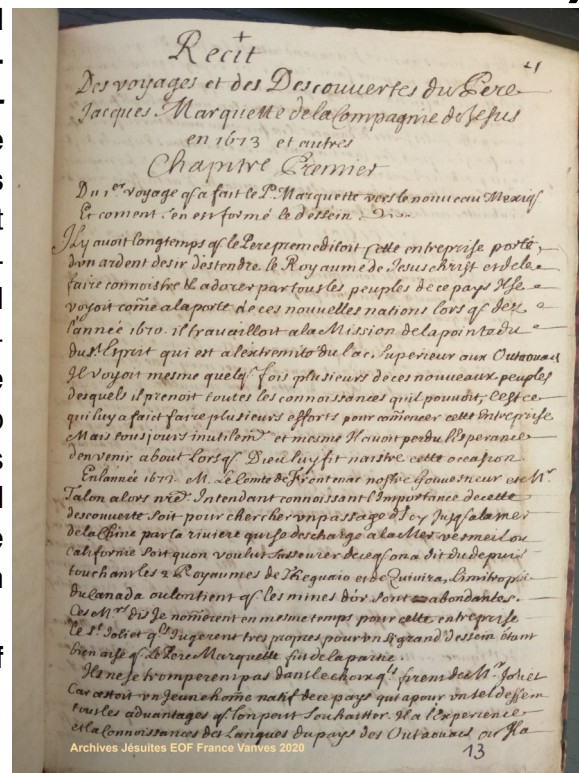
Handwriting in journal and map is similar, suggesting they may have been created by same person (Marquette).

Récit (Montreal) and Récit (Archives Jesuites France)



The *Recit* describing the voyage of Marquette and Jolliet to the Mississippi in 1673 and events in subsequent years was never published in the *Jesuit Relations* in France in the seventeenth century. The last volume of the *Jesuit Relations* described events of 1672 and then ceased publication. The *Recit* (first page pictured at left) was only brought to light in 1844 when Sister Saint-Antoine, the Superioress of the Hôtel Dieu hospital in Quebec, gave Father Felix Martin, a Jesuit in Montreal, a bundle of manuscripts containing the *Recit*, Marquette's "holograph journal" of his second trip to the Illinois at Kaskaskia in 1674-75, and Marquette's "holograph map" of the Mississippi by . The hospital had received the documents from Fr. Jean-Joseph Casot, the last remaining Jesuit at the close of the French regime in Canada, who died there in 1800.

Several facts argue for the 17th century origin of these documents.



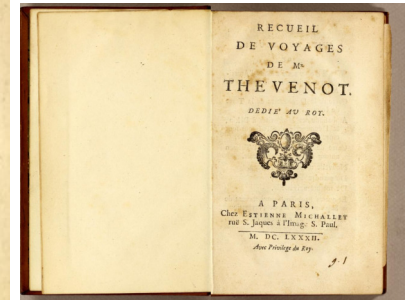
1. The first chapter of the *Recit* was the basis of Thevenot's 1681 *Recueil de Voyages de M. Thevenot* where many passages are taken from the *Recit* word for word.
2. The antiquity of the second copy of the *Recit* found in the Jesuit Archives in France (pictured at right above) goes back at least to 1762, when it was included in the French Jesuit archives known as the *Fonds Brotier* saved and taken to Rome in 1762 by Fr. Gabriel Brotier.
3. In the Roman archives of the Society of Jesus there is a letter written by Father Dablon (the Jesuit Superior in New France) in 1678 to Fr. Claude Boucher that states "I have gathered together, so far as I was able, all the memoirs of the deceased Fr. Marquette about his discoveries. I have arranged them in order with all that is extraordinary in these voyages and the establishment of the Mission of the Illinois. This little work I am sending to Fr. Ragueneau, who will arrange to let Your Reverence see it." (Fr. Ragueneau was the Paris Jesuit in charge of Canadian mission interests, and Fr. Boucher was the assistant in the Jesuit curia (advisory board) in Rome representing all French-speaking Jesuits.)
4. The paper of both (Montreal and France) *Recits* contains a variety of 17th century watermarks.

(See Hamilton, *Marquette's Explorations*, for a fuller explanation.

Recit (1678) vs. Thevenot (1681)

Il ne reste plus qu'à parler du Calumet, il n'est rien parmi eux ny de plus mysterieux n'y de plus recommandable, on ne rend pas tant d'honneur aux Couronnes et aux sceptres des Roys qu'ils luy en rendent; il semble estre le Dieu de la paix et de la guerre, l'Arbitre de la vie et de la mort. C'est assez de le porter sur soy et de le faire voir pour marcher en assurance au milieu des Ennemys, qui dans le fort du Combat mettent bas Les armes quand on le montre. C'est pour Cela que les Illinois m'en donnerent un pour me servir de sauuegarde parmy toutes les Nations par lesquelles je deuois passer dans mon voyage. il y a un Calumet pour La paix et un pour la guerre, qui ne sont distingués que par la Couleur des plumages dontz ils sont ornés: Le Rouge est marque de guerre, ils s'en seruent encor pour terminer Leur differents, pour affermir Leurs alliances et pour parler aux Estrangers. Il est composé d'une pierre

Il ne reste plus qu'à parler du Calumet, Il n'est rien parmi eux ni de plus mysterieux ni de plus recommandable, on ne rend pas tant d'honneur aux sceptres des Rois qu'ils luy en rendent, il semble estre le Dieu de la paix & de la guerre, l'arbitre de la vie & de la mort; c'est assez de le porter sur soy & de le faire voir pour marcher en assurance au milieu des ennemis, qui dans le fort du combat mettent bas les armes quand ils les montrent: c'est pour cela que les Illinois m'en donnerent un pour me servir de sauuegarde auprès des Nations par lesquelles je devois passer dans mon voyage. Il y a un Calumet pour la paix & un pour la guerre; ils s'en seruent encore pour terminer leurs differens & pour affermir leurs alliances, ou pour parler aux Etrangers.



de nostre Calumet qu'ils n'avoient pas bien reconnu de loing, mais comme je ne cessois de le faire paroistre, ils en furent touchez arresterent l'ardeur de leur Jeunesse, et mesme deux de ces anciens ayant jettez dans nostre canot comme a nos pieds Leurs arcs et Leurs carquois pour nous mettre en assurance, ils y entrent et nous firent approcher de terre, où nous débarquâmes non pas sans crainte de nostre part. il fallut au commencement parler par gestes, parceque personne n'entendoit rien de six langues que je scauois, il se trouva enfin un viellard qui parloit un peu L'Illinois.

La veüe de nostre Calumet qu'ils n'avoient pas bien reconnu de loin, mais comme je ne cessois de le faire paroistre ils en furent touchez & arresterent l'ardeur de leur jeunesse, & mesme deux de ces Anciens ayant jetté dans nostre Canot comme à nos pieds leurs arcs & leurs carquois pour nous mettre en assurance, ils y entrent & nous firent approcher de terre, où nous débarquâmes, non pas sans crainte de nostre part. Il fallut au commencement parler par gestes, parce que personne n'entendoit rien des six langues que je scauois. Il se trouva enfin un Vieillard qui parloit un peu Illinois: Nous

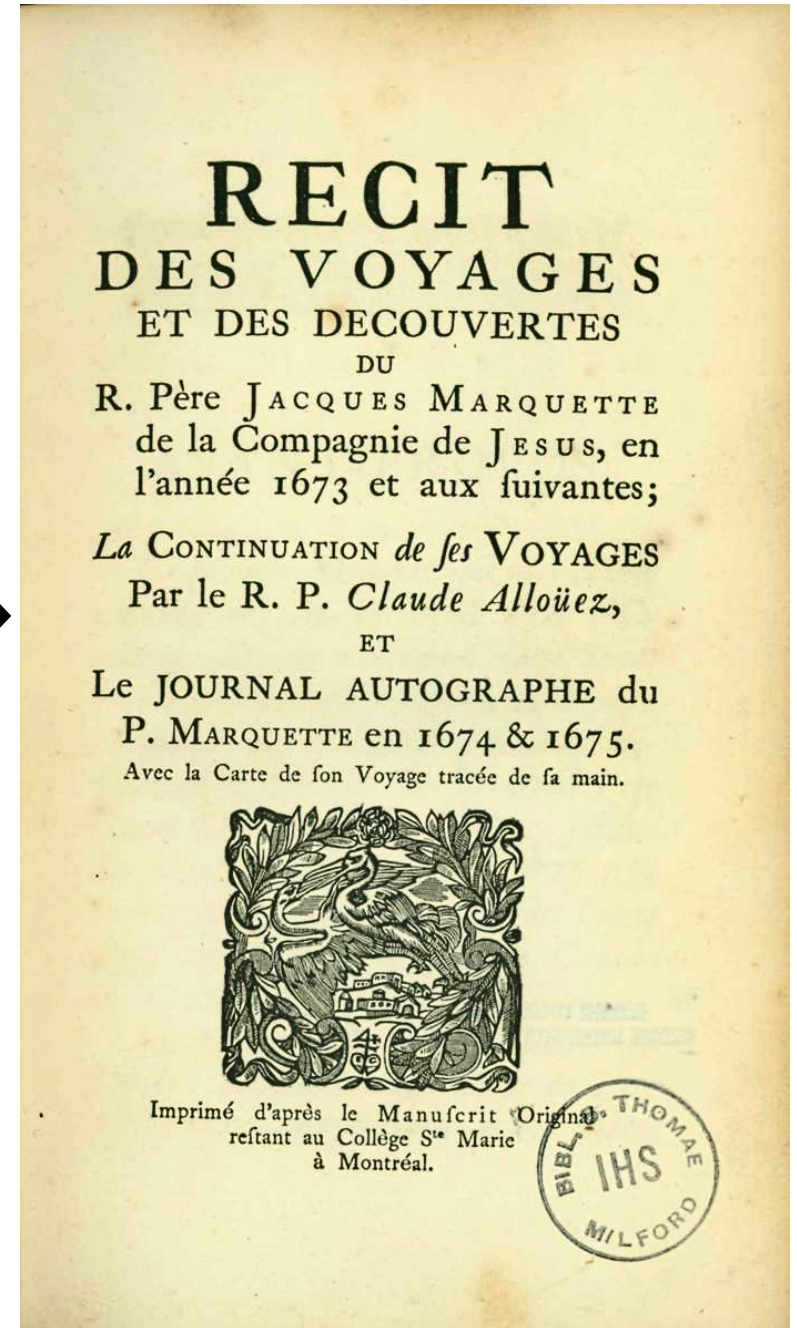
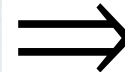
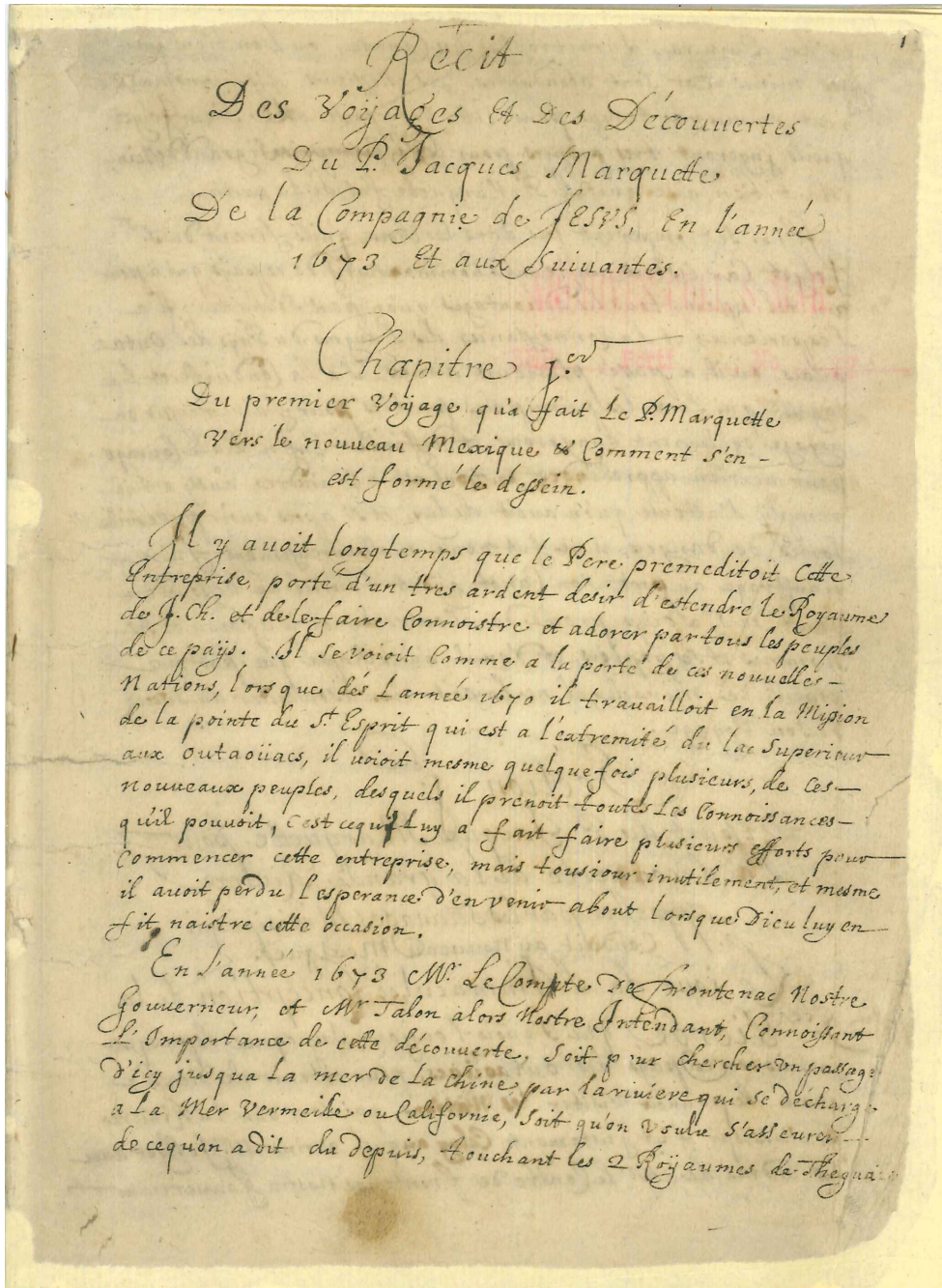
La premiere Nation que nous rencontrâmes, fut Celle de la folle auoine, J'entray dans Leur riuere, pour aller visiter ces peuples ausquels nous auons presché L'Euangile depuis plusieurs années, aussi se trouve-t-il parmy Eux plusieurs bons chrestiens.

La folle auoine dont ils portent le nom, parcequ'elle se trouve sur leurs terres est une sorte d'herbe qui croit naturellement dans les petites Riuieres dont le fond est de vase, est dans les Lieux Marescageux;

La premiere Nation que nous rencontrâmes fut celle de la Folle Avoine. J'entray dans leur riviere pour aller visiter ces Peuples, ausquels nous auons presché l'Evangile depuis plusieurs années; aussi s'y trouvent-ils plusieurs bons Chrétiens. La Folle Avoine dont ils portent le nom, parce qu'elle se trouve sur leur terre, est une sorte d'herbe qui croît naturellement dans les petites riuieres dont le fond est de vase, & dans des lieux marefcageux: Elle est

The *Recit* must have reached France before 1681 when Thevenot's *Recueil de Voyages de M. Thevenot* (Newberry Library in Chicago) was published with many word-for-word passages from the *Recit*. Thevenot only left out "pious passages" about the missionary religious effort.

Source is "Récit" Found in 1844 in Montreal



The Recit has a very complicated history.

Jesous Anhotonhia (Huron Christmas Carol)

<http://cockburnproject.net/songs&music/ia.html> Huron (Wyandot) version by Père Jean de Brébeuf, S.J. in 1642, Ste. Marie among the Hurons.

Ehstehn yayau deh tsaun we yisus ahattonnia
O na wateh wado:kwi nonnwa 'ndasqua entai
ehnau sherskwa trivota nonnwa 'ndi yaun rashata
Iesus Ahattonnia, Ahattonnia, Iesus Ahattonnia

Ayoki onki hm-ashe eran yayeh raunnaun
yauntaun kanntatya hm-deh 'ndyaun sehnsatoa ronnyaun
Waria hnawakweh tond Yosehf sataunn haronnyaun
Iesus Ahattonnia, Ahattonnia, Iesus Ahattonnia

Asheh kaunnta horraskwa deh ha tirri gwames
Tishyaun ayau ha'ndeh ta aun hwa ashya a ha trreh
aundata:kwa Tishyaun yayaun yaun n-dehta
Iesus Ahattonnia, Ahattonnia, Iesus Ahattonnia

Dau yishyeh sta atyaun errdautau 'ndi Yisus
avwa tateh dn-deh Tishyaun stanshi teya wennyau
aha yaunna torrehntehn yataun katsyaun skehnn
Iesus Ahattonnia, Ahattonnia, Iesus Ahattonnia

Eyeh kwata tehmaunnta aheh kwashyehn ayehn
kiyeh kwanaun aukwayaun dehtsaun we 'ndeh adeh
tarrya diskwann aukwe yishyehr eya ke naun sta
Iesus Ahattonnia, Ahattonnia, Iesus Ahattonnia

Have courage, you who are human beings: Jesus, he is born
The okie spirit who enslaved us has fled
Don't listen to him for he corrupts the spirits of our thoughts
Jesus, he is born

The okie spirits who live in the sky are coming with a message
They're coming to say, "Rejoice!
Mary has given birth. Rejoice!"
Jesus, he is born

Three men of great authority have left for the place of his birth
Tiscient, the star appearing over the horizon leads them there
That star will walk first on the path to guide them
Jesus, he is born

The star stopped not far from where Jesus was born
Having found the place it said,
"Come this way"
Jesus, he is born

As they entered and saw Jesus they praised his name
They oiled his scalp many times, anointing his head
with the oil of the sunflower
Jesus, he is born

They say, "Let us place his name in a position of honour
Let us act reverently towards him for he comes to show us mercy
It is the will of the spirits that you love us, Jesus,
and we wish that we may be adopted into your family
Jesus, he is born

Jesous Anhotonhia (Fancier “Translation”)

English version by Jesse Edgar Middleton in 1926.

'Twas in the moon of winter-time
When all the birds had fled,
That mighty Gitchi Manitou
Sent angel choirs instead;
Before their light the stars grew dim,
And wandering hunters heard the hymn:
"Jesus your King is born, Jesus is born,
In excelsis gloria."

Within a lodge of broken bark
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapp'd His beauty round;
But as the hunter braves drew nigh,
The angel song rang loud and high...
"Jesus your King is born, Jesus is born,
In excelsis gloria."

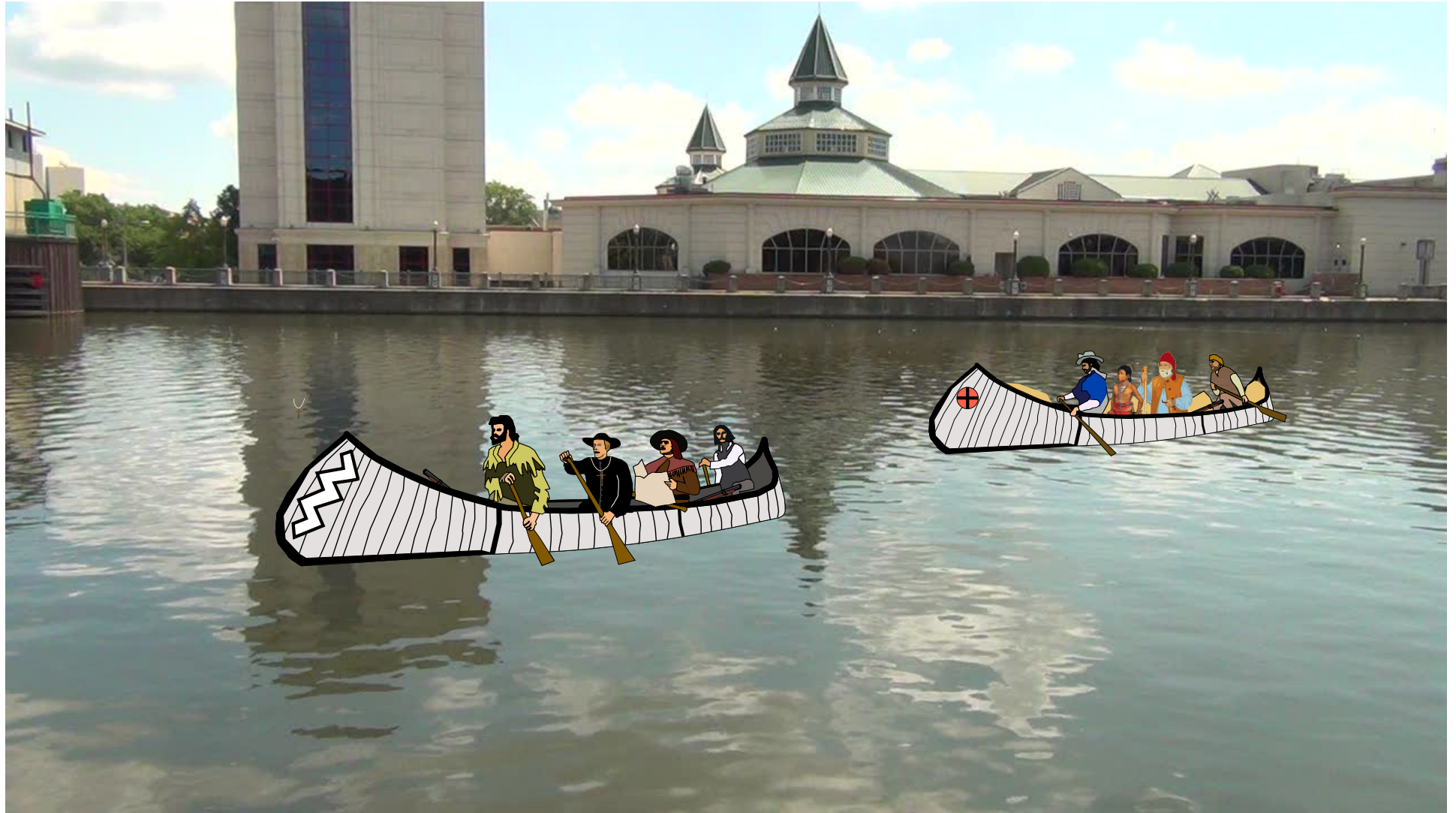
The earliest moon of wintertime
Is not so round and fair
As was the ring of glory
On the helpless infant there.
The chiefs from far before him knelt
With gifts of fox and beaver pelt.
Jesus your King is born, Jesus is born,
In excelsis gloria.

O children of the forest free,
O sons of Manitou,
The Holy Child of earth and heaven
Is born today for you.
Come kneel before the radiant Boy
Who brings you beauty, peace and joy.
"Jesus your King is born, Jesus is born,
In excelsis gloria."

Jean de Brébeuf's Canoeing Journey Tips (JR12)

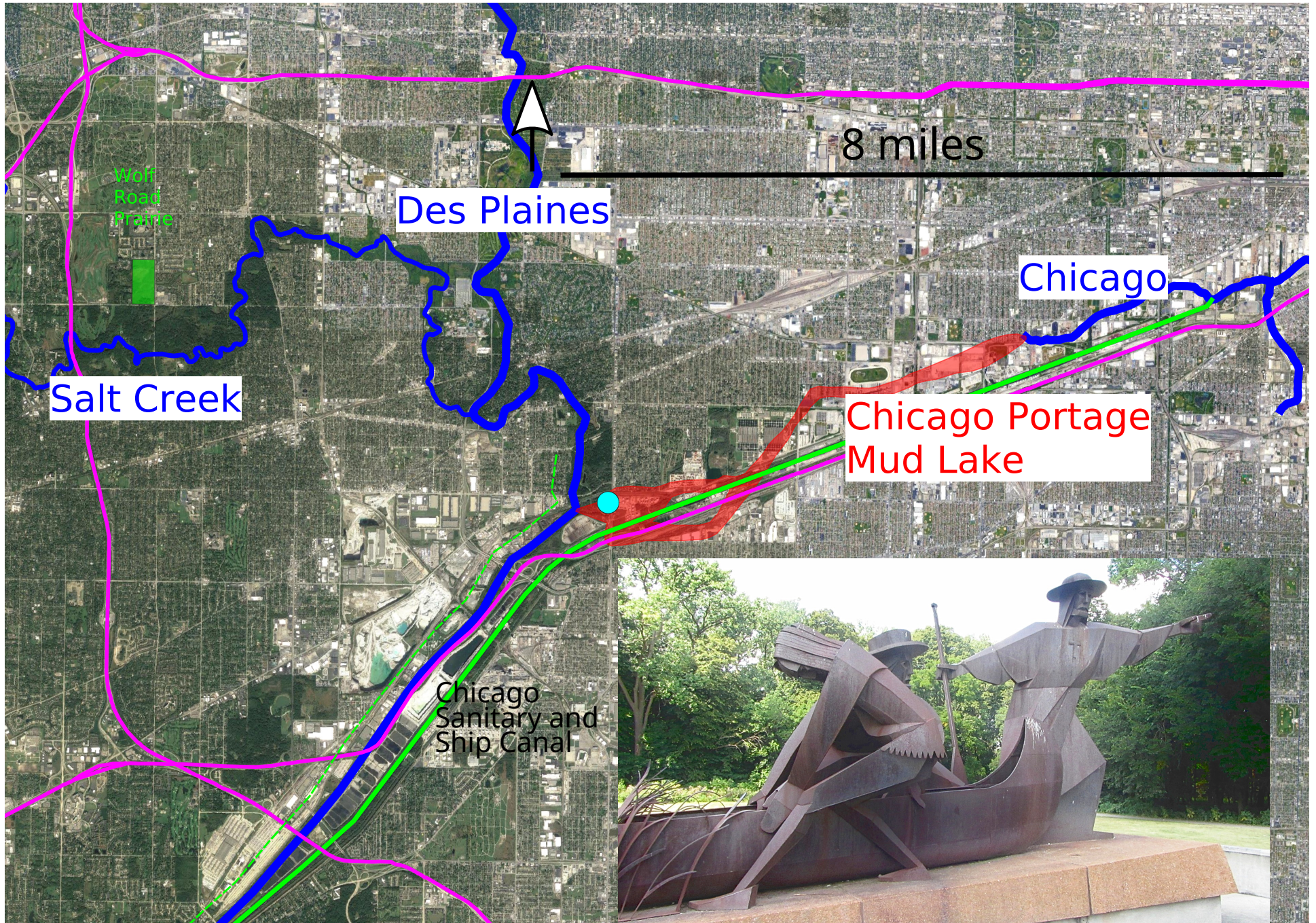
- To conciliate the Indians, you must **be careful never to make them wait for you in embarking.**
- You must provide yourself with a tinder box or with a burning mirror, or with both, to furnish them fire in the daytime to light their pipes, and in the evening when they have to encamp; these little services win their hearts.
- It is not well to ask many questions, nor should you yield to your desire to learn the language and to make observations on the way; this may be carried too far. You must relieve those in your canoe of this annoyance, especially as you cannot profit much by it during the work. Silence is a good equipment at such a time.
- Each one should be provided with half a gross of awls, two or three dozen little knives called jambettes [pocket-knives], a hundred fishhooks, with some beads of plain and colored glass, with which to buy fish or other articles when the tribes meet each other, so as to feast the Indians; and it would be well to say to them in the beginning, "Here is something with which to buy fish." **Each one will try, at the portages, to carry some little thing,** according to his strength; however little one carries, it greatly pleases the Indians, **if it be only a kettle.**
- Be careful not to annoy any one in the canoe with your hat; it would be better to take your nightcap. There is no impropriety among the Indians.
- Do not undertake anything unless you desire to continue it; for example, do not begin to paddle unless you are inclined to continue paddling. Take from the start the place in the canoe that you wish to keep; do not lend them your garments, unless you are willing to surrender them during the whole journey. It is easier to refuse at first than to ask them back, to change, or to desist afterwards.
- Finally, understand that the Indians will retain the same opinion of you in their own country that they will have formed on the way; and one who has passed for an irritable and troublesome person will have considerable difficulty afterwards in removing this opinion. You have to do not only with those of your own canoe, but also (if it must be so stated) with all those of the country; you meet some to-day and others to-morrow, who do not fail to inquire, from those who brought you, what sort of man you are. It is almost incredible, how they observe and remember even to the slightest fault. When you meet Indians on the way, as you cannot yet greet them with kind words, at least show them a cheerful face, and thus prove that you endure gayly the fatigues of the voyage. You will thus have put to good use the hardships of the way, and have already advanced considerably in gaining the affection of the Indians.

Passing Through Joliet on Des Plaines River...



Harrah's Casino.

Chicago Portage National Historic Site



Passing By Loyola University on Lake Michigan...



Loyola University Chicago Lakeshore Campus

Joliet's Later Life

- In 1675, a year after the canoe capsized, Joliet wed Claire-Franoise Bisso; they had at least four sons and three daughters. He returned to fur trading in 1676, setting up a business in the northern region of the St. Lawrence.
- In 1679 he surveyed English and Native American trading relations in the Hudson Bay area.
- In 1694 he made detailed observations of the Labrador Coast, and in 1697 became a hydrography professor at the University of Quebec.
- He died in 1700.

The 1673 Trip to the Mississippi

In the *Jesuit Relations vol. 59* that describes Marquette and Jolliet's voyage to the Mississippi **Father Claude Dablon**, superior of the missions in New France, wrote:

In the year 1673, Monsieur Count Frontenac, our governor, and Monsieur Talon, then our intendant, were aware of the importance of such exploration, either **to discover a passage from here to the Sea of China [Pacific Ocean], by the river that discharges into the Vermilion, or California, Sea,** or to verify reports of two kingdoms, . . . where there are said to be numerous gold mines. These gentlemen, as I say, then **appointed for this undertaking Sieur Jolliet**, whom they considered very fit for so great an enterprise, and **they were pleased to include Father Marquette in the party.**

They were not mistaken in the choice that they made of Sieur Jolliet, for he is **a young man, born in this country**, who possesses all the qualifications that could be desired for such an undertaking. He has **experience and knows the languages** spoken in the country of the Ottawas, where he has passed several years already. He possesses **tact and prudence**, which are the chief qualities necessary for the success of such a difficult and dangerous voyage. **Finally, he has the courage to dread nothing where everything is to be feared.**

Renactment in 1973



<http://windycityhistorians.com/tag/patrick-mcbriarty/>

John Warner Norton Mural in Cudahy Library of Loyola University Chicago



Jesuit Relations 2

There are two main reasons why the *Jesuit Relations* are so illuminating in this connection.

1. First, **the Jesuits knew what they were talking about.** Admittedly, there were many aspects of aboriginal culture they did not understand and did not wish to understand, but even when these missionaries disapproved of "diabolical pagan ceremonies" and misconstrued their purpose, they were still capable of describing them accurately. Because they lived in native villages for years on end, learned the local languages, got to know the people, and took their place on the margins of Amerindian society, they came to know native peoples as few other Europeans did.
2. Also, **they were inveterate writers.** Unlike most of the French Canadian fur traders and coureurs de bois, who also knew aboriginal America intimately, the Jesuits were literate; indeed, their training made them masters of the written word. Writing was part of the general clerical culture of the period, but these missionaries belonged to a religious order that was renowned for using the power of the printing press to its best advantage.

Thus the **Jesuit Relations** can be seen as the combined product of immersion in Native American society and an unparalleled ability to communicate with European audiences.

The Jesuit Relations. Natives and Missionaries in Sixteenth-Century North America. Edited with an Introduction by Allan Greer. Bedford/St. Martins, Boston, 2000.

Jesuits



- The Jesuits (Society of Jesus) are a Roman Catholic religious order of priests and brothers. They were founded in 1534 by Ignatius of Loyola, a Basque Spaniard, with six other men who joined him.
- Jesuits were and are active in many types of work, including education, social action, and missionary work.
 1. Jesuit education activities in the Chicago area include Loyola University Chicago and four high schools: Loyola Academy in Wilmette, and Saint Ignatius College Prep, Cristo Rey Jesuit High School, and Christ the King Jesuit College Preparatory School in Chicago.
 2. Social action by Jesuits has included the antiwar and anti-nuclear weapon actions of Father Daniel Berrigan in the 1960s and 70s, as well as the work of the six Jesuits at the University of Central America in El Salvador who were murdered along with their housekeeper and her daughter in 1989.
 3. Missionary activities by Jesuits included the efforts of Francis Xavier in India and Japan, Matteo Ricci in China, Robert di Nobili in India, the founding of the Reductions in South America, and the work by the French Jesuits in New France.

Long House

<https://drloihjournal.blogspot.com/2018/10/the-kickapoo-and-mascouten-tribes-history-in-the-illinois-country.html>



A slightly later version of the "Jesuit Map"



Marquette's Autograph Journal

Mon Reverend Pere.

Pae X.

Ayant été contrainct de demorer a St. Francois tout l'este, a cause de quelque incommodité, eu ayant esté guery en le mois de Septembre. N'y attendis le vint de nos gens au retour de la Cal pour recevoir aque-
le feroit pour mon logement, lequel m'en appartenoit
et ordra pour mon voyage a la mission de la
Conception des Illinois, ayant fait faire aux portemants
de l'Or pour les copies de mon journal touchant la
Rivière de Mississipi, Je partit avec Pierre Bédard et
Jacques le 25 oct 1674 sur les midy le vent nous
contraignit de coucher a la sortie de la Rivière, ou
les Huronnois s'assembloient et craint n'ayant
pas voulu qu'on allast du costé des Illinois, de peur
que la jeunesse amassast des robbes avec les
marchandises qu'ils ont apportés de la Cal, et chassast
au costé ne vouloit descendre le printemps qu'ils
voient avoir lieu de craindre les nouvelles.

1 Lettre et Journal
du feu P. Marquette

Mon Reverend Pere
Le P. Claude Allouez
Supérieur des Missions
de la Compagnie de Jesus
en la Nouvelle France

Jacques Marquette

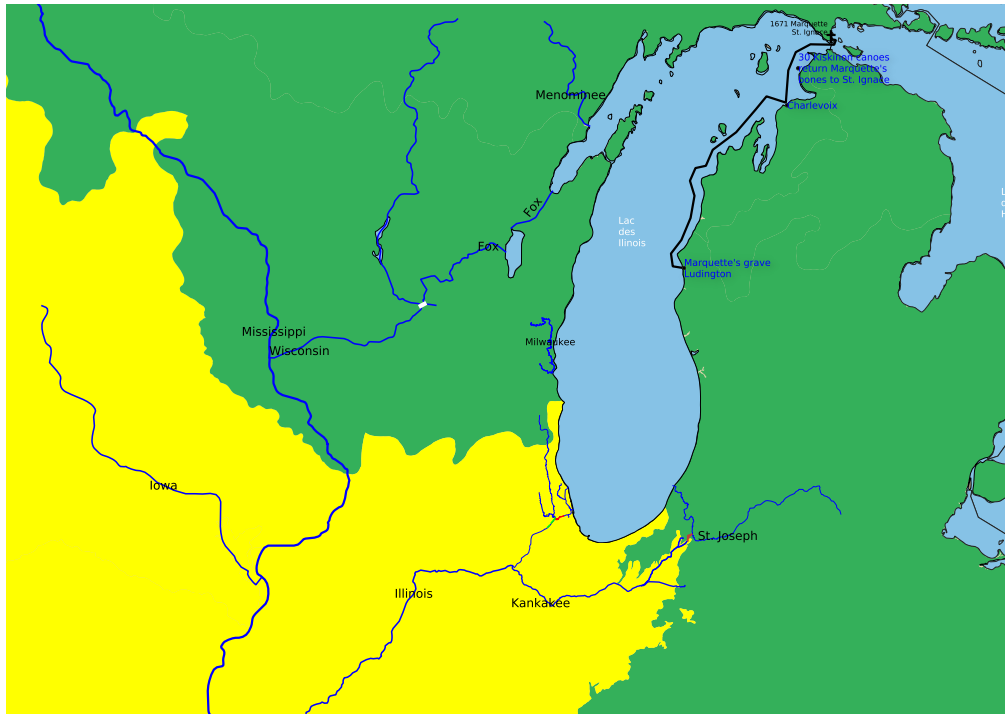
Claude Allouez

Claude Allouez Supr des Missions
de la Compagnie de Jesus en la Nouvelle France

Pere Charlevoix's Map in 1721



The Kiskakons Return Marquette's Bones to St. Ignace June 8, 1677



From *Jesuit Relations* Volume 59.

WHAT OCCURRED AT THE REMOVAL OF THE BONES OF THE LATE FATHER MARQUETTE, WHICH WERE TAKEN FROM HIS GRAVE ON THE 19TH OF MAY, 1677.

GOD did not permit that a deposit so precious should remain in the midst of the forest, unhonored and forgotten. The indians named Kiskakons, who have been making public profession of Christianity for nearly ten years, and who were instructed by father Marquette when he lived at the point of St. Esprit, at the extremity of Lake Superior, carried on their last winter's hunting in the vicinity of the lake of the Illinois. As they were returning in the spring, they were greatly pleased to pass near the grave of their good father, whom they tenderly loved; and God also put it into their hearts to remove his bones and bring them to our Church at the mission of St. Ignace at michilimakinac, where those indians make their abode.

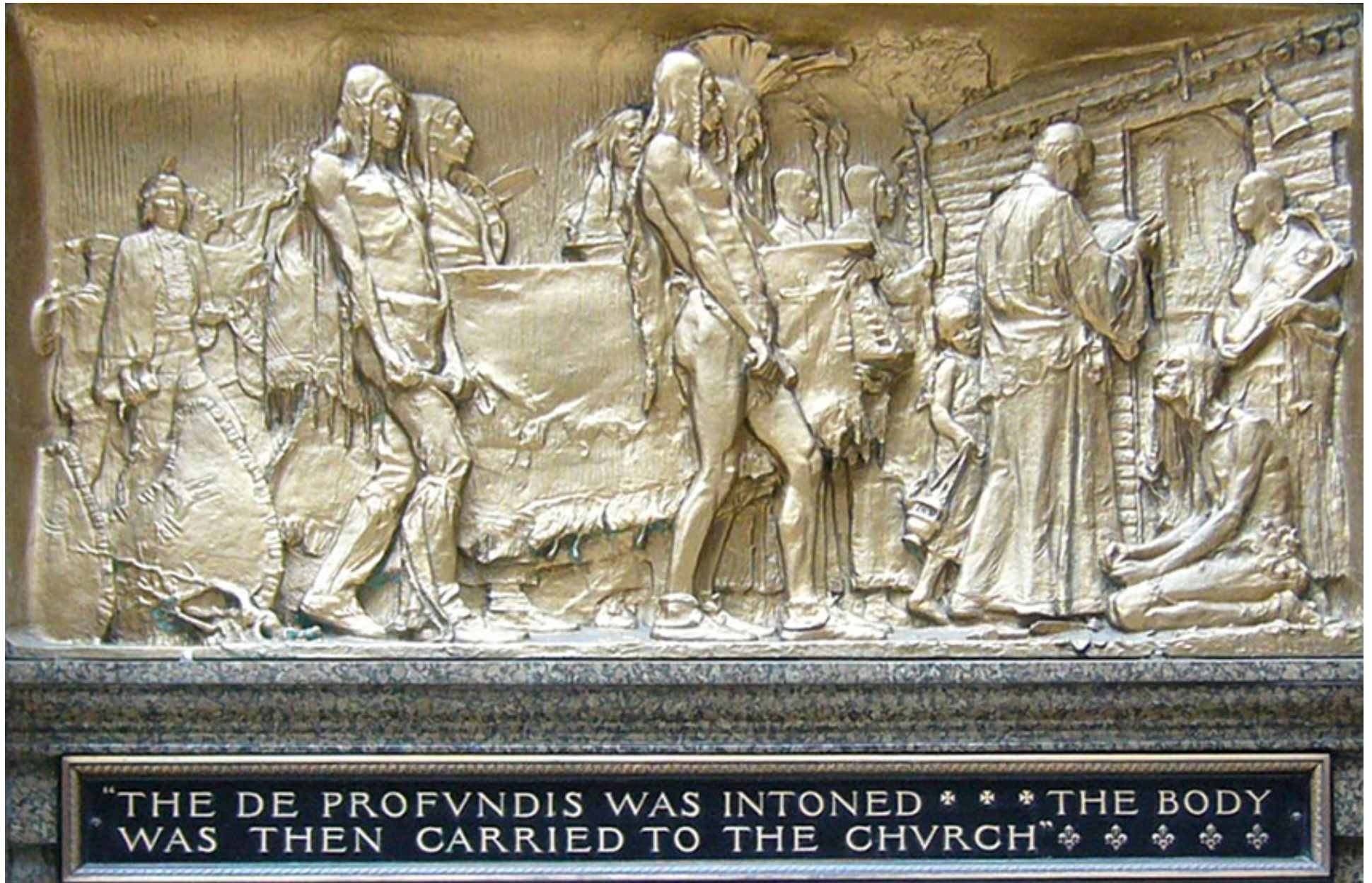
They repaired, then, to the spot, and resolved among themselves to act in regard to the father as they are wont to do toward those for whom they profess great respect. Accordingly, they opened the grave, and uncovered the body; and, although the flesh and internal organs were all dried up, they found it entire, so that not even the skin was in any way injured. This did not prevent them from proceeding to dissect it, as is their custom. They cleansed the bones and exposed them to the sun to dry; then, carefully laying them in a box of birch-bark, they set out to bring them to our mission of St. Ignace.

There were nearly 30 Canoes which formed, in excellent order, that funeral procession. There were also a goodly number of Iroquois, who united with our Algonquin indians to lend more honor to the ceremonial. When they drew near our house, Father Nouvel, who is its superior, with Father Piercon, went out to meet them, accompanied by the Frenchmen and indians who were there; and having halted the procession, he put the usual questions to them, to make sure that it was really the father's body which they were bringing. Before conveying it to land, they intoned the *De Profundis* in the presence of the 30 Canoes, which were still on the water, and of the people who were on the shore. After that, the body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that day, which was whitsun-monday, the 8th of June; and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small vault in the middle of the church, where it rests as the guardian angel of our outaouas missions. The indians often come to pray over his tomb.

Would that we would show as much respect for the bones of the people who lived here long ago.

Marquette's Bones Brought to Mission Chapel

(Marquette Building Bronze Panel Over Door)



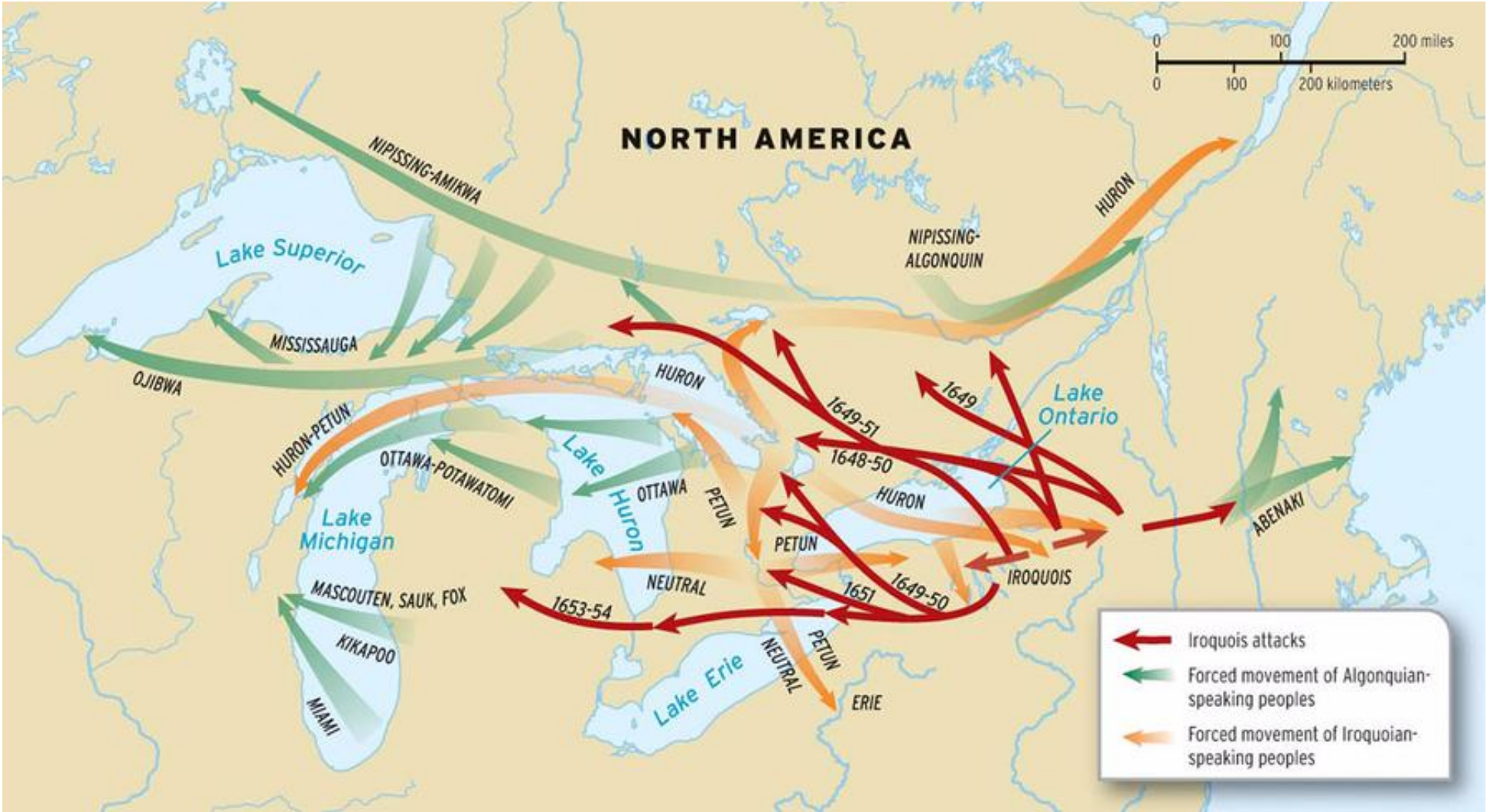
Marquette and Jolliet Faces



Harry Wood "portrait" of Marquette



Iroquois Attacks



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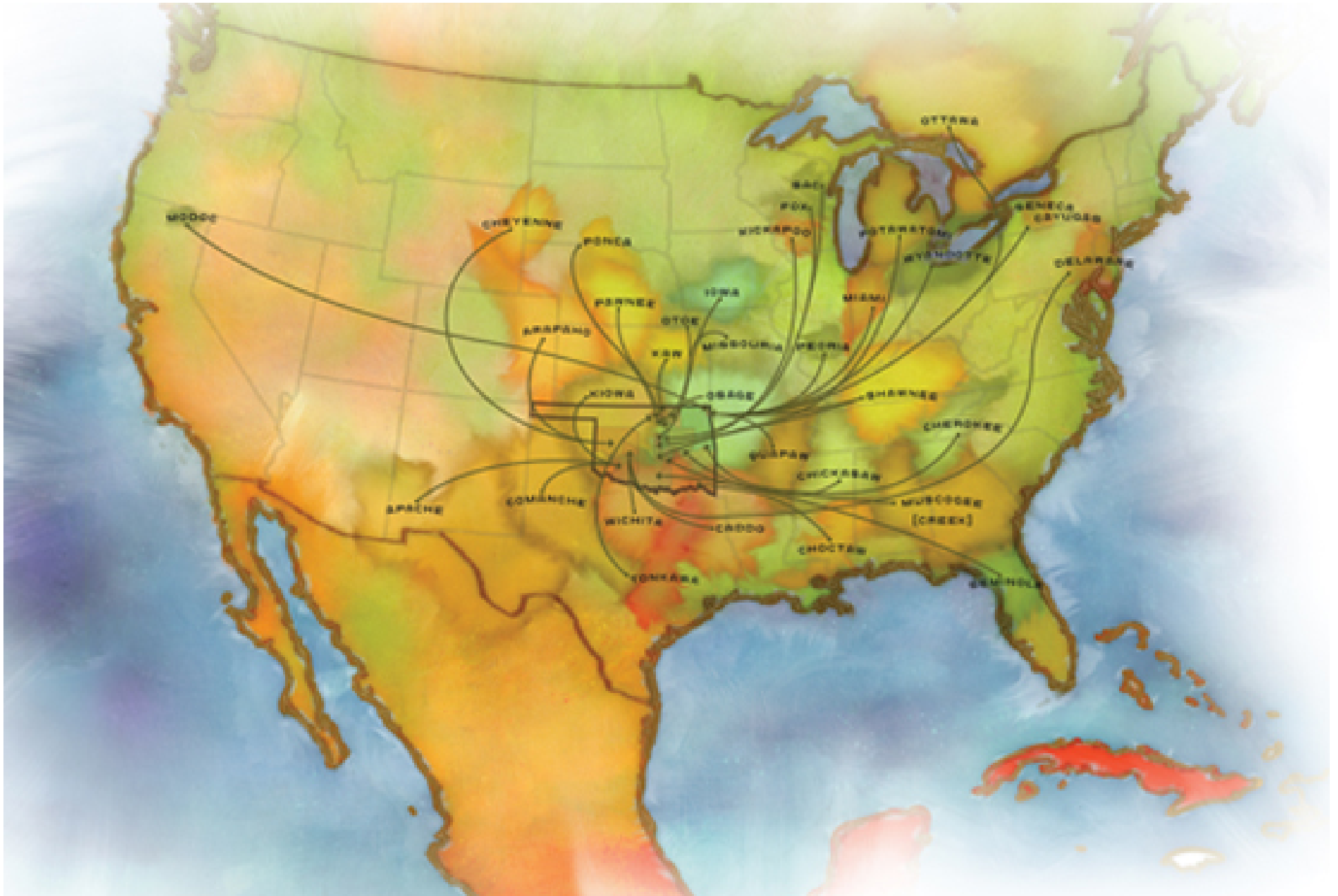
Indians by State (percent and number)

Rank	State	Percent	Number
1	Alaska	14.22	104995
2	New Mexico	9.46	197191
3	South Dakota	8.66	74062
4	Oklahoma	7.44	289871
5	Montana	6.49	66865
6	North Dakota	5.30	39507
7	Arizona	4.41	300182
8	Wyoming	2.32	13549
9	Washington	1.32	94754
10	Idaho	1.29	21323
11	North Carolina	1.17	117998
12	Oregon	1.13	45332
13	Nevada	1.12	32426
14	Utah	1.07	32079
15	Minnesota	1.05	57566
16	Colorado	0.95	51406
17	Wisconsin	0.87	50094
18	Nebraska	0.85	16012
19	Kansas	0.81	23503
20	California	0.75	292018
21	Arkansas	0.65	19476
22	Maine	0.62	8212
23	Louisiana	0.58	27094
24	Michigan	0.52	51804
25	Alabama	0.52	25098

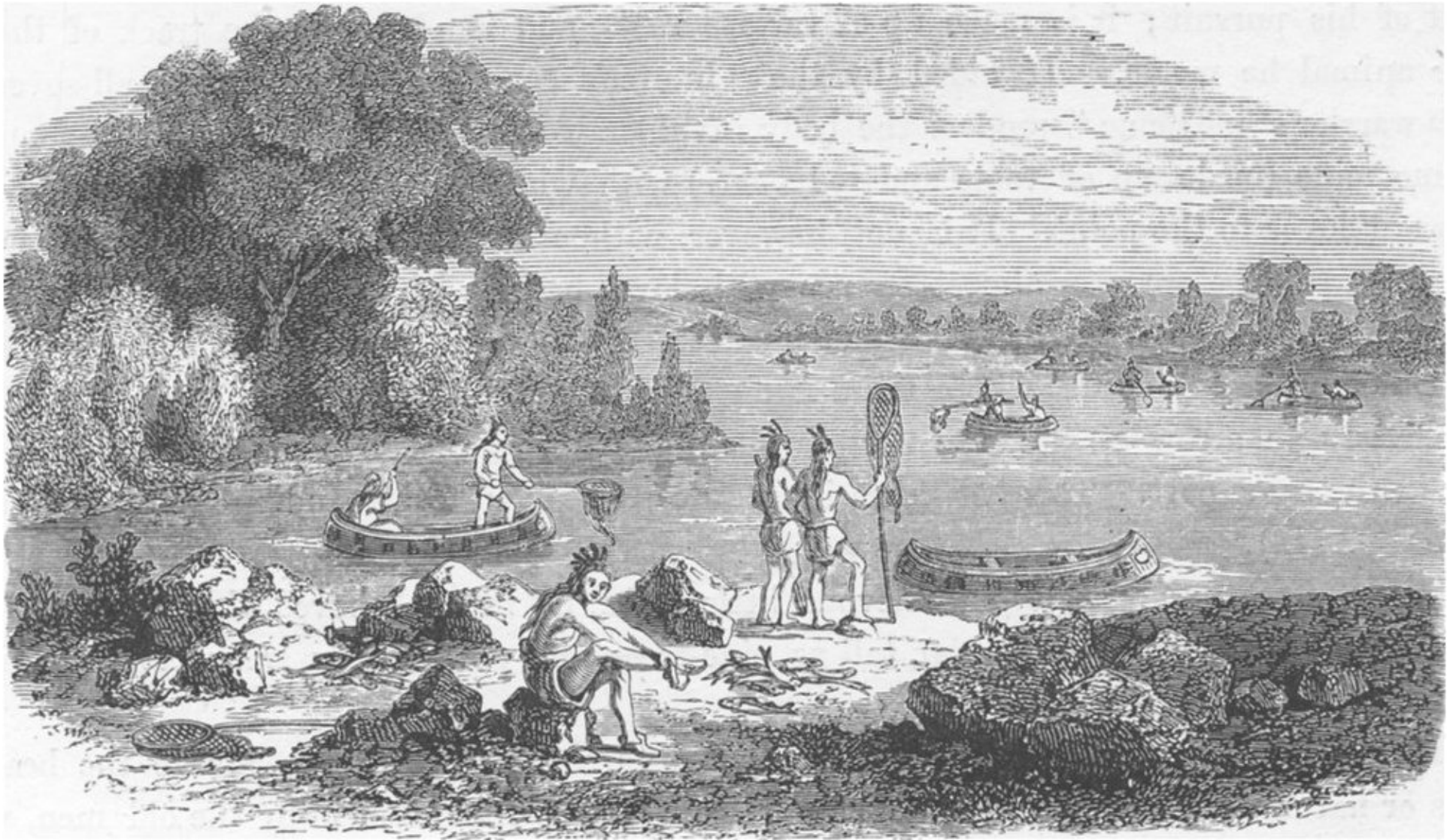
26	Rhode Island	0.51	5413
27	Texas	0.48	130360
28	Mississippi	0.44	13258
29	Missouri	0.43	25933
30	New York	0.39	77130
31	Delaware	0.37	3482
32	Iowa	0.35	10791
33	Vermont	0.33	2072
34	South Carolina	0.31	14992
35	Georgia	0.30	30552
36	Florida	0.28	56730
37	Maryland	0.27	16281
38	Virginia	0.27	22499
39	Tennessee	0.27	17568
40	District of Columbia	0.26	1757
41	Connecticut	0.26	9385
42	Illinois	0.23	29696
43	Indiana	0.23	15027
44	Massachusetts	0.21	14336
45	Kentucky	0.21	9324
46	New Jersey	0.2	18006
47	Pennsylvania	0.2	24995
48	Hawaii	0.19	2756
49	Ohio	0.19	21872
50	West Virginia	0.18	3322
51	New Hampshire	0.16	2148

Oklahoma

<http://www.theamericanindiancenter.org/oklahoma-tribal-history>



Ojibwe (Chippewa) Fishing at Sault Ste. Marie



<https://www.antiquemapsandprints.com/lake-superior-chippewa-indians-fishing-birch-bark-canoes-sault-st-mary-1890-49560-p.asp>

Images of Ojibwe at Bawating (Sault Ste. Marie)



Paul Kane (1810–1871)



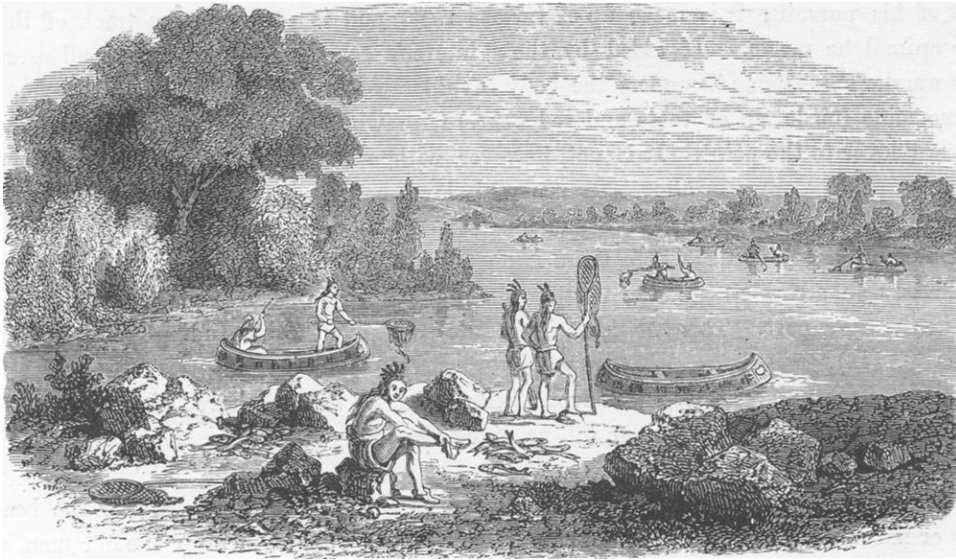
William Armstrong (1822–1914)

As described in Joseph P. Donnelley's biography of Marquette,

Balancing themselves upright in their frail bark canoes, unconcernedly riding the whirlpools, they "thrust deep into the water a rod, at the end of which is fastened a net made in the form of a pouch, into which the fish are made to enter. This is repeated over and over again, six or seven fish being taken at each time, until a load of them is obtained." (*Jesuit Relations* LIX).

<http://voices.adsb.on.ca/the-anishnaabe.html>

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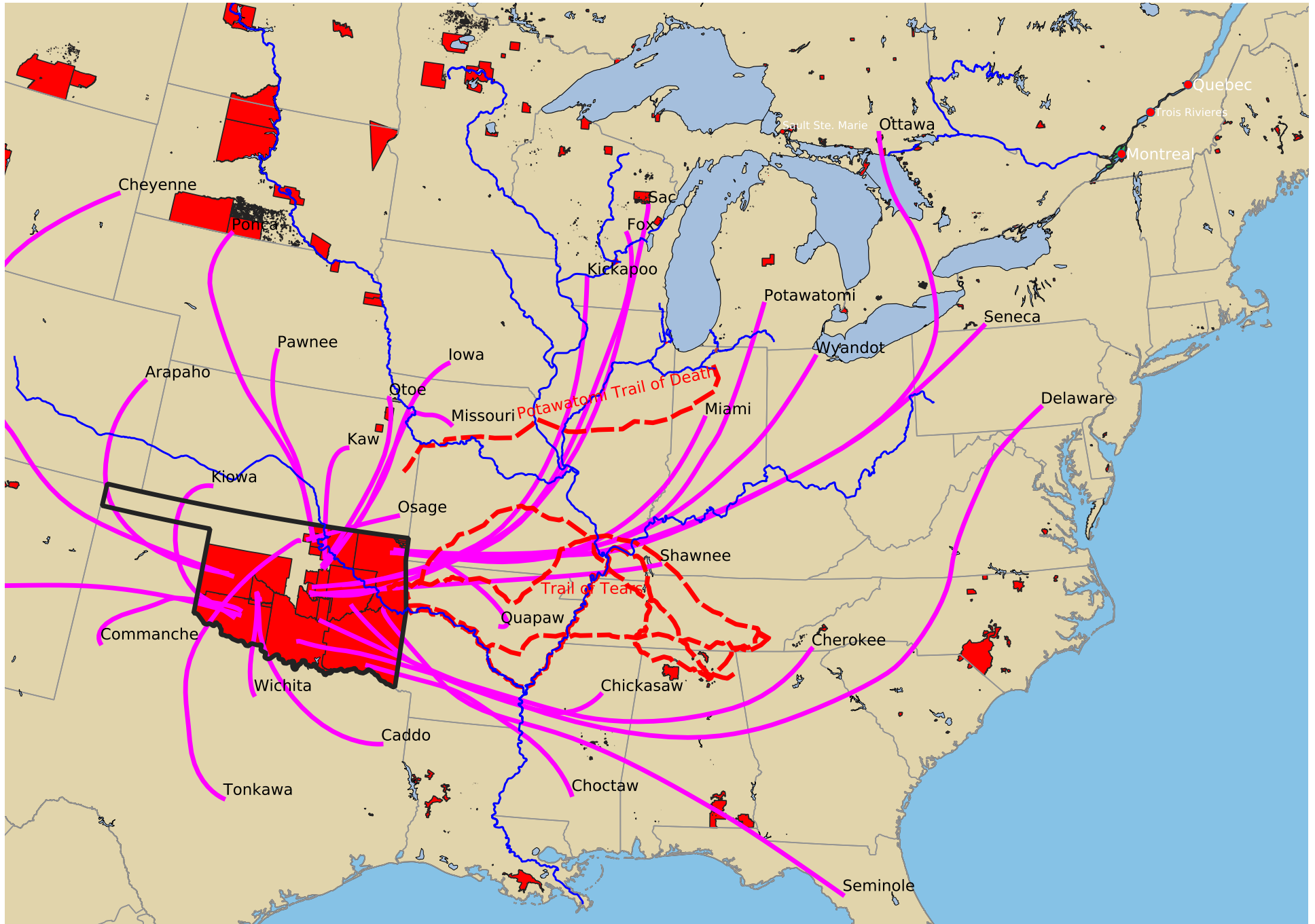
Paul Kane (1810–1871): Ojibway at Sault Ste Marie

Pictographs in Lake Superior Provincial Park



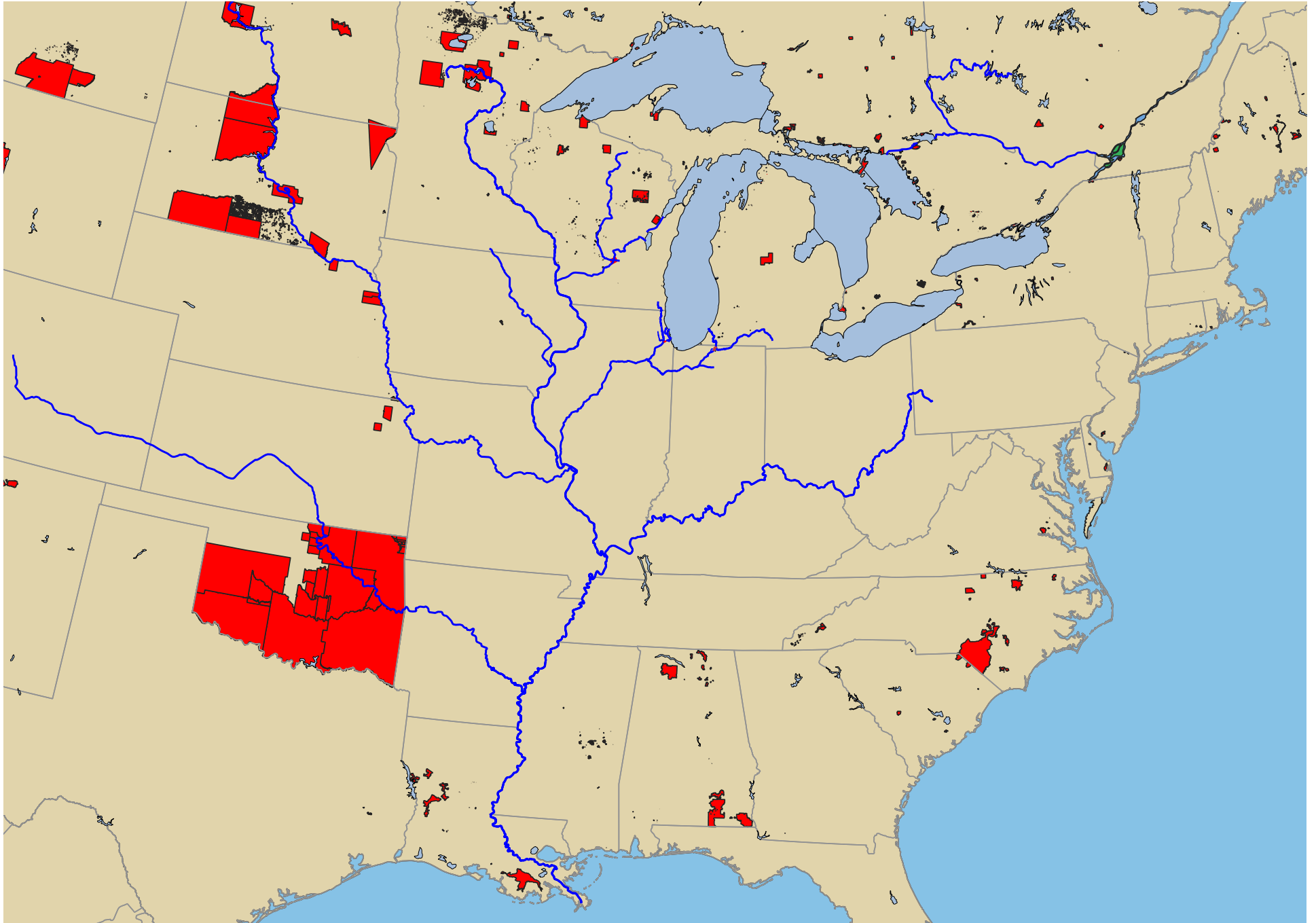
<http://greatlakesecho.org/2017/06/26/great-features-of-the-great-lakes-region-ontario/> 150-400 years BP

Oklahoma!

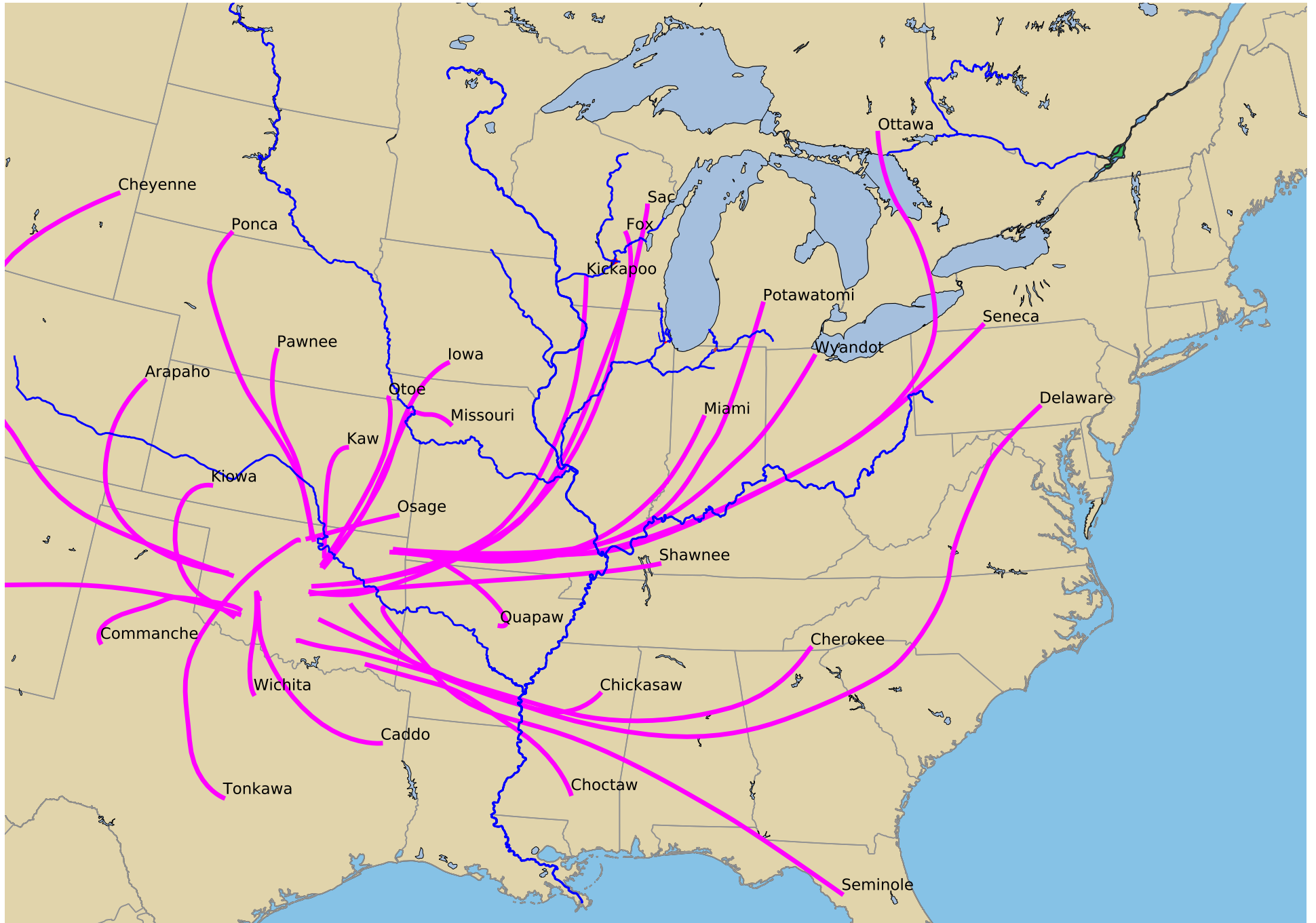


https://ashinine.com/maps_rm.php

Indian Reservations



Indians to Oklahoma!



July 2, 1671: Marquette's Handwritten Vows at SSM

Ego Jacobus Marquette promitto omnipotenti Deo coram eius
Suzgine matre, et tota caelesti curia, et tibi Reverendo Patri
Gabrieli Duilletes vice Praepositi Generalis Societatis Jesu, et
Successorum eius locum Dei tenenti perpetuam castitatem, continentiam,
et obedientiam; et secundum eam peculiarem curam circa precororum
eruditionem, iuxta modum in litteris Apostolicis et constitutionibus dictae
Societatis expressum, ad lacum Superiorem Algonquiorum in oppido
Sandae Mariae die 2.^a mensis Julii, anno 1671.

Jacobus Marquette.

Gal. 28-f. 42

Menominee (Omaeqnomenewak) and Winnebago (Ho-Chunk)



Gathering Wild Rice, 1853, Seth Eastman, Newberry Library's The American Aboriginal Portfolio created by Mary H. Eastman

Menominee refer to themselves as the Mamceqtwak (the Ancient Ones/Movers), yet the neighboring Ojibwe, used the name Manoominee while early French explorers used the term Folle Avoine, both of which signified the observed relationship between the Menominee and wild rice. Today, the name Omaeqnomenewak (People of the Wild Rice) is more commonly used by the tribe.

<https://tribalcollegejournal.org/indigenous-sustainability-at-college-of-menominee-nation-lessons-from-the-past-learning-for-the-future/>



Medicine Dance of the Winnebagoes, 1853, Seth Eastman, Newberry Library's The American Aboriginal Portfolio created by Mary H. Eastman

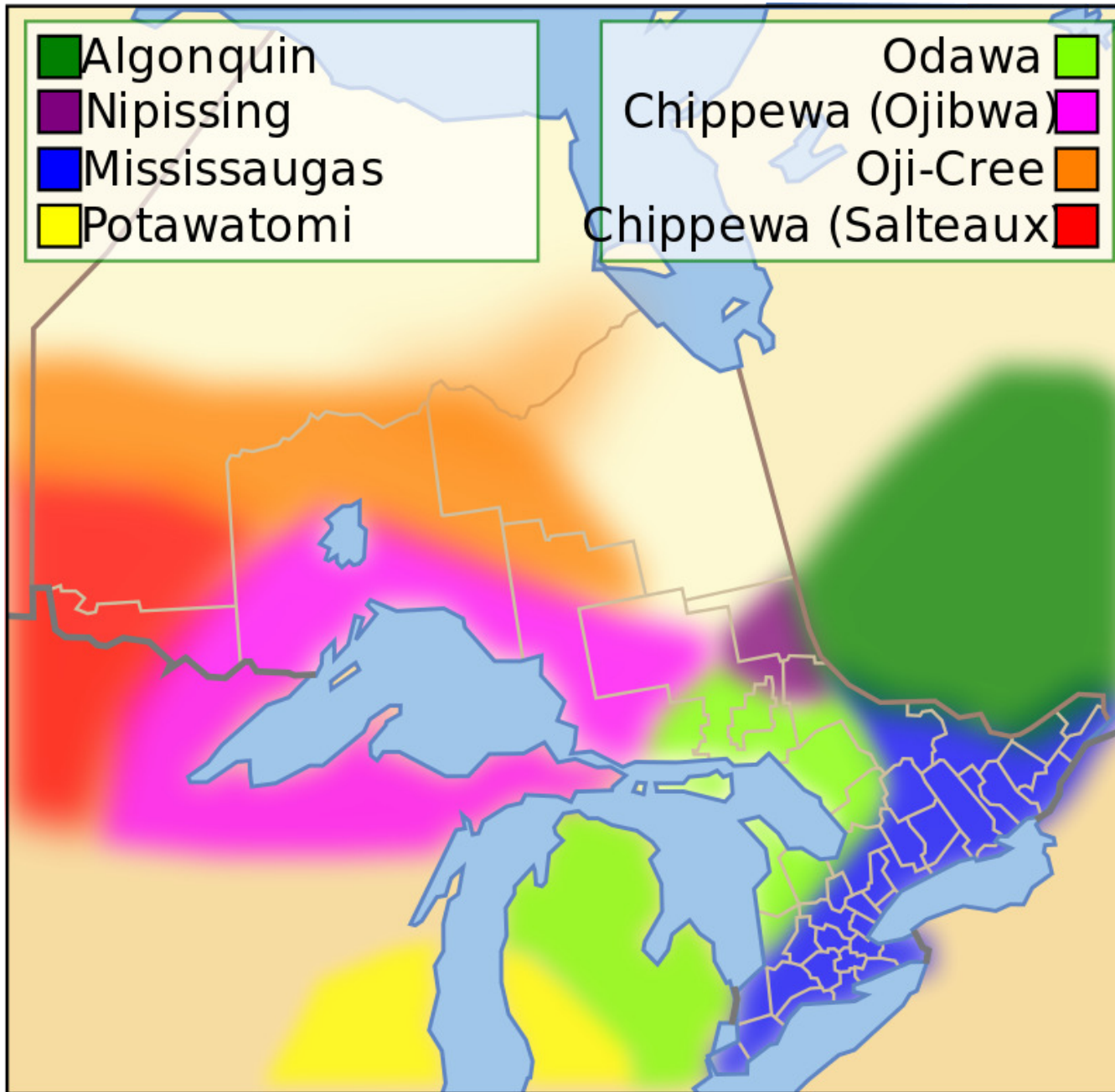
Prairie and Pisikous (“Wild Cattle,” Bison)



“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, 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 twice as wide and more corpulent. When our people killed one, three persons had much difficulty in moving it. The head is very large; the forehead is flat and a foot and a half wide between the horns, which are exactly like those of our oxen, though black and much larger. Under the neck they have a sort of large dewlap, which hangs down, and on the back is a rather high hump. The whole of the head, the neck, and a portion of the shoulders are covered with a thick mane like that of a horse. This mane forms a crest a foot long that makes them hideous, and because it falls over their eyes, it prevents them from seeing what is before them. 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. During that season, **the Indians 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. Moreover, they are very fierce, and not a year passes without their killing some Indians. When attacked, they catch a man on their horns, if they can, toss him in the air, and then throw him on the ground, after which they trample him underfoot and kill him. If a person fires 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 the one who fired, they will run at him and attack him. As their legs are thick and rather short, they do not generally run very fast, except when angry. They are scattered across the prairie in herds; I saw one band numbering four hundred. JR 59

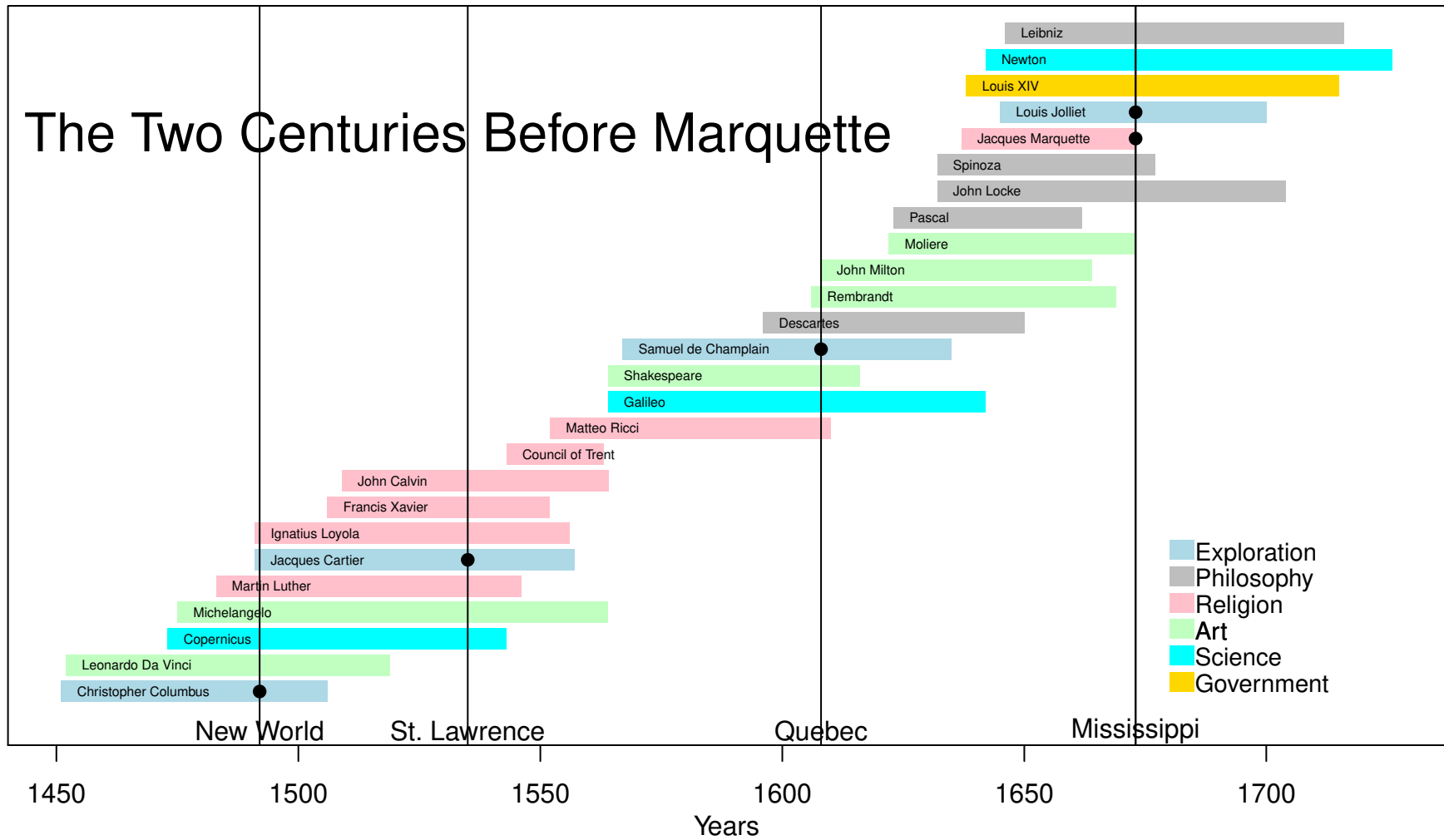
This hide robe, made from bison skin or deerskin, is one of four associated with the Illinois in the collections of the Quai Branly Museum in Paris. Part of a collection of native art stored in the royal cabinet of antiquities during the eighteenth century, the **robe may have been collected by Jacques Marquette in 1673.** Photo by Claude Germain. Courtesy Scala Archives, Florence, Italy. From: The Power of the Ecotone: Bison, Slavery, and the Rise and Fall of the Grand Village of the Kaskaskia. Robert Michael Morrissey. *The Journal of American History*, December 2015: 667-692.

The Anishinaabe



By DarrenBaker - Own work, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=27884645>

Marquette's Time in History



Père Marquette Symphony

Concerning the “calumet dance,” in the Paris (Chantilly) version of the *Recit* there is a graph “which pictures a musical staff with the notes for the melody to which the Indians danced.” Father Raphael Hamilton furnished a replica of the notes to well-known American composer Dr. Roy Harris (1898–1979), who composed the Pere Marquette symphony (no 12) for the Tercentenary of Père Marquette’s coming to America (1968-1973).^a

And from <http://classicalmusicguide.com/viewtopic.php?t=30592>, Source: Robert Strassburg, Roy Harris. A Catalog of his Works, California State Univ., 1973:

The Twelfth (1969), or “Pere Marquette Symphony,” “in two parts, each the length of a Mozart Symphony, is scored for tenor solo, speaker and orchestra.” It evokes the faith of Jesuit Father Marquette “who discovered the central wilderness portion of the United States.”

The scope of the symphony is epic, and the tone heroic. . . In part II, particularly, there are suggestions of the external world in the form of stylized birdcalls and forest noises that summon up the Great Lakes wilderness of three hundred years ago. . . Part I, however, is the record of an interior journey, what one theologian described as “the positive tropism of a soul toward God.” . . . Running through the piece like a ribbon binding it together is a marvel of the Gregorian Chant. . . one of the greatest melodies ever conceived.

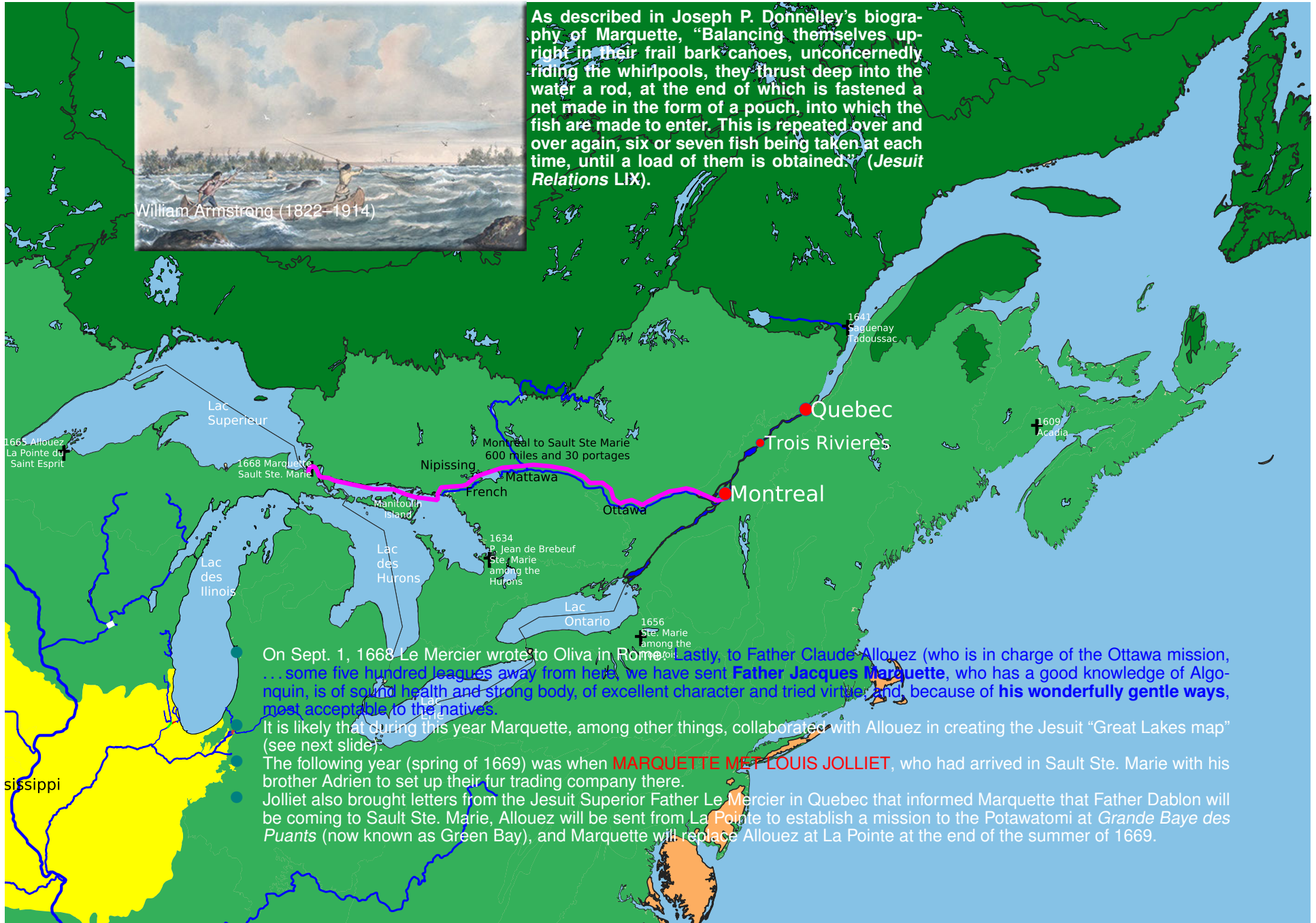
^aHamilton, *Marquette's Explorations*, p. 51.

1668-1669: To Sault Ste. Marie to Help Allouez



William Armstrong (1822-1914)

As described in Joseph P. Donnelly's biography of Marquette, "Balancing themselves upright in their frail bark canoes, unconcernedly riding the whirlpools, they thrust deep into the water a rod, at the end of which is fastened a net made in the form of a pouch, into which the fish are made to enter. This is repeated over and over again, six or seven fish being taken at each time, until a load of them is obtained." (*Jesuit Relations* LIX).



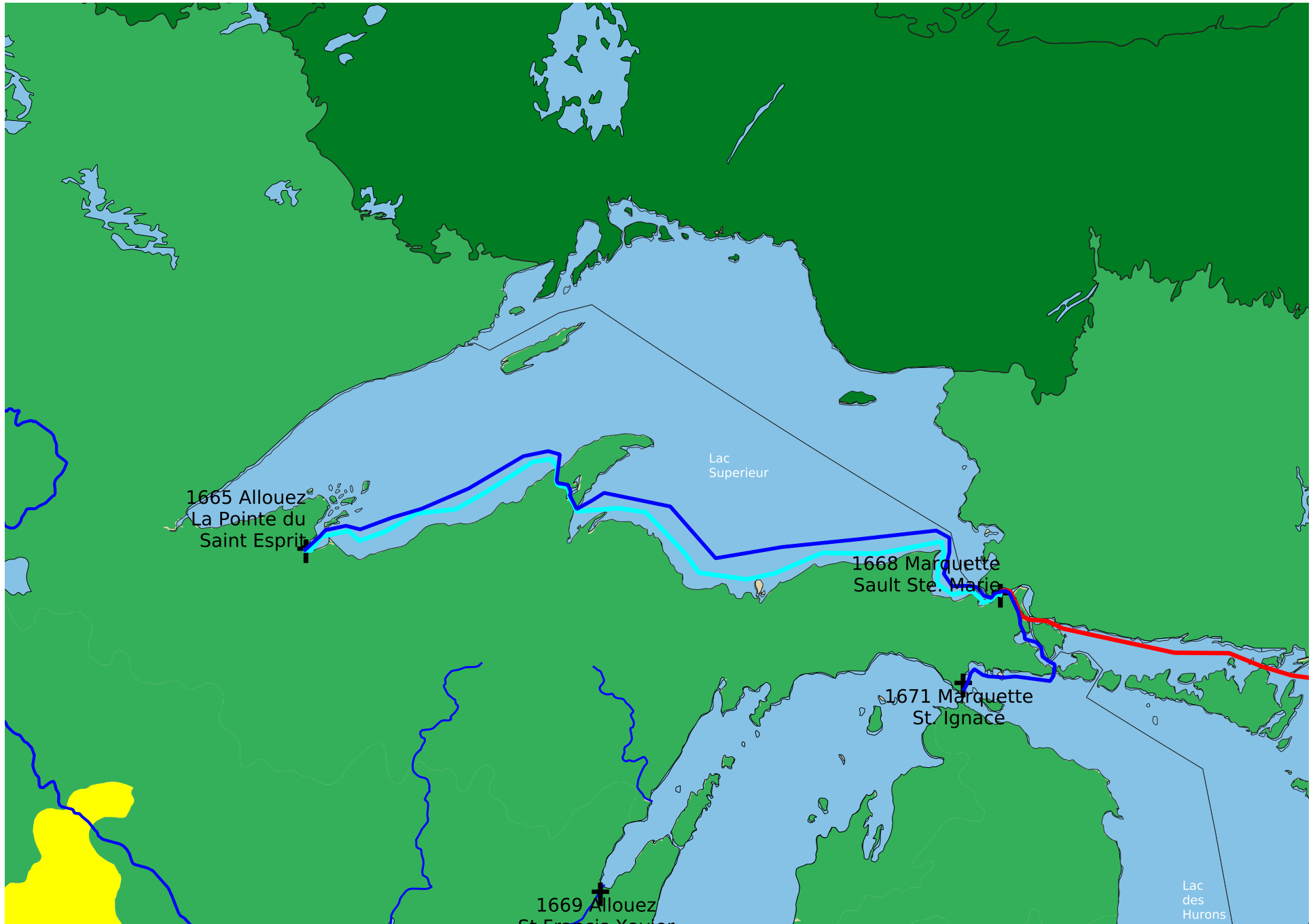
On Sept. 1, 1668 Le Mercier wrote to Oliva in Rome. **Lastly, to Father Claude Allouez (who is in charge of the Ottawa mission, ... some five hundred leagues away from here, we have sent Father Jacques Marquette, who has a good knowledge of Algonquin, is of sound health and strong body, of excellent character and tried virtue, and, because of his wonderfully gentle ways, most acceptable to the natives.**

It is likely that during this year Marquette, among other things, collaborated with Allouez in creating the Jesuit "Great Lakes map" (see next slide).

The following year (spring of 1669) was when **MARQUETTE MET LOUIS JOLLIET**, who had arrived in Sault Ste. Marie with his brother Adrien to set up their fur trading company there.

Jolliet also brought letters from the Jesuit Superior Father Le Mercier in Quebec that informed Marquette that Father Dablon will be coming to Sault Ste. Marie, Allouez will be sent from La Pointe to establish a mission to the Potawatomi at *Grande Baye des Puants* (now known as Green Bay), and Marquette will replace Allouez at La Pointe at the end of the summer of 1669.

Marquette and Lake Superior



Jesuits



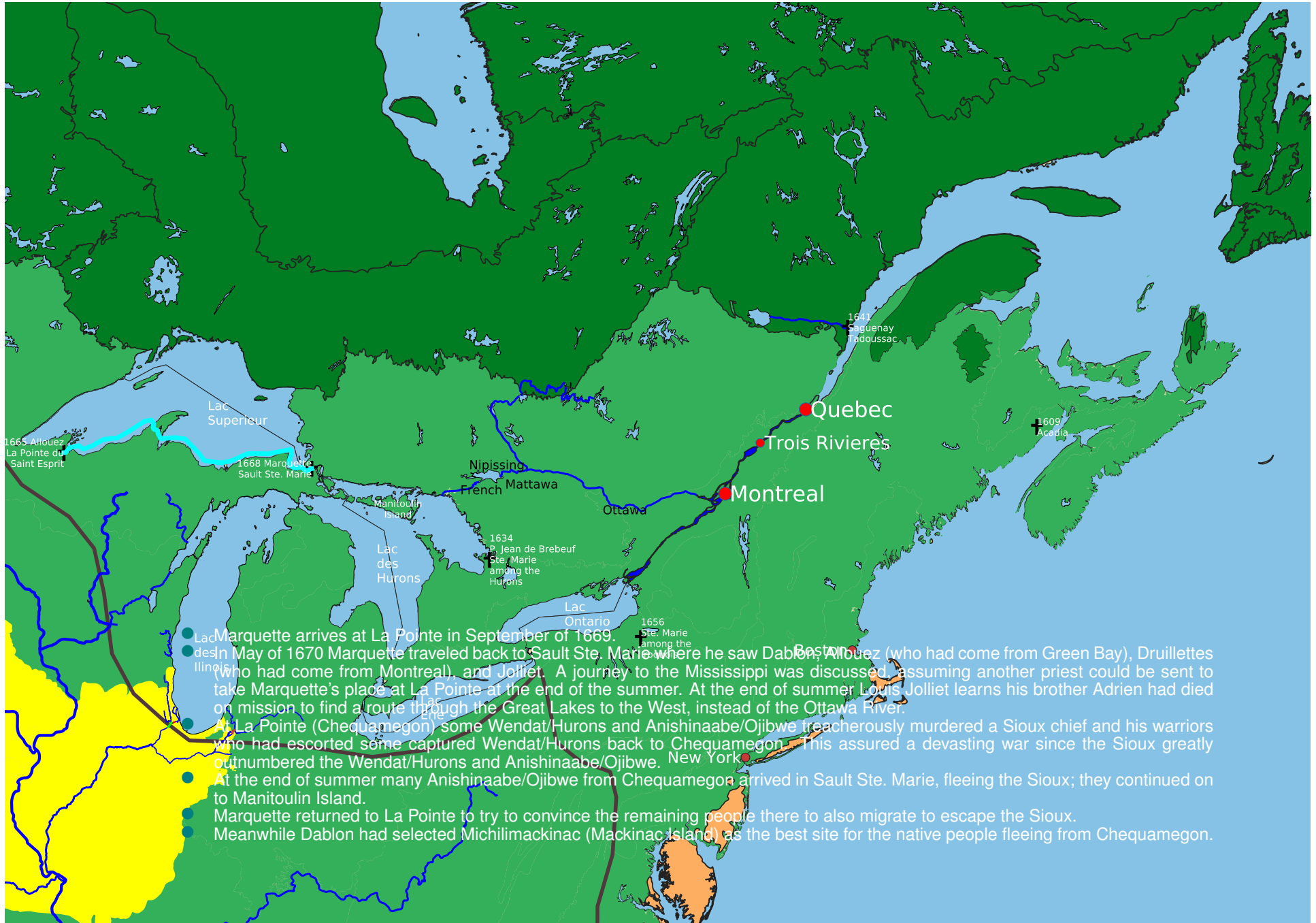
Ignatius of Loyola



E.J. Neafsey with Mom and Dad 1965

- The Jesuits (Society of Jesus) are a Roman Catholic religious order of priests and brothers. They were founded in 1534 by Ignatius of Loyola, a Basque Spaniard, with six other men who joined him.
- Missionary activities by Jesuits in the 15th and 16th centuries were global and included missions in India, Japan, China, South America, and North America, including New France.
- Jesuit education activities in the Chicago area today include Loyola University Chicago and four high schools: Loyola Academy in Wilmette, and Saint Ignatius College Prep, Cristo Rey Jesuit High School, and Christ the King Jesuit College Preparatory School in Chicago.
- Committed to “the service of faith and the promotion of justice.”

1669-1671: Marquette to *La Pointe du Saint Esprit*



1669-71: Marquette, Kiskakon, Illinois, and Nadouessi

As seen in the following excerpts from a letter from Marquette to Father Le Mercier after arriving at La Pointe du Saint Esprit (*JR54*), Marquette's close relationship with the Kiskakon and his interest in the Illinois began in the fall of 1669. He also made peace with the Nadouessi (Lakota Sioux), but in the spring of 1670 this peace was broken by the Indians at La Pointe, who were then forced to flee.

I am obliged to render an account to Your Reverence of the condition of the Mission of saint Esprit among the Outaouaks, according to the order that I have received from you — and again, recently, from Father Dablon — since my arrival here, **after a Voyage of a month amid snow and ice, which blocked our passage, and amid almost constant dangers of death.** Having been assigned by Divine Providence to continue the Mission of Saint Esprit, — which Father Allouez had begun, and where he had baptized the principal men of the Nation of the **Kiskakonk**, — **I arrived here on the thirteenth of September**, and went to visit the Indians in the Clearings, who are divided among five Villages...

The **Nation of the Kiskakonk**, . . . resolved at last, toward Autumn of the year 1668, to obey God...

The chiefs of the Nation declared themselves Christians; and, **in order to cultivate them, the Father (Allouez) having gone on to another Mission, I was given charge of them, and went to assume my duties in the month of September of the year 1669.**

I had the consolation of seeing their fondness for prayer, and the great account they make of being Christians; I baptized the new-born babes, and visited the Elders, whom I found all favorably disposed;

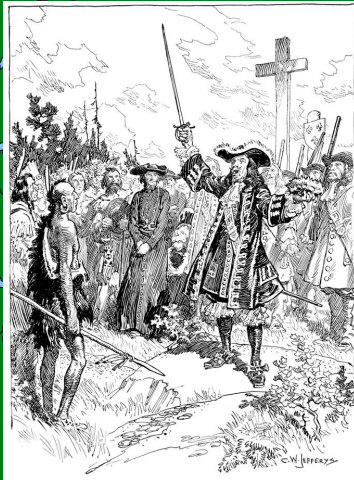
. . . When I invited the **Kiskakonk** to come and winter near the Chapel, they left all the other Nations, to gather together near us, in order that they might pray to God, be instructed, and have their children receive Baptism. . . and I was busy receiving them from morning till night.

. . . After the Easter Holidays, all the Indians separated to go in search of their living, — promising me always to remember their prayers, and earnestly begging me to have one of our Fathers go and join them in the Autumn, when they should have reassembled. Their request was granted, and if it please God to send some Father to us, he will take my place, while I shall go to start the Mission among the **Illinois**, in pursuance of the Father Superior's orders.

The **Illinois** are distant from La Pointe thirty days' journey by land, by a very difficult route, and live by themselves, Southwestward from the point of Saint Esprit. . . One passes the Nation of the Ketchigamins, who live in the interior, . . . One goes on then to the **Miamiouek**, and, after crossing great prairies, reaches the **Illinois**, who are mainly gathered in two Villages, containing more than **eight or nine thousand souls.** . . . With this purpose in view, **the Outaouaks gave me a young man who had lately come from the Illinois, and he furnished me the rudiments of the language**, during the leisure allowed me by the Indians of La Pointe in the course of the Winter. One can scarcely understand it, although it is somewhat like the Algonquin; still I hope, by the Grace of God, to understand and be understood, if God in his goodness lead me to that Country. . . When the Illinois come to La Pointe, they cross **a great river which is nearly a league in width, flows from North to South, and to such a distance that the Illinois, who do not know what a Canoe is, have not yet heard any mention of its mouth.** They simply know that there are some very large Nations lower down than themselves, some of whom, toward the East-Southeast of their Country, **raise two crops of Indian corn in a year.** . . . It is hard to believe that **that great River** discharges its waters in Virginia, and we think rather that it has its mouth in California. If the Indians who promise to make me a Canoe do not break their word to me, we shall explore this River as far as we can, with a Frenchman and this Young man who was given me, who knows some of those languages and has a facility for learning the others. We shall visit the Nations dwelling there, in order to open the passage to such of our Fathers as have been awaiting this good fortune for so long a time. This discovery will give us full knowledge either of the South Sea or of the Western Sea. The **Illinois are warriors** and take a great many **Slaves**, whom they trade with the Outaouaks for Muskets, Powder, Kettles, Hatchets and Knives. . . .

The **Nadouessi** (Sioux), who are **the Iroquois of this country**, beyond la Pointe, . . . are toward the Southwest from the Mission of St. Esprit. I sent them a present by the Interpreter, with a message that they must show due recognition to the Frenchman wherever they met him, and must not kill him or the Indians accompanying him; . . . that the black Gown . . . should set out this Autumn to go to the Illinois, the passage to whom they were to leave free. **To this they consented;**

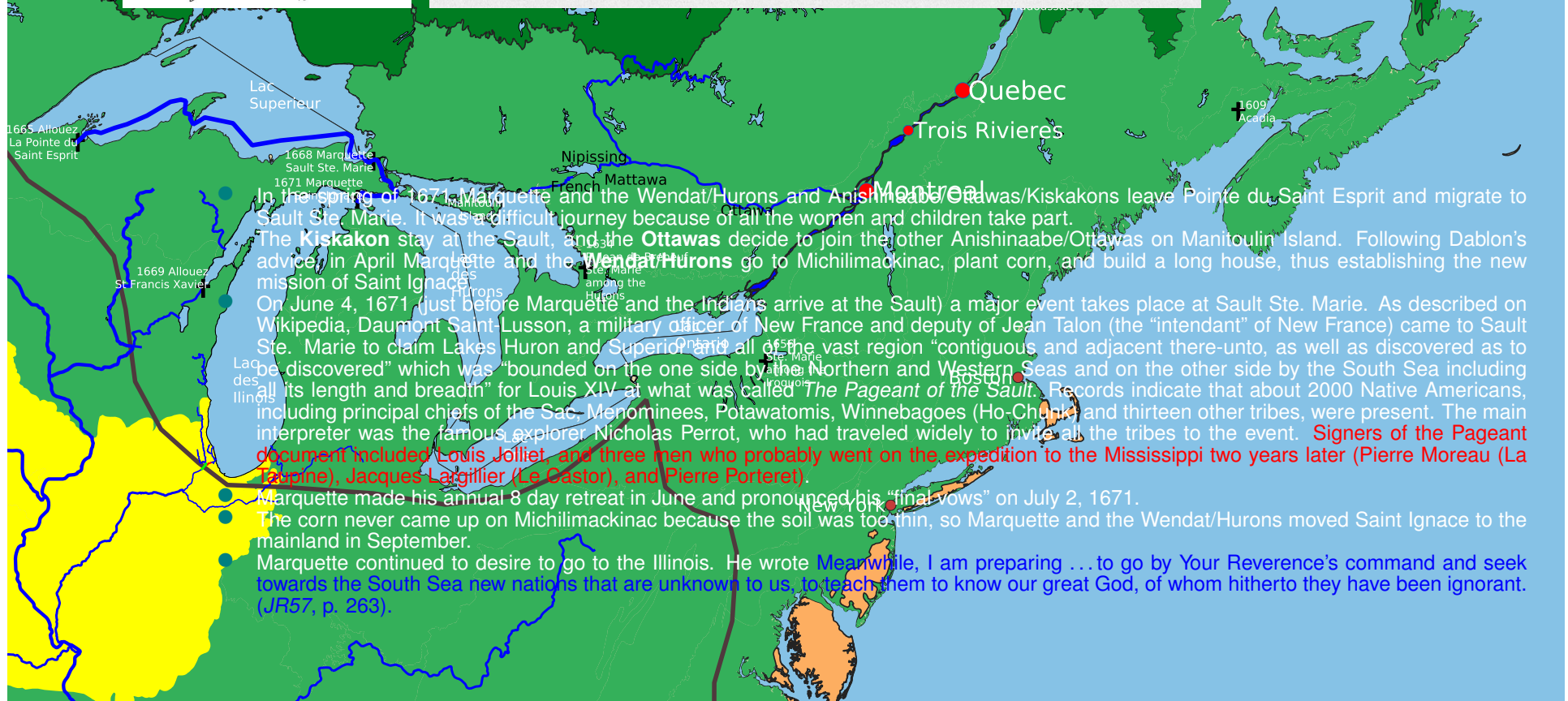
1671-1673: Marquette “Re-established” Saint Ignace



*Ego Jacobus Marquette promitto omnipotenti Deo coram eius
Sregine. matre, et tota caelesti curia, et tibi Reverendo Patri
Gabrieli DuRoielles vice Praepositi Generalis Societatis Iesu, et
Successorum eius locum Dei tenenti perpetuam paupertatem, castitatem
et obedientiam; et secundum eam peculiorem curam circa praesentem
eruditionem, iuxta modum in litteris Apostolicis et constitutionibus dictae
Societatis expressum, ad locum superiorem Algonquiorum in oppido
Sanae Mariae die 2. mensis Julii, anno 1671.*

Jacobus Marquette.

Gal. 28-f. 42



- In the spring of 1671, Marquette and the Wendat/Hurons and Anishinaabe/Ottawas/Kiskakons leave Pointe du Saint Esprit and migrate to Sault Ste. Marie. It was a difficult journey because of all the women and children take part. The **Kiskakon** stay at the Sault, and the **Ottawas** decide to join the other Anishinaabe/Ottawas on Manitoulin Island. Following Dablon's advice, in April Marquette and the **Wendat/Hurons** go to Michilimackinac, plant corn, and build a long house, thus establishing the new mission of Saint Ignace.
- On June 4, 1671 (just before Marquette and the Indians arrive at the Sault) a major event takes place at Sault Ste. Marie. As described on Wikipedia, Daumont Saint-Lusson, a military officer of New France and deputy of Jean Talon (the "intendant" of New France) came to Sault Ste. Marie to claim Lakes Huron and Superior and all of the vast region "contiguous and adjacent there-unto, as well as discovered as to be discovered" which was "bounded on the one side by the Northern and Western Seas and on the other side by the South Sea including all its length and breadth" for Louis XIV at what was called *The Pageant of the Sault*. Records indicate that about 2000 Native Americans, including principal chiefs of the Sac, Menominees, Potawatomis, Winnebagoes (Ho-Chunk) and thirteen other tribes, were present. The main interpreter was the famous explorer Nicholas Perrot, who had traveled widely to invite all the tribes to the event. **Signers of the Pageant document** included Louis Jolliet, and three men who probably went on the expedition to the Mississippi two years later (Pierre Moreau (La Tarpine), Jacques LaGillier (Le Castor), and Pierre Porteret).
- Marquette made his annual 8 day retreat in June and pronounced his "final vows" on July 2, 1671.
- The corn never came up on Michilimackinac because the soil was too thin, so Marquette and the Wendat/Hurons moved Saint Ignace to the mainland in September.
- Marquette continued to desire to go to the Illinois. He wrote *Meanwhile, I am preparing ... to go by Your Reverence's command and seek towards the South Sea new nations that are unknown to us, to teach them to know our great God, of whom hitherto they have been ignorant.* (JR57, p. 263).

Louis Jolliet (1645–1700)



Statue of Louis Jolliet in front of Public Library in Joliet IL.

In the year 1673, Monsieur Count Frontenac, our governor, and Monsieur Talon, then our intendant, were aware of the importance of such exploration, either to discover a passage from here to the Sea of China [Pacific Ocean], by the river that discharges into the Vermilion, or California, Sea, or to verify reports of two kingdoms, . . . where there are said to be numerous gold mines. These gentlemen, as I say, then appointed for this undertaking Sieur Jolliet, whom they considered very fit for so great an enterprise, and they were pleased to include Father Marquette in the party.

They were not mistaken in the choice that they made of Sieur Jolliet, for he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has **experience and knows the languages** spoken in the country of the Ottawas, where he has passed several years already. He possesses **tact and prudence**, which are the chief qualities necessary for the success of such a difficult and dangerous voyage. **Finally, he has the courage to dread nothing where everything is to be feared.**

Father Claude Dablon, superior of the missions in New France, in the Jesuit Relations, Volume 59 that describes Marquette and Jolliet's voyage to the Mississippi.

The Pisikous (“Wild Cattle,” Bison)



“When we reached the parallel of 41 degrees 28 minutes, following The same direction, we found . . . the *pisikious*, or wild cattle, . . . We call them wild cattle because they are very similar to our domestic cattle. They are not longer, but are nearly twice as wide and more corpulent. When our people killed one, three persons had much difficulty in moving it. The head is very large; the forehead is flat and a foot and a half wide between the horns, which are exactly like those of our oxen, though black and much larger. Under the neck they have a sort of large dewlap, which hangs down, and on the back is a rather high hump. The whole of the head, the neck, and a portion of the shoulders are covered with a thick mane like that of a horse. This mane forms a crest a foot long that makes them hideous, and because it falls over their eyes, it prevents them from seeing what is before them. 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. During that season, **the Indians 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. Moreover, they are very fierce, and not a year passes without their killing some Indians. When attacked, they catch a man on their horns, if they can, toss him in the air, and then throw him on the ground, after which they trample him underfoot and kill him. If a person fires 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 the one who fired, they will run at him and attack him. As their legs are thick and rather short, they do not generally run very fast, except when angry. They are scattered across the prairie in herds; I saw one band numbering four hundred.” JR 59



This hide robe, made from bison skin or deerskin, is one of four associated with the Illinois in the collections of the Quai Branly Museum in Paris. Part of a collection of native art stored in the royal cabinet of antiquities during the eighteenth century, the robe may have been collected by Jacques Marquette in 1673. Photo by Claude Germain. Courtesy Scala Archives, Florence, Italy. From: The Power of the Ecotone: Bison, Slavery, and the Rise and Fall of the Grand Village of the Cahokia E. J. Roper, Michael Morrissey. *The Journal of American History*, December 2015: 667-692.

The Calumet Song

2/17/2020

calumet_song.abc

Calumet Song of Illinois Peoria

Trad

Mi-na ha-ni, ni-na ha-ni, ni-na ha-ni, na-ni
 on-go. Mi-na ha - ni, ni-na ha - ni, ni - na ha - ni,
 ho-ho, ni-na ha - ni; ni-na ha - ni, ni-na ha-ni,
 Ca-ous-ban-no-gue at-chit-cha co-gue a - que a - oua
 ba-no-gue at-chit-cha scha-go-be he he he.
 Mintin-go - ni ta-de pi-ni pi-ni he at-chit-cha-le
 matchi-minam-ba mic-tande, mic-tan-de pi - ni pini he.

♩ = 120
 Nee nah hah nee nee nah hah nee nee nah hah nee nah nee
 ohng go nee nah hah nee nee nah hah nee nee nah hah nee
 ho ho nee nah hah nee nee nah hah nee nee nah hah nee
 Kah oos bahn no gay aht sheet shah ko kay ah kay ah ohnah
 bahn no gay ah sheet shah ssh go bay hay hay hay.
 Mint in go mee tah day pee nee pee nee hay ah sheet shah lay
 mat shi mee nahm bah mik tahn day mik than day pee nee pee nee hay

“Here is one of the songs that they are in the habit of singing. They give it a certain tone which cannot be sufficiently expressed on paper but which nevertheless constitutes all its grace: “Ninahani, ninakani, ninahani, nani ongo.”” JR 59

file:///tmp/o.xhtml

1/1

June 25, 1673: Peoria Tribe of Illinois, Sun Speech



At the door of the cabin where we would be received stood an old man who awaited us in a rather surprising posture, which constitutes a part of the ceremony that they observe when they receive strangers. This man was standing stark naked, with his hands extended and lifted toward the sun as if he wished to protect himself from its rays, which nevertheless shone upon his face through his fingers. When we came near him, he paid us this compliment: **"How beautiful the sun is, O Frenchmen, when you come to visit us! All our village awaits you, and you shall enter all our cabins in peace."** Having said this, he brought us into his own cabin, where there was a crowd of people who devoured us with their eyes, though they observed a profound silence. However, we could hear these words, which were addressed to us from time to time in a low voice: **"How good it is, my brothers, that you should visit us."** After we had taken our places, **the usual civility of the country was paid to us, which consisted in offering us the calumet.** This must not be refused, unless one wishes to be considered an enemy, or at least impolite, though it is enough to make even a pretense of smoking. After we had smoked, the assembly honored us by smoking in their turn. . . .

"I thank you, Black Robe and you, O Frenchman," addressing Monsieur Jolliet, **"for having taken so much trouble to come to visit us. Never has the earth been so beautiful or the sun so bright as today. Never has our river been so calm or so clear of rocks, which your canoes have removed as they traveled. Never has our tobacco tasted so good or our corn appeared so fine as we now see them. Here is my son, whom I give you so that you will know my heart. I beg you to have pity on me and on all of my nation. It is you who know the Great Spirit who has made us all. It is you who speak to Him and who hear his words. Beg Him to give me life and health and to come and dwell with us, in order to make us know him."**

Having said this, **he placed the little slave beside us** and gave us a **second present, in the form of a very mysterious calumet,** upon which they place more value than upon a slave. . . . By a third, he begged us on behalf of all his nation not to go farther, on account of the great dangers to which we would expose ourselves.

Louis Nicolas, S.J., c. 1700. Color added by E.J.N.;
Osceola Nick-a-no-chee, a Boy, George Catlin, 1840,
Smithsonian American Art Museum

June 25, 1673: Peoria Tribe of Illinois



Three Peoria Indians. George Catlin, 1831.

Near where the Iowa river enters the Mississippi:

We continued to advance, **but as we knew not where we were going—for we had proceeded over one hundred leagues without discovering anything except animals and birds—we remained on our guard.** Thus, we would make only a small fire on land to prepare our evening meal, and after supper we would remove ourselves as far from it as possible and **pass the night in our canoes** that we anchored in the river at some distance from the shore. . . . **Finally, on the 25th of June,** we perceived at the water's edge **some human tracks and a narrow and somewhat beaten path leading to a fine meadow.** We stopped to examine it, and thinking that it was a trail that led to some village of Indians, we resolved to go and reconnoiter it. We left our two canoes under the guard of our people, strictly charging them not to allow themselves to be taken by surprise, and then Monsieur Jolliet and I set off on a rather dangerous mission for two men who exposed themselves, alone, to the mercy of a barbarous and unknown people. We silently followed the narrow path, and **after walking about two leagues (about 5 miles), we discovered a village** on the bank of a river and two others on a hill distant about half a league from the first. At this point, we heartily commended ourselves to God, and after imploring his aid, we went on, but no one noticed us.

We approached so near that we could even hear the Indians talking. We therefore decided that it was time to reveal ourselves. Stopping and advancing no further, **we began to yell as loudly as we could.** On hearing the shout, the Indians quickly issued from their cabins, and having probably recognized us as Frenchmen, especially when they saw a **black robe**—, at least, having no cause for distrust, as we were only two men and had given them notice of our arrival—**appointed four old men to come and speak to us.** Two of these bore tobacco pipes, finely ornamented and adorned with various feathers. They walked slowly and raised their pipes toward the sun, seemingly offering them to it to be smoked by the sun, though they never spoke a word. It took them rather a long time to make their way to us from their village. Finally, when they had drawn near, they stopped to look at us attentively. I was reassured when I observed these ceremonies, which they perform only among friends, and much more so when I saw them clad in cloth, for I judged thereby that they were our allies. **I therefore spoke to them first, asking them who they were. They replied that they were Illinois, and as a token of peace, they offered us their pipes to smoke.** Afterward, they invited us to enter their village, where all the people impatiently awaited us. These pipes for smoking tobacco are called **calumets** in this country. This word has come so much into use that, in order to be understood, I shall be obliged to use it, for I shall often have to speak of these pipes.

Sun Speech



At the door of the cabin where we would be received stood an old man who awaited us ... When we came near him, he paid us this compliment: **"How beautiful the sun is, O Frenchmen, when you come to visit us! All our village awaits you, and you shall enter all our cabins in peace."** Having said this, he brought us into his own cabin, where there was a crowd of people who devoured us with their eyes, though they observed a profound silence. However, we could hear these words, which were addressed to us from time to time in a low voice: **"How good it is, my brothers, that you should visit us."** After we had taken our places, **the usual civility of the country was paid to us, which consisted in offering us the calumet.** This must not be refused, unless one wishes to be considered an enemy, or at least impolite, though it is enough to make even a pretense of smoking. After we had smoked, the assembly honored us by smoking in their turn. ...

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Louis Nicolas, S.J., c. 1700. Color added by E.J.N.;
Osceola Nick-a-no-chee, a Boy, George Catlin, 1840,
Smithsonian American Art Museum

The Calumet 2



There remains no more, except to speak of **the calumet**. There is nothing more mysterious or more respected among them. Less honor is paid to the crowns and scepters of kings than the Indians bestow upon this object. **It seems to be the god of peace and of war, the arbiter of life and of death. It has but to be carried upon ones person and displayed to enable one to walk safely through the midst of enemies, who, in the heat of battle, will lay down their arms when it is shown. For that reason, the Illinois gave me one, to serve as a safeguard among all the nations through whom I had to pass during my voyage.** There is one calumet for peace and one for war, which are distinguished solely by the color of the feathers with which they are adorned: Red is a sign of war. They also use it to put an end to their disputes, to strengthen their alliances, and to speak to strangers. It is fashioned from a red stone, polished like marble, and bored in such a manner that one end serves as a receptacle for the tobacco, while the other fits into the stem. The stem is a piece of wood two feet long, as thick as an ordinary cane, and bored through the middle. It is ornamented with the heads and necks of various birds of gorgeous plumage, and all along its length are attached long feathers of red, green, and other colors. They have a great regard for it, because they look upon it as the calumet of the sun, and, in fact, they offer it to the latter to smoke when they wish to obtain a calm, or rain, or fine weather. They refrain from bathing and from eating fresh fruit at the beginning of summer until after they have performed a dance in its honor. This is how it is done. *JR 59*

The Missouri (Pekitanoui)



As we were gliding along peacefully through the clear, calm water, conversing among ourselves about these monsters, we heard the noise of a rapid, into which we were about to run. I have never seen anything so dreadful. An amalgam of large trees, branches, and floating islands was issuing from the mouth of the river Pekitanoui with such force that we could not risk passing through. So much mud was churned up that the water could not recover its clarity. . . . There are many villages of Indians along this river. I hope to follow it in order to discover the Vermilion, or California, Sea. Judging from the direction of the course of the Mississippi, we think that if it continues the same way, it must discharge into the Gulf of Mexico. It would be a great advantage to find the river leading to the South Sea [Pacific Ocean] in the vicinity of California, and, as I said, I hope to do just that by following Pekitanoui. (JR59)

Calumet at Mitchagamea



Over Marquette Building Entrance

We descended, almost always in a southerly direction, until we reached thirty-three degrees latitude, where we perceived a village at the water's edge called **Mitchigamea**. . . . Some of them embarked in great wooden canoes, one party going upriver, the other downriver, in order to intercept us and surround us on all sides. . . . One of them hurled his club, which passed over our heads without striking us. **In vain I showed the calumet** and made them signs that we were not coming to make war. The alarm continued, and they were already preparing to pierce us with arrows from all sides when **God suddenly touched the hearts of the old men who were standing at the water's edge**. **No doubt this event came about through the sight of our calumet; they had not recognized it from a distance, but as I continued to display it, it finally had an effect, and they checked the ardor of their young men.** (JR59)

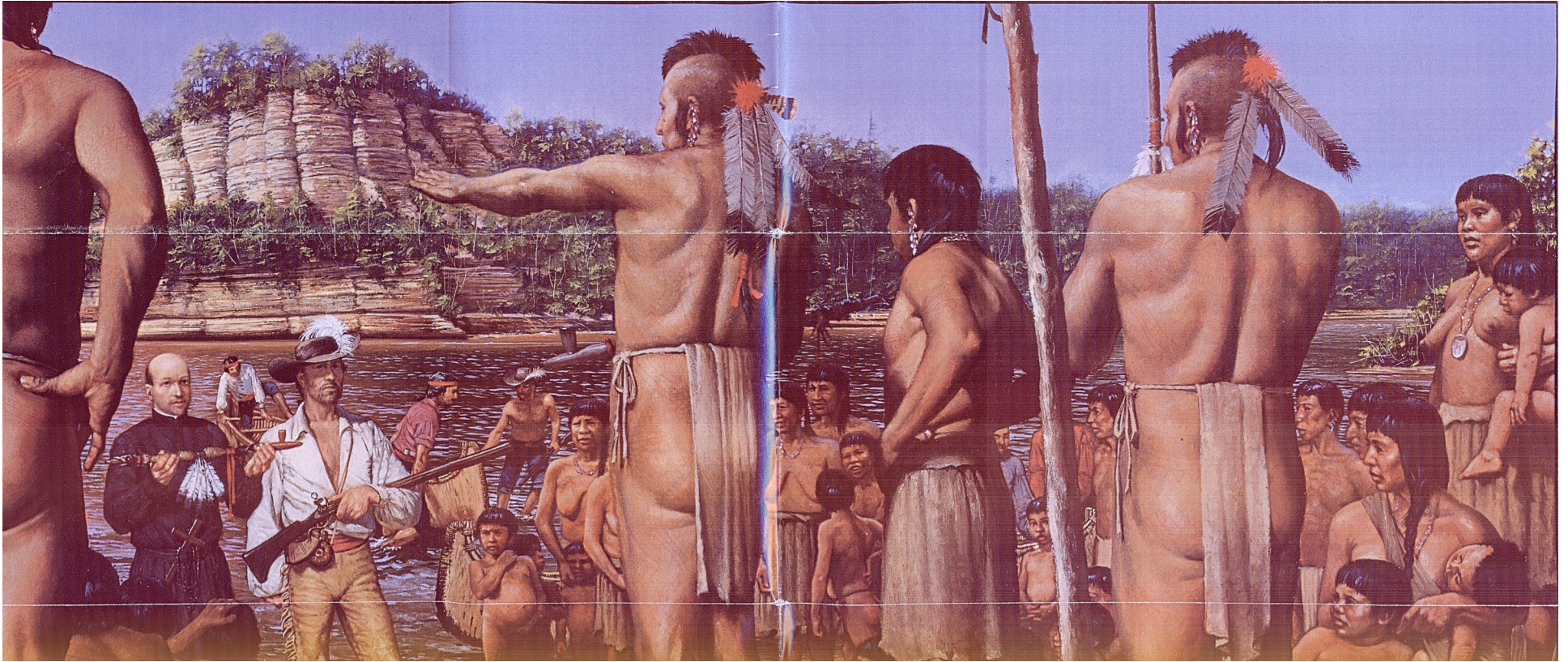
Akamsea (Quapaw)



When we arrived within half a league of Akamsea, we saw two canoes coming to meet us. The **man in command was standing upright, holding in his hand the calumet**, with which he made various signs, according to the custom of the country. He joined us, singing very agreeably, and gave us tobacco to smoke... Afterward, **we asked them what they knew about the sea. They replied that we were only ten days journey from it**, though we could cover the distance in five days. . . .

Monsieur Jolliet and I held our own council to deliberate upon what we should do—whether we should push on or remain content with the discovery which we had made. After careful consideration, we decided that we were not far from the Gulf of Mexico, the basin of which is at the latitude of 31 degrees, 60 minutes, while **we were at 33 degrees, 40 minutes.** We judged that we could not be more than two or three days journey from it and that, **beyond a doubt, the Mississippi River discharges in Florida or the Gulf of Mexico**, and not to the east in Virginia, where the seacoast is at 34 degrees latitude, which we had passed without reaching the sea, nor does it discharge to the west in California, because in that case our route would have been to the west or the west-southwest, whereas we had always continued southward. We further considered that we risked losing the results of this voyage, of which we could give no information if we proceeded to fling ourselves into the hands of the Spaniards, who, without a doubt, would at the least have detained us as captives. . . . Finally, we had obtained all the information that could be desired in regard to this discovery. **All these reasons induced us to decide upon returning;** this we announced to the Indians, and after a days rest, we made our preparations for the voyage.

Kaskaskia Illinois at Starved Rock



Robert A. Thom's *Arrival of Jolliet and Marquette at the Grand Village of the Kaskaskia at Starved Rock 1673*, painted in 1967 (Illinois State Historical Library)

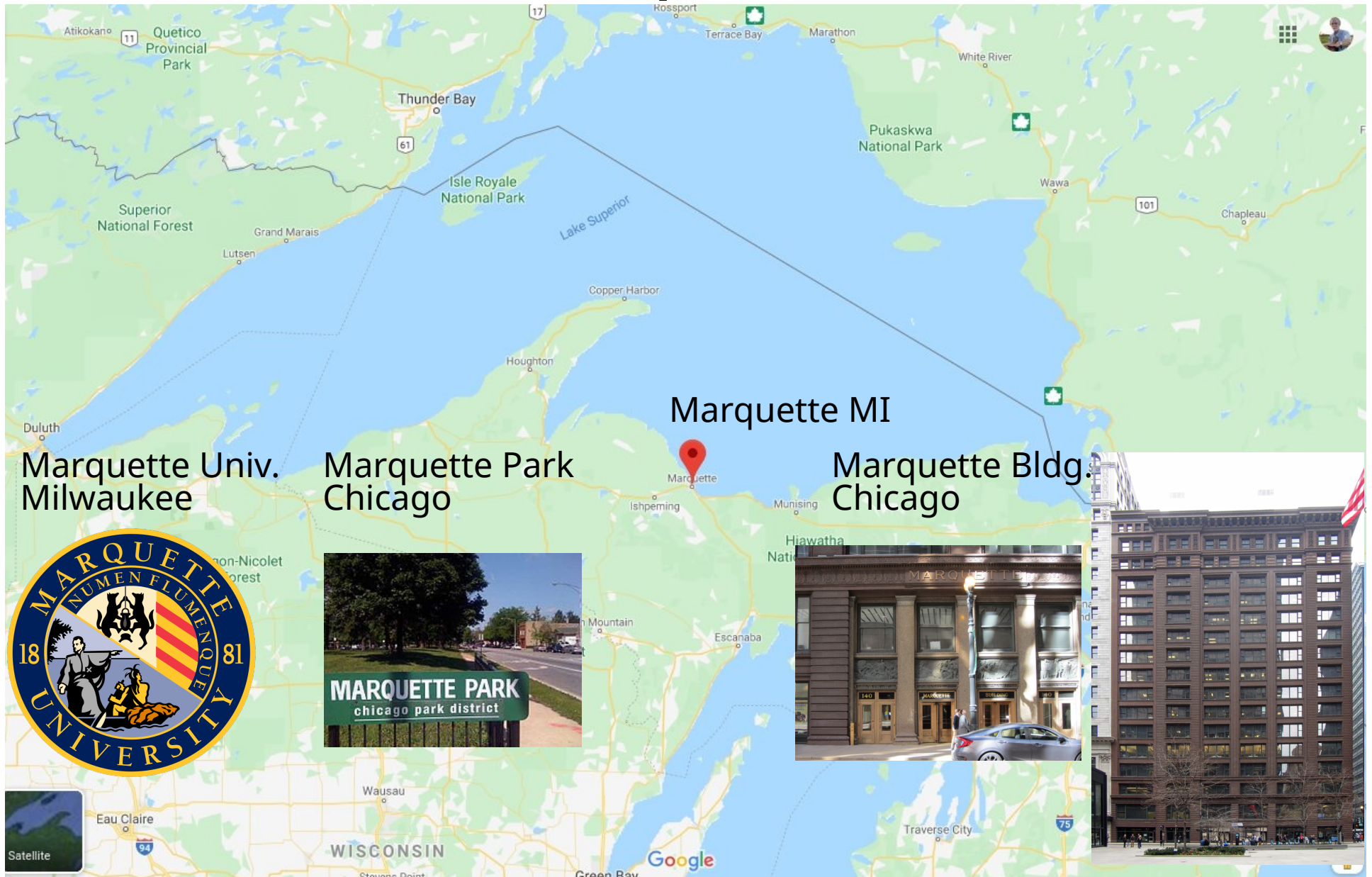
After a month's navigation, while descending Missisipi from the 42nd to the 34th degree, and beyond, and after preaching the Gospel as well as I could to the Nations that I met, **we start on the 17th of July from the village of the Akensea, to retrace our steps.** We therefore reascend the Missisipi which gives us much trouble in breasting its currents. It is true that we leave it, at about the 38th degree, to enter another river (the Illinois), which greatly shortens our road, and takes us with but little effort to the lake of the Iliinois.

We have seen nothing like this river that we enter, as regards its fertility of soil, its prairies and woods; its cattle, elk, deer, wildcats, bustards [Canada geese?], swans, ducks, parroquets [Carolina parakeet?], and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep, and still, for 65 leagues. In the spring and during part of The summer there is **only one portage** (the Chicago Portage) of half a league. **We found on it a village of Iliinois called Kaskasia, consisting of 74 Cabins.** They received us very well, and obliged me to **promise that I would return to instruct them.** One of the chiefs of this nation, with his young men, escorted us to the Lake of the Iliinois, whence, at last, **at The end of September, we reached the bay des puants** (Green Bay), from which we had started at the beginning of June.

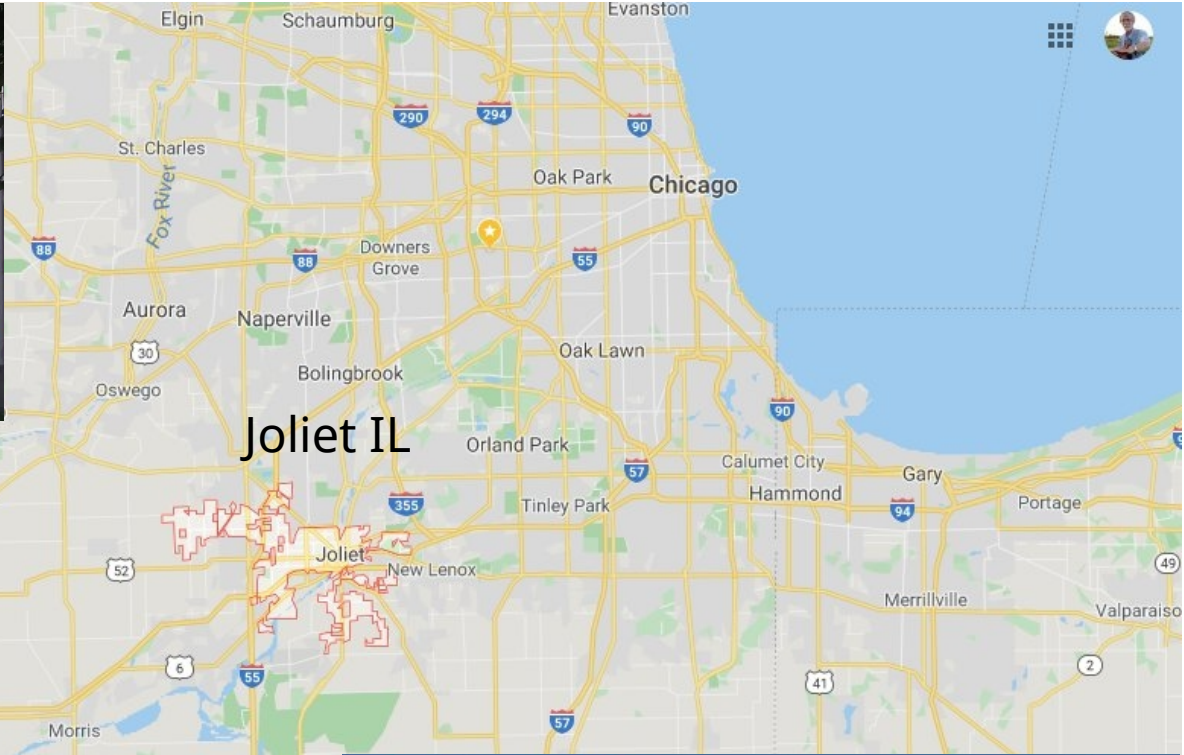
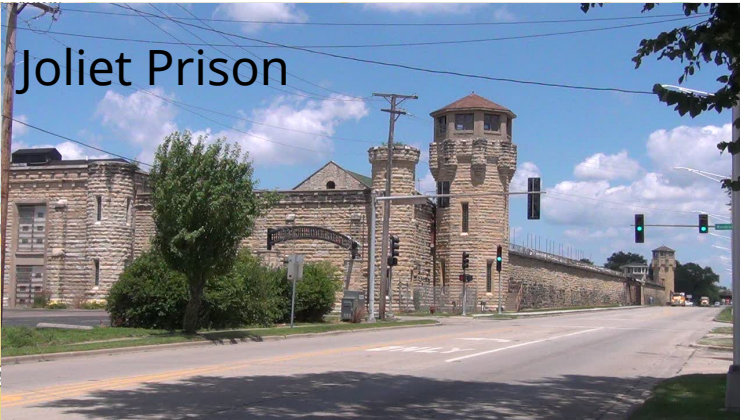
Outline

- Homo Viator
- Marquettes and Joliet! And Tiffany Mosaics!
- North America in 17th century: Nature, Natives, Non-Natives
- Jacques Marquette: France and New France
 - 1637-1666: France, schooling, and becoming a Jesuit
 - 1666-1668: Quebec and Trois Rivieres, learning Algonquian
 - 1668-1669: Sault Ste. Marie, helps make a map, meets Joliet
 - 1669-1671: La Pointe du Saint Esprit, Kiskakon, fleeing the Sioux
 - 1671-1673: St. Ignace
- 1673: Marquette and Joliet's journey to the Mississippi
- 1674-75: Marquette's journey to Kaskaskia
- 1677: Marquette's return to St. Ignace

Marquettes



Joliet



Tiffany Mosaics in Marquette Building in Chicago



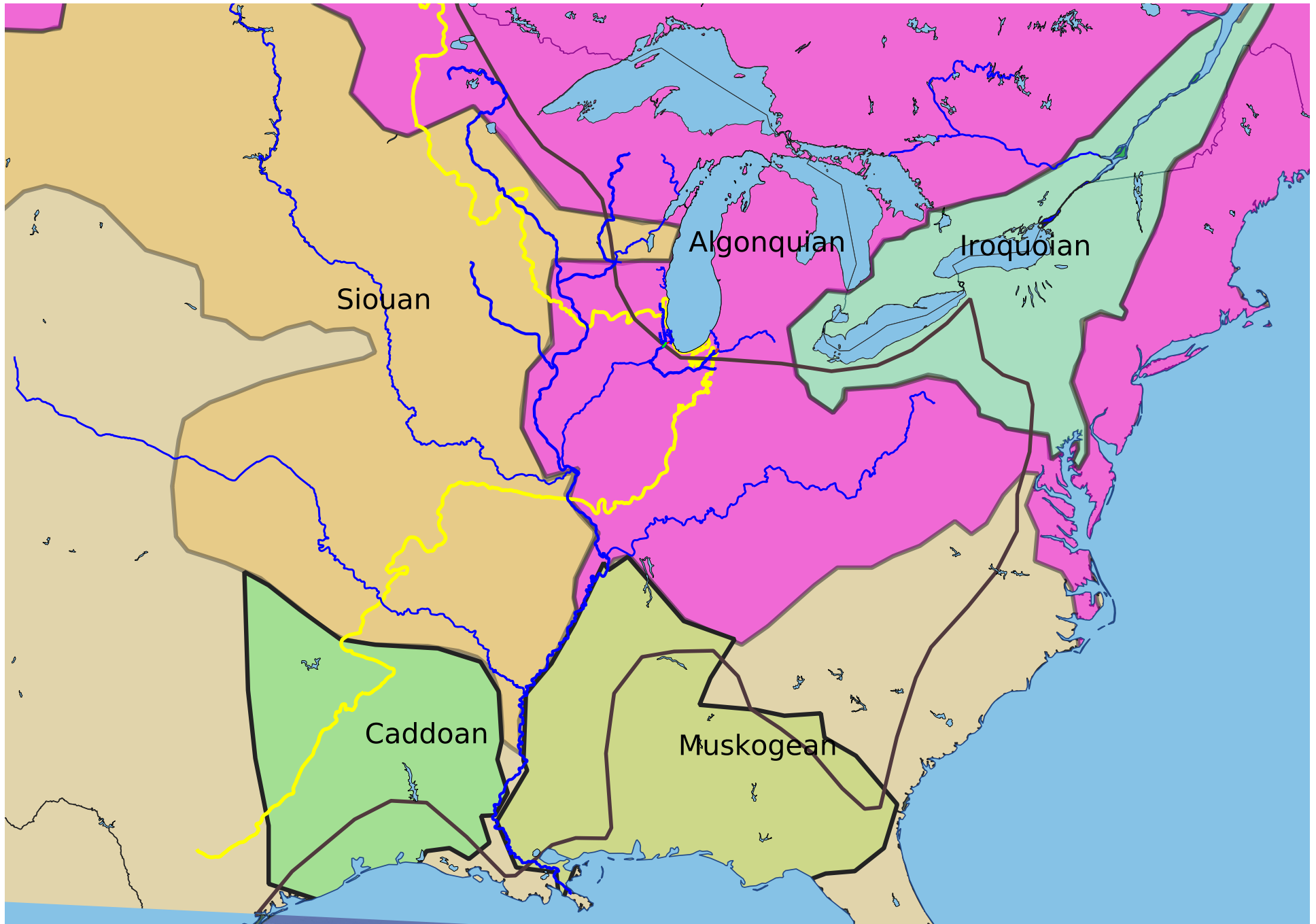
The Marquette Building at 140 S. Dearborn was designed by Holabird & Roche and completed in 1895.

It is currently owned by the John D. and Catherine T. MacArthur Foundation.

The four bas relief panels over main entrances are by sculptor Hermon Atkins MacNeil.

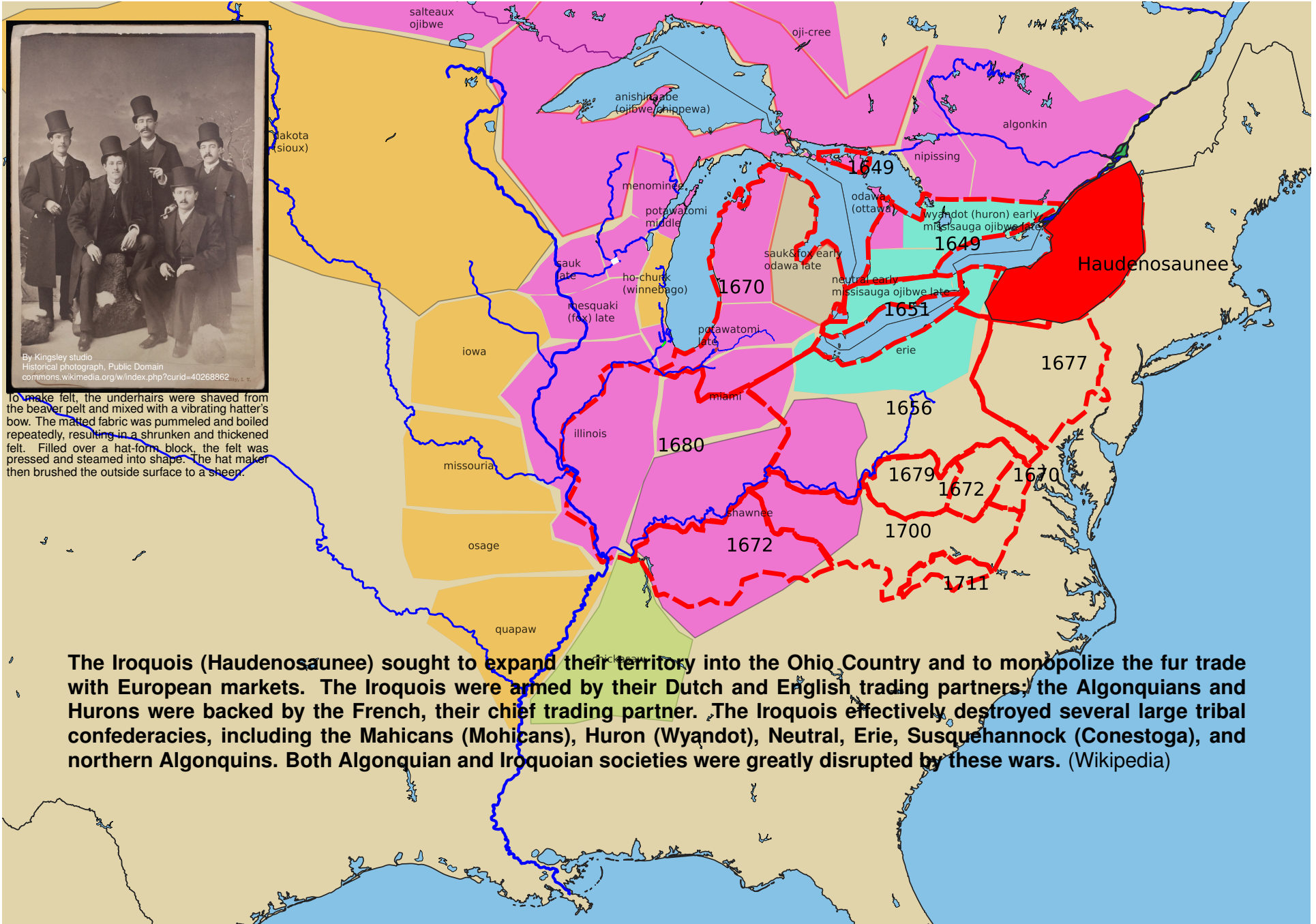
The mosaics are by Louis Comfort Tiffany and his chief designer and art director, Jacob Adolph Holzer; they contain panels of lustered Tiffany glass, mother-of-pearl, and semi-precious stones. (Wikipedia)

Powell's 1890 Map of "Linguistic Stocks" of American Indians



<https://www.loc.gov/resource/g3301e.ct000724/>. There are three major language "stocks" around the Great lakes: Iroquoian, Algonquian, and Siouan.

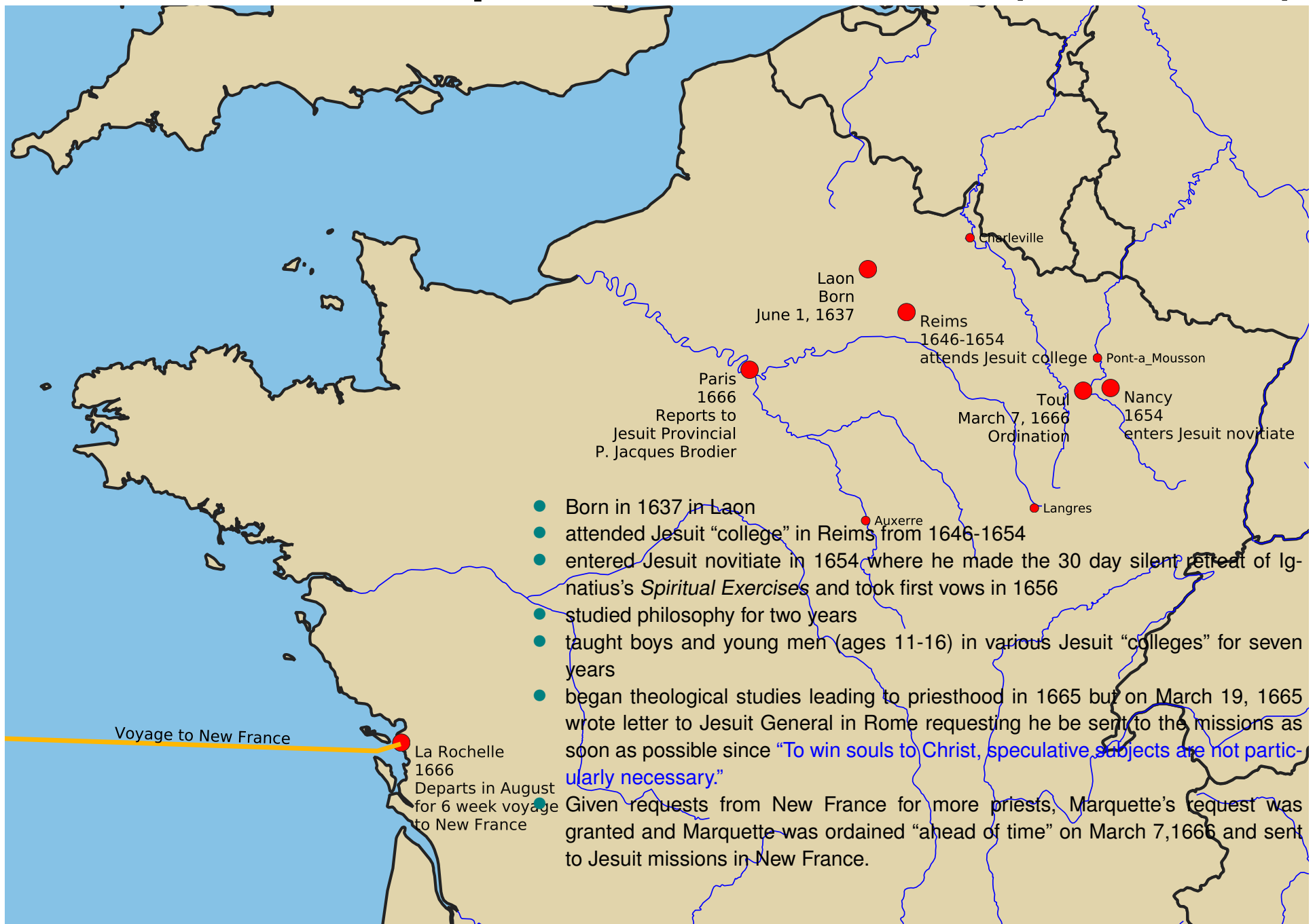
Beaver Wars



To make felt, the underhairs were shaved from the beaver pelt and mixed with a vibrating hatter's bow. The matted fabric was pummeled and boiled repeatedly, resulting in a shrunken and thickened felt. Filled over a hat-form block, the felt was pressed and steamed into shape. The hat maker then brushed the outside surface to a sheen.

The Iroquois (Haudenosaunee) sought to expand their territory into the Ohio Country and to monopolize the fur trade with European markets. The Iroquois were armed by their Dutch and English trading partners; the Algonquians and Hurons were backed by the French, their chief trading partner. The Iroquois effectively destroyed several large tribal confederacies, including the Mahicans (Mohicans), Huron (Wyandot), Neutral, Erie, Susquehannock (Conestoga), and northern Algonquians. Both Algonquian and Iroquoian societies were greatly disrupted by these wars. (Wikipedia)

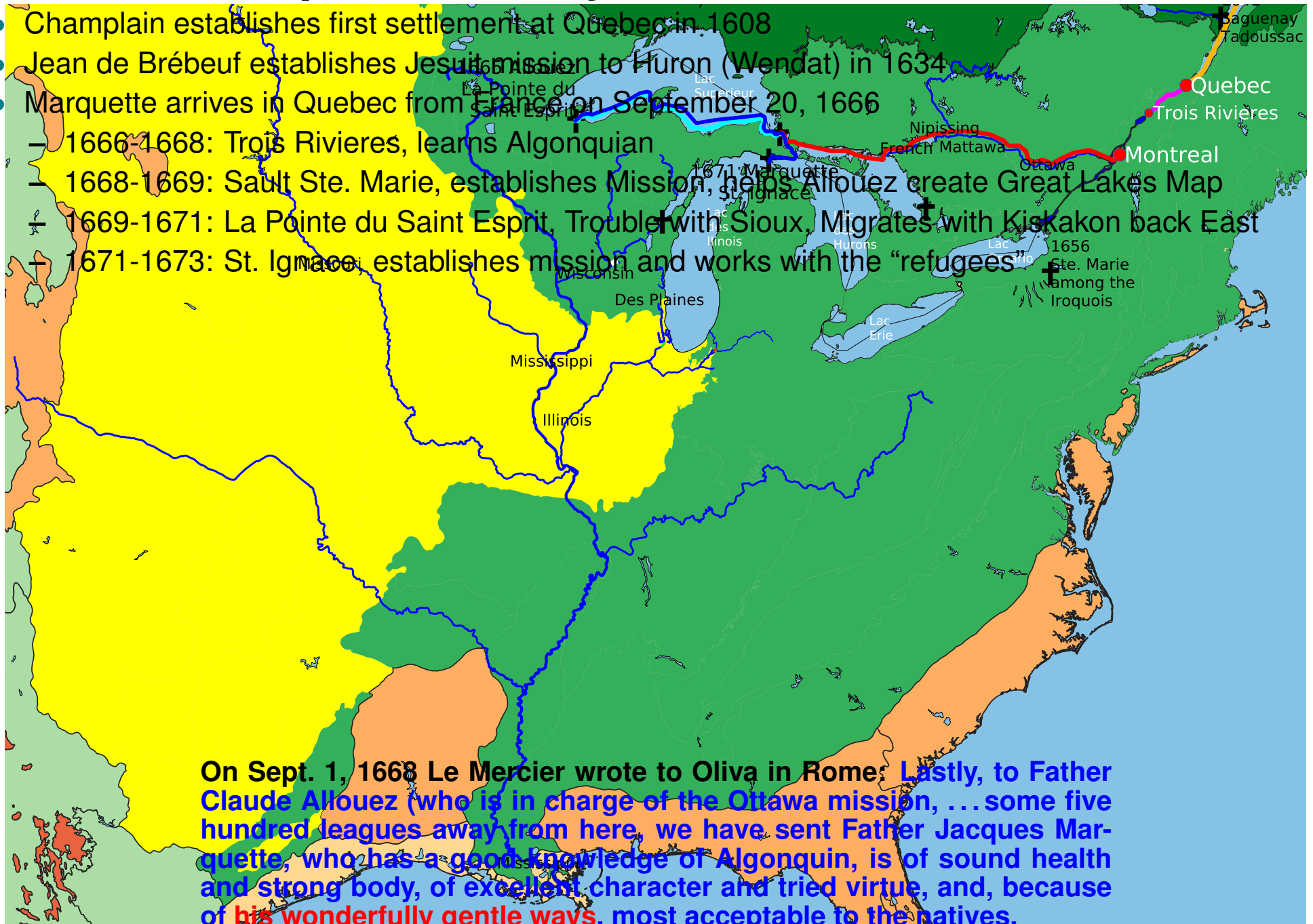
Jacques Marquette. Marquette's Life in France (1637–1666)



- Born in 1637 in Laon
 - attended Jesuit "college" in Reims from 1646-1654
 - entered Jesuit novitiate in 1654 where he made the 30 day silent retreat of Ignatius's *Spiritual Exercises* and took first vows in 1656
 - studied philosophy for two years
 - taught boys and young men (ages 11-16) in various Jesuit "colleges" for seven years
 - began theological studies leading to priesthood in 1665 but on March 19, 1665 wrote letter to Jesuit General in Rome requesting he be sent to the missions as soon as possible since *"To win souls to Christ, speculative subjects are not particularly necessary."*
- Given requests from New France for more priests, Marquette's request was granted and Marquette was ordained "ahead of time" on March 7, 1666 and sent to Jesuit missions in New France.

Marquette's Early Years in New France

- Champlain establishes first settlement at Quebec in 1608
- Jean de Brébeuf establishes Jesuit mission to Huron (Wendat) in 1634
- Marquette arrives in Quebec from France on September 20, 1666
 - 1666-1668: Trois Rivieres, learns Algonquian
 - 1668-1669: Sault Ste. Marie, establishes Mission, helps Allouez create Great Lakes Map
 - 1669-1671: La Pointe du Saint Esprit, Trouble with Sioux, Migrates with Kiskakon back East
 - 1671-1673: St. Ignace, establishes mission and works with the "refugees"



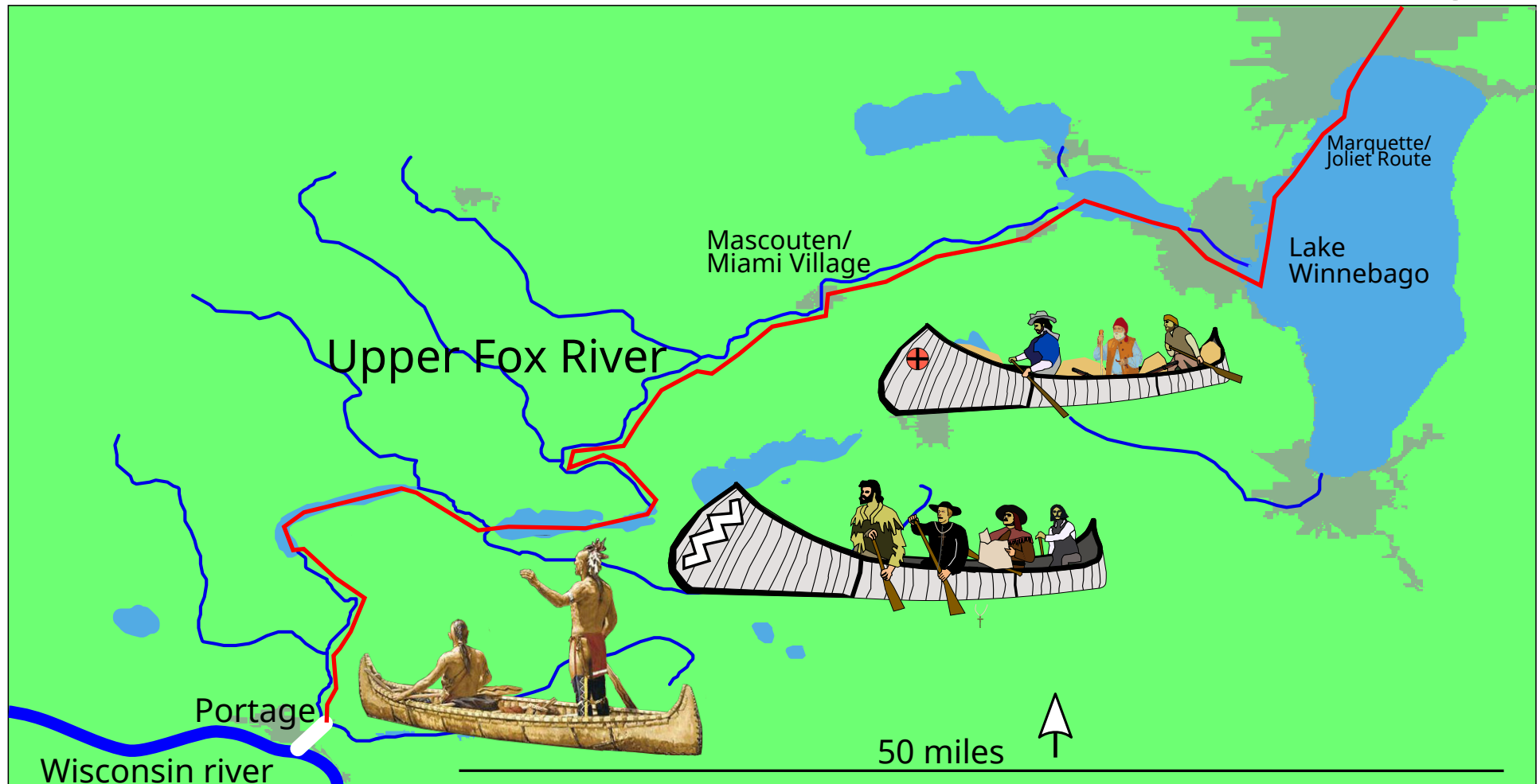
On Sept. 1, 1668 Le Mercier wrote to Oliva in Rome: **Lastly, to Father Claude Allouez (who is in charge of the Ottawa mission, ... some five hundred leagues away from here, we have sent Father Jacques Marquette, who has a good knowledge of Algonquin, is of sound health and strong body, of excellent character and tried virtue, and, because of his wonderfully gentle ways, most acceptable to the natives.**

May 31, 1673: Wild Rice People (Omaeqnomenewak, Menominee)



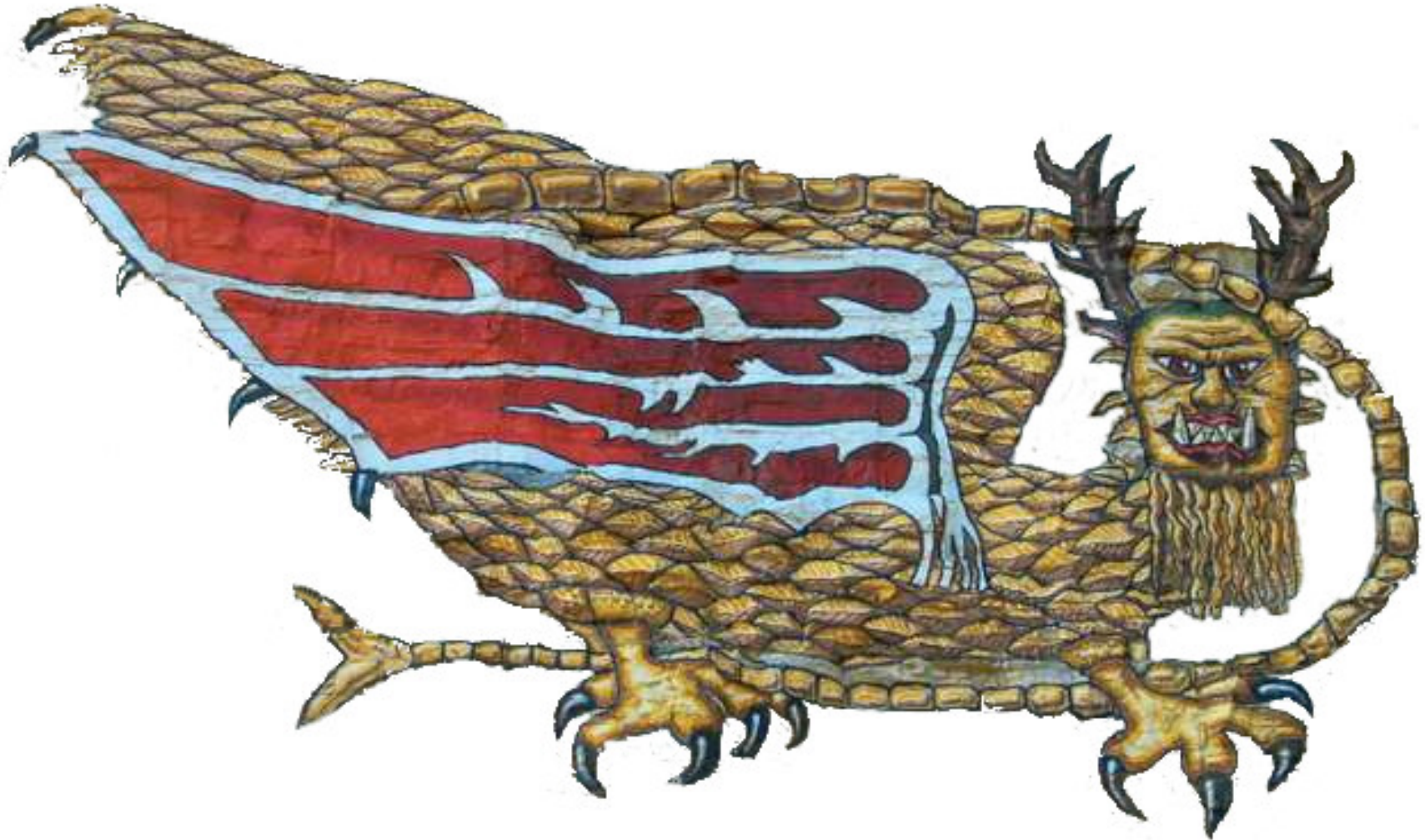
Gathering Wild Rice, 1853, Seth Eastman, Newberry Library's The American Aboriginal Portfolio created by Mary H. Eastman
<https://www.collegejournal.org/indigenous-sustainability-at-college-of-menominee-nation-lessons-from-the-past-learning-for-the-future/>

June 7–10: Miami Guides to Fox-Wisconsin Portage



- The Mascouten, Miami, and Kickapoo lived together in a village along the upper Fox river.
- He [Jolliet] informed them that we needed two guides to show us the way, and we gave them a present as we asked them to grant us the guides. To this they very civilly consented; and they also spoke to us by means of a present, consisting of a mat to serve us as a bed on our voyage.
- But the route is broken by so many swamps and small lakes that it is easy to lose one's way, especially as the river is so full of wild rice that it is difficult to find the channel. For this reason we had great need of our two guides, who conducted us safely to a portage of twenty-seven hundred paces and helped us to transport our canoes to enter that river.

Piasa Bird Painting



Louis Jolliet (1645–1700)



Statue of Louis Jolliet in front of Public Library in Joliet IL.

In the year 1673, Monsieur Count Frontenac, our governor, and Monsieur Talon, then our intendant, were aware of the importance of such exploration, either to discover a passage from here to the Sea of China [Pacific Ocean], by the river that discharges into the Vermilion, or California, Sea, or to verify reports of two kingdoms, . . . where there are said to be numerous gold mines. These gentlemen, as I say, then appointed for this undertaking Sieur Jolliet, whom they considered very fit for so great an enterprise, and they were pleased to include Father Marquette in the party.

They were not mistaken in the choice that they made of Sieur Jolliet, for he is a young man, born in this country, who possesses all the qualifications that could be desired for such an undertaking. He has experience and knows the languages spoken in the country of the Ottawas, where he has passed several years already. He possesses tact and prudence, which are the chief qualities necessary for the success of such a difficult and dangerous voyage. Finally, he has the courage to dread nothing where everything is to be feared.

Father Claude Dablon, superior of the missions in New France, in the JR59 that describes Marquette and Jolliet's voyage to the Mississippi.

30 Canoes Arrive at St. Ignace

De Profundis (Psalm 130)

De profundis clamavi ad te, Domine;
Domine, exaudi vocem meam. Fiant aures tuae intendentes
in vocem deprecationis meae.
Si iniquitates observaveris, Domine, Domine, quis sustinebit?
Quia apud te propitiatio est; et propter legem tuam sustinui te,
Domine.

Sustinuit anima mea in verbo ejus:
Speravit anima mea in Domino.
A custodia matutina usque ad noctem, speret Israel in Domino.
Quia apud Dominum misericordia, et copiosa apud eum redemptio.
Et ipse redimet Israel ex omnibus iniquitatibus ejus.

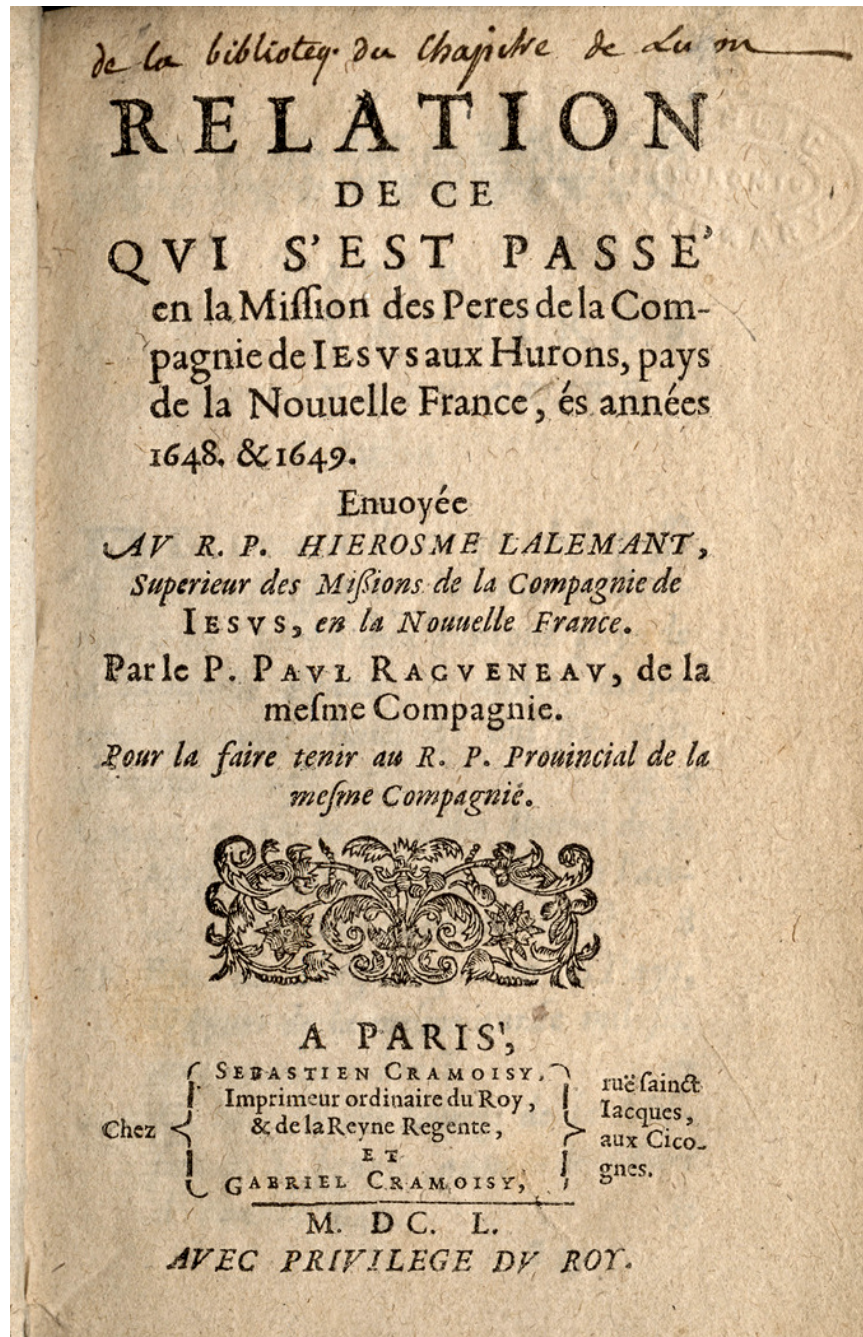
Out of the depths I cry to You, O Lord; Lord, hear my voice.
Let Your ears be attentive to my voice in supplication.
If You, O Lord, mark iniquities, Lord, who can stand?
But with You is forgiveness, that You may be revered.
I trust in the Lord; my soul trusts in His word.
My soul waits for the Lord more than sentinels wait for the dawn.
More than sentinels wait for the dawn, let Israel wait for the Lord,
For with the Lord is kindness and with Him is plenteous redemption;
And He will redeem Israel from all their iniquities.



There were nearly 30 Canoes which formed, in excellent order, that funeral procession. . . . When they drew near our house, Father Nouvel, who is its superior, with Father Piercon, went out to meet them, accompanied by the Frenchmen and Indians who were there; . . .

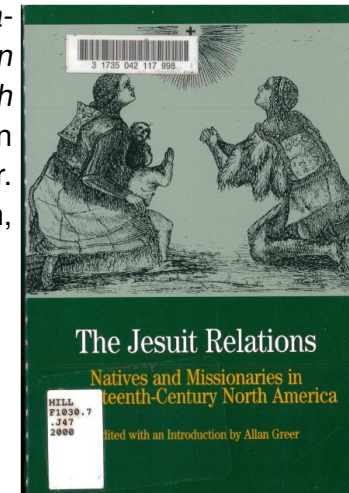
Before conveying it to land, they intoned the *De Profundis* in the presence of the 30 Canoes, which were still on the water, and of the people who were on the shore. JR59

Source of Story is the *Jesuit Relations*



“The Jesuit Relations constitute the most important set of documentary materials on the seventeenth-century encounter of Europeans and native North Americans. The Relations are, in essence, annual reports of French missionaries of the Society of Jesus on their efforts to convert the “pagan savages” to Catholic Christianity. Published in Paris between 1632 and 1673, these yearly chronicles always included much more than a simple account of the business of evangelizing. Each fat volume was crammed with news about the progress of colonization, the devastation of epidemics, the outbreak of war, and other important events affecting the Indians of the Northeast. There were also narratives of voyages to distant lands. The key to the popularity of the Relations then and now, however, is the detailed description of the customs, habits, and cultures of various native nations. The unparalleled richness of this ethnographic detail has made the Relations a precious resource for modern scholars interested in culture contact and the experience of Amerindian peoples in the early phases of colonization.”

The Jesuit Relations. Natives and Missionaries in Sixteenth-Century North America. Edited with an Introduction by Allan Greer. Bedford/St. Martins, Boston, 2000.



Jesuits



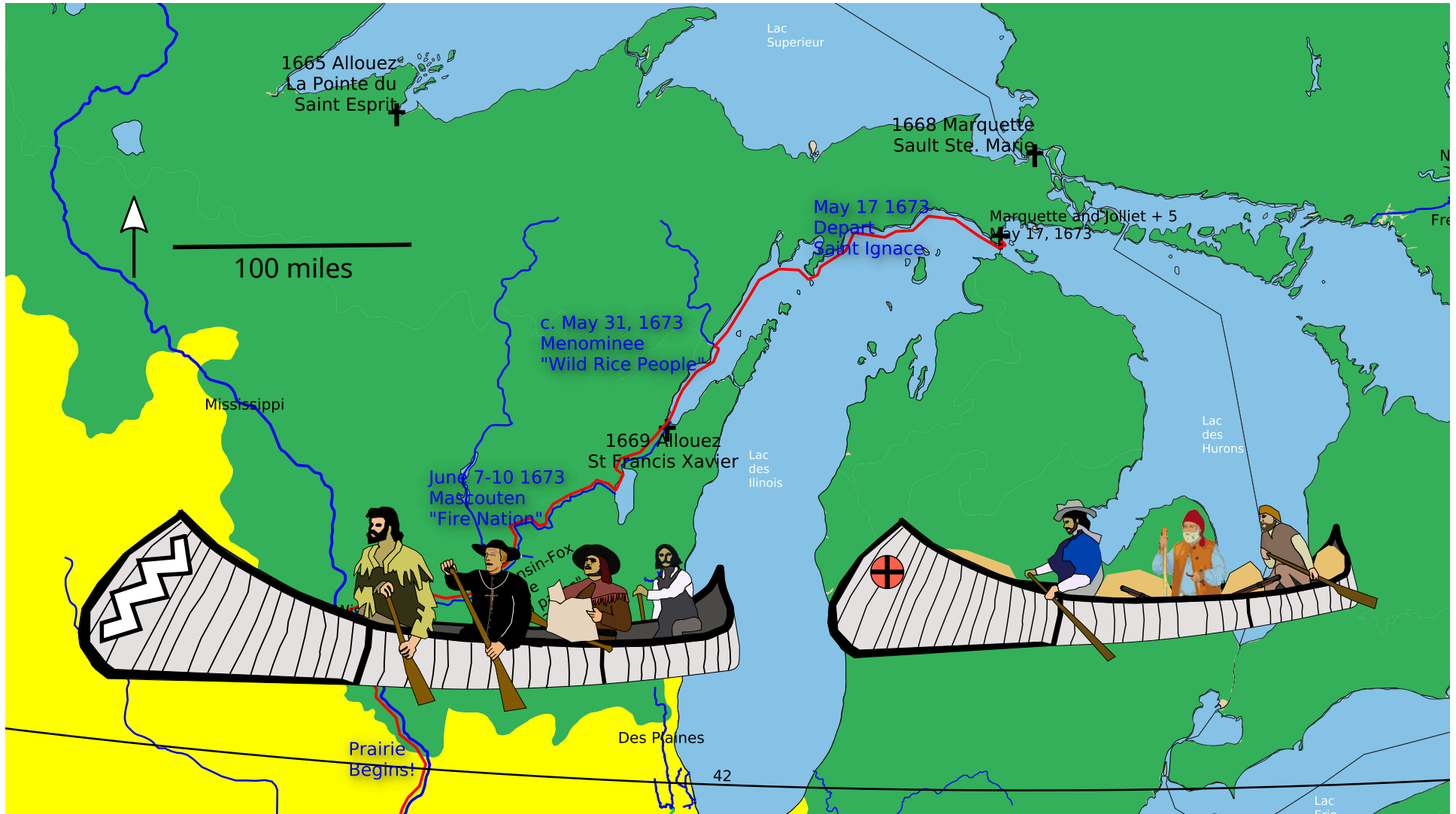
Ignatius of Loyola



E.J. Neafsey with Mom and Dad 1965

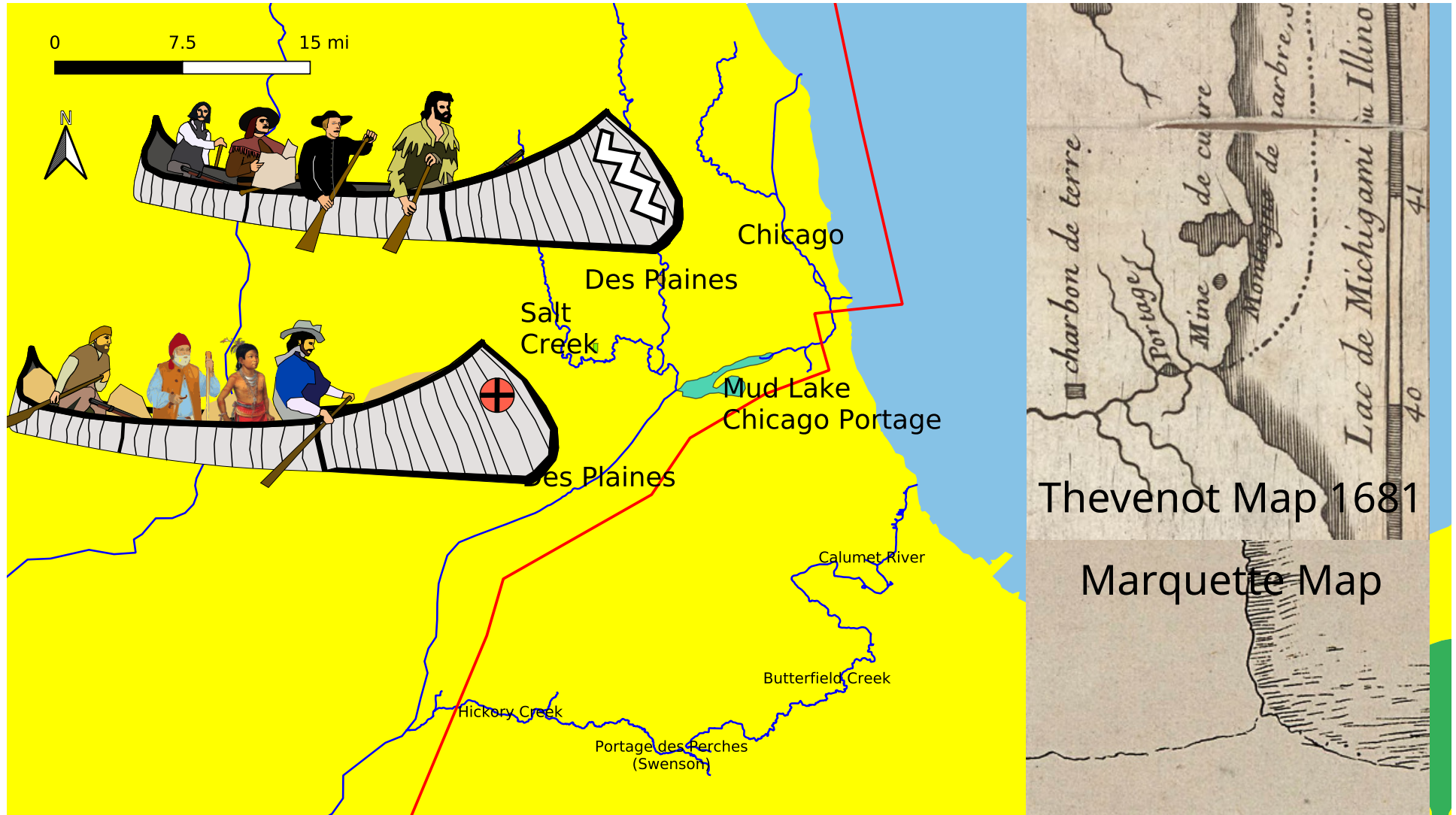
- The Jesuits (Society of Jesus) are a Roman Catholic religious order of priests and brothers. They were founded in 1534 by Ignatius of Loyola, a Basque Spaniard, with six other men who joined him.
- Missionary activities by Jesuits in the 15th and 16th centuries were global and included missions in India, Japan, China, South America, and North America, including New France.
- Jesuit education activities in the Chicago area today include Loyola University Chicago and four high schools: Loyola Academy in Wilmette, and Saint Ignatius College Prep, Cristo Rey Jesuit High School, and Christ the King Jesuit College Preparatory School in Chicago.
- Committed to “the service of faith and the promotion of justice.”

Marquette Notes Prairie Begins at 42 degrees



Pisikous

Swenson's Portage des Perches



- John Swenson's Portage des Perches enters Lake Michigan by the Calumet River rather than the Chicago River. And he believes Marquette spent the winter of 1674-75 along this route.

Seven Maps Resulted from the Expedition:

Three Maps from Jolliet/Franquelin:

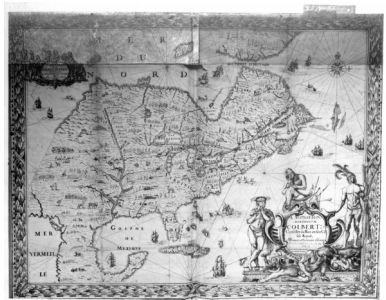
1. Jolliet/Franquelin 1674: Map of Colbertie or [Griffons](#)



2. Jolliet/Franquelin 1675: [Frontenac Map](#)



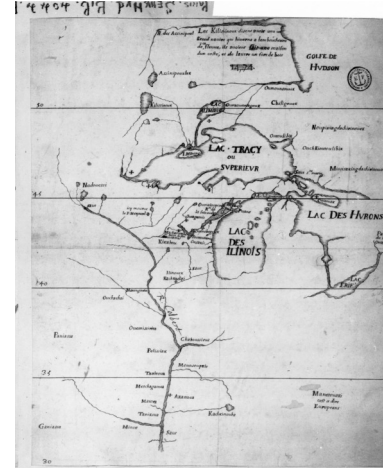
3. Jolliet/Franquelin 1678: The [Map of the Mississippi](#)



Lucien Campeau, *Les Cartes relatives à la découverte du Mississippi par le P. Jacques Marquette et Louis Jolliet, Les Cahiers des dix* 47: 41-90, 1992.

Four from Father Dablon:

1. "Unknown Jesuit" [Map of 1675](#) (Based on Marquette's Map)



2. Dablon 1678: [Manitoumie I Jesuit Map](#)



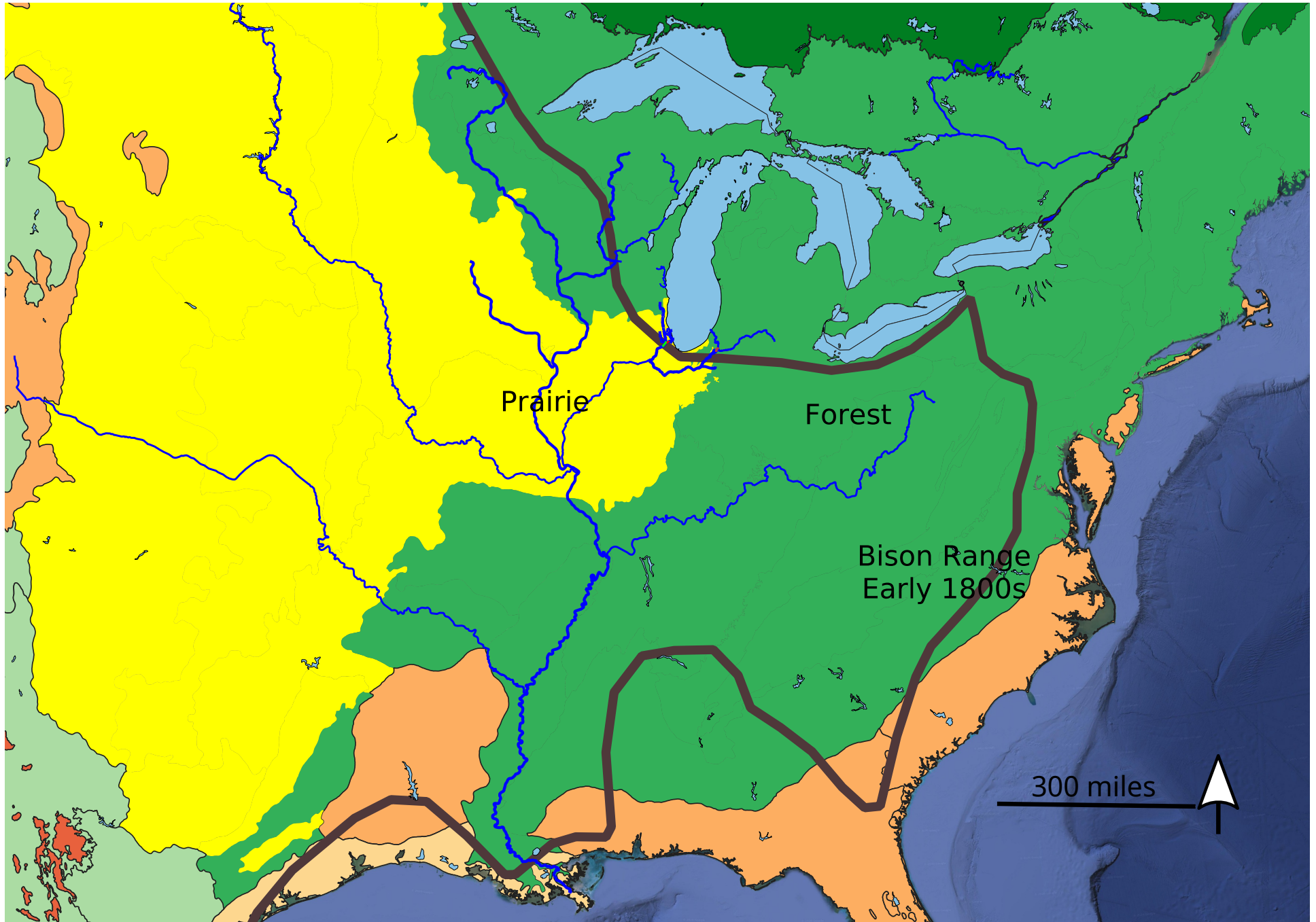
3. Dablon 1678: [Manitoumie II Jesuit Map](#)



4. Thevenot 1681: [Recueil's Map from Manitoumies](#)



Prairie Peninsula is Inside the Original Bison Range



Range border based on William T. 1889. "Extirpation of the North American Bison With a Sketch of Its Discovery and Life History." In *Report of the National Museum Under the Direction of the Smithsonian Institution 1887*, pp. 367-548. Washington: Government Printing Office.

Three Portages to or from Lake Michigan



- Mud Lake (Chicago), *Portage des Perches*, and Kankakee