THE ABNAKIS

AND

THEIR HISTORY.

OR

Historical Notices

ON THE

ABORIGINES OF ACADIA.

BY

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MISSIONARY OF THE ETCHEMINS, CORRESPONDING MEMBER OF THE MAINE HISTORICAL SOCIETY, ETC.

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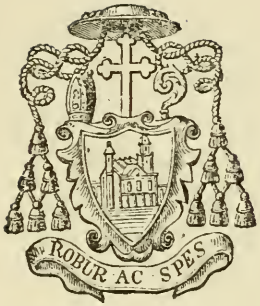

TO THE

RT. REV. DAVID W. BACON, D.D.,

BISHOP OF PORTLAND OR VINELAND.

MY LORD:—In dedicating and humbly submitting this small volume to your lordship, I beg leave to state that I have not been actuated by its merit, it being nothing more than a collection of a few historical facts compiled with care, and presented in these pages; but I have been determined by motives too powerful for me to look elsewhere than in your person for a protector of this work. Amongst the many reasons, two are the principal; First. That part of Acadia, which is comprehended in the State of Maine, belongs to the diocese of Portland, of which you are the first Bishop, whom Divine Providence announced seventy years ago, when the good Bishop John Carroll from Baltimore promised to the Etchemins, now a portion of your flock, a pastor to remain with them. And, indeed, since your accession to the See of Portland, the diocese has received new life, not only in the erection of many churches, convents, Catholic schools and asylums, and in carrying the light of the Gospel to the far distant wilderness of Maine

and New Hampshire, which you have provided with pastors, but also in the reformation of the morals of Catholics, who are grown in piety and fervor, as the practice of the Sacraments, the pious Associations, and other works of devotion testify.

The other reason is, that those Aborigines of Acadia entrusted to your spiritual charge are the first Catholics, and the harbingers of Christianity in the United States. For before Lord Baltimore in the Ark and Dove entered Chesapeake Bay and planted the Catholic religion on the shores of the Potomac in Maryland, the mission at St. Saviour had been established in your diocese by Father Peter Biard at Mount Desert, where a Catholic chapel was erected, and the Catholic religion acquired the right of first occupation in the State of Maine, a right which was sealed with the blood of Brother Du Thet. From the Indian villages of Mount Desert the Etchemins saluted the Catholic missionaries, and asked to be regenerated in the salutary waters of baptism, seven years before Samoset from the rock of Plymouth welcomed the Pilgrims of the Mayflower. Before George Popham stepped on an island of the Kennebec River, the shores of that river and of the St. Croix had been dedicated to the Catholic religion by Father Biard and other missionaries from France, and by French settlements under De Monts on Boon Island. These are, my Lord, some of the motives which have actuated me to offer you this small volume; and I flatter myself that you will accept it as a token of respect and attachment from the least worthy of your servants.

EUGENE VETROMILE,

Missionary of the Etchemins.

PREFACE.

The history of Acadia is strictly connected with the history of the Christian Church in New England, and to preserve its fragments is to give a contribution to the history of the Catholic Church in America. The Aborigines of Acadia were the first native Americans that received the light of the Gospel and embraced the Christian religion. This fact has never been denied. The Etchemins and Micmacs to this day bear witness of the permanence of the fruit produced by the labors of Catholic missionaries. The same would have been the case with the Abnakis, if they had not had the misfortune of being brought in contact with the colonists of England, who succeeded in nearly extinguishing that noble and kind nation, but never in extirpating their religion.

While all admit that the Aborigines of Acadia were the first Christians of New England, yet there are persons who endeavor to rob the Catholic religion of the claim which she has acquired of being the first religion ever practised not only in New England, but also in the whole continent of America. The Puritans claim to be the first who have exercised the Christian religion in New England, because they landed in Massachusetts in the year 1620, but the Episcopalians dispute it on account of George Popham, who about fourteen years previously had landed on an island of the Kennebec River in Maine, where a meeting was held, which is

claimed by them to have been a religious meeting according to the ritual of the Church of England. The Catholic settlements are not mentioned, and the religious exercises of the Catholic Church in the State of Maine are ignored.

Documentary proofs establish the fact that Northmen from Norway and Ireland had established themselves in Iceland and Greenland before A. D. 1000. About that year they coasted the North American shores as far south as 41° 30′ north latitude,* and the well attested narratives of their voyages and discovery of this country justify the conclusion that they had given the name of *Vineland* to the Atlantic coast of New England. The remark, made in the course of this volume, that the sun remained eight hours visible during the shortest day of the year, and that the land must have been *Newfoundland*, proves only, that either they spent the winter in *Newfoundland*, or that they had not yet proceeded further south to the 41° 30′ north latitude, which seems to be an established fact.† The Abnakis and Etchemin Indians preserve amongst them the word *Madocowando* as a personal name. *Owando* means *devil*, but *Madoc* is acknowledged by them to be a foreign word whose meaning they do not know. It is found preserved in the Scandinavian annals, that *Madoc* was the name of the leader of a Welsh voyage and colony to this country in A. D. 1178.

Leif, son of Eric the Red, was baptized in Norway by St. Olaus, then king of that country, and in 1000, he bore with him priests to convert the colonies in Ameri-

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* Antiquitates Americanæ. Transactions of the Royal Society of Northern Antiquaries.

† American Archæology, by Samuel F. Haven.

ca. Eric,* the most celebrated of these missionaries, in 1120 returned to Europe to procure the establishment of a bishopric. The Scandinavian bishops deemed him the most suitable person, and he was consecrated at Lund, in Denmark, in 1121 by Archbishop Adzer. He soon returned to Greenland with a number of clergy, and thus the first American See was founded, and the organization of the Catholic Church was properly established in this country in A. D. 1121.

After the discoveries of Christopher Columbus, Americus Vespucci, and Cabot, the French kings felt the duty of converting the natives to the true religion. Cartier's commission authorized him to explore, "in order the better to do what is pleasing to God, our Creator and Redeemer, and what may be for the increase of His holy and sacred name, and of our Holy Mother the Church." De Monts, the founder of Acadia, although a Calvinist, was expressly required in his charter to have the Indians instructed, and invited to a knowledge of God and the light of faith and Christianity. It is clear it is to be the true faith, and not the Calvinist. Although some Huguenots were amongst the Colonists, yet the Colony was Catholic, and Lescarbòt makes express mention of a church being built on Boon Island, at the mouth of the St. Croix River, as early as 1604, which was attended by a chaplain. The King of France would have never required De Monts to establish the Calvinist religion. We know that every vessel belonging to the French Government was always provided with a Catholic chaplain. We are not aware of any exception to this rule, even in the time of Henry IV. Poutrincourt, who succeeded De Monts in the work of colonization, addressed a touching

* Not to be confounded with Eric the Red.

letter to the Pope, and obtained his benediction on his labors.

This circumstance is sufficient to prove that the colony was Catholic. It is true that it was removed to Port Royal in Nova Scotia, yet the missionaries continued to work amongst the Indians of Maine. Father Biard, before leaving Port Royal to establish the mission of St. Saviour in Maine in 1613, had already visited the shores of the Kennebec, and spoken very highly of it to the Marchioness de Guercheville, the patroness of the missions. She had chosen the Kennebec as the spot destined for a new mission; a patent from the King, and a grant or release from De Monts, a former patentee, were obtained for this object. It was through a mistake of the pilot that they landed on the east side of Mount Desert Island.

The Episcopalians say that Boon Island was not then a part of New England. At that time there was no New England, hence the spot where George Popham landed was not in it; the whole country was called North America. In 1606, James I. divided the portion of North America lying between the 34th and 45th degrees of latitude into two parts, and called it North and South Virginia, which were granted to two companies. It was only in 1614, that Prince Charles changed the name of North Virginia to that of New England. There was no mention made of the degree of longitude. In 1620, a new patent was granted to the Plymouth Company, comprehending that part of the country lying 40 and 48 degrees from North to South, and extending throughout the mainland from sea to sea, under the name of New England in America. At all events, the place of the first settlement by De Monts was in the land now called New England. France claimed the same

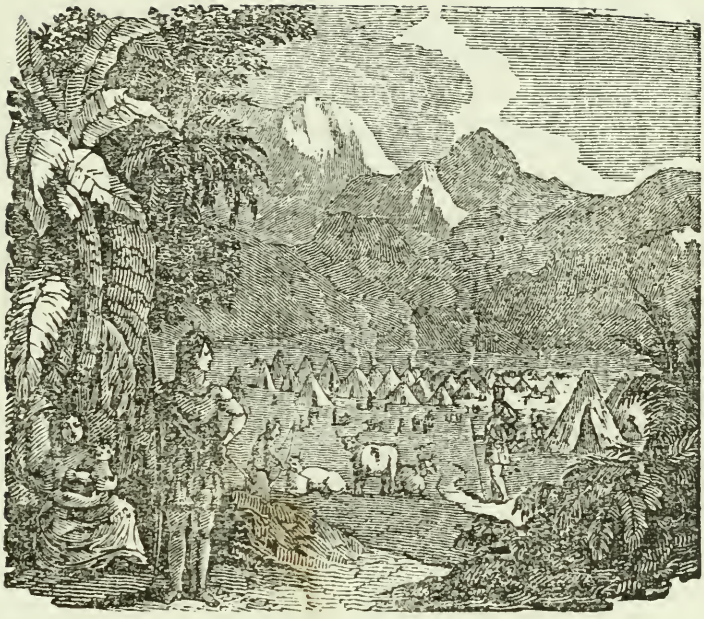
country from the 36th to the 52d degree of latitude, under the name of New France. This establishes the fact that the first settlement in New England was Catholic; the first religious service performed, was Catholic; the first religion preached to the natives of America, was Catholic; and the first converts were Catholics.

If any part of the early history of this country requires more light and illustration, it is that which regards the Abnakis and the Aborigines of Acadia. It is with this view that the author has collected all the historical documents, that he has met with not only in printed works, as Charlevoix, Bressani, Letters of Learned Travellers, etc.; but in several manuscripts left by Father Maillard, Demilier, and by others whose name is not known, which he has found amongst the Indians. He has also made a sober and critical use of all traditions yet remaining amongst the natives of Acadia. A few remarks have been added on the character of the Indians, in order to vindicate them from some accusations, which are brought up against them, as a pretext to dispossess them of their land.

With the hope that his labors will not be found entirely useless to the student and general reader, he submits it to the public judgment.

Biddeford, Me. *Jan.* 10, 1865.


HERRICK



THE ABNAKIS
AND
THE ABORIGINES OF ACADIA.

CHAPTER I.

NORTH AMERICAN INDIANS.

THE disparity between the inhabitants of Europe and of America is so striking that it has moved some to venture on the ill-founded, erroneous, and infidel opinion that they cannot derive their origin from one common source with the other races. Philosophers, however, who have studied the character of the Indians, and persons acquainted with their manners and language, now feel no hesitation in adopting the well grounded hypo-

thesis, that the aborigines of this continent first came from Asia by the Bhering's Straits. It was an opinion of Buffon and other European philosophers, that the Northern and Arctic regions had formerly enjoyed a milder state of atmosphere than they do at present, and that the climate is slowly but gradually changing to a colder temperature. They adduce many good reasons, which can be found in the works of Buffon and other writers, who have treated this subject at length. This well-known theory has been confirmed by discoveries made by Captain Parry on Melville Island, by Captain Ross, Captain McClure on Banks Island, by the immortal but ill-fated Sir John Franklin, and by the officers of the *Resolute*,* who in 1853 were in search of him and of his crew, which shared the same fate with him. An extensive coal formation has been found on the banks of the Mackenzie river, where the beds of lignite are subject to spontaneous combustion. At Melville Island and in old Greenland † there has been discovered bituminous coal, which by several geologists is conceived to belong only to temperate latitudes.

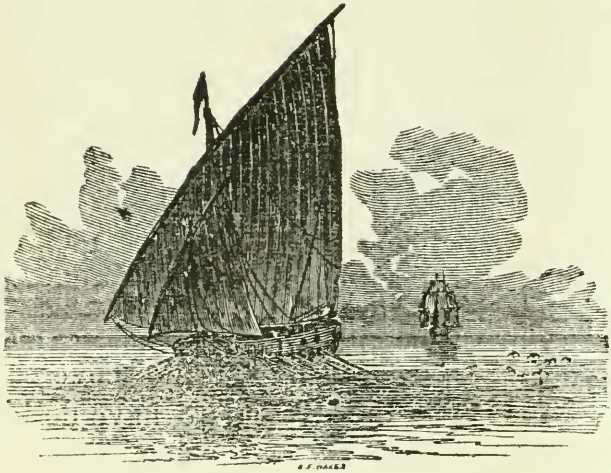
Admitting this nearly certain theory, the desolate Russian America, the unexplored region west of Mackenzie's river, the inhospitable Labrador, Prince William's Land, and the region north-west of Hudson's Bay, enjoyed once a milder climate, which corroborates the always favorite and well supported

* This is the same *Resolute* abandoned by her crew and found by some Yankee whaler. It was refitted and presented by the United States to the British Government.

† Capt. Parry's third voyage.

opinion of a former intercourse and commerce with Asia by the Straits of Bhering. Captain Ray, of the whale-ship *Superior*, testifies, that while he was fishing in Bhering's Straits he saw canoes going from one continent to the other. The origin of the native Americans is thus evidently explained. It has been also observed that North Americans have habits and manners similar to the Tchuktchians, Kamtschatkans, Yakoutsks, and Koriaks of Asia. A similarity in the language has been discovered; and the Americans have been found to have designated the months in the calendar with names of animals, as in Japan and Kalmuchia.

To an European or Anglo-American all Indians look alike, but persons accustomed to them can very easily discern even one tribe from another. The difference, however, is not such as to infer that all tribes do not descend from the same stock. Even the hardy Esquimaux race of Greenland, so remarkable for their dwarfishness, and a propensity of selecting for their abode the most desolate and inhospitable regions, and who differ most from the rest of Indians in physical characteristics, manners, and language, attain along the shores of America the same stature as other races of men, and after crossing the mouth of the Mackenzie river they blend with the rest of the Indians in every respect. As low down on the Pacific Ocean as Vancouver's Island, the natives have some characteristics of the Esquimaux race, so that it would be impossible to tell where the Indians became Esquimaux, or where the Esquimaux became Indians.



CHAPTER II.

DIVISION OF THE NORTH AMERICAN INDIANS.

IF, from the identity of language and manners, we infer that of nations, we can divide the natives of North America east of the Mississippi into four large families, the Esquimaux, the Algic, the Dahcota, and the Muscolgee or Mobilian. The Esquimaux occupies Greenland, Prince William's Land, Labrador, and the North-western Continent round Hudson's Bay and as far west as Russian America, along the coasts of the Polar Sea, round Icy Cape, Bhering's Strait, and Bhering Sea, to the Peninsula Alaska, to the Pacific Ocean. The mouth of the Mackenzie's River is one of the several mustering points at which they assemble at certain stated times. The Algic family, or Algonquin, the largest of all, is bounded north by the Esquimaux family, and as far west as the Great Slave

Lith by T. W. Strong, 98 Nassau St. N. Y.

GRAVE OF BROTHER DU THET AND RUINS OF S^{T} SAVIOR'S.

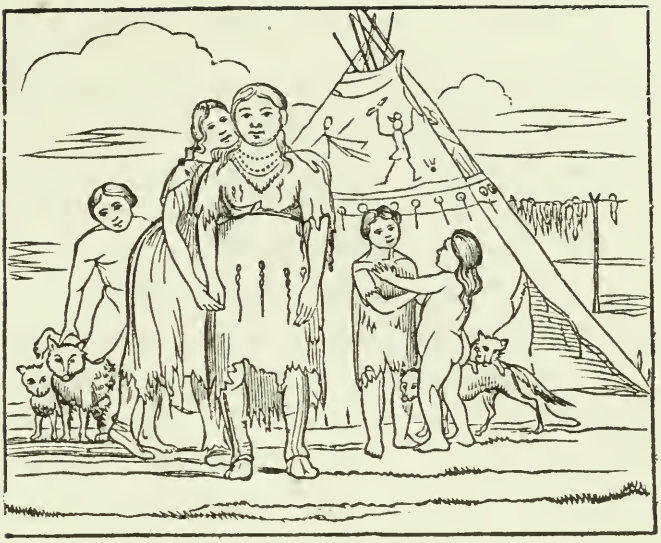
On the southeast side of Mount Desert Island, site of a mission founded A.D 1613 by Father Peter Biard and destroyed by Argall of Virginia.

Lake. They occupied once the whole Atlantic shore, from Newfoundland to Virginia, then westward, striking the Mississippi, whose western shore they possessed to its source; then the Red River and the Saskachawan to the Ahabaska. They are sub-divided in four nations, Lenni-Lenapi, Abnaki, Iroquois, and Chipeways. The Mobilian or Muscolgee family embraces the Cherokees, Creeks, Natchez, and all the tribes south-east of the Mississippi, bounded on the north by the great Algonquin nation. The Dacotah family comprehends the Sioux and all the tribes of the western shore of the Mississippi. The Indians west of the Rocky Mountains are not yet well known.

The Algic family, with the exception of the Iroquois, and of the Tuscarora tribe which left North Carolina and joined the five Iroquois nations, were not of a cruel disposition, and we do not read of them those cruelties and barbarities which are reported as common to the Iroquois and other Indians. If they were at times hostile to the Europeans it was due mainly to ill treatment received. The European settlers were welcomed by the Indians. When in December, 1620, the passengers of the *Mayflower* landed among the snows of Plymouth, they heard the voice of Samoset crying, "Welcome, Englishmen! welcome, Englishmen!" The Indians offered a cordial hospitality to the white race. It is true that they were in what the Europeans call a barbarism, yet it was a state of an honest independence and noble simplicity. It is true, that the natives of the North had no cities, and none of the European arts:

agriculture itself was hardly known, or practised very sparingly; but the requirements of life were not so numerous as in civilized nations. They lived by hunting the wild animals, which their mountains and forests supplied in great abundance.

The natives seeing the white race so rapidly increase in this country, and invading their land and rivers, were startled with a serious apprehension of losing their hunting grounds, and after several acts of hostility from the part of the whites, took up arms against them. Their fears have been realized. The Puritans massacred in a single day the entire nation of the Pequods residing in New England, and this wholesale slaughter was so complete that it has been said by an eminent historian that there did not remain a sannup or squaw or a child of the Pequod name. Many other tribes afterwards shared the same fate. Entire nations have been continually driven backwards, others have lost their hunting grounds, and may soon expect to find not a corner to pitch their wigwams on that land, of which they were once the only masters.



CHAPTER III.

THE ABNAKIS, A PROPER AND DISTINCT NATION.

ALTHOUGH the Abnakis were once a powerful nation, and occupied from the shores of the great St. Lawrence down to the Atlantic Ocean, and from the mouth of the Kennebec river to the eastern part of New Hampshire, yet the kind and gentle Abnaki has almost disappeared from Maine. The few of that ancient and noble nation that remain—mixed with other tribes of Canada—will soon share the same fate. It is true that the deep mosses of Maine shall no more be imprinted with the moccasin of its ancient master, yet no man shall ever be able to efface the name of the Abnaki from this extensive land. Every hill and valley, every river and brook, every lake and pond, every bay and promontory, bears witness of that nation. True! the Abnaki disappeared from

this soil, but not before having marked every nook, stream, and pond with the name of their owner. The granite monument on the left shore of the Kennebec river, near Norridgewock, points out the lonely spot of the last Abnaki village in this State—the only spot east of the Mississippi marked with a monument to perpetuate the memory of an Indian village of the last century, to which so many historical recollections remain attached—a monument which is the pride of the antiquarian, and the target of vandalic hands.

The aborigines that once lived on the banks of the Kennebec river, in the State of Maine, were visited earlier than any other Indian nation of New France and Acadia, if we except the Souriquois or Micmacs. Before Father Biard, in 1613, sailed from Port Royal in Nova Scotia for Mount Desert, near the mouth of the Penobscot river, he had already visited the shores of the Kennebec, and the people of that country.* He speaks very highly of them, as of a powerful nation living in settled villages. Yet it is to be lamented that so little is known of them, as even to render their very existence doubtful to some antiquarians of the present age. That eminent scholar, Baron William von Humboldt, in one of his letters, urged the publication of the dictionary of Father Rasles, on the ground that very little was known of the dialect of the Abnakis, and its publication would preserve that language from perpetual oblivion.†

* Shea: Catholic Miss. in the U. S., p. 131.

† John Pickering's Notes on Jonathan Edwards, D. D. Mohegan Indians.

It is a fact well known, that very often the same tribe or nation has received different names from various persons or nations; so the Abnakis were called Taranteens by the New Englanders,* and Owenagungas by the New Yorkers. This fact has led several persons to think that the number of the Indian tribes was larger than it was in reality. Travellers, meeting the same tribe, or a part of it, encamped in different places, have often been misled in taking them for different nations. The Indians are a roving people, and it is a frequent occurrence to find the same tribe now at one place, now at another; in this manner the same tribe may have been reckoned several times. I can give an illustration of it in the Indians who live in Maine. The Passamaquoddy tribe at present dwells at four places. One part at Pleasant Point, near Perry, another part at Calais, another on the Schoodic lakes, and another on the British shore of the St. Croix river. Travellers not acquainted with this fact would make four tribes out of this nation, which forms only one tribe.

We must admit that a large portion of the North American Indians were called Abnakis, if not by themselves, at least by others. This word *Abnaki* is found spelt *Abenaques*, *Abenaki*, *Wapanachki*, and *Wabenakies*, by different writers of various nations, each adopting a manner of spelling according to the rules of pronunciation of his respective native languages. This, however, is of no consequence. The word generally received is spelled thus, *Abnaki*, but it should be *Wānbānaghi*, from the Indian word

* Shea: Hist. of the Catholic Miss.

wānbānban, designating the people of the Aurora Borealis, or in general, of the place where the sky commences to appear white at the breaking of the day, from *wānbighen*, it is white. I shall give a fuller and more satisfactory translation of the word *Abnaki* in the progress of this work.

It has been difficult for different writers to determine the number of nations or tribes comprehended under this word *Abnaki*. It being a general word, by itself designates the people of the east or north-east. We follow the most of the authors who have treated this subject, to embrace under this name all the tribes of the Algic family who occupy, or have occupied the east or north-east shore of North America; thus, all the Indians of the sea shores, from Virginia to Nova Scotia, were *Abnaki*.* We include also the aborigines of Newfoundland, and of the northern shore of the St. Lawrence river as far as Labrador, because they also belong to the same family.

We find that the word *Abnaki* was applied in general, more or less, to all the Indians of the East, by persons who were not much acquainted with the aborigines of the country. On the contrary, the early writers, and others well acquainted with the natives of New France and Acadia, and the Indians themselves, by *Abnakis* always pointed out a particular nation existing north-west to the mouth of the Kennebec river, and they never designated any other people of the Atlantic shore, from Cape Hatteras to Newfoundland.

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* See Encycl. Amer. vol. vi.

In an ancient map published in 1660, in the history of Canada, written by Rev. Father Du Creux, the *Abnakis* (Abnaquioii) are located between the Kennebec (Kinibekius fluvius) and Lake *Champlain* (Lacus Champlenius), occupying the headwaters of the *Kennebec*, of the *Androscoggin* (fluvius Amirgacanius), of the *Saco* (Choacatius fluvius), and of another river marked in the map without name, which is, perhaps, the *Presumpscot* river. The same author does not put any other nation north of New England, except the *Etchimins* (Etecheminii) north and east of the Penobscot river (Pentegoitius flumen), and the *Souriquois* (Soricoi) in New Brunswick and Nova Scotia (*Acadia*). No other nation is marked in New England (Nova Anglia), except the two following. The *Sokoquis* (Soquoquioii) between *Boston* (Bostonium Londini), *Plymouth* (Plimutium), *Cape Cod* (Promontorium Malabarreum), and the Connecticut river. The other nation is that of the *Mohegans* (Natio Luporum), between the Connecticut river and the *North river* (fluvius borealis seu merau). These are all the nations which occupied the area of New England and Acadia in 1660. Every nation, no doubt, was subdivided into different tribes.

This is confirmed by Father Bressani, Father Rasles, and other early missionaries, who spent a great number of years amongst the Indians, whose language and manners they possessed to some perfection. The different names given to nations located in New England and Acadia were generally from strangers. The number of tribes has been either too

much exaggerated or over reckoned. The same tribe may have been counted several times under different names, according to the various residences in which a tribe, or a part of it, had encamped for some war, hunting, or fishing party. These names were generally taken from some river, pond, etc., in whose vicinity they had pitched their camps. This must have been the cause of much confusion. We say at present the Penobscot, the Passamaquoddy, the Old-town, the Pleasant Point, the Calais, the Louis Island, the Moosehead Lake, the Lincoln, the Matti-nacook, the Passadumkeag, the Ollemon Indians, yet they are only one nation, the *Etchimis*, divided in two small tribes, the Penobscot and Passamaquoddy. This might have been the case in ancient times. Only five nations are reckoned in New England and Acadia, namely, the Mohegans, the Sokoquis, the Abnakis, the Etchimis, and the Micmacs.

La Hontan confirms it by putting the same nations and no others.* He mentions the *Openangos*, who are the Penobscots,† and I would rather believe them to be the Abnakis, by spelling the word differently, and the *Canibas*, who are the same *Abnakis* called by the French *Canibas*, or *Kanibals*, from the Kennebec river.‡ La Hontan, however, is inaccurate in locating them all in the ancient Acadia. This error is not uncommon to old writers not well acquainted with geography. Dr. Jonathan Edwards

* Transactions of the Hist and Lit. Com. of the Amer. Philos. Soc. of Philad, v. i. p. 107.

† Father Demilier's manuscripts.

‡ Father Rasles' Let. Lettres edif., vol. vi.

does not mention any other tribe in New England,* and he falls into error of geography in locating the Penobscots in Nova Scotia. The classification of Gookin† may be reduced to the following: The *Pequods* are the Mohegan nation—the *Narragansetts* and the *Massachusetts* must be the *Sokoquis*. The *Pawkunnawkuts* or *Wampanoags* are the *Abnakis*, and under this name he comprehends also the *Etchimis* and *Micmacs*. Father Bressani does not mention any other nation. In a letter written by a French gentleman to a Father of the Society of Jesus,‡ there is mention of the *Micmacs* and *Mareschites* (the Etchimis being called also Mareschites) in Acadia. On the St. George river, which divides New France from New England, he puts the *Abnakis* and *Kanibas*. Towards Quebec, the *Papinachois*, the *Saquenets*, the *Algonquins*, the *Iroquois*, the *Hurons*, the *Wolves* and *Sokokis*. Of these only the *Wolves* and *Sokokis* are in New England. It is to be remarked that the *Sokokis* are put near the *Wolves* and not near the *Abnakis*, just as they are in the map of Father Du Creux. Now leaving these tribes, we return to the *Abnakis*.

The *Abnakis* had five great villages,§ two amongst the French colonies, which must be the village of St. Joseph or Sillery, and that of St. Francis de Sales,‖

* Observations on the Language of the Muhhekaneen Ind., with Notes by J. Pickering.

† Transactions of the Amer. Antiq. Soc. at Cambridge, vol. iv. p. 33.

‡ The travels of several learned missionaries of the Society of Jesus, p. 316.

§ Father Rasles' Let. Lettres Edif., vol. vi. p. 159.

‖ Shea: Hist. of the Catholic Miss., p. 135–142.

both in Canada, three on the head waters, or along three rivers, between Acadia and New England. These three rivers are the Kennebec,* the Androscoggin,† and the Saco,‡ as it appears from the map of Father Du Creux, and from the words of Father Rasles, who says that these three rivers enter into the sea south of Canada, between New England and Acadia.§ The names of these villages must be those given by Father Rasles in his dictionary,‖ namely, *Nānrāntswak* (where the river falls again), *Anmessukkantti* (where there is an abundance of large fish), *Pānnawānbskek* (it forks on the white rocks). These three villages are those of this State. The names of the two Abnaki villages of Canada are *Nessawakamighe* (where the river is barricaded with osier to fish, or where the fish is dried by smoke), and it is the present village of St. Francis of Sales. The other Canadian Abnaki village is St. Joseph or Sillery, called formerly by the Indians *Kamiskwawāngachit* (where they catch salmon with the spear).¶

* *Kennebec* means *Long water.* It denotes a stream coming from the *Long-water,* the long ponds in Winthrop.

† *Androscoggin* means *Andros coming.* Andros is the name of a Governor of Maine; coggin is an Indian word, and it means *coming.* Andros, or a family of that name, must have settled near that river. The same river is also called *Ammoscoggin,* and it means *fish coming in the spring.*

‡ Its original name was *Almuchicoit,* corrupted in *Chacoit,* and afterwards in *Saco.* It means *the land of the little dog.* The river took its name from the Sagamore of the tribe of that name, who was also called Almuchicois, or *Almushiquois,* residing on the Saco river.

§ Lettres Edif., vol. vi. p. 104.

‖ Abnakis' dict., p. 544. Father Bigot's letters. See Les Vœux des Hurons et des Abnaquis. Chartres, 1854.

¶ Notes on Father Bressani's Relation, p. 329.

CHAPTER IV.

THE ABNAKIS ORIGINAL PEOPLE.

THE Abnakis bear evident marks of an original people in name, manners, and language. They show a civilization which must be the effect of antiquity and of a past flourishing age. The origin and meaning of the word *Abnaki* has been always the subject of investigation amongst historians and philologists. It seems that they were satisfied in finding that it meant *people of the east*, without inquiring further into the analysis of the word. Rev. John Heckewelder spells it *Wapanachk*,* saying that the French had softened it to suit the analogy of their own tongue; yet he does not give the pronunciation of the word to see in what the French did soften it. Williamson,† in

* Transactions of the Hist. and Philos. Soc. of Phila., vol. i. p. 109.

† Hist. of Maine, vol. i. p. 463.

a note, gives the authority of Kendall, who resolves it into *wabamo* or *wabemo* (light, east) and *aski* (land), from which it follows that *ch* in *Wapanachki* was soft, hence there was no need for the French to soften it, it being French to pronounce *ch* soft like *sh*. This word then would have been *Abnasque*—very appropriate for the French pronunciation. Moreover, in the comparative vocabulary of fifty-three nations, published in the *Archæologia Americana* by the American Antiquarian Society at Worcester,* in no language the word *aski* means land, except in that of the *Knistinaux Indians;* but *light* in that same language is *kisigostagoo*, and not *wabamo*. If it comes from *wabisca* or *wapishkawo* (white), it is very difficult to make *wapanachki* out of those two *Knistinaux* words. Then it remains to be proved when and how the *Knistinaux* Indians could call the aborigines of the Kennebec Eastlanders.

It is certain that the word Abnaki was not that by which the natives of the Kennebec River called themselves, but that by which they were called by others. I find in all the languages of Acadia and New England, that the word *Abnaki*, spelt as is found in the most ancient manuscripts,† *Abanaquis*, *Abnaquois*, *Wabanaki*, means *our ancients* or *our ancestors of the east.* This word is to be resolved into *wānb-naghi. Wānb*‡ means

* Transactions of the Amer. Antiq. Soc., vol. ii.

† Father Bressani's notes at the word Abnaki.

‡ *Wānb* may be spelt *wāb*, then the *a* must have a strong nasal pronunciation, like that of the Portuguese language in the words mão (hand), Allemão (German).

white, hence *wānbighen*, it is white (the breaking of the day), and *wānbānbān*, aurora borealis. All authors agree in this word, yet they never remarked the meaning of *naghi*, which means *ancestors* in all the dialects of New England and Acadia. Father Rasles says that *neganni arenānbak* means *the ancients of past time.** *Oghan* in Mohegan means *father*, to which adding *n* it would mean *our fathers.*† There is no Sokoki vocabulary of my knowledge, but if the Sokoki language be the Massachusetts, *noosh* in that dialect means *my father.*‡ In Micmac, *nakan* has the signification of *old*, *ancient*, and it was also the meaning at an earlier time, as it appears from the manuscript of Father Mainard. *Nkani* in the Etchimi tongue means *our ancients.*§ It is quite natural that this word *Abnaki* (our ancestors of the East) should have been given by other tribes, and not by themselves, as they could not call themselves with that word before it had been given by others. This is confirmed by the Abnakis themselves, who never called themselves by that name. It seems that they called themselves *men*. The Abnaki villages were called by them in general *narānkamigdok epitsik arenanbak*,‖ men living on the high shores of the river. I speak the Abnaki language—*nedarenandwè* (I speak man, from *arenanbe*). I speak the Iroquois language—*nemekwa-*

* Abnaki Dict., p. 384.

† Archæol. Amer., vol. ii., and Dr. J. Edwards' observation.

‡ Transactions of the Amer. Antiq. Soc., vol. ii.

§ Father Demalier's MS. Dict.

‖ Abnaki Dict., p. 542.

andwè (I speak mequa, a name with which the Mohawks were called by the Algonquins living on the Atlantic shores).*

We are aware that this interpretation of the word Abnaki at first may appear to be too studied, and rather strained to give a forced meaning, in order to defend an opinion which may be false. But it is not so. We have no system to defend. What we have asserted is nothing else but the result of long and diligent investigations, which for many years we have made on the different dialects of the Algonquin language, of consultations held with Indians of different tribes, and a close examination of printed works and manuscripts treating on this matter. We have no other view except to draw light on this very obscure subject, which we consider to be the duty of every historian and antiquarian, rather than to adopt favorite systems, which have no support on history and truth; and we are ready to abandon our opinion on the word *Abnaki* whenever any other person will give a better translation, and throw illustration on this point. For many years we adopted the commonly received interpretation, that Abnaki meant *men of the East;* it was satisfactory, and appeared to be natural. Further investigation on the Abnaki language generated at first a doubt in our mind about the true meaning of that word. For many months we endeavored to defend it against what appeared to show that it was not its real translation. This brought us into deeper consideration

* Transactions of the Am. Ant. Soc., vol. ii. p. 34.

and analysis of the word *Abnaki*, till we were forced from evidence to admit that the word *Abnaki* does not merely mean *men of the East*, but *our ancestors of the East.* Here we submit a part of the investigations which brought us to this conclusion.

It is granted by all that the word *Abnaki* should be *wanbanaki*, or *wanbanaghi*, it being the original word in the Indian language. If it would mean only *men of the East*, it should have been *Wanbaki* and not *wanbanaki*. The syllable *na* is radical in this word, and not a grammatical increment. We find that the only *Delaware* tribe could make *wapanaki* (people of the morning), that is, of the Aurora, East, but this word could not have originated from the Delaware tribes, but from those of New England and New York, who were in contact with the Abnaki, and in reality east of them; whereas they were not east of the Delaware but north of them. The word having originated in New England and New York, spread through the Southern tribes. In old Algonquin language *white* is *wabi*, and *land* is *aquin;* hence it would make *wabaquin*, *wabaki.* In the New England Indian dialect, *white* is *wompi*, and land *okhi;* hence it would be *wanpohki.* In Narragansct, *white* is *wompesu*, *land oki*, it would be *wombesoki.* In the other dialects, as *Mohegan*, *Long Island*, etc., it is still more unlike. In the Abnaki dialect, *wanbighen*, *it is white*, comes from the roat *wanbi*, and *land* is *ki.* Father Râle, in his dictionary, gives many modifications of the word wanbighen, in which the syllable *na* or the letter *n* never enters. This and other

considerations oblige us to resolve the word *wanbanaghi* in *wanb–naghi*, which means, *our ancestors of the East* (*where it commences to be white of the aurora*).

This is confirmed by tradition. I am aware that Heckewelder's narrative is looked upon with some distrust by critics, who accuse him of too much credulity in listening to and believing the narrations of the Indians. However, this accusation has not yet been satisfactorily proved. Heckewelder, in the introduction to the account of the history, manners, and customs of the Indian nations,* says the Lenni-Lenapis are acknowledged by near forty Indian tribes, whom he calls nations, as being their *grandfathers*. Yet by perusing the text of Heckewelder with attention, it is not the Lenni-Lenapis that were called grandfathers, but the Abnakis. This word is extended by him to the Lenni-Lenapis, and by a personal preference, he concluded that the Lenni-Lenapis were the *grandfathers* of the forty nations; yet from the text it is clear that they were the Abnakis. No tribe ever called the Lenni-Lenapis, *Abnakis*, but if sometimes they may have been called so, it was in a general sense —extended to all the tribes from Virginia to Newfoundland. I cannot see how *Lenni-Lenapi* means *original men*. *Lenapi* is *man*, and it is the same word *alnambe* in *Abnaki*.† If *Lenni* means also *man*,‡

* Transactions of the Hist. and Amer. Philos. Soc. of Phila., vol. i. p. 25.

† John Pickering's notes on Father Rasles' Dict.

‡ Transactions of the Amer. Antiq. Soc., Cambridge, vol ii. p. 308.

it must be an abbreviation of the word *Lenapi*, and it would mean *man-man*, that is, *man by excellence*, and not *original man*. In the historical account of the Indian nations,* in relating the treachery of the Mengwe Indians against the Lenni-Lenapis, Rev. J. Heckewelder seems to explain what the Indians meant for *pure man*. He relates how the Lenni-Lenapis did not consider the Mengwe Indians as a pure race, or as rational beings, but as a mixture of the human and brutal kinds. Father Rasles, who had been a missionary amongst the Illinois, relates, that to be a real man, true man, amongst the Indians, means to be a great hunter, or a great warrior.†

It is true the Indians have given the name of father, grandfather, uncle, etc., to several persons only for compliment, yet it was through respect and acknowledgment of a superiority. Hence we have to admit, that if it was through mere compliment that those forty nations called the Abnakis their grandfathers, they acknowledged in them, at least, some preference and superiority.

We have a regular nomenclature of degrees of relationship amongst them. The Delaware Indians call the *Wyandots* (the Hurons) their uncles;‡ and we know that the Hurons are, more than any other nation, like the Abnakis, in manners and language. The *Lenapis* call the *Mohegans* their grandchildren;§

* Philad. Philos. Trans., vol. i. p. 37.

† Lettres Edif., vol. vi. p. 144.

‡ Narrative of the Mission of the United Brethren by Rev. J. Heckewelder, p. 115.

§ Williamson's Hist. of Maine, vol. i. p. 455.

the *Shawanoes* and *Mohegans* acknowledged the Lenapis their grandfathers. The *Shawanoes* call the *Mohegans* their elder brothers, and the latter call the former their young brothers.* Hence it appears that both *Mohegans* and *Shawanoes* were descendants of the *Lenapis*, and that the *Lenapis* being nephews to the *Hurons*, they were not original people, but they recognized some common ancestors with the Hurons. We find these common ancestors to be the *Abnakis*. The Abnakis never acknowledged any ancestral tribe, which is a proof of their antiquity. An early Abnaki missionary, giving the cosmogony of that tribe, says they claim to have been created where they were, and that the Great Spirit, having made them and their land as a *chef d'œuvre*, made the rest carelessly.†

Having observed how the name and tradition show that the *Abnakis* are an original people, let us consider a few more remarks drawn from their manners and language, to prove the same subject.

One of the characters of the Algic family is to be errant and roving in the woods. The Hurons had some fixed villages, yet they were not described to be of that order and neatness as those of the Abnakis.‡ The mound existing on the Kennebec River of Maine proves that only the Abnakis had villages of some consideration. No other mound of any elevation can be found in New England, with the exception of some vestiges of enclosures at Sanborn-

* Philad. Philos. Transactions, vol. i. p. 69.

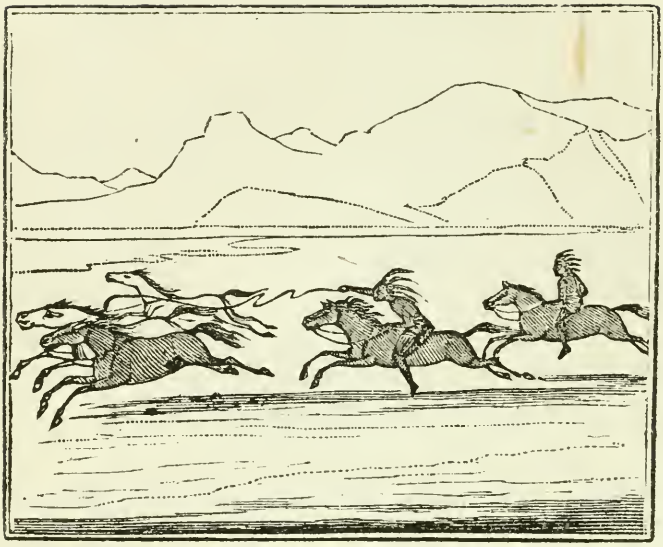
† John G. Shea: Letter.

‡ Father Bressani's Relation abr., p. 56.

ton and near Concord, New Hampshire.* Father Rasles mentions three considerable villages in the State of Maine,† besides the two amongst the French colonies. In the one at Norridgewock, he says the cottages were distributed with an order very near like the houses in the cities. This village was surrounded by a kind of wall of poles or stakes, high and so thick as to protect them against the incursions of the enemies. The cottages, although built of poles and covered with large bark, yet were elegant and convenient. Their dress was modest, and ornamented with a great variety of rings, necklaces, bracelets, belts, etc., made out of shells and stones, worked with great skill. It was not so with the other surrounding tribes of the Algic family; they were negligent in their dress or entirely naked. Although at seasons they went hunting the wild animals of the forests, and fishing on their numerous lakes and rivers, yet this was not the only method on which they depended for acquiring the necessaries of life. They practised also agriculture. Their fields of *skamunar* (corn) were very luxuriant. As soon as the snows had disappeared, they prepared the land with great care, and at the commencement of June they planted the corn, by making holes with the fingers or with a stick, and having dropped eight or nine grains of corn, they covered them with earth. Their harvest was at the end of August.

* Samuel F. Haven: Archæology of the U. S., p. 153.

† Lettres Edif., vol vi.

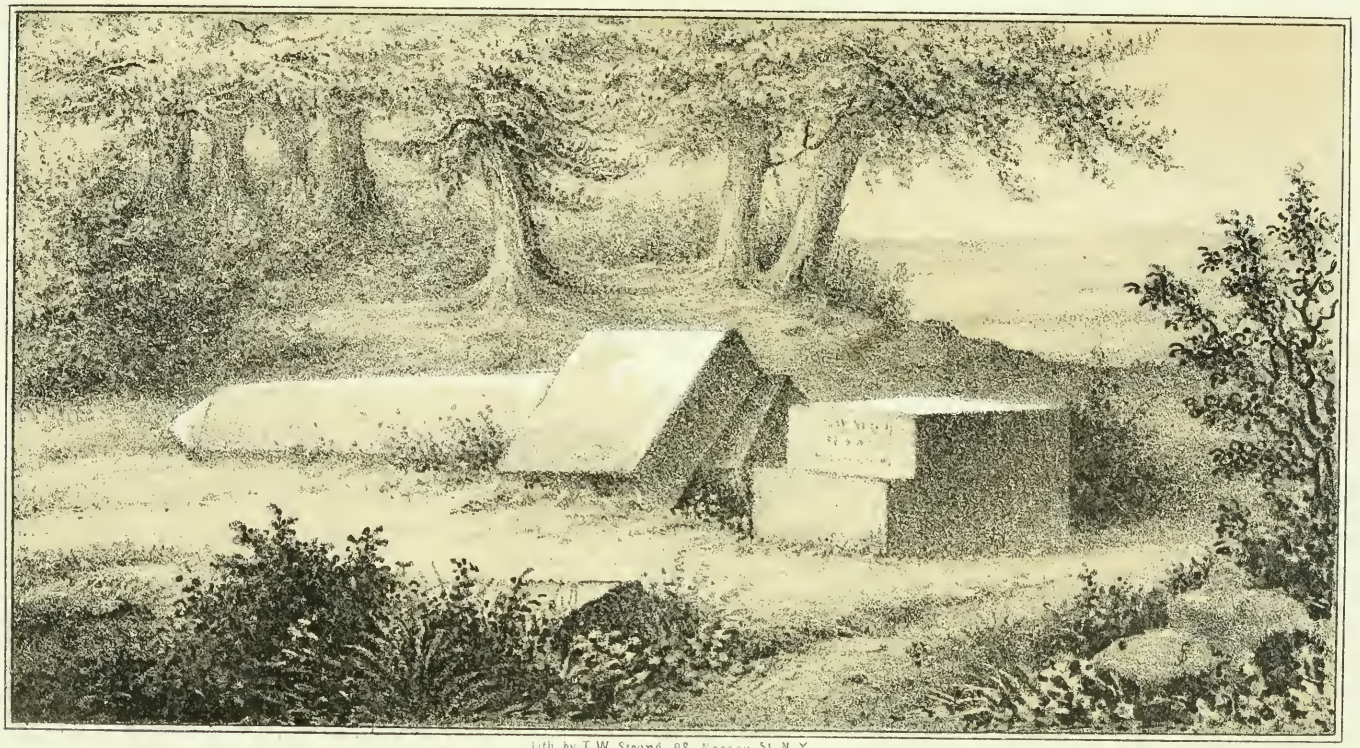


CHAPTER V.

MANNERS AND LANGUAGE OF THE ABNAKIS.

THE Abnakis had an amenity of manners and a docility, which distinguished them by far from the other Algonquin tribes, which cannot but be the effect of education. Their morals were pure, and they have never been charged with any kind of cruelty, even in time of war. When Father Druillettes* proposed them, as a condition precedent to baptism, that they should first give up intoxicating liquors, live in peace with their neighbors, and abandon their medicine bags, drums, and other superstitious objects, they all agreed without difficulty. On the other hand, we find that this was one of the greatest obstacles which missionaries encountered in planting the gospel amongst the other tribes. We know the

* Shea: Cath. Miss., p. 130.



Lith. by T.W. Strong, 98. Nassau St. N.Y.

PRESENT STATE OF THE MONUMENT OF THE REV. SEBASTIAN RALE S. J.

Erected A.D. 1833, thrown down two years after; restored by the Citizens; again thrown down A.D. 1851.

troubles, dangers, and persecutions which Fathers Marquette, Brebeuf, and others endured from the medicine men of those tribes to which they preached the gospel. Their affection for their children was very striking. Soon after their birth, they were wrapped in a bearskin, and they were raised with much care, and as soon as they were able to walk, they were taught how to manage the bow and arrows. They were remarkably hospitable, and their attachment to the family was such as we do not read of in other tribes of the Algic family. Their courage and valor as warriors, even against European troops, were unsurpassed. Twenty Abnakis once entered an English trading-house, either to rest or to traffic, when they were surrounded by two hundred British soldiers, to capture them, when one Abnaki gave the alarm of war, crying, "We are dead, let us sell our lives dearly." They prepared to fall upon the British soldiers, who had great difficulty to pacify them.* Another time, during the wars between England and France, while thirty Abnaki warriors, returning from a military expedition against the British, were asleep at night, they were surprised by a party of British soldiers, headed by a colonel, who had been on their track. The soldiers, six hundred in number, surrounded them, certain of their capture, when an Abnaki awoke and cried to the others, "We are dead, let us sell our lives dearly." They arose instantly, formed six divisions of five men each, and with the tomahawk in one hand and a knife in the other, they fell

* Lettres Edif., vol. vi.

upon the British soldiers with such force and impetuosity, that they killed sixty soldiers, including the colonel, and dispersed the rest. In a later war between England and France, the Abnakis joined the latter, on account of their allegiance to this nation, and during the war, they spread desolation in every part of the land occupied by the English. They ravaged their villages, forts, farms, took away a large quantity of cattle, and made six hundred prisoners.*

Their sentiments and principles of justice had no parallel amongst the other tribes. We never read of their having been treacherous, nor wanting in honor or conscience in fulfilling their word given either in private or in a public treaty. We have a very remarkable example of the fidelity with which they retained their allegiance to France.† In the time that the war was about to break out between the European countries, the British governor, lately arrived at Boston, required a conference with the Abnaki Indians, to be held on an island. He endeavored to induce the Abnakis to remain neutral, and to let the French and English settle their matter amongst themselves, who were equally strong; and he promised to furnish the Indians with everything they wanted, and to buy their peltry. This was the great answer given by the Indians, after a consultation held amongst themselves, and delivered by one of their orators:—

"Great Captain, you say to us not to join our-

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* Lettres Edif., vol. vi. † Ibid.

selves to the French, supposing that you are going to declare war against him. Let it be known to you that the French is my brother, he and I have the same prayer, and we both live in the same wigwam, at two fires—he has one fire and I the other. If I see you enter the wigwam on the side of the fire where the French my brother is seated, I shall observe you from my mat where I am seated, at the other fire. In observing you, if I see that you have a tomahawk, I will think to myself, 'What does the English intend to do with that tomahawk?' I will rise from my mat to see what he intends to do. If he raise the tomahawk to strike the French my brother, I shall take my tomahawk, and I will run to the English and strike him. Can I see my brother struck in my own wigwam, and I remain quiet, seated upon my mat? No, no! I love my brother too much, that I should not protect him. I tell you, Great Captain, do nothing against my brother, and I will do nothing against you; stay quiet upon your mat and I will stay quiet upon mine." I could bring other proofs of the noble sentiments of this nation, to show that the heart and mind of the Abnakis were not savage and uncultivated, like many of the other tribes of the Algic family, but they were grand, pure, and refined, to scorn even the most civilized nations of both continents.

A primitive language in a state of infancy is monosyllabic, like the Chinese and others in Asia, but the Indian languages, being composed of words formed by an agglutination of other words, or parts of them, cannot be a language in a state of infancy. How-

ever, as this is common to all the Indian dialects, it proves nothing in this case. At present I am not prepared to give a comparative view between the language of the Abnakis and those of the other tribes, to show the superiority and cultivation of the former above the latter.* I will only make some remarks upon two points, namely, upon a traditional superiority of the Abnaki language, and upon the manner of writing it.

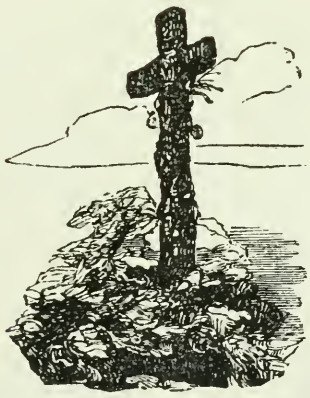
Baron La Hontan † puts only two mother languages in the whole extent of Canada; the Huron and the Algonquin. Speaking of the Algonquin language, he asserts that it was a language very much esteemed amongst the savages, in the same manner as the Greek and Latin languages are esteemed in Europe. From this it follows that it must have been a cultivated mother language, and, as it were, a classic tongue amongst them. In the transactions of the historical and literary committee of the American Philosophical Society of Philadelphia,‡ it is agreed that what the Baron La Hontan remarked of this language was very correct, but they do not allow to him to call it Algonquin, but they want it to be called Abnaki, that is to say, this quality of being a classic language belongs to the Abnaki nation, and not to the Algonquin, which is a small, miserable, wandering tribe. We fully agree with this remark of the learned Society of Philadelphia, and especially in observing that La Hontan puts the Abnakis

* The author is preparing a comparative dictionary of the Abnaki dialects, in three volumes in folio.

† Vol. i. p. 109. ‡ Ibid.

at the head of the tribes inhabiting Nova Scotia, whom he calls also Abnakis. Rev. J. Heckewelder, who appears to be the author of these remarks, reflects further * that La Hontan probably did not understand sufficiently the Abnaki language, otherwise the Indians would have informed him that they derived their origin from a powerful nation, whom they revered as their grandfather. I know that Rev. J. Heckewelder alludes to the Lenni-Lenapis, but I have already proved how the Lenni-Lenapis must be referred to the Abnakis, because the Lenni-Lenapis were not Abnakis, except in a general sense, called so only by authors not much acquainted with the Abnakis.

* Phila. Transactions, vol. i. p. 109.



CHAPTER VI.

ABNAKI HAND-WRITING.

IT has been an object of research amongst the antiquarians to find whether the aborigines of this continent possessed any manner of writing. With the exception of the Mexicans and Peruvians, it has been denied. All, however, agree that they had a kind of hieroglyphics, or rather pictures, with some conventional signs to transmit an event, battle, hunting party, etc. The celebrated Dighton rock, the other at a place in Connecticut, called by the Indians *Scaticook*, and many others collected by Dr. H. R. Schoolcraft,* show that they had an imperfect manner of engraving pictures, with a few signs, which could not be reduced to a regular system of writing with hieroglyphics, like the people of Asia. Yet it was because they were not familiar enough

* Hist, Cond., and Prosp. of the Indian Tribes.

with the Indians of the North. The Abnakis and neighboring tribes had a regular method of writing in the same manner as the Chinese, Japanese, and other Asiatic nations, although with different characters. This kind of writing is yet used amongst the Micmacs, and I am surprised that no writer has yet made any mention of this manner of scripture.

This system is so perfect that there are in existence three regular books, one containing prayers, another the mass, and another a catechism; two of these, written by an Indian, are in my possession. A specimen of this hand-writing, with the English version, is appended at the end of this volume, as also some parts of the Abnaki and Micmac languages. It reads running from the left to the right. Old Indians, however, at Oldtown, informed me of having seen this kind of books written by running in a vertical line from the top to the bottom, and, if I am not mistaken, others running from the right to the left.

I close the present subject by giving a short history of this manner of writing, such as it exists by tradition amongst the Indians, confirmed by their missionaries,* and especially by the Rt. Rev. Bishop Colin Frs: MacKinnon, D.D., Bishop of Arichat, a native of Nova Scotia, and a scholar of great talents and high education, who was for many years amongst the Micmac Indians.

When the French first arrived in Acadia, the Indians used to write on bark, trees, and stones, engraving signs with arrows, sharp stones, or

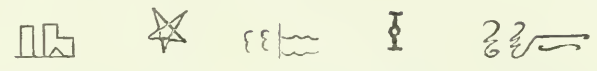
* Letter of Rev. Christian Kauder, a missionary amongst the Micmacs.

other instruments. They were accustomed to send pieces of bark, marked with these signs, to other Indians of other tribes, and to receive back answers written in the same manner, just as we do with letters and notes. Their chiefs used to send circulars, made in the same manner, to all their men in time of war to ask their advice and to give directions. Several Indians possessed in their wigwams a kind of library composed of stones and pieces of bark, and the medicine men had large manuscripts of these peculiar characters, which they read over the sick persons. Inscriptions of this kind were made by Indians on standing trees, in the woods, to inform others about some extraordinary event. The Indians assert that by these signs they could express any idea with every modification, just as we do with our writings. When the French missionaries arrived in that country (they generally refer to Fathers Mainard and Le Loutre), they made use of these signs, as they found them, in order to instruct the Indians. They improved them, and others were added in order to express the doctrine and mysteries of the Christian religion.

This kind of writing does not exist, nor do we know that it has existed amongst other nations of the Algonquin family. All the researches made by missionaries and learned antiquarians, could never find any of these characters to have been used by other Indians, such as we find at present amongst the Micmacs, and which formerly were common amongst all the Indians of Acadia and of a portion of New France. The Micmacs, the Montagnais, the

THE LORD'S PRAYER IN MICMAC HIEROGLYPHICS.

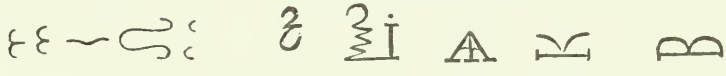
nushinen Wajok ebin tchiptook delwigin
Our Father in heaven seated may thy name



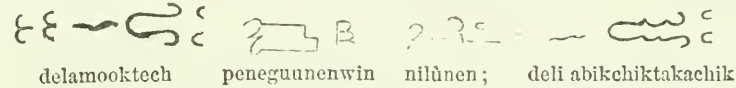
meguidedemek Wajok n'telidanen tchiptook ignemwiek ula
be respected in heaven to us may grant thee

nemulek uledechinen. Natel wajok deli chkedoolk
to see in staying. There in heaven as thou art obeyed

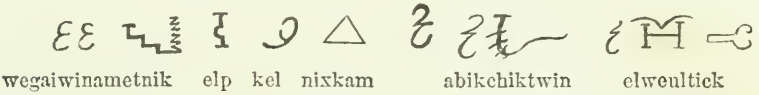
tchiptook deli - chkedulek makimiguek eimek
may so be obeyed on earth where we are



Delamukubenigual echemieguel apch neguech kichkook
As thou hast given it to us in the same manner also now to-day

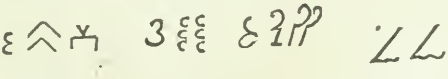


delamooktech peneguunenwin nilûnen; deli abikchiktakachik
give it our nourishment to us; we forgive those



wegaiwinametnik elp kel nixkam abikchiktwin elweultick
who have offended us so thou O God forgive our faults

melkeninrech winnchudil mu k'tygalinen keginukamkel
hold us strong by the hand not to fall keep far from us



winnchiguel[illegible] twaktwin. N'delietch.
sufferings evils. Amen.

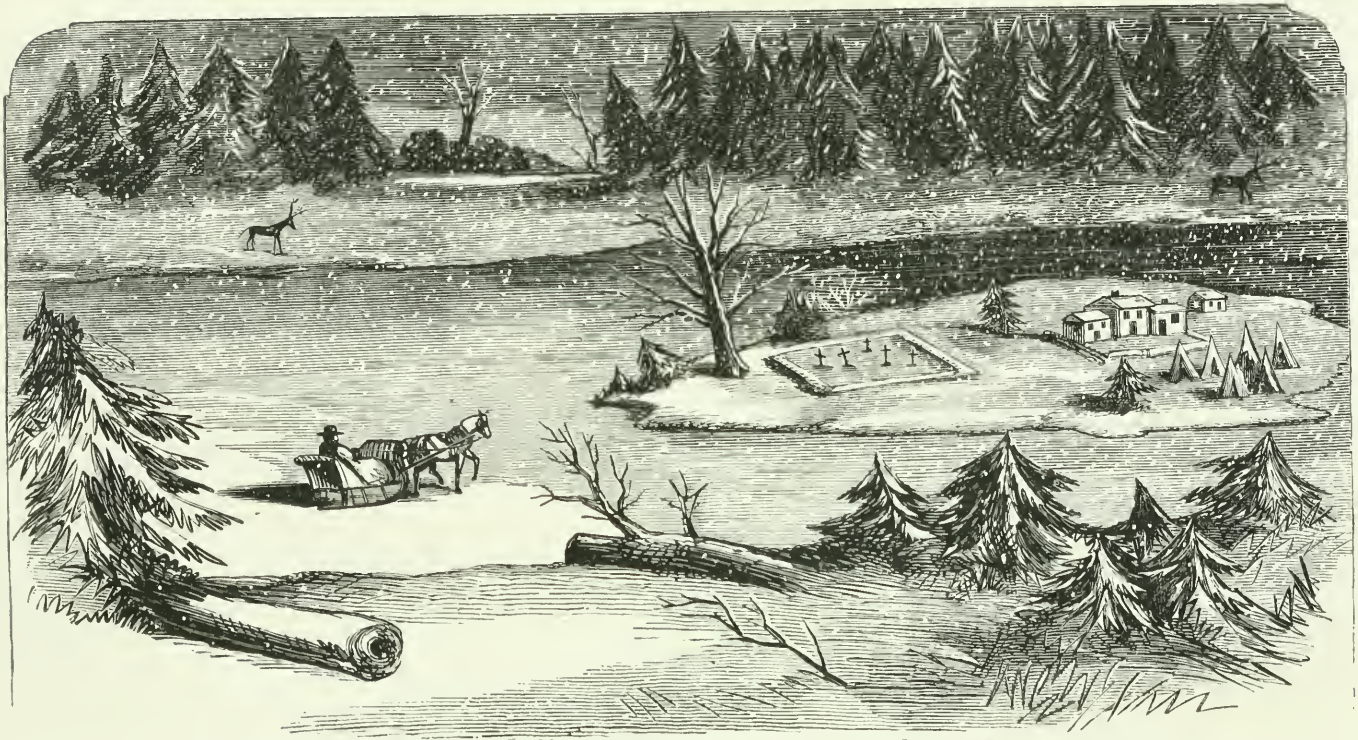
Etchimis, and the Abnakis melt in one same nation and language; and these must be the tribes that, according to the tradition of the Micmacs, kept correspondence amongst themselves by this kind of hand-writing. A few of these hieroglyphics can yet be seen amongst the writings of Father Rasles, which is a confirmation of what I assert. The Abnakis have disappeared, with the exception of a few left in Canada. The Etchimis are vanishing away very rapidly. The Montagnais are in the same condition. The Micmacs are at present the only standing nation that can represent the red man of the northeast; hence no wonder that we find the remains of this manner of writing, preserved especially by the care of their missionaries. I hope that this system of hand-writing will not be suffered to be buried in silence amongst the ruins of time, but that the memory of this kind of scripture shall be transmitted to future ages, to show the antiquity and education of the noble and gentle, but ill-fated Abnaki.*

* Since we wrote this, a prayer-book in the Micmac hieroglyphics has been published by the learned Rev. Christian Kauder—a zealous and indefatigable missionary among the Micmacs of Nova Scotia.

CHAPTER VII.

ACADIA—ANALYSIS AND MEANING OF THE WORD—ITS LIMITS AND ABORIGINES OF ACADIA—REMARKS ON AGGUNCIA, THE ORIGINAL NAME OF THE PENOBSCOT RIVER.

BEFORE entering into the description of the aborigines of that part of North America formerly known under the name of Acadia, it seems proper to lay down a few remarks in regard to its name and boundaries. The word *Acadia*, written sometimes La Cadie and Acadie, is Indian. The origin of this word, and its meaning, has always been a subject of investigation among the antiquarians, who generally admit it to be an Indian word, though they



Rev. Eugene Vetromil driving in a Sled over the Penobscot River to Mustanacook Island.

do not fix its meaning. Some of them have ventured interpretations, which, however, they abandoned after further consideration. I was at one time led to resolve *Acadie* into the two Abnaki words *Aki-adie* (land of dogs). Yet, after more recent investigation, I consider it more natural to trace it to the Micmac word *academ* (we dwell), or *tedlacadem* (where we dwell), that is, *our village.* We have yet in Nova Scotia a place called *Tracadie*, which must be the Indian word *tedlacadem*, or *t'dlacadem*, *where we dwell*, and perhaps it is the original word of *Acadie.* The principal river in Nova Scotia is called *Shuben-acadie*, *river where we dwell*, or *village-river.*

The limits of *Acadia* are not clearly established, and they vary according to different writers. It is certain, however, that Acadia was divided in four parts, and it had four distinct proprietors.* The *first* part was from the *Penobscot* river in Maine to the *St. John's* river in New Brunswick, and it was called by the French the *Province of the Etchemins*, but its former name was *Nolumbeka* (succession of falls and still-water), the Indian name for the Penobscot river, or rather for some parts of it. A part of it had also been named *New Ireland*, from the first settlers, who were Irish. The *second* was from the *St. John's river* to *Cape Sable*, and it was called by the French *Baye Française.* This bay at present is called *Bay of Fundy* (Fodinarum, bay of the mines). The *third* from *Cape Sable* to *Canzeaux* (Canse, the name of a French navigator), and it was called *Aca-*

* Charlevoix, liv. iii.

dia by the French,* Nova Scotia by the English. The *fourth* from *Canzeaux* to *Cap des Rosiers* (from a fish of that name, *phoxinas squamosus*, or as others assert, from the French navigator *Rosier*), and it was called *Gaspesie*, from the Indian name *Gachepè* or *Kech'pi* (the end), very appropriately to signify the extreme North-east end of the Micmac territory, and the last promontory lying between the mouth of the great St. Lawrence river and the Bay of Chaleurs.†

All this vast extension of territory was possessed only by two Indian nations, the *Etchimins* and the *Micmacs*. The *Etchimins* occupied the waters of the *Penobscot*, *St. Croix*, and *St. John's* rivers, and the most part of both shores of the Bay of Fundy as far east as *Port Royal*, near *Annapolis*. The *Micmacs* dwelt on the rest of Nova Scotia, on the south-eastern part of New Brunswick, on the southern shore of the mouth and Bay of St. Lawrence, and also on the adjoining islands. It is doubtful whether Newfoundland was inhabited. It is, however, certain that its northern part was frequented by the Esquimaux; the western and southern parts by the Micmacs. There is, however, good ground to believe that it was settled by the Micmacs. Maps are found in which Micmac settlements are marked north-west of Fortune Bay. It is asserted that in the interior of Newfoundland there existed a tribe of Aborigines who shunned all intercourse with the Europeans,

* That is, the Indian word Acadia was applied by the French to that part of the country.

† If Gaspesie comes from *Kespasse*, it means smoked food, *v. g.* fish.

and who are supposed to have perished of starvation. In the early part of this century, five or six Indians came in one of the settlements in extreme want, who were said to be the only remnant of the race. They represented that they, with their brethren, had been forced by the severity of the winter and depth of the snow to abandon the camp for want of food, hoping to be able to reach the shore, but they had perished in the way. Two of this remnant only lived to reach St. John's, where the last died in 1828. But I have been informed by some missionaries of the French islands St. Pierre and Miquelon, that in former times, nearly every spring, canoes were observed coming from the shores of Newfoundland, and many dead were buried on the French islands. This happened because the Indians of Newfoundland being Catholic, refused to bury their dead on English territory, which was Protestant, but they carried them to be interred in French land, because it was Catholic. It is asserted* that there existed a very harmless tribe of Aborigines, to whom the Europeans gave the name of *red men*, but who called themselves *Beoths*, and that they were different from the rest of the North American Indians. They must have been the *Esquimaux*, and by *Beoths* the Esquimaux Indians must not have meant themselves, but the *Micmacs*, who also lived on the same island. *Baatu* in some of the *Esquimaux* dialects means *canoe*, and we know that the *Micmacs* were called *canoe-men*. If we can rely on the assertion† that

* Encyclopædia Americana, v. ix.

† Transactions of the American Antiquarian Society.

in the country called *Vinland*, settled by an Icelandish colony, the sun remained eight hours visible during the shortest day of the year, that country must have been *Newfoundland*. It is positively asserted, that there existed Indians who, from their description and name, *Skroellings*, given them by the Normans, and which in the Icelandic language means *dwarfs*, must have been the Esquimaux.

The origin of the word *Etchimin* is Indian, and it means men from *tchinem*, man. To describe the *Etchimins* by tribes, would be a fruitless attempt, as we have no certain records of them, and it would scarcely throw any necessary light on their history. But we have historical documents that they had three principal settlements on the three largest rivers, the *Penobscot*, the *St. Croix*, and the *St. John's*.

The first Etchimin settlement was on the river *Penobscot*, or rather *Penaubsket*, which means, *it flows on rocks*—a characteristic very well appropriated to that river, on account of its shallowness and the many rocks on which it runs. In dry seasons I have known the waters of that river to be so low that I could hardly go from *Mattanacook** to Oldtown in a canoe. Some writers have been of opinion that the Penobscot river was formerly called *Nolumbega*, and *Pentagwet*, or *Boamtuquaitook;* but these names expressed only some localities of that river. *Nolumbega* means a *still-water* between falls, of which there are several in that river. At dif-

* Mattanacook, or *Martinacook*, is an island in the Penobscot river near Lincoln. The name means *long* and *high*.

ferent times, travelling in a canoe along the Penobscot, I have heard the Indians calling those localities *Nolumbega*. *Pentagwet*, or *Boamtuquet* means *broad-water*, and it expresses a locality after the narrows of Bucksport up towards Bangor.

Before proceeding further with the historical description of these Indians, I deem proper to make a brief digression, not altogether foreign to the subject. I wish to remark, that the real and ancient name given by the aborigines to the Penobscot is *Agguncia*,* a word which cannot be traced to any language, except to the Abnaki, and it means *our nephews*, from *u'kkun* and *tsis*. This leads us to the important historical discovery that the inhabitants of the Penobscot river, the *Etchimins*, were descendants of the *Abnakis*. The great and famous *Algic* family derives its name from the river Agguncia. There is no difficulty to explain how the letter *l* is found in the word *Algic* and not in *Agguncia*. The root of the word *Agguncia* is *u'kum*, with an aspiration between the two first letters, *u'k*. This aspiration by some tribes is sounded with a kind of crash in the throat, by others it is sounded as *r*, by others it is replaced by an *l*. We have innumerable examples of this rule in the Indian languages. The change of the *u* in *a* is grammatical. G and *k* being convertible letters, *u'kuncia* makes *Alguncia*, or *A'guncia*, from which the word *Algonquin*, or *Algic*, is derived. This explains why the whole Algonquin nation call the natives of the Kennebec river *Abna-*

* Pronounced Agkuntchia.

kis, that is, *our ancestors of the East*,* because the Algonquins deriving their origin from the *Agguncia* (the Penobscot) who were nephews to the inhabitants of the Kennebec, they naturally call these Indians Abnakis, that is, *our ancestors of the East.* This is confirmed by the fact that the name with which the Etchimins call the *Algonquins*, is *Ussaghen*, pl. *Ussaghenick*,† *our nearest ancestors*, because they immediately descended from the inhabitants of the *Agguncia*, who were the first Algonquins, nephews to the Abnakis, and fathers to the *Etchimins.* These children of the *Abnakis*, and fathers of the *Agguncia*, must have been the *Almauchicois* on the *Saco* river, and the inhabitants of the *Androscoggin*, who very probably were the Amelingas. One of the names of the *Androscoggin* was *Amingānkin.* Now, the *Abnakis* never called the Algonquins by the name of *Ussaghenick*, *our nearest ancestors*, and they could not, because the Algonquins were *nephews* to the *Abnakis.* The *Abnakis* called the *Algonquins* our nephews, or descendants. Fr. Rasles informs us‡ that when an Abnaki says, I speak the Algonquin language, he expresses himself thus: *nesangnañandwè*, *I speak the language of our nephews*, either from the root *u'kun*, *nephews*, or *dankawinum*, *descent.* The word must be resolved so, *ne-sangnan-nandwe ;* the first syllable *ne*, and the two last, *nandwe*, mean, *I speak;* and *sangnan* comes either from *u'kun*, *nephew*, or *dankawinum*, *descent*, of which both words *u'kum*

* See the Collections of the Maine Hist. Society, v. vi., *Abnakis.*

† Fr. Demilier, MS. Dictionary. ‡ Rasles' Dictionary, p. 499.

is always the root. The *d* is changed into *s* for euphony's sake. In the same manner they say *ne-mekuandwè*, I speak Iroquois.

This solves several other historical questions. It explains why the Penobscot Indians were called *Taranteens;* it was because they were living on the Agguncia river, which was the cradle of the Algonquins, who were called *Adirontak*, *eaters of trees*, by the *Iroquois*, to ridicule their unskilfulness in hunting. It explains why the Penobscot dialect is so much more like the Algonquin than many other dialects of the same nation; they being more nearly related to them than the others, excepting the Almouchicois. Finally, it explains why the entire *Algic* family call the inhabitants of the Kennebec *Abnakis*, *our ancestors of the East*, while we do not read that the Etchimins and Micmacs were named *Abnakis*, although living east of the Algonquins; at least not called so until the word Abnakis became a generic name, and employed to point out the entire Algic family.

CHAPTER VIII.

INDIAN VILLAGES IN ACADIA—ON THE PENOBSCOT—ON THE ST. CROIX, AND ON ST. JOHN'S RIVERS—IN THE REST OF NEW BRUNSWICK—ON NOVA SCOTIA.

THE Indians living on the Penobscot river were called Penobscot, and sometimes *Openangos*, a corruption for Abnakis. The principal Penobscot village was, as I learn from the Indians, about *Mattawankeag-point* (*a bar of gravel divides the river in two**). There are yet remains of Indian articles to

* It is a general custom with the Indians, that whenever they speak of a river, or describe it, they always allude upward to the origin, and not downward to its mouth; *v. g.* they say the river forks, when two rivers join into one.

SIBAYK ALNAMBAY UDENEK PLEASANT POINT INDIAN VILLAGE.

be found in that locality. There was a graveyard, and the old Indians remember yet some remains of the settlement. Besides the present village at Oldtown, it is difficult to trace others with certainty. We are sure that there was no Indian village at *Castine*, called at present *Bagaduce*, a corruption for *matchi-bigwadusek*, *water bad to drink*.

In the autumn of the year 1863, Mr. W. H. Wecks, while at work on the road leading to the battery which the government was erecting at the mouth of the harbor of Castine, found an ancient relic near the old brick battery, known as the "Lower Fort," not far from the mouth of the harbor. It is a piece of sheet copper, about eight inches by ten, with the following inscription, whose letters appear to have been scratched or written with some pointed instrument:—

1648. 8. IVN. F.
LEO PARISIN
CAPVC. MISS.
POSVI HOC FV-
NDTM IN HNR-
EM NRÆ DMÆ
SANCTÆ SPEI.

1648. 8. Junii. Frater Leo Parisinus Missionarius posui hoc fundamentum in honorem Nostræ Dominæ Sanctæ Spei.

1648, 8th of June. I, Brother Leo, of Paris, Capuchin, Missionary, laid this foundation in honor of Our Lady of the Holy Hope.

We know that Capuchins were stationed on the

coast of Maine as chaplains to French posts. They had a monastery on the Penobscot and an hospice on the Kennebec. From this inscription it appears that the convent must have been near Castine; and from that place they may have attended the missions of the Penobscot Indians, but it does not prove that the Indians had any settlement at or near Castine. We cannot give any estimate of the number of the Penobscot Indians, but they are believed to have been about twenty-four hundred men, women, and children.

The grand settlement of the *Etchimins* was on the St. Croix river, and on the Schoodic Lakes on both branches of the river. The Indians of this river have always been called *Etchimins*, and the *St. Croix* river was called the river of the Etchimins. Its real Indian name is *Peskadamiukkanti*,* *it goes up into the open fields.* This river is at present called *St. Croix* river, because it runs in the form of a cross; one branch goes up northeast to the *Schoodic* lakes, that bound the State of Maine and New Brunswick; the other branch runs westward to the *Schoodic* lakes towards the *Passadumkeag* river, *point where it falls on gravel.* The eastern branch is called by the Indians *Cheputnaticook*, *low land near the river;* the western branch is named *Peskadamiukkanty*, *it goes up into the open fields;* hence *Schoodic-lakes*, *open-field-lakes.*† The Indian villages on this river were few and small. At present there is yet a small tribe called *Passamaquoddy*,

* Charlevoix, vol. i., liv. iii., p. 133.

† Open by fire. *Schootè* means *fire.*

a corruption of the word *Peskamaquontik*, deriving the name from the river *Peskadamiukkanti*, and not from the word *Quoddy*, *haddock*, as it is erroneously believed. It is true that they at present call themselves *Quoddy* Indians, but I have been informed by very old Indians that their name was *Peskamaquonty*. We know from ancient writers that the Micmacs did not know the cod-fish, and this was probably the case with the Etchimins.

I feel nearly certain that there was no village at *Indian island*, between *Bear island* and *Campobello island* in Passamaquoddy Bay. The natives have occupied that island since the time of *De-Monts*, and from thence they moved to their present village at *Sybaik*, *Pleasant-point*. Their ancient village was *Gunasquamekook*, *long-gravel-bar-joining-the-island*, on the British side, where now stands the city of St. Andrew. There they leased some land to certain Englishmen for a few years, but at the expiration of the time, when they asked their land back, they were not only refused, but they were forced to leave their native place; hence they were obliged to move to an island in the bay, now called Indian island. They remained there for a few years, when that island was either given or sold by the British government, and the Indians again compelled to move away. They wandered for several years about Eastport, when they were allowed by the government of the State of Maine to have a few acres of land at Pleasant-point as a permanent settlement, where they at present reside on a dry and sandy beach. There was also another village where

Pembroke is, called *Imnar'kuan*, *where we make maple-sugar.*

The other settlement was on the St. John's river, and there they had several large villages. The Indians of this river are said to have been numerous and powerful. This river was called St. John by the French, because they entered it on the day of the festival of this saint, but it was called *Onigundi* by its inhabitants, and *Ulasteku* by the western Etchimins and Abnakis. The Indians on this river were called accordingly *Onigundiek* and *Ulastekuhiek.* The name in both dialects signifies *good river*, that is, clear of obstructions for navigation. We do not know of any particular name of the Indian villages on this river, except that the place of the present city of St. John was called by the natives *Menarkwesse*, *the weather is inconstant*, that is, *now clear and on a sudden cloudy and foggy.* They had a village near *Frederick-town*, and another on the river *Tobic* (*alder-trees*).

The opinion of those who assert that the aborigines of St. John's river were numerous and powerful, must be incorrect. We have no monument to support it. This error must have originated by confounding the Etchimins with the *Micmacs*, who were powerful and very numerous. This is confirmed by the fact that those writers call the *Etchimins Mareschites*, and they say that *Etchimins* means *canoe-men.* Now *Mareschites* indicates the inhabitants of the *Miramichi* river in New Brunswick, and the inhabitants of the *Miramichi* river were and are Micmacs, and not Etchimins. Moreover, *Etchimin*

INDIAN DANCE.

does not mean *canoe-men*, but simply *men*, whereas *Souriquois* (the Micmacs) means *good canoe-men*,* resolving the word thus, *so-uli-quoit*, which are roots of these three words, *tchim*, *man*, pronounced by the Micmacs *shim* and *sim*, which in union of the word *uri* (for *uli*, *good*), for euphony's sake, makes *so-uri*, or *s-uri*, and *aguiten*, *canoe*, which in composition drops the *a*, making *s-uli-quit*, pronounced by the French *souriquoas*. Moreover, the *Miramichi* river is called by Quartier *canoe*, or *boat-river*, not that it was the meaning of the word *Miramichi*, but from the inhabitants of that river. The French afterwards called the *Souriquois* by the nickname of *Micmacs*, that is, *secrets-practising-men*, on account of their medicine-men and jugglers, who were numerous and famous amongst them. Mareschite comes from *Malike*, which in old Abnaki, and also in Delaware, means witchcraft; hence the French name Micmac is a substitute for Mareschite.

The Micmacs were a large and powerful nation, occupying the present Nova Scotia, the Atlantic coast of New Brunswick, the southern shore of the mouth of the great St. Lawrence, the islands on the gulf of the same river as far east as *Newfoundland*. They were valiant and powerful, and numbered several thousands. In 1760, when Fr. Maynard made his submission to the British, he said that the Micmacs were three thousand, yet their number at that time was very much reduced. The number of the Indian

* The word *Micmac* is a nickname given by the French to the natives of *Nova Scotia*.

villages in the territory of the Micmacs must have been large. A French gentleman, in a letter written in 1710, giving an account of the country of Acadia, or rather of the present Nova Scotia, says that in the whole Peninsula there were only three towns, namely, *Port Royal*, the present *Annapolis*, in the Bay of Fundy; *Les Mines*, which must be either the present *Minadie*, in the Bay of *Chignecto-strait* (*wogogueguetum*),* or some place in the *Mines-strait*, or basin; the other, *Beaubassin*, *good basin*, must be the present *Port Joli*, in Queen's county, on the Atlantic shore. But this French gentleman could not have been acquainted with the other villages of Nova Scotia. From a map of Ducreux, drawn in 1660, half a century earlier than the above-mentioned letter, we know that there existed also the village of *Canzo* (Campseium), named after a French navigator named Canse,† Halifax (Portus S. Helenæ), Margaret's Bay (Sinus S. Margaritæ), Yarmouth (Portum), and Egerton (Wegogueguets).

Besides these villages in Nova Scotia, there were several others in New Brunswick, towards the Gulf of St. Lawrence, namely, *Rigibucto*, or *Elagibucto*, *the prayer fire;* another at the right of the mouth of the *Miramichi* river, called *Miramichi village*, from the name of the river, which means, river of the jugglers, *rivière des Micmacs.*‡ Its location must have been the present *Nelson* village, at the

* Ducreux's map. † Thevèt.

‡ The Penobscot Indians translate the word Miramichi, it has wadding. They give this translation, because they have lost the word maliku (witchcraft).

confluence of the Miramichi river and the southwest branch of the same. Another, called *Nipigiquit* (nepegequitius pagus), *trees good for canoes*, at the left of the mouth of the *Nipisiguit* river, where *Bathurst* now stands. Another at the left of the mouth of the *Ristigouch* river, on *Chaleurs Bay*,* in Bonaventure county, Canada E. The name of this Indian village was *Papechigunach* (*place for spring amusements*, pipechigunatius), but now it is improperly called *Ristigutch.* Another on the *Grand Cascapediac* river, in the counties of *Rimquski* and *Gaspe*, Lower Canada. The correct name of the village and river was *Kigicapigiak*, *the great establishment*, or Great Harbor. We are not aware that there was any Indian settlement on the Island of *Anticosti*, or rather *Natiskotis* (open fields, that is, opened by being burned), nor that there was any in *Prince Edward's* island, or on the Magdalen islands, but they had a settlement in Newfoundland. There is yet a place there called Indian village, near lake Badger in Fogo county, between the river of *Exploits* and *Notre-Dame* bay. There are two rivers in that part of the island which still bear the name of Indian rivers. These two rivers enter *Hall's bay.* There is also another river called *Indian river*, and it enters the eastern part of the *Bathurst*, or *Victoria* lake, which river may be considered as the commencement of the river of the Exploits, the largest and longest river existing in *Newfoundland.*

* This bay was discovered by Jacques Cartier, in his first voyage, 1531. He gave to it the name of Bay des Chaleurs (of heat), on account of the excessive heat which existed there when he entered it on the 3d of July.

CHAPTER IX.

RELIGION AND SUPERSTITION.

IT is certain that the inhabitants of Acadia were not idolaters, nor imbued with the errors of the Manicheans, as they have been wrongfully accused. It is true, that they in some manner worshipped the Sun, offering sacrifices to it, but the Indians explain, that that material luminary was not the object of their worship, but it only represented another luminary invisible to our eyes; and as the sun, illuminating the whole earth, gives life and light to every object, so it was representing an invisible Being, who gives light, animation, life, and support to the whole world. It is true, that they believed in an evil spirit called by them *Matchiniwesk*, or *Mātchi-Nixkam*, to whom they also offered sacrifices, yet

it was not to them an object of worship, but only they thought thus to appease him that he should not hurt them in their hunting and fishing excursions, or in their battles. They believed only in one Supreme Being, Creator of all things, whom they called the Great Spirit, *Ketchiniwesk*, or *K'chi-Nixkam*, who was the master and ruler of all, and superior to all Spirits both good and evil, and this Being is what we call God. The evil Spirit was never called by them *Great Spirit*, but only, evil Spirit. They had a confused idea of the Creation of man, and of the deluge, but they possessed a distinct knowledge of a future reward for the just, who were to be introduced in a good land full of game and hunting and fishing grounds; and in a future punishment for the wicked, who were to be scalped and otherwise tormented by the hands of their enemies. They had also a knowledge of a middle state, where they in some manner could be assisted and relieved by their living friends. Hence, they thought to do some good to the souls of the dead by setting fire to the wigwams where they had died, by killing the best dog, by burying or hanging to some tree the bow and arrows belonging to the deceased, by carrying victuals to the graves, by singing, dancing, and crying, by cutting their flesh, and such like Indian practices. They performed these things with a great and strict scrupulosity, not by a mere custom or ceremony, but because they were truly impressed with the idea of doing some good to their departed friends and relations. In their conversion to Catholicity, they found the doctrine of purgatory very

reasonable and conformable to their ancient tradition of a middle state, and they had a contempt for Protestantism for their negligence in assisting the dead, and in refusing to offer prayers for the repose of their souls.

Their superstition was extreme, and so much intermixed with acts of religion, that it has given strong motives to accuse them of idolatry. The Penobscot Indians believed that an evil spirit, called *Pamòla* (he curses on the mountain)—resided, during the summer season, on the top of Mount *Katahdin*—(the greatest of mountains.) They offered sacrifices to him to appease him, so that he should not curse them, or otherwise injure them. Although they hunted and fished in the woods and lakes around Mount Katahdin, yet they never attempted to go on the top of that mountain, in the assurance that they would never be able to return from that place, but be either killed or devoured by the evil spirit Pamòla. They pretended to have seen this spirit on the top of the mountain on several occasions while hunting or fishing around it. It was but till late, that they have attempted to ascend that mountain. It is not long since that a party of white people desired to go on the top of Mount Katahdin, and took some Indians to accompany them as guides. The Indians escorted them to the foot of the mountain, but they refused to go further, fearing to be either killed or devoured by Pamòla. No persuasion from the party could induce them to proceed further; on the contrary, the Indians tried to dissuade the party from ascending the mountain, speaking to them of

this evil spirit, and how many Indians had been killed or devoured by him, and that no man ever returned, who dared to go on Mount Katahdin. The Indians, however, were prevailed upon to wait for the descent of the party, who, in spite of the remonstrance of the Indians, ascended the mountain by themselves, without guides. They were quite surprised to see the party back, as they entertained no hope of their return, believing with certainty that they had been killed or devoured by Pamòla.

It would not be improper to give here a brief episode of the Indian tradition concerning this evil spirit *Pamòla*, residing upon Mount *Katahdin*—a mountain famous amongst the Indians of Maine—a tradition, which is believed by the Indians unto this very day. They relate that several hundred years ago, while a Penobscot Indian was encamped eastward of Mount Katahdin on the autumn hunting season, a severe and unexpected fall of snow covered the whole land to the depth of several feet. Being unprovided with snow shoes, he found himself unable to return home. After remaining several days in the camp, blocked up with drifts of snow, and seeing no means of escape, he thought that he was doomed to perish; hence, as it were through despair, he called with loud voice on *Pamòla* for several times. Finally, Pamòla made his appearance on the top of the mountain. The Indian took courage, and offered to him a sacrifice of oil and fat, which he poured and consumed upon burning coals out of the camp. As the smoke was ascending, Pamòla was descending. The sacrifice was con-

sumed when this spirit got only half way down the mountain. Here the Indian took more oil and fat, and repeated the sacrifice, till Pamòla arrived at the camp, and the Indian welcomed him, saying: "You are welcome, partner," Pamòla replied: "You have done well to call me partner; because you have called me by that name, you are saved, otherwise you would have been killed by me. No Indian has ever called on me and lived, having always being devoured by me. Now I will take you on the mountain, and you shall be happy with me." Pamòla put the Indian on his shoulders, bid him close the eyes, and in few moments, with a noise like the whistling of a powerful wind, they were inside of the mountain. The Indian describes the interior of Mount Katahdin as containing a good, comfortable wigwam, furnished with abundance of venison, and with all the luxuries of life, and that Pamòla had wife and children living in the mountain. Pamòla gave him his daughter to wife, and told him that after one year he could return to his friends on the Penobscot, and that he might go back to the mountain to see his wife any time he pleased, and remain as long as he wished. He was warned that he could not marry again, but if he should marry again, he would be at once transported to Mount Katahdin, with no hope of ever more going out of it. After one year the Indian returned to Oldtown and related all that had happened to him in Mount Katahdin, and the circumstances through which he got into it. The Indians persuaded him to marry again, which he at first refused, but

they at last prevailed on him to marry, but the morning after his marriage, he disappeared, and nothing more was heard of him; they felt sure that he had been taken by Pamòla into Mount Katahdin, as he had told them.

This fact filled the Indians with consternation, and they conceived a great fear for this evil spirit, yet a young Indian woman constantly persisted in refusing to believe even in the existence of Pamòla, unless she saw him with her own eyes. It happened one day, that while she was on the shores of the lake *Amboctictus*,* Pamòla appeared to her and reproached her with her incredulity. He took her by force, put her on his shoulders, and after a few moments' flight, with a great whistling of wind, they were in the interior of the mountain. There she remained for one year, and was well treated, but was got with child by Pamòla. A few months before her confinement, Pamòla told her to go back to her relations, saying that the child that was to be born of her would be great, and would perform such wonders as to amaze the nation. He would have the power to kill any person or animal by simply pointing out at the object with the fore finger of his right hand. Hence, that the child was to be watched very closely till the age of manhood, because many evils might follow from that power.

* Amboctictus is a lake near Mount Katahdin, on the south-west side. It appears that this lake was consecrated to Pamòla. Amboctictus means the Phallus. It is called so after a rock in that lake, that has the form of that part of the body when viewed at a distance. Some Indians pronounce it Ambochictus.

But when the child grew up he would save his own nation from the hands of its enemies, and would confer many benefits to the people. If she should be in need of any assistance, she had nothing to do but to call on Pamòla in any place she might be, and he would appear to her. He warned her not to marry again; because if she should marry again, both she and the child would at once be transported into Mount Katahdin for ever. He then put her on his shoulders in the same manner as he had done in taking her up to the mountain, and left her on the shore of the lake Amboctictus. She returned to Old-town, where she related all that had happened to her, and also that she had seen, in the mountain, that Indian, of whom I have made mention above.

The child was born, and she took great care of him. She called several times on Pamòla, who always made his appearance to her. When she wanted any venison, either into the woods or in the river, she had but to take the child, and holding his right hand, she stretched out his fore finger, and made it point out to a deer, or moose, and it at once fell dead. So, also, in a flock of ducks, she made the child's first finger single one out of the flock, which likewise fell dead. The child grew, and he was the admiration and pride of all.

It happened one day, that while he was standing at the door of the wigwam, he saw a friend of his mother coming. He announced it to her, and at the same time, with the first finger of his right hand, he pointed at him, and the man immediately

dropped dead. This fact caused great consternation, not only in the mother of the child, but also in the entire tribe, who looked on him as a very dangerous subject among them. Everybody fled from his company, and even from his sight. The mother called on Pamòla, and related to him what had happened, and also the fear and consternation in which she and the entire tribe were. Pamòla told her that he had already warned her to watch the child, because the power conferred on the child might produce serious evils. He now advised her to keep the child altogether apart from society till the age of manhood, as he might be fatal with many others. The Indians wanted her to marry, but she refused on the ground of it being forbidden by Pamòla, who was her husband, and in case of marriage, she and child both would be taken up Mount Katahdin. However, the Indians prevailed upon her, and she married, but in the evening of the marriage-day, while all the Indians were gathered together in dancing and feasting for the celebration of the marriage, both she and the child disappeared for ever.

This is, of course, a superstitious tale, made up by the prolific imagination of some Indians, yet we can perceive in it some vestiges of the fall of the first man, in having transgressed the command of God, and how it could be repaired only by God. We can also trace some ideas of the mystery of the Incarnation of the Son of God in the womb of the Blessed Virgin Mary, mixed with fables, superstitions, and pagan errors. The appearance of God to Moses in

a burning bush upon Mount Horeb, may be glimpsed in Pamòla appearing to the Indian on Mount Katahdin, and so forth; yet these are but conjectures.

Even at present they have several superstitious ideas; for instance, they have never consented to enlarge the graveyard at Old-town, which is over full of corpses, or to have a new one, because the old Indians persuade the young that if they enlarge it, or if they will have a new one, they would soon die to fill it.

One evening I went to their settlement at Old-town to stop with them for a few days. I found the Indians in a great consternation, and in inquiring the cause of it, they related to me that since the death of an Indian, which had happened a few days since, they had always found the door of the church open in the morning, although it had been very carefully locked in the evening. That they had watched during the night to see lest any person would open it; that they had searched the church, yet, notwithstanding all this, the door of the church was found open every morning, which they attributed to the ghost of the late deceased Indian. I laughed at it, but they were serious. As my dwelling was connected with the church, the Indians felt uneasy for my safety during the night. About 11 o'clock P.M., four Indians came to me with a large dog, and I was entreated to accept that dog for the night, and to keep it in my bed-room in order to protect me against the ghost of the Indian. Of course, I refused it, assuring them there was no need of it. But

it was of no use; I was obliged to consent to have that dog in another room between the house and the Church, in order to satisfy them. In the morning I showed to them that the door of the church was closed, and that nothing had happened during the night. I tried to persuade them that if the church door had in reality been found opened in the morning, some person had opened it to frighten them. They, however, were not satisfied by this explanation.

They have yet the practice of building a large fire and dancing around it at midsummer-day, and they generally do it on the day of St. John the Baptist. Hence, they call the day of St. John, *edutsi peskamek skuté, it comes the sparkling fire.* This is an old Phenician custom, by which the Phenicians worshipped the Sun. This custom is found, even at present, amongst some inhabitants of Ireland, who build bonfires called Baaltinne.

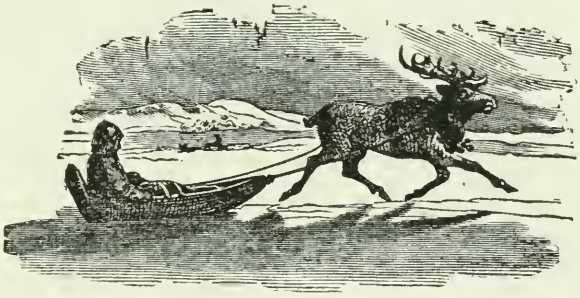
The Indians of St. John* gave a kind of worship to a dead tree, standing up at the fall of St. John's river in a basin of four hundred feet of circumference. This tree appeared floating, and never leaves the place, notwithstanding the current. Sometimes it appeared covered by the water, and going around like a pivot. They attached to it skins of beavers and other animals. In undertaking a voyage, if they could not see that tree, it was considered to be a bad omen for that voyage.

Many and wonderful things are related of the superstition and witchcrafts of the Micmacs, and

* Charlevoix, vol. 1, liv. iii.

especially of their conjurors, medicine-men, and jugglers, which was the cause why these Indians were called *Micmacs* by the French. A French gentleman, in a printed relation on the Micmacs, and Charlevoix, quote eye-witnesses of the wonders operated by the Micmac enchanters and jugglers in the thick and solitary woods, whither they used to resort for enchantments. They testify to have seen the woods trembling and shaking under their feet by their enchantments; of having observed contortions and forms taken by the Indians, not possible to mere men; of having heard voices, not human, and many other wonderful things. If a maid, during her monthly periods, happened to step on an unmarried man, he believed that he would be disabled in all his limbs, and he did not move a step, till the imaginary distemper (the month) was over. So if she touched a firelock, it was believed to be enchanted, and no game was killed with it any more. Before a battle, the warriors had a fight with the women; if these had the best, it was considered a good sign, but if the women had the worst, it was taken as a bad omen.

INDIAN COUNCIL.



CHAPTER X.

PUBLIC LIFE.

THE Etchemins, Micmacs, and Abnakis, are often considered as one nation, not only on account of the similarity of their language, customs, suavity of manner, religion, and attachment to the French, but also on account of their league in defending themselves against the English. Although the Micmacs are generally somewhat smaller in size than the other Indians of Acadia and New France, yet they are equally brave. They have long made war against the Esquimaux (*eaters of raw flesh*), whom they have followed and attacked in their caverns and rocks of Labrador. *Newfoundland* must have several times been the field of hard bat-

tles between the Micmacs and the Esquimaux; the latter were always defeated by the former.

Their Chief was, and is yet called *Saghem* by some tribes, and Sāngmān by others, which is the same word, but pronounced differently, and it means *over the whole world.* The wife or wives of the Chief, take the title of *Sāngmānsque*, but they had no power. The same is at present with the wife of the Governor of the tribe. The sons are called *Sangmansis*, the daughters, *Sangmanskwessis*, the relations, *Sangmanhwagōdek.* The office of the Chief has never been hereditary amongst the Indians, but the Supreme Magistrate was elected generally from amongst those who had larger families. All, especially the youth, obeyed the Saghem with great submission and respect. The Chiefs of entire nations had other subordinate Chiefs, who presided over small tribes, and settled their difficulties. During the summer season, all the Chiefs assembled in a designated spot in order to transact the affairs of the whole nation. Small quarrels were settled in the camp, and often finished in a fight, without, however, their doing each other much injury.

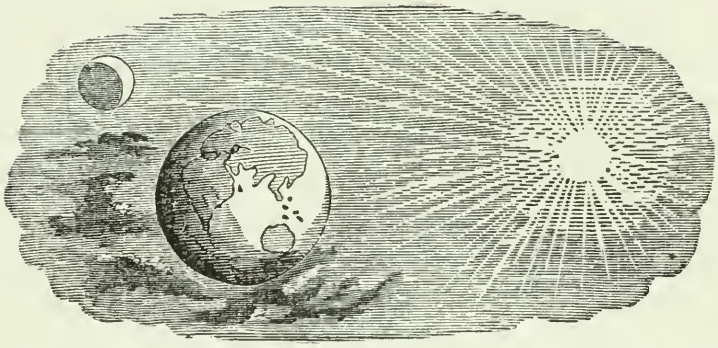
When the Chiefs thought that they had received any wrong, they assembled all their people in some fixed places, and to encourage them, they made a speech, in which they displayed great eloquence. Then lifting up their axes, the question was proposed, whether they would not all agree to take the injuries into their hands. If the whole company consented, they made a mock skirmish among themselves, as if they were in earnest. They also had

recourse to their conjurers and fortune-tellers, who consulted the devil.

Their bravery in war was great. As an instance of it, I may relate their battles in the war against the English in the year 1682. There was a French fort on the Penobscot river, commanded by the Chevalier de Grandfontaine, in 1673, and another on the St. John's river commanded by Mr. Marion. In 1674, Mr. de Chambly succeeded the Chevalier de Grandfontaine.* A short time after, in the same year, he was surprised on the 10th of August, by an English man-of-war with a crew of a Flemish privateer, one hundred men strong, which had lain in disguise there for four days. Mr. de Chambly was not prepared to fight, he had only thirty persons in the fort, yet they defended it bravely for one hour, when Mr. de Chambly received a musket-ball through his body, and was obliged to retire; then his men and the fort, both badly armed, surrendered at discretion. They took, also, the fort at St. John's, which was afterwards destroyed by the Dutch. Mr. de Chambly was surprised at this action, both countries being then in peace, and the author of this outrage had no commission, but he had been instigated by the Bostonians, who could not bear the French to be in possession of the Penobscot. In 1689, the French complained of this act perpetrated by the English and Bostonians, but in vain, hence a war ensued. The Indians joined the French. The Etchemins and Abnakis made an

* Charlevoix, vol. 1, liv. x.

expedition against the English fort *Pemkwit* (it is crooked)—a very strong fort between the Penobscot and Kennebec rivers. The fort was defended by twenty cannons. The Indians took it by surprise, breaking down the gate. The English retired to some houses, carrying with them ten cannons, the others being taken by the Indians. The English opened a terrible fire upon the fort, but to no effect. During the night the Indians summoned the English to go away from those houses, but their commander laughed, saying, that he was tired and wanted to sleep. During the night the Indians prepared to attack the English in the morning, and they did so at daybreak. A sharp fire was kept up on both sides, but the English were obliged to capitulate, and the Indians let them depart without any outrage. It is worth mentioning, that the Indians found in the fort a barrel of brandy, which they spilled out without touching it. The English retired to an island, not far from the coast. The Indians desired to drive them away from that place, but they desisted and went back to the Penobscot in the sloops which they had taken from the English, having killed the crew.



CHAPTER XI.

ASTRONOMY AND DIVISION OF TIME.

THE Indians possessing no astronomical instruments, no observatories, no celestial globes, and no maps, are not expected to have made such progress in astronomy as exclusively seems to belong to civilized nations. Yet to think that the Aborigines of this continent were, and are altogether destitute of it, it would be an error. True, they have no astronomical instruments, and whether they ever had any is a question at present involved in darkness. Yet nature seems to have endowed them with very acute senses, and they use them with much skill and accuracy. Many small things, little circumstances, which generally

pass unobserved by the whites, are closely investigated and examined by them. They can discover the approaching of the enemies, their number and distance; they can tell whether they have passed through a certain locality, what direction they have followed, the place from which they came, etc., by observing their footsteps, by examining the bending of the grass and bushes, by putting their ears close to the earth, and by their scent, which faculty is very powerful in the Indians. It is related that once a Micmac Indian entered a Frenchman's house in Nova Scotia, and after a little while he asked for some brandy. The Frenchman denied having any, but the Indian said that it was not true, and by the smell he discovered the place where it was kept.

Except the religious ideas attached to the Sun, we do not know that it was an object of astronomical observations to the Indians; but the Moon and Stars were and are closely examined. They can tell with great ease the part of day and night, corresponding very nigh to our astronomical manner of counting the time. They can indicate with great precision the rising and setting of the Sun, Moon, and principal Stars, the degrees of their elevation above the horizon, their zenith, etc. They had and have yet a kind of sun-dial by observing their own shadow and that of the trees. They can travel without difficulty or danger of being lost through the thickest woods, even by night, and when they can see neither the Moon nor the Stars. They observe the bark of the trees, and they can find some difference between that part of the tree turned to the south and that

exposed to the north. The shape of the tree reveals to the Indian the south from the north—the south side being more luxurious, and the limbs larger and in better condition.

They knew the constellation *Hyades* called by them *Menepessunk* (*our rain is falling in abundance*); its setting, rising, elevation, zenith, etc., was closely observed. They looked on the rising of the Hyades as an indication of wet weather. Yet they could not tell that they were at the head of Taurus. They were acquainted with the Pleiades, although they do not know that those stars were on the neck of the same *Taurus*. They were familiar with the Lyre, the Head of Medusa, and many other groups of stars. They could point out Orion, Sirius, and several other stars of first magnitude. They had the knowledge of the Milky-way, of which they related many curious and fabulous stories. They knew the planet Venus, called by them *M'sar'to*, *it goes in advance* (from maassa and otto), and its movements were closely examined. They considered it to be the morning star, but we do not know that they identified it with the evening star. It is worth observing that this was the only planet known to the ancients before the historical times. Homer and Hesiod were acquainted with it, but they considered the morning and evening star as two different bodies. Further investigations may decide whether the Indians had any idea of the movement of the earth round the Sun. We know that Copernicus had found in the writings of the ancients, that Nicetas, Heraclites, and Ecphantus had thought of the possibility of the motion of the

earth, and that Aristarchus of Samos had a strong idea that the earth revolved in an oblique circle around the Sun, and that also revolved daily on its own axis. It is related that amongst the Egyptian ruins a stone was found representing the Copernic system ages before the time of the immortal astronomer; there is therefore a possibility that the natives of this Continent had an idea of the movement of the earth round the Sun. It cannot be said with certainty that they knew the polar star, but they could with great precision point out the seven Stars of Ursa Minor which never set; they could describe the circle performed by the Star at the end of the tail of this constellation. The present Indians preserve by tradition the knowledge of all these astronomical observations. But the great object, from which they depend in their astronomical observations, is the moon. It is from the moon that they can tell the kind of weather which they expect to have. From the moon they can foresee the approaching of a storm. If the moon appears pale, it is for them a sign of rain or snow; if red, it is a prognostic of wind. If the aspect of the new moon is such as to appear bent on the earth, it is a sign of a stormy month; but if it appears standing upright on the earth, it is an indication of fair weather during its course. The moon regulates the months and the year. Every month commences from the new moon and terminates with it. They distinguish the four seasons, the opening of the leaves of the trees and breaking of the ice, the warm weather and fishing season, the hunting season, frosts and falling of

the leaves, the closing of the rivers by ice, and the deep snow season. The new year commences from the longest moon, that is, when the nights are the longest. The nights are the object of their calculations, no consideration being taken from the length of the day. But the Indians had no almanac, at least there is no indication of their having had any. The one used by them is of recent date introduced by me for their convenience, because it has not been possible to make them understand our almanac according to their astronomical ideas. To this object I have held several conferences with the oldest and most intelligent Indians about their astronomy, and there we agreed to fix the commencement of the new year permanently on the new moon preceding Christmas. This will facilitate to them the intelligence of the movable festivals of Christianity.

They count twelve months or rather moons in the year, but their months cannot correspond with ours, as ours are based upon the revolution of the earth around the Sun, whereas those of the Indians are regulated by the motion of the Moon around the earth, beginning in the time of its conjunction with the Sun. Here is the table of the seasons and months.

Spring.	Summer.	Autumn.	Winter.
Siquan.	*Niben.*	*Nekuongo.*	*Peboon.*

Months.

January—*Onglusamwessit; it is hard to get a living.*

February—*Taquask'nikizoos; moon in which there is crust on the snow.*

March—*Pnhodamwikizoos; moon in which the hens lay.*

April—*Amusswikizoos; moon in which we catch fish.*

May—*Kikkaikizoos; moon in which we sow.*

June—*Muskoskikizoos; moon in which we catch young seals.*

July—*Atchittaikizoos; moon in which the berries are ripe.*

August—*Wikkaikizoos; moon in which there is a heap of eels on the sand.*

September—*Mantchewadokkikizoos; moon in which there are herds of mooses, bears, etc.*

October—*Assebaskwats; there is ice on the banks.*

November—*Abonomhsswikizoos; moon in which the frost fish comes.*

December—*Ketchikizoos; the long moon.*

Onglusamwessit, the name for the month of January, is of late date. The former name for this month or moon was *Mekwas'que, the cold is great;* but after their village near Norridgewock was destroyed by the Bostonians and Mohawks, and the Indians were deprived of their rich land, and hunting-ground, on the Kennebec river without any compensation, and thus obliged to rove for a living;* they found very

* The Abnakis Indians, after the destruction of their last village near Norridgewock, found an asylum amongst the St. Francis, Penobscot, and Passamaquoddy Indians. Many, however, soon left St. Francis in Canada and returned to Maine.

CORPUS CHRISTI'S DAY AT
OLD-TOWN INDIAN VILLAGE,
ON THE PENOBSCOT RIVER.

difficult to obtain it especially on the month of January, that is on the moon which generally falls between January and February; hence they called it Onglusamwessit, on account of their difficulty to obtain a subsistence. They have suffered and do yet suffer extremely in the winter, especially those Indians who at present dwell at Pleasant Point, in this State. It is in this moon that the red man remembers the dense forests and the extensive hunting grounds of the Kennebec, when in a cold and stormy night he gazes on his dying fire, having burned the last stick, which the benevolent tide has drifted on the shore with charitable but sparing hand.* Benumbed and half starved he falls asleep on his mat, and dreams of the *Mekwas'que* moon on the shores of the Kennebec.

When there are thirteen moons in a year the Indians count thirteen months, or moons, putting one moon between Atchittaikizoos and Wikkaikizoos, that is between the moons of July and August, which they call *Abonamwikizoos, let this moon go*, thus having an intercalary month between July and August. In this case the month of July of the Indians, that is, the moon Atchittaikizoos, begins in our month of June, then in our month July begins the Indian month Abonamwikizoos, and the Indian month of August Wikkaikizoos will commence from the new moon which falls in our August. This correction in their astronomical compu-

* The Indians at Pleasant Point have no fire-wood, except what they pick up on the shore drifted by the tide from the mills of Calais.

tation of the moons will make the year finish at the new moon of Ketchikizoos—the new moon in December before Christmas. As in some years there are two new moons in December, and in some others there is none before Christmas, in both cases the new moon of Ketchikizoos, the commencement of the new year, is always the new moon preceding Christmas, whether it falls in December or in November. It is to be observed, that before the publication of the present Indian Almanack they could not find out that our year had thirteen moons till they arrived to the *long moon* (Ketchikizoos), or near to it; it was only then and not before that time, that they discovered it, and then in their backward calculations, they skipped the moon after that in which the berries were ripe, saying *Abonamwikizoos, let this moon go.* The reason why they skip that moon rather than any other in the year, is because in that month, the nights being very short, they can dispense with it easier than with other months having longer nights.

They had no idea of the division of time in weeks, nor of the division of the week in seven days, hence they have no corresponding name for the word week. The division which they use at present has been introduced by the Europeans, and it is not generally understood by them even in our days. Their present division of the days of the week is the following.

TABLE.

Sunday,—*Sande, Sunday**.

Monday—*T'kissande, after Sunday*, or *Amikawasalokke, first working day.*

Tuesday—*Nisidaalokka, second working day.*

Wednesday—*N'setaalokka, third working day.*

Thursday—*Ieotaalokka, fourth working day.*

Friday—*Skehewatook, the day of the cross.*

Saturday—*Katausande, the day before Sunday.*

A week,—*Etsi tanbawanikessughenakkiwighissant*, from seven to seven days it is the festival of Sunday, *ad verbum*, it is holy. Although they had no division of the month in weeks, and of the week in seven days, yet their months or moons are divided in nine parts, not of the same length; or I would rather say that in each moon they count nine phases of unequal distance from each other. They are the following.

1. *Nangusa*, she is born (the new moon).
2. *Nenaghil*, she grows (from the fifth to the sixth day of the moon).
3. *Kegan-demeghil, soon full* (from the eleventh to the twelfth day).
4. *Wemeghil, she is full.*
5. *Pekinem, after being full* (the sixteenth, seventeenth, and eighteenth day).
6. *Utsine, she commences to die* (the twenty-second and twenty-third day).

* From the French word Saint.

7. *Pebassine, she is half dead.*

8. *Metchina* v. *Sesemina, she is entirely dead (when nearly disappearing).*

9. *Nepa, she is dead* (no moon).

They have no standing numerical computation, yet they count by decades with great correctness. If a calculation is extensive, after a certain number of decades, they put a stone or piece of wood for a mark and commence counting again. They repeat it as often as they need it. Their great events are recorded by a stone or by a pictorial inscription, but they cannot mark the date, because, as we have stated above, they possess no standing numerical computation. The date is kept by tradition, but after a number of generations, it is lost in the darkness of time.

They do not divide the day by hours, and very few even now understand our division of the day into twenty-four hours. Some of them have clocks and even watches, yet very few of them can tell the time. On several occasions they have brought me a watch sometimes going, but generally stopped, and asked me to tell the time of the day by that watch. I gave them the time from my watch, yet they did not appear to understand it. They go by the rising, elevation, and setting of the sun, moon, and stars. When I wanted an Indian at any particular time, I was obliged to express it by pointing with my hand the elevation of the sun from the horizon, corresponding to the hour of the day. They now reckon two mornings, which they call *Awinotz-spanswi, morning of the whites*, and *Alna-*

bay-spanswi, morning of the Indians. The former is from *day-light* to after *sun-rising*, the latter is about eight or nine o'clock A.M. making an average between summer and winter. In the night they observe the different phases of the moon in order to make an allowance for the change of the time of her rising.

Like us they divide the astronomical day in day and night, but differently from us they do not distribute it into equal parts. They enumerate in the day as well as in the night six unequal portions, or I may say hours, which however are longer or shorter according to the season. They are the following.

DIVISION OF THE DAY.

1—*Uspanswiwi, the breaking of the day.*
2—*Tse'kwat, it is day.*
3—*Paskwe, it is noon.*
4—*Pedagusse, it crosses the line and goes on the other side.*
5—*Nekile, it sets.*
6—*Maglangwi'lle,* v. *kegan pesedè, the twilight (evening).*

DIVISION OF THE NIGHT.

1—*Piskiè, it is night.*
2—*Agwanetepoket, it is after night.*
3—*Amawitepoket, it is before midnight.*
4—*Epassietepoket, it is midnight.*
5—*Agwamitepoket, it is after midnight.*
6—*Pitsetepoket, the night will soon be over.*

These are the few Astronomical notices which I

have collected from manuscripts and from the tradition of the Indians. I feel confident that in past generations the Indians had a better acquaintance with the science of Astronomy, but since their intercourse with the Europeans, they have undergone a material deterioration in their physical as well as in their mental faculties. Each of them could and can yet, in some degree, rise and make in public a speech with such solidity and natural eloquence as to surprise even our orators, who require study and preparation in order to appear in public. In former times they could converse amongst themselves by mere signs, and gesticulations without articulated sounds. They could send messages and speeches to absent persons in small pieces of wood or in strings prepared with knots and folded, in a bundle, which the messenger or orator could deliver by unfolding the string from the bundle and read the speech or message, as if it were in a book. We have yet a more striking evidence of this deterioration, in the art of writing and reading. At the time of the discovery of the American continent, the natives had a thorough system of hand-writing by hieroglyphics, very much like that of the Chinese and Japanese. The Hieroglyphics of the Mexican Indians are well known to the literary world, but those of the North-Eastern native Americans, although familiar to the Catholic Missionaries, yet had never been noticed by the antiquarian and scientific men. A specimen of them was presented by me to Samuel F. Haven, Esq., the learned librarian of the American Antiquarian Society, which he noticed in his report at

the annual meeting, held at Worcester Oct. 12, 1858. Another specimen also I have exhibited to the Maine Historical Society, which was inserted in the sixth volume of the Collections of the same Society. But lately the Rev. Charles Kauder, Missionary of the Micmacs at Tracadie, Nova Scotia, zealous of the salvation of the souls of the poor Micmac Indians, has with indefatigable labor, not only learned this North-Eastern Hieroglyphic language, but also has succeeded, through his friends in Europe, in inducing the Austrian Government to print an edition of the Prayer-book and Catechism, written with hieroglyphics in the Micmac language. The same Government further presented him all the type and plates, expressly cut and cast, for his use in future editions. The Government of this State has made some efforts to teach the Indians to read and write English. But the teacher being a foreigner,* teaching in a foreign language, and not able to speak or understand a word of the native American language, has proved a great failure. I have seen Indians not able to read, after having been at school for four years, if we can call going to school the fashion of the Indians in frequenting it for two or three days, sometimes weeks, then growing tired, and flying into the woods to hunt and set traps for wild animals. Another obstacle is the natural distrust of the Indians in the regard to the white.

* The English language is foreign to the Indians, and the white or black people, although born in America, are foreigners, to them.

CHAPTER XII.

DOMESTIC LIFE.

IN their domestic life the Indians were kind and very hospitable. They most willingly divided their game with their relations and friends. The stranger was always welcome to their table. Their charity was not selfish, but sincere and true, which in a particular manner was practised towards the old people. If an old man had a son killed in war another young man was procured for him from amongst the nation that killed him. They were strong and well built, but like the rest of the Indians they did not work much, nor did they like it, and even at present they have no relish for labor. Their necessities, however, at that time being very few, were abundantly and easily supplied by hunting and fishing at proper seasons. They did not know the cod-

fish, although it was very abundant on their shores. They were frugal and sober. They had a kind of liquor made of the tops of the fir-tree, well boiled and put into casks with leaven or molasses, where it fermented for two or three days. After the fermentation was over, it was left to settle, and then it was good for use. They made and still make sugar from the maple-trees, and it is one of their principal occupations and occasions of merrymaking during the spring.

Although at present their manner of dressing is pretty decent, yet formerly both men and women went nearly bare-footed and naked. The only garment which they wore was the mokkasin, and a kind of gown to the knees for the men, and somewhat longer for the women. They did not wear anything on their head. They have never been cannibals, but they were docile and affable in their manners. The modesty and decency observed in their families was great. Sisters and brothers behaved towards each other with propriety and respect. The brother abstained from any *improper* act* in the presence of the sister. A French traveller of more than a century and a half ago, to illustrate the great reserve and modesty existing in the Indian families, gives an instance, that in Nova Scotia two Micmacs, brother and sister, went into the woods, and the brother retired into the inner part of it for some natural act. On his return to the sister, he had on his person some stain of excrement, of which he was

* Viz: a crepitu ventris, eructatione, etc.

unaware. When he was made acquainted with it by the sister, he felt so ashamed and confused, that he returned into the woods and hung himself.

When a young man wanted to marry a girl, he went to her father and said, "I would willingly be admitted into your family." The father would answer that he was to speak to her mother. If the young man was a good hunter, the courtship was soon over. Sometimes it cost him much to gain the mistress, for he was obliged to maintain the whole family during a certain period of time, and if the girl was very deserving, he had to purchase her with presents. The ceremony was thus; the father would say to the girl "follow that young man, he is your husband," and all was over. They would go away together into the woods. After some days they would return and they would invite all the neighbors, who would feast together. Here the father commended his son-in-law, and recounted the exploits of his forefathers, and all the company applauded his choice. After their conversion to the Catholic religion, the marriage was celebrated in the face of the church, if a priest was near; otherwise the marriage was renewed again, when they had an occasion to meet with the priest.

When a woman was with child, she informed her husband, and he generally abstained from commerce with her till after the delivery. This was a common thing. When her menstruation began, she also informed her husband, and avoided approaching him. She retired into the woods accompanied by another woman to give birth to a child, and the midwife re-

ceived for her trouble the knife which cut the navel string. No pains were suffered in childbirth. The new babe was immediately washed, either in summer or winter. For the first nourishment it took the oil of some fish, or melted tallow of some beast. The infant was made to swallow it, and afterwards it took nothing but the mother's milk, till it was grown large enough to feed like other children. However *Lescarbat* relates, that the children were forced to swallow grease and oil as soon as they were taken from sucking the mother's breast. If the child was a boy, there was a great rejoicing; but they were rather displeased if it was a girl. When an Indian passing by went into the hut, and seeing the new-born infant, would take it up and make much of it, the parents would make a present to that person. Should the child wet the party that held him, they would make another present for reparation. If a woman while nursing became pregnant, she would cause an abortion by taking a potion, saying that they could not nurse two children at the same time. The women were very fruitful. Few houses were without five or six children. Some couples had eighteen children, while still of age to have more. The women were treated hard, and like servants. They were seldom known to be false to their husbands, but if a woman was taken in adultery she was in danger of her life. Single women, however, were not much noticed in criminal intercourse. Young people were chaste. They were equally entitled to the estate of the parents. Only merit raised a man to honor. There was no inheri-

tance or birthright, and when one was once raised to honor, he was never removed, unless it were for some heinous offence. They never had nor have even at present, family names, hence the difficulty of tracing their families. The eldest son took the name of the father with the addition of the syllable *sis*, which means son, v. g. if the father was called *Piol* (Peter), the first son was called *Piolsis* (son of Peter). The second son took another name. The third took the name of the second with the addition of a syllable to the end of it, and so forth with the others. The first daughter took the name of the mother with the addition of the syllable *sis* in the same manner as with the sons. The second daughter took another name. The third took the name of the second with the addition of a syllable and so forth. It is to be observed, that the particle *sis* affixed to a name is nothing but a diminutive, viz. *Saksis*, little James, *Maliesis*, little Mary. But if this particle be affixed to a first born, then it means *son* or *daughter*. If there are two names, and this particle be found affixed to the second name, it also means son. In this case this particle is always affixed to the name of the father and not to that of the son, viz. *Plansoa Mizelsis*, Francis, son of Michael ; *Sabatis Etiensis*, John Baptist, son of Stephen. The particle *que*, affixed to a name, means wife, and it is always affixed to the name of the husband and not to that of the wife; thus, *Malie Thomawisque*, Mary the wife of Thomas (the syllable *wi* is for the sake of euphony). When the particle *sis* is added to *que*, thus *quesis*, it

means daughter, viz. *Sesil Etiènnisquesis*, Cecilia the daughter of Stephen. If instead of *sis*, they place the particle *peun*, thus *quepeun*, it means widow, viz., *Malie K'tchi Nicolawisquepeun*, Mary the widow of old Nicolas.

The first time that the son killed any game, they had an entertainment for the whole family and neighboring savages. If they were into the woods, they waited for their return, and dried the meat to preserve it. The young hunter and his parents did not taste the game, but they thought honorable to distribute it to the company. They had a particular ceremony for this occasion. They shouted and sang in honor of the young hunter. All that he killed whilst very young, was given away to others, to show his dexterity and courage. They made a feast also, when the child cut the first tooth.

At their feasts, they always killed the best and most valuable hunting-dog, and they spared nothing to make the entertainment good and agreeable. Very often, however, the feast was mingled with weeping. Some old doting Indian woman in the midst of the rejoicing called to mind, that some twenty or thirty years before, she had a son killed. Then some of the guests would take compassion, and promise revenge, and never to give up, till he had killed some of that nation, to which the murderer belonged. He then would bring his head to her for her to eat.

As soon as a father of family expired, he was taken from the wigwam, which was immediately

set to fire together with all the cóntents, which practice of burning the contents of the wigwam belonging to the deceased, exists yet to some extent amongst them. Then every person gave the corpse a present of the best things that they had, and which were used to ornament the grave inside and outside. They embalmed the bodies of the dead, after extracting the bowels. Mourning consisted in painting themselves black and in uttering great lamentations. Their tombs resembled those of other Indian nations. We know that the tomb of a priest who died in the year 1716 was covered with a kind of arbor, and instead of a tombstone, they put a heap of pebbles, placed in decent order. Whether this manner of covering the graves was used for all persons of great distinction, or only for the priest, we cannot be certain. It might have been a case only for the interment of this priest, as we do not read that it had been practised with others.

PENAUBSKET AINAMBAY UDENEK, OLD-TOWN INDIAN VILLAGE.

CHAPTER XIII.

PRESENT CONDITION OF THE INDIANS.

HAVING given a few historical notices of the ancient inhabitants of Acadia, I think proper to make a few remarks on the present native Americans of the State of Maine and British Provinces, which, with a part of Lower Canada, covers all the ground formerly called Acadia. In the State of Maine there are two small tribes of about five hundred individuals each, called the Penobscot and the Passamaquoddy tribes. The former live on several islands of the Penobscot River, the latter on the western shore of the Passamaquoddy Bay, and on the Schoodic Lakes. The Penobscot Indians have a small and rather good-looking village on an island called Indian Island, opposite to Old-Town. This

village is composed of about thirty wooden houses, some of which are well and neatly built. It has a Catholic church, a townhall, and a school-house. This village is regularly built on the southern shore of the island, with a square between the church, the townhall, school-house, and two rows of houses on the northern side. The graveyard is on a neck of land between two parts of the village. There are besides several houses scattered on the island.

The church is good looking and well built, with a steeple and a bell to it, and is dedicated to St. Anne. It was built about thirty years ago by Rev. Virgil Barber, who succeeded Rev. Mr. Romagnè in the charge of the Penobscot Mission, and occupies nearly the same site as the old church, built by Rev. John Louis Lefèbvre Cheverus, afterwards Bishop of Boston, and Cardinal. In the inside, there is a gallery for singers, pews, and a good sanctuary. Over the altar there is an altar-piece representing the Assumption of the B. V. Mary of nearly life-size, rising from the tomb where she had been deposited; it is a European painting and well executed. There is also an oil painting on canvas representing in life-size St. Francis of Assisi. It is an old European work, of an unknown but good artist. There is also a picture of St. Anne teaching the B. V. Mary to read, and a few other paintings of little consequence. But the Indians value very highly an oil painting representing the Crucifixion of our Saviour, made by an Indian, who had never had any instruction whatever. It is neither elegant nor well executed, yet it is a specimen of what an

Indian can do without education, and without having studied the manner of preparing and mixing the colors in oil. The interior of the church is ornamented according to Indian taste.

The priest's house is attached to the church, and it was repaired last year, as it was in a very dilapidated condition. At these places the Indians behave with great respect. An act of disrespect manifested by any visitor either in the church or at the priest's house is felt by them as a great insult, although it may not have been the intention of the stranger to give any such offence. If a Protestant enters their church, and comports himself properly, he is treated politely; but if he behaves rudely, forgetting that he is in the house of God, omits uncovering the head, or laughs, talks, and so forth, either the sexton or some other Indian approaches him, and without any other ceremony removes the hat from his head with a blow, but without uttering a word. One evening while the members of the choir were practising at the priest's house, some strangers asked permission to be present, which was granted to them, but in entering the room they kept their hats on. The Indians took offence at it, and refused to sing as long as the strangers were present.

Their feelings are easily hurt, but generally they do not show it, although oftentimes they may appear rude. I give an instance of it. One afternoon I crossed the river, and in landing on the island, I found there two ladies, who were very much excited against the Indians. They approached me and complained very bitterly of them, saying that they had

crossed over the island to visit them, but that some squaws had treated them rudely by putting them out of the house. I apologized for them, and I offered to accompany them myself to visit any part of the village, that they desired to see, which was done. Afterwards I sent for those Indian women to inquire about this impolite manner of treating strangers, no matter to what denomination they may belong, but I found the statement of things to be quite different. The case had been the following. The ladies, without any ceremony, had entered the house of these Indians, while they were taking their meal. The manner in which they were helping themselves without using forks and knives, eating on the floor without chairs and table, eating from a common large wooden dish, without napkins and table-cloths; the manner in which the food was prepared, their negligence in observing those rules generally adopted by white people at table, did not suit the taste of the visitors. The ladies began to sneer, and then they laughed, and continued to do so, till some squaws got up and put the ladies out of the door. I know from my own observations, that the Indians are very civil to visitors, especially when they do not forget that they are amongst Indians.

They are all Catholics not only in the State of Maine, but also in all the British Provinces and Canada, and with few exceptions they are all good Christians, of strong faith, and stand firmly by their religion. The Catholics of Bangor in time of need have several times been assisted by the Indians of Oldtown. When the old St. Michael's Church at

Bangor,* was built, a set of bigoted fanatics of that city threatened to pull it down, and the day had been appointed to perform this disgraceful and profane action. At that time the Catholics were too few in that city, and they were not able, to protect the church, but the Indians came from Old-Town, armed with guns, clubs, and tomahawks, paraded on the front of the church in the street, and defied the rioters to touch it. This firmness of the Indians prevented the mob from gathering and doing any harm to the church, and saved Bangor from a disgrace which would have tarnished for ever the annals of that city, which has never been stained by a disgraceful act of bigotry, but has always contributed to the fame and pride of the children of the Pine State. The Indians used to go from Old-Town to Bangor, to sing on Sunday at old St. Michael's, and the first leader of the choir was an Indian, who took great care and interest in instructing the singers. There are people yet living in Bangor, who have been instructed by *Salomon Swassin*, the Indian above mentioned. He died four years ago and lies buried at Old-town.

The reason why some of the Indians are not as good as the rest of the tribe, is owing to their mixing too much with the white people, and the general misfortune of the Indians in coming in contact with them is that they contract all the vices of the whites, without learning any of their virtues. This

* This was the first Catholic church at Bangor, in Court street. It was sold last year, because it was in a dilapidated condition, and no more needed. A large new church has been built on York street.

fact has always been observed and acknowledged by all persons familiar with the native Americans, although they are at a loss to account for it. Yet I do not wonder in reflecting, what class of white people the unfortunate Indians come in contact with. When the Indians first met with the Catholic missionaries, they divested themselves of many savage customs and vices, and learned many moral and Christian virtues. They improved their condition, and learned some civilization under the standard of the Cross. But these missionaries were virtuous people, and the proper persons to teach them good moral habits. Afterwards these Indians unluckily came in contact with the worst class of society, and with people of the loosest habits, of no manners, without religion, or disgracing the religion which they professed. From these they have learned swearing, cursing,* stealing, drinking, licentiousness, disrespect and contempt for God, his ministers, and for religion, thereby their faith becomes weak. We see the truth of it, when we reflect that the worst Indians are those who go wandering about the country and mix with people of the above mentioned character. To this adding that they are neither scholars nor theologians, hence incapable of discerning between an argument and a sophism. Several Indians who pass for Protestant, and who themselves profess to be such, in reality are not Protestants, but Catholics, and sometimes very good Catholics also.

* It is worth noticing that the Indian language has no word or expression to swear or curse. When the Indians swear or curse they do it in English.

According to their notions they do not deem it to be a falsehood on some occasions not to tell the truth nor to deny the faith by saying they are Protestants, when asked by persons who have no right to question them. I give an instance of it. When they go around the country selling baskets, mats, and such-like articles, they enter the house of some bigoted man, who objects to purchase baskets from them on account of their religion; then ensues the following dialogue between them:

Protestant.—"You are a Catholic, I do not want to buy baskets from you."

Indian.—"Me no Catholic."

Protestant.—"Yes, you are Catholic, you belong to the Old-Town Indians."

Indian.—"Yes me Old-Town Indian, but me no Catholic, me once Catholic, but now Protestant."

The bargain being concluded, on leaving the house or store, the Indians (who generally are two together in selling) laugh amongst themselves, and say "me cheat white folks, he think me Protestant, me no Protestant, me always Catholic, here my beads (they pull the beads or a medal and show it to each other)." The difficulty of learning the Indian language, makes it difficult for missionaries to instruct them, hence they are not well grounded in their catechism, and we cannot reasonably expect from them, what we deem proper to require from the white people, whose language is possessed fully by their missionaries.

The schools introduced amongst them by direction

of the government are a complete failure, not only because a foreigner altogether ignorant of the native American languages teaches the Indians, but also because the teacher selected by the government being generally an American Protestant does not enjoy their confidence, all Americans being looked upon by them with great distrust. On several occasions I have been obliged to go from house to house to take the children to school. There are children, who have frequented the school for years, who are not capable of spelling a word of two syllables. Yet there are Indians who know how to read well, and some are capable of writing. But the credit of it is due to the late Virgil Barber,—a missionary who resided amongst them for ten years, and whose memory remains in benediction amongst them. He was formerly an Episcopal Minister, became a convert to the Catholic Church —was ordained Priest, and sent to Old-Town to take charge of the Penobscot Indians. He worked amongst them with great zeal and perseverance, taught their school, and his labors were crowned with success. Those Indians taught by him are all well instructed. Rev. John Bapst also deserves credit for having instructed them, but unfortunately he was not encouraged by the Government. The scanty annual salary of fifty dollars allowed by the Government from the Indian funds for the support of the Pastor was withdrawn from him, as also the payment for teaching school*. Against the wishes

* I am informed by an honest agent of the Indians, that the salary of the schoolmaster and of the agent of the Indians should be taken,

of the most of the Tribe a Protestant teacher was forced upon the Indians. The division of parties stimulated by some malicious person to make proselytes of them, all concurred to check this effort in teaching them.

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not from the fund belonging to the Indians, but from the State, yet both schoolmaster and agent are paid with money belonging to the Indians.

CHAPTER XIV.

DIVISION OF PARTIES AMONGST THE INDIANS OF MAINE —INDIANS OF THE BRITISH PROVINCES.

IT is not improper here to relate the origin of the division of parties amongst the Indians at Old-Town, which has been the cause of many calamities amongst them, of their decline and ruin, and it will continue to work their utter destruction, if an end shall not be put to their childish dissensions.

The commencement of the division of the Penobscot Tribe was caused by the scandalous conduct of their chief Atien Swassin. He was accused of drunkenness, adultery, and other crimes. He was called to an account in public council. There he was convinced of the truths of these accusations, he was removed from office, and another Indian was elected

LEWIS ISLAND, INDIAN VILLAGE on the SCHOODIC LAKES.

to be the Sangman of the Tribe. The friends and relatives of the old Governor stood by him, so the tribe became divided, having two Governors and two sets of officers. Those who had elected a new Sachem called themselves *New Party;* the others who stood by the old Governor were called *Old Party.* This was the original cause of their division, although other things were added afterwards to distinguish one party from the other. They raised two *liberty poles* near each other, and two flags in opposition.

This division naturally was the source of many animosities amongst them. Quarrels, dissensions, and fights became very common. Finally they sent messengers to the Passamaquoddy, St. John, Caughnawaga, St. Francis, and other tribes of Canada and other British possessions, inviting them to come to Old-Town and assist them in a fight which was to take place on the island. With the exception of a few wicked Indians, who joined the Old Party, all the tribes not only refused to give them assistance in the fight, but advised them to desist from this evil design and to make peace. Six confederate tribes of Canada held a council in Caughnawaga, called the *Great-fire Council* from the name of the tribes, and the disturbances at Old-Town were the subject of the discussion. The *Great-fire Council* censured the *Old Party,* notwithstanding the fiery remonstrances of Governor Francis of the Passamaquoddy Indians at Pleasant Point, who denounced the *New Party*, abused them, and made every effort to bend the decision of the assembly in favor of the

Old Party. The *Great-fire Council* sent two messengers from Canada with a letter to the Penobscot tribe, complaining of the many scandals and evils perpetrated by them, of the disgrace which they had brought not only upon themselves and their children, but also upon the six confederate tribes of the *Great-fire.* They advised them to make peace amongst themselves, to treat each other like brothers and to be docile to the voice of their Pastor, who was for peace and brotherly love.

The influence of the council and of their priest, Rev. John Bapst, induced them to agree to abolish both parties. Both governors consented to resign, both liberty poles were to be cut down, and they were to elect a new governor. All Indians for the sake of peace agreed to it, and a day was appointed for this general reconciliation. The Rt. Rev. John B. Fitzpatrick, Bishop of Boston, whose jurisdiction at that time extended over the State of Maine, was invited to perform this ceremony. The leaders of the New Party were honest and sincere, but the three leaders of the Old Party were not so. Piel Sakkis and the leaders of the Old Party had agreed to let the *New Party* first cut down their liberty pole, and then prevent any one touching theirs. The day appointed arrived. The Bishop of Boston and Rev. Mr. Bapst were there on the island. They erected a large cross near the church with the inscription, *Rogo ut omnes unum sint, I pray that they all may be one, St. John* xvii. Indians were appointed to demolish both liberty poles. They first cut down the pole of the New Party, but when they were about striking with the

axe into the pole of the Old Party, the three leaders rushed to the pole, and clasped it in their arms, crying that they would not let it be cut down. The Indians appointed endeavored to demolish this pole, but they could not strike it without cutting the arms of the three Indians who held it. They were ready to strike, but this would have resulted in a bloody fight, and even in loss of life. Hence the Bishop and Pastor thought prudent to stop the Indians from going further. They denounced the duplicity of the leaders of the Old Party, who were excommunicated on the spot. The Bishop advised the New Party to keep quiet and peaceful and to have patience. He gave directions to the pastor to see what he could do with them, and if he thought proper, even to quit them, and he left in disgust.*

On this the Old Party people became bold and insolent. The New Party could not live in peace any longer on the island, and it was even unsafe for a well disposed and peaceful person to go to the Indian island. The priest himself could not live pleasantly amongst them. He was considered by the Old Party Indians to side with the New Party, hence he was treated by them with suspicion and distrust. The Rev. James Moore returning from his mission of the Passamaquoddy Indians, was accompanied by some canoes manned by Indians of that tribe, and while

* One of the excommunicated repented, and having written a letter of repentance and apology to the Bishop, was absolved from the excommunication. Piel Sakkis followed his example. The third is yet excommunicated.

they were approaching the shores of the Penobscot Indians' island, some of the Old Party saw these canoes with strange Indians, and Father Moore with them, who was not aware of their recent troubles, and they thought that he was coming with those Indians to assist the New Party to fight the old one. They went to the shore and disputed their landing till they had signed a paper in favor of the Old Party. Rev. J. Moore, however, had already landed, saying to them that he would not trouble himself about their party quarrels. Things were rendered still worse by the instigations of some Sectarians who availed themselves of this opportunity to fill the ears of the poor Old Party Indians with malicious stories, saying that the priest was against them, preventing their progress, enlightenment, and education; that they should have a Portestant teacher, who would be the only one fit to instruct them, and all such things which found believers amongst the ignorant Old-Party. Affairs having reached the highest pitch of disorder, the pastor advised the New Party, who were peaceful and well disposed, to quit Old-Town, and to go to Canada and to live amongst the Caughnawaga and St. Francis Indians, where they could be in peace and quiet, could practise their religion, and their children could be better instructed. They followed this advice, and left for Canada. Rev. Mr. Bapst also quitted Old-Town, and retired to Eastport, where he took charge of the Passamaquoddy tribe.

Their village now was deserted by half of the tribe, the church and priest's house were closed, and no

more service was held on the island. This was a favorable opportunity for some of the Protestants, who desired to proselytize the Indians, and who had for several years made useless attempts for this object. Protestant ministers now went to the island several times to preach to them, but they could not persuade a single Indian to listen to them. They insinuated to them, that since the priest had left them and that since they could no longer perform the Catholic religion, and in conscience being bound to attend a religion, they might join the Protestant denomination, which was as good as the Catholic, if not better, because they could not please the Great Spirit without professing a religion. He promised that their minister would go on the island to preach to them, and the Indians were requested to open the church, so that the service might take place in their church. But they were very much disappointed. The Old Party Indians, bad as they were, would not listen to the preacher, they refused to open the church, and they told plainly, that they would rather set the church on fire, than to see it occupied by a Protestant minister; "even if we were to open it," they said, "he would have only the benches to preach at, as no Indian would ever go to listen to him." These gentlemen, however, continued devising means to induce the Indians to abandon the Catholic religion. They fancied to have a better success, if they would send a preacher of a native-American race. They found an apostate belonging to the remains of the Iroquois tribes in the western part of the State of New York. This they sent to Old-Town to preach to

the Penobscot Indians, but it was another complete failure, because the Indians threatened him to throw him into the Penobscot river, if he would put again a foot on the island.

The Indians remained without a priest for the space of three or four years, and although they had been occasionally visited, especially in case of sickness, by Rev. James Moore, Rev. J. Force and other missionaries, yet no service had been held on the island. During this time not only none of them changed their religion, but also none of them was even seen putting a foot into any of the Protestant churches which are numerous in Old-Town. They went now and then across the river to attend Mass at the Canadian church of that place.

It was about this time that I was sent to attend the Eastern Missions of the State of Maine, and especially to visit the Indians. I did not desire to go directly to them, but I was seeking for a favorable opportunity to see them, which was presented to me while I was at Old-Town. One Sunday after Mass, while I was yet in the church of the Irish and Canadians, some Indian women requested me to go across to their island in order to baptize some children. At first I refused, saying that I would not put a foot on an island, which was so much defiled by so many crimes perpetrated by the Indians, who were in rebellion against God and His church, and who had been abandoned by the priest. They apologized, protesting that they had given no cause for it, and that they were sorry for what had taken place. After this explanation I consented to go on the afternoon.

When on the island, I walked directly to the vacant house of the priest. I examined every thing both at the house and church, and I found that nothing had been disturbed, but every thing was at its own place. After having baptized the children I prepared myself to recross the river, but the Indians insisted that I should spend the night with them, which invitation I accepted after some objections.

In the evening I gathered them at the church, and I gave them an exhortation, exposing to them their miserable condition, and in a particular manner I described their degeneration from their ancestors. I appealed strongly to their feelings, to bring them to a change of life. This exhortation had the desired effect. In the evening I was visited by several Indians, who with a cool slyness—their great characteristic, questioned me, or rather I underwent a thorough examination about my politics in regard to the parties, about school matters, and such like, for which I was well prepared. During the night they held a council, and in the morning they sent me a delegation, which I received by an interpreter. The object of this delegation was, that they were anxious to change, and would if I consented to remain amongst them. This I could not promise, but told them, that if they were truly determined to live as good Catholics, and in peace with the rest of the Indians, I would consent to visit them regularly every month, until better provisions could be made in order to have a permanent residence amongst them. They agreed to it, and I commenced to visit them regularly every month. The other half tribe, in learning these arrange-

ments between the priest and the Indians at Old-Town, then returned from Canada, yet there has not been since, any good feeling between the two parties, looking on each other with distrust. The year before last, however, they agreed to give up all parties, and to form only one body, yet the party feeling still remains. With the exception of a few, who work either in cultivating the land or in driving logs in the river, they are sluggish and have a natural dislike for working, except hunting, where they endure hardships above description. This natural dislike for working arises from a false impression that work is a servile and mean thing, unworthy of the dignity of man, hence it was left to be performed by the women. Hunting and fighting are the only actions considered by them deserving the attention of man. The State Government had made efforts to encourage agriculture, but without success. The Government had directed the Indian Agent to plough at the expense of the Indian funds, one acre of land for each Indian, leaving to them the choice and labor of planting what they pleased, giving besides a bounty on what they would raise, excepting corn and cabbage; yet the most of the Indians would let the ploughed land run into weeds rather than to trouble themselves to plant it. This Government order has been repealed in order to avoid wasting money without any profit. The squaws generally cultivate a kitchen garden near their houses, while the men smoke their pipes sitting on the threshold in idleness. Once I made them plant potatoes in the garden attached to the church, which they did be-

TRAVELING ON SNOW SHOES.

cause I was there present personally, but being obliged to be absent in the fall, the potatoes were allowed to freeze in the ground, and remain there during the winter in order to avoid the trouble of digging them up. They have over one hundred islands belonging to them, from Old-Town up to the river. The land is generally very good, but many islands are small for a proper cultivation. The difficulty of landing horses or oxen to cultivate them increases the natural objections which they have for agriculture, especially in the spring of the year, when it is even dangerous on account of the ice and logs, which float in the river.

Their morals are generally good, though they are prone to intoxication, for which the whites are more to blame than the Indians. They do not swear or curse. No Indian language has words for it, but the Indians have learned from the lowest class of the white people, who are famous for profane language, swearing, cursing, abusing the holy name of God, and of our Saviour, how to curse and swear in English.

They form a nation distinct from the United States, and as such they are recognised by the Government. Yet it can be said to be only a nominal distinction, as in reality they are bound by the laws of the United States, although they do not vote, nor pay taxes. At the meeting of the legislature of the State of Maine each tribe has a right to send an Indian to Augusta to represent them, but without voice either active or passive. They are allowed one day to make a speech, in which they expose the necessities of the tribe, their grievances, and also

present petitions in the name of the tribe or of individuals.

The tribe has a Governor, Lieutenant Governor, two Captains, four Counsellors, and three or four Deacons, or rather Sextons. The Governor is elected for life, and although they for the last few years have elected him every second year, yet they do not generally like it; lately they have chosen the eldest son of the old Governor Etien to be their Sangman for life. These officers, however, are only nominal, as at present they have no power. The Deacons keep order in the Church, attend to the Vestry, town-hall, dancing, and wait on the Priest. They have in the hands of the State Government a capital amounting to fifty-three thousand dollars,—the price for a large tract of land sold many years ago, and for which they receive an annual interest of six per cent. through an agent. This capital was over seventy thousand dollars, but it has been reduced, because the agent very often drew not only the interest, but also a part of the principal. When the tribe became acquainted with this proceeding, they petitioned the Government not to allow any part of the principal to be drawn for the future, but to direct the agent to limit the annual expenses within the amount without touching the principal. Out of this money they make an appropriation for the sick and aged Indians, and bury the dead. The public buildings, that is, the Church, Priest's house, town-hall and school-house, are kept in repair from the common funds. Lately they appropriate every year the sum of twenty dollars to be

given to their Governor. The Pastor was used to draw annually fifty dollars for his labors in attending them. This scanty sum, however, not even sufficient to cover his travelling expenses, has been for many years withdrawn from the Pastor; the Indians say by the bigotry of the Agent, the Agent says for the fault of the Government, and I believe the fault of both. Two years ago Rev. M. Murphy, the Pastor of Eastport, who attended also the Indians at Pleasant-Point and Lewis Island, petitioned the Government for his fifty dollars to defray the expenses incurred by him in attending the Indians. The petition was referred to the Agent, who objected to it, on the ground that Rev. Mr. Murphy was not in need of it, because he had been observed giving money to the Indians. The fact was that Rev. Mr. Murphy had given some change to the Indians who had brought him in a canoe for four miles, across the lakes to Lewis Island. This reason was sufficient for the Government to refuse the petition. Notwithstanding this, however the Pastor has always continued to visit the Indians at his own expense, and he has never failed to attend as usually without any compensation in this world, expecting an abundant one in the world to come. After deducting all these appropriations the balance of the interest is equally divided amongst them.

The Agent who always keeps a store gives them their dividend chiefly in provisions, but the Indians complain very much of it, because they are charged with the highest prices for the most common articles, which they could procure elsewhere with better sat-

isfaction in price and quality. It is generally the case, that their dividend amounts to a trifle. I remember one year, when their share was only one dollar a head. By old treaties the Agent, schoolmaster, and the bounty for what they raise, were to be paid by Government, but I am informed by the Agents, that at present they are paid from the funds of the Indians. The Government will pay the interest of this money as long as the Indians remain as a nation; that is, if they decrease in such a manner as not to form a nation they lose any claim both to interest and principal. Hence the extinction of the Indians is of interest to the Government, and it does not appear to be at a great distance. The State forbids under great penalty the marriage of an Indian with a person of different color, and even at this time when this country by a terrible war gives freedom to the degraded descendants of Ham, cursed by Noe to be the servants of their brethren; the Government denies freedom to a noble race once the only masters and lords of this country, who, though stripped of their lands, have never been robbed of their liberty. The Indians are not allowed by the Government to marry whom they please, even in their own independent land, although they are recognised as a distinct and free nation. *As there exist here only two small tribes, the rest living at a great distance from them, they have been obliged for many years to intermarry continually amongst relations*, hence they are degenerating and disappearing very fast. A number of them are feeble, consumptive, and dis-

eased. I have myself represented this evil to the Governor of the State at Augusta, but to no use, the law prohibiting the marriages of the Indians with persons of a different color, has not been repealed, and is in full vigor.

Several years ago the self-sacrificing and zealous Pastor of the Passamaquoddy Indians at Pleasant Point, Rev. Ed. Demillier, was forced through motives of conscience to marry an Indian with a person of different color. The marriage was performed at Pleasant Point, an Indian independent territory, yet it was a great crime against the State. Rev. Edmond Demillier was prosecuted, and would have been taken to jail, if he had not been bailed by the Catholics of Eastport, he and his Indians being too poor to give security for his appearance to court; but before his trial at the tribunal of this State, he was summoned to appear before the High Tribunal of the Author of Marriage, who had put no restriction on account of color; there he received the reward of his labors in behalf of the Indians. He died in the month of July of the year 1843, and was buried in their church at Pleasant Point, into the Sanctuary at the side of the Epistle. The Indians to this day pray on his grave, because he was their true friend on this earth, and they should have reason to believe that he is also their patron in heaven.

What I have related of the Penobscot tribe, may also be generally said of the Passamaquoddy and Micmac Indians in regard to their customs and manners. The Passamaquoddy tribe also split in two, but from a different cause, and the character of the

two parties is dissimilar. In the Penobscot the new party, with some exceptions, is composed of the best and most honest of the Indians; whereas in the Passamaquoddy, the new party was formed of the worst of them, with the exception of a few, of which number is Piel Mitchel, and the Governor Francis, who in every respect are honest, peaceful, and good Catholic Indians. At present, however, the new party at Denis's Island are by far better than the old party at Pleasant Point, with some exceptions. The cause of this change is, that the new party live on the Schoodic lakes at a distance from the white people, and they cannot obtain liquor, whereas the old party living at Pleasant Point can obtain abundance of it at Eastport and Perry. The divisions amongst them arose in the following manner.

In 1836, two years after the decease of their Governor Francis Joseph Neptune, they elected as his successor his son John Francis, who is their present chief. Sabatis Neptune, with a strong party, has opposed him, expecting to be the Governor of the tribe.

On the 4th of July of 1842 they tried to settle their disputes. Sabatis was accused of owing allegiance to Queen Victoria of England. He in reality was not considered to be honest. They tried to settle this trouble by a fight, in which Sabatis' party was worsted. They pulled down the American flag, cut down the liberty pole, and committed other outrages.

In 1844, Newell Neptune, the Sachem next in rank, was elected to displace the Governor. Sixty-

eight votes were cast, and Newell Neptune was elected unanimously. Yet the old party adhered to John Francis. Hence the tribe divided in two.

The new party elected a Governor in the person of Francis, brother of the Governor of the other party, and of the whole tribe. They elected also other officers. In 1848, the Penobscot and St. John Indians settled the question by allowing two parties and two Governors.

Both parties, however, could not dwell in peace at the same place. The new party commenced to ramble along both shores of the St. Croix river, but tired of this manner of living by roving without a fixed settlement they returned to Pleasant Point, and agreed to petition the Government to build a village for the new party on the northern shore of the Schoodic lakes in the township belonging to that tribe. A few houses were built, a church, a house for the priest, and a small town-hall. Before moving to Denis Island they met together at Pleasant Point, promised a mutual friendship, apologized for past offences and forgave mutually what they had said and done against each other, at the same time agreeing that the delegate which was to be sent to Augusta every year, should be elected by turn once from Pleasant Point, and another year from Denis Island. Here each half tribe legally recognised the other half and their respective officers. Then they entered the church and confirmed all these agreements by taking an oath on the missal upon the altar and separated in peace. All the Indians of the new party, however, did not remain at Denis Island for a long time.

Many of them soon became tired of the new settlement, and left and roved along both shores of the St. Croix river. Some of them established their residence at Calais, others at Robinston, and others returned to Pleasant Point.

Their manners are the same as those of the Penobscot Indians, except that they are somewhat more affable. They are poorer than those at Old-Town. The only possession they have is a few acres of sandy and barren beach at Pleasant Point, and a township of very good land at Lewis Island. They have leased for fifteen years this township for lumber, and the price of it is in the hands of the State, which pays to them an annual interest of six per cent. through an agent in the same manner as with the Penobscot Indians, and it is appropriated to the same use as with them.

Pleasant Point is a lovely and romantic spot on the right shore of the Passamaquoddy bay opposite to Deer Island, and eight miles north of Eastport, but it is poor and barren, being nothing else but sand. They have no wood, hence their great suffering during the winter season. They generally live by hunting seals around the Grand Manahan* island. They make oil and sell it at Eastport. They are all Catholics, and they have strong faith, of which they have given evident proof in several occasions. They obliged Mr. Kellogg, a Protestant teacher and missionary, to decamp, because he tried to pervert them from their religion. He had been sent to the Passamaquoddies as a schoolmaster by the Gov-

* Manahan means *sea island.*

ernment of Maine, and as a missionary by the Missionary Society in Massachusetts. He did work enough to enable him to draw his pay from both. He made no converts, and none of his pupils could spell a word of two syllables.

Their village at Pleasant Point is composed of a couple of dozen of houses, generally scattered along the shore. The church with the priest's house attached to it is on the top and at the extremity of the point, which is washed by the sea; the water at high tide is only a few yards from the priest's house, which was built only a few years ago, the former dwelling, which had been occupied by the late Rev. Edmund Demillier, being too old, has been demolished. There is a town-hall with the liberty pole, a cannon to fire salutes, and a school-house built in the year 1861 near the church, and on the spot where the old priest's house was. There is a graveyard in a very good location on the top of a hill. The church, which is dedicated to St. Anne, has a belfry and bell in it, and it looks very neat from the outside, and from the sea it has a romantic appearance, but the inside is simple and has nothing interesting, except that it is ornamented after the Indian taste. This church was built from the proceeds of timber cut on the Indian township, and was completed in 1835. The other village at Lewis Island is smaller, but it looks well from the lakes. The church is very much like the one at Pleasant Point, but instead of the belfry it has a spire with a bell, it is also dedicated to St. Anne, and it is likewise ornamented after the Indian taste. The priest's house and school

are located near the church. They have a liberty-pole by the side of the townhall, and a cannon to fire salutes. The village is located in their own township, which, besides being very good land, is stocked with fire wood. The Indians of this village deserve credit for having improved in their manners, which is due to their being at a distance from the white people. Many of them cultivate land, and some of them possess very good farms.

What has been said of the Indians residing in the State of Maine, may also be applied to those of the British Provinces. The principal village of the Etchemins of New Brunswick is on the St. John's river near Frederickton. The village is neat, and it has a small church dedicated to St. Anne, and it is ornamented after the Indian taste. There is a residence for the priest, who generally stays amongst them. The tribe is as large as those in the State of Maine.

The Indians do not confine themselves to that village, but they rove along the St. John's river and around the Bay of Fundy. They have another small village on the north-west part of New Brunswick, about the Tobic river, from which they derive their name. There is also another village, near *Burned Church*, which name was derived from an Indian Catholic church burned by the English over a century ago. It was rebuilt, but about fifty years ago was burned down again by an English captain. The Micmacs of New Brunswick and Nova Scotia are somewhat smaller than the rest, but they are stronger and in better condition than those of Maine.

This is owing to the fact that they are not obliged to intermarry amongst themselves. There is no prohibition for them to marry whom they like. Their principal settlements in New Brunswick are on the Miramichi river, and on the *Bay of Chaleurs*. The Micmacs deserve the credit of being the first amongst whom the cross was planted. The first act of religious service held in North America, if we except the Icelandic settlements, was performed by the Catholics. Jacques Cartier, in the summer of 1534, after visiting the Bay of Chaleurs, which name he gave to it on account of the excessive heat, went to Gaspe Bay. There he planted the cross amongst the Micmacs, and secured North America to Christianity. He took two natives on board, Talguragny and Domagaya, sons of the chief, and carried them to France, and whom he fetched back on his voyage of 1535. In Nova Scotia their principal settlements are at *Indian Island*, *Cornwallis*, *Esquisoni*, and *Chapel Island*; these two latter are on Cape Breton. Their churches, which are about like those of the Indians of Maine, are also dedicated to St. Anne.

The number of Micmacs residing in Prince Edward Island is two thousand and perhaps over. Their principal settlement is at Indian River, where they have a church dedicated to St. Mary, where a priest resides. They have also another village at Lennox Island, and their church is dedicated to St. Anne. A number of them rove to the Magdalen islands, Newfoundland, to the island of Anticosti, and even as far as the shore of Labrador, but they have no permanent residence. They go thither to fish, or

to hunt the seal, in the same manner as the Passamaquoddy Indians do in the Grand-manan for the same purpose. They stop there sometimes even for months, but they have no permanent residence.

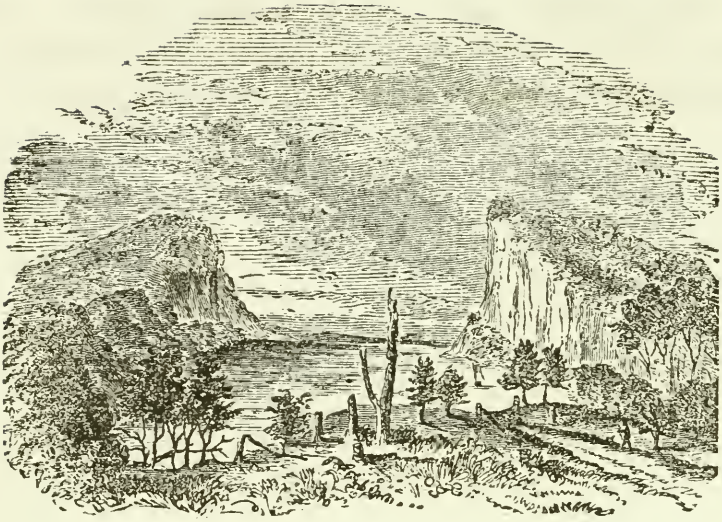
CHAPTER XV.

CHARACTER OF THE INDIANS.

BEFORE closing the present subject on the Aborigines of Acadia, I desire to make a few remarks on the accusations continually brought against the Indians, of their being treacherous and inflexible to Christianity and civilization, and that the many efforts made both by the people and government to improve their condition have been frustrated. Their cruelty has been painted with the most striking colors. Facts and examples have been brought to prove their ferocious inhumanity and barbarity, so that the people are generally inclined to believe that the Indians in some manner can be classed with the brute animals. The history of the Aborigines of America has not yet been writ-

ten. The person who will undertake this difficult task, must do justice to the kind dispositions of the red man. He has to meet many prejudices; he has to correct many wrong impressions existing in both Continents against the real character of the Indians. Their barbarism has been too much exaggerated. The facts and instances brought against them are only fragments detached from the whole narrative; the antecedents are carefully suppressed, the causes are ignored, and the exceptions are given as general rules. It is true, that when they were first discovered by the gold-seeking Europeans, they were totally unacquainted with the fine arts and customs of the civilized Europe. The Indians, however, were living in a happy and simple independence. Their manners, although they did not suit the European taste, yet were appropriate to their own disposition and character, which formed what may be called an Indian civilization, different from the European. Their wants were few, and were only confined to the means of subsistence, which were abundantly furnished by their immense forests, lakes, and rivers. They had their national festivals, dances, and public amusements. They were happy in this kind of golden age, and they by no means envied the European civilization, which, when tried to be introduced amongst them, not only proved a complete failure, but it has deteriorated their race, it has destroyed the greatest part of their nations, and it has rendered what was left a miserable and wretched generation, which perhaps will entirely disappear from the face of the American soil.

The principal accusations brought against them are that they were cruel and treacherous, of which I will speak separately in the following chapter.



CHAPTER XVI.

VINDICATION OF THE CHARACTER OF THE INDIANS—IMPUTATION OF CRUELTY.

ONE of the charges brought against the Indians is, that they were doing war nation against nation, and in this manner exterminating themselves, and perpetrating brutal cruelties by scalping, torturing, mutilation, and other cruelties. The extermination of the Indians commenced when the Europeans began to occupy their land, or to civilize them. We do not know of any other extermination previous to that period. This extermination was made by the hands of the white people ; and by indirectly inciting Indians against Indians. But which of the civilized nations has not imbued the earth

THE PORTAGE.

with the blood of men slain in war. Without going abroad, is not this very country, which claims to have made progress in civilization and Christianity, the theatre of an exterminating civil war by far surpassing the exaggerated cruelties of the uncivilized and pagan Indians? The number of lives lost in war in these four last years both in the North and South can be put down to two millions; yet the Indians are barbarians on account of a few hundred of them killed in war. The murders by cold blood committed in New Orleans by a Butler, and by others at other places, either as hanging them to trees as spies or for retaliation, or shooting them as deserters, or sending them to the scaffold by wholesale, as with the Minnesota Indians. Exposing prisoners to the fire of the enemy, a barbarity never heard before in the history of man. The ornaments made in the South from Yankee bone surpass, at least match the murders of the Indians;—the wanton burning of cities, villages, steamers, and trading vessels, the vandalic destruction of property by civilized white people, the entire desolation by arson committed in the Shenandoah Valley, by a Grant and Sheridan, in destroying every thing which would support man or animal, the brutalities of a Sherman in Atlanta, and its territory, far exceed the barbarities of the red man. The law of the country does not justify them more than the law and customs of the tribes excuse the Indians for their alleged cruelties.

When the barbarities of the Indians in scalping their enemies and tormenting them are compared with

the brutalities of a Nero, of a Diocletian, of a Maximilian, and other Emperors of the civilized world, philosophers will be puzzled to find which of them were barbarians. We know that the heads of the enemies were carried in triumph by the Indians, and that the scalps were kept as monuments of their pride, but what a striking contrast between the savage Pocohantas, and the delicate and finely educated daughter of Herodias in asking the head of St. John the Baptist to be brought to her in a dish, as a reward for her skilful dancing! What a contrast between the savage Montezumas and the civilized De Soto! The slaughter of the innocents to satisfy the pride of Herod may in vain be looked for amongst the barbarities of the Indians, which were confined to time of war, or with their enemies. The disgrace to humanity by Heenan and Sayers fighting before civilized and Christian spectators, finds no parallel in the history of the barbarian natives of this continent, but abundant examples will be found in the bull-fights of refined Spain, and in the blood-stained amphitheatres of Rome the great, and of Greece the learned. The cruelty used by the Indians in tormenting their enemies will vanish when brought in comparison with the cruelties used by the English in India against the Sepoys, or with the tortures used in the middle ages to extort the truth from witnesses or criminals, and still more if we go backward to the primitive ages of Christianity and consider the inhumanities of civilized Emperors against Christians without discrimination of sex or age. We know of the pagan Etschimins and

Micmacs that when an old man lost a son in time of war, they would kidnap a young man from that nation that had killed him, and give him to the old man for a substitute who was adopted and treated as a son, and as such recognized by the entire nation. We read in the annals of the civilised Minnesota, that that State offers a reward of two hundred dollars to every person who would kidnap or kill a Sioux warrior.* The Seminole Indians, by order of the government, were hunted with hounds from the marshes of the territory of Florida, because they did not choose to give up their native land. Civilized Englishmen, Spaniards and Americans have kidnapped cargoes of negroes from the shores of Africa and transported them to slavery into a foreign land! The few remarks made on the imputation of cruelty attributed to the Indians must puzzle the accusers and make them blush, when a comparison is instituted between the white and red man. They will find that the history of the white man presents far more numerous examples of barbarism and cruelties than that of the red man. Cannibalism has never been found in America. The cruelty of the first conquerors of America, the Spaniards inflamed the gentle natives to a barbarous revenge; and they were calumniated as cannibals, to afford a better pretext for their destruction. Under this pretence the Caribs were extirpated. Yet, although the original inhabitants of the Caribee Islands emigrated from North America, yet they were mixed with many run-a-way Negroes. The black Caribs on the island

* Freeman's Journal, No. 33, Nov. 21, 1863.

of St. Vincent sprung from the intercourse of black slaves and Caribbean women. Cannibalism was found in some islands of Oceanica but they have nothing to do with the aborigines of America. We know that cannibalism prevailed also among the savage Scythians and Sarmatians, as well as among the ancient inhabitants of Canaan.

Lith by T. W. Strong, 98 Nassau St N. Y.

DEATH OF FATHER SEBASTIAN RALE OF THE SOCIETY OF JESUS.

Killed by the English and Mohawks at Norridgewock, Aug 23, 1724.

CHAPTER XVII.

THE SAME SUBJECT CONTINUED. CHARGE OF TREACHERY.

WHEN the Europeans first appeared on the coasts of America, their color, language, ships, fire-arms, etc., naturally alarmed the natives, who conceived fear and suspicion of them, but it soon disappeared, and the Indians welcomed the white men. They were hospitable, and gave material assistance to the Europeans, and furnished them with food in venison and fish, for which they received trinkets. But the Europeans treated the natives unfairly, and deceived them in trading, and in other transactions. This proceeding revived their former suspicions, and their fears were soon realized. By degrees the natives lost all confi-

dence, and they looked on the whites as encroaching on their hunting-grounds, and as their decided enemies. This has been the cause why the Indians appeared to be treacherous. It was not treachery, but want of confidence, that filled the hearts of the Indians with dislike towards the whites.

The Europeans soon began to kidnap the Indians and carry them into slavery.*

Soon after the discovery of America, the Indians of Hispaniola were exported to Spain and made slaves. The Spaniards visited the coast of North America and kidnapped thousands of natives, whom they transported into slavery in Europe and in the West Indies. Christopher Columbus himself kidnapped five hundred native Americans, and sent them to Spain, that they might be publicly sold at Seville. The practice of selling North American Indians into bondage continued two centuries. In 1518 Las Casas seeing the Indians vanishing away, because they could not endure the cruelty of the Spaniards, suggested that the negroes were better adapted for slavery. We know that the Popes were obliged to issue bulls for the protection of the Indians, that they should not be treated as brutes, nor carried into slavery. At late periods there were Indian slaves in Massachusetts. Even nowadays the white people in California kidnap Indian children, and sell them for slaves. There have been sold lately one hundred Indian children in Lake County, California.

The Colonies planted by the French in Acadia

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* Bancroft.

were first supported by the Indians, who were furnishing them with means of subsistence. But they became disgusted with the French; they refused to give them game, and the Colonies were nearly extinguished. They charged the French of destroying them by poison. This is certain, that after the arrival of the French the number of the Indians in Acadia soon diminished, and entire villages of Micmacs were left desolate. Several cases of poison by arsenic are certain. The French had distributed arsenic to the Micmacs to kill their enemies, but not knowing how to use it, they had done harm to themselves. The French had also given to them bad and infected merchandise, which had caused very destructive diseases amongst the Indians, who with some reason charged the French of poisoning them. The Penobscot Indians received Capt. Weymouth very kindly; they invited him to visit their village, and their principal chiefs, but they were ill treated by him, and he even kidnapped several of them.

But the principal cause which generated in the heart of the Indians a want of confidence and a distrust towards the white men, was the deception used by the whites to deprive the natives of their land. Nearly all the Indians in the United States have been deprived of their land by deception. The Passamaquoddy Indians for a trifling consideration gave the privilege to the English to use for one or two years their village, where St. Andrew is at present on the Passamaquoddy Bay, but they were never able to have it back again. The English Government, gave them the Indian Island on the same bay,

but they were soon expelled, and were obliged to rove for a number of years, till they got from the Government some acres of land at Pleasant Point in order to have a permanent home. The same is the case with the Penobscot tribe, who have lost all their land, with the exception of some islands on the Penobscot River.

It is true that treaties were made with the Indians, and authentic copies can be produced of their selling or giving up land, but the Indians did not understand the nature of these contracts, nor could they believe that a parcel of paper could bind them to give up their land for ever. Many of them thought that the land was only leased, and they expected it back. Many of these contracts were extorted from them when they were in a state of intoxication, or rather the agents made them drunk, and so they have in presence of witnesses signed contracts and deeds, of which they knew nothing at all. In Maine and Massachusetts, and perhaps in other States, there is record of dishonest and ignorant interpreters at the conferences, or *talks* as they call them, of incompetent and ill-disposed commissioners, who stated their terms in vague language, or disposed of the business with which they were entrusted in hot haste, and before the chiefs could understand what was required of them; and so again, in one negotiation, it is certain that a chief who went to a place designated was forcibly carried to Boston, there to submit, while yet a prisoner, to such terms as should be dictated to him by the Government.* In many cases it was not the

* Christian Examiner.

THE RAPIDS

nation, but a few bribed chiefs that gave up the land, the tribes never ratifying the contracts. Often the contracts were not voluntary, but forced by fear, as made after that the land had been taken away. I relate the very words of the Indians as reported by Rev. Mr. Heckwelder.* "When we treat with the white people, we have not the choice of the spot, where the messengers are to meet. When we are called upon to conclude a peace (and what a peace!) the meeting no longer takes place in shady groves, where the innocent little birds with their cheerful songs seemed as if they wished to soothe and enliven our minds, tune them to amity and concord, and take a part in the good work, for which we are met. Neither is at the sacred Council house, that we are invited to assemble. No! It is at some of those horrid places, surrounded with mounds and ditches, where the most destructive of all weapons, where great guns are gaping at us with wide mouths, as if ready to devour us, and thus we are prevented from speaking our minds freely as brothers ought to do?"

In the sixth volume of the Collections of the Maine Historical Society, Mr. Frederick Kidder of Boston gives two treaties signed by the North-Eastern Indians, where the signatures are seen from the Abnakis and Mareschite Indians, one made in 1713, and the other in 1717. But in perusing these treaties, they look more like terms imposed to them by a stronger nation, in whose mercy the Indians are left, than a free stipulation between two parties. There land is given

* Pennsylvania Philosophical Transactions.

to the English, but without compensation, land is left to the English, which they already possessed, which land belonged to the Indians, as it is observed by the same Mr. Kidder in the same article. After the vandalic destruction of the Abnakis village in Norridgewock on the Kennebec River by the Bostonians and Mohawks headed by Col. Westbrook, where the venerable old missionary Father Sebastian Rale fell a martyr together with a number of Indians, the survivors retired to Canada, and demanded redress through Mr. Vaudreuil, Governor of Canada. They demanded from the Governor of Massachusetts that the English should restore their lands and rebuild their church, which they had destroyed at Norridgewock. There the Indians denied that they had ever sold any land to the English, and when the latter claimed that much of it was theirs by a possession of more than eighty years, and that this possession gave them a title, the Indians replied—We were in possession before you, for we have held it from time immemorial. They had been induced to grant to the white people only that territory where their settlements were, but under condition that they should not encroach any further on their land. In 1752 Capt. Phineas Stevens proceeded to Canada, as a delegate from the Governor of Massachusetts, to confer with the Abnakis, and to redeem some prisoners they had in their possession. At a conference held with them in the presence of the Governor of Canada, Atewaneto, the chief speaker, made an eloquent reply, in which he charged the English with trespassing on their lands: he said,

"We acknowledge no other land of yours than your settlements, wherever you have built, and we will not consent under any pretext that you pass beyond them. The lands we possess have been given us by the Great Master of Life, we acknowledge to hold it only from him."

A writer in No. XLIX. of the Christian Examiner, makes the following remarks. "Rev. Elijah Kellog, a Protestant, was employed by the Society of the Propagation of the Gospel for several years. His labors were confined exclusively to the Passamaquoddy. No man could have been more devoted and assiduous, but he was not successful. The Indians were fixed to the Catholic faith. . . . . the first trial of discipline dissolved (the school) and scattered the Indian boys and girls to the four winds." In the same article he continues: "The experiment of attempting to reform their vagrant habits in matters of labor and its rewards has been tried, has signally failed, and need not be repeated. Yet the Government of Maine can make, and, we venture to say, ought to make suitable and even liberal provision for the permanent residence among them of a Catholic clergyman, who is willing to give his life to their service. Wedded fast to the faith and ceremonies of the Roman Church, they will heed the instructions and rebukes of no Protestants."

These Passamaquoddy Indians, together with the Etchemins of St. John's River and the Micmacs, sent a solemn deputation to the Rt. Rev. John Carroll, first Bishop of Baltimore, to ask a missionary. This deputation was accompanied by a letter signed by

the chiefs of the Passamaquoddy, St. John's and Micmac Indians, and they had the crucifix of Father Rale, which they presented to the Bishop. The Bishop kissed the crucifix, and returned it to them, accompanied by the following letter, the original of which was given to me as a present by the Passamaquoddy Indians at Pleasant Point. It begins thus: "Brethren and beloved children in Jesus Christ, I received with the greatest pleasure the testimony," &c.

One of the reasons why the noble and meek Roger Williams was persecuted and driven into the wilderness, was, because he attacked and denounced the charter of the Colony as invalid, because the King of England had given to the white people the land of other owners, the Indians, without their consent. The learned Williamson, in the History of Maine, mentions this point. He records treaties with the Indians, but no mention is made there of any compensation given. In 1648 he does mention some land sold by the Indians on the Kennebec, but no authority is given.* He reports there that in the peace of 1678 the English were to pay for the land to the Indians, because the land belonged to them, but we do not know whether the land had been taken by force or sold, nor we know whether any compensation was given. He relates the complaints of the Indians, from which we may infer that the land had been taken without their consent. He relates plainly that a treaty was concluded with the English for fear, and no exchange was received for

* Williamson, Hist. of Maine, v. i. page 365 (n) 161, page 338.

land. Father Rale in a letter says, that the Kennebec land belonged to the Indians. I will relate the very words of the Indians of several nations on this subject as reported by Heckwelder, in the Pennsylvania Philosophical Transactions, in the following words. It was about the Virginians, whom the Indians call *Long Knives.** "It was we (say the Lenapis, Mohegans, and other kindred tribes) who so kindly received them on their first arrival into our country. We took them by the hand, and bid them welcome to sit down by our side, and live with us as brothers, but how did they requite our kindness? They at first asked only for a little land on which to raise bread for themselves and their families, and pastures for their cattle, which we freely gave them. They soon wanted more, which we also gave them. They saw the game in the woods, which the Great Spirit had given us for our subsistence, and they wanted that too. They penetrated into the woods in quest of game, they discovered spots of land which pleased them; that land they also wanted, and because we were loth to part with it, as we saw they had already more than they had need of, they took it from us by force, and drove us to a great distance from our ancient homes."

The New Yorkers treated them in the same manner. "By and by the Dutchman arrived at *Manahachtanienk.*† The great man wanted only a little land, on which to raise greens for his soup, just as much as a bullock's hide would cover. Here we

* Pennsylvania Philosophical Transactions, v. 1.

† Manhattan Island.

first might have observed their deceitful spirit. The bullock's hide was cut up into little strips, and did not cover indeed, but encircled a very large piece of land, which we foolishly granted to them. They were to raise greens on it, instead of which they planted great guns; afterwards they built strong houses, made themselves masters of the island, then went up the river to our enemies, the Mengwe, made a league with them, persuaded us by their wicked arts to lay down our arms, and at last drove us entirely out of the country."

The treatment of the Pennsylvanians towards the Indians is expressed in the following terms. "To many of those, Pennsylvania was a last delightful asylum. . . . On whichever side of the *Lenapewihittuck** the white people landed, they were welcomed as brothers by our ancestors . . . who gave them lands to live on . . . . and even hunted for them, and furnished them with meat out of the woods. Such was our conduct to the white men,† who inhabited this Country until our elder brother the Great and good Miquon‡ came and brought us words of peace and good will. We believed his words, and his memory is still held in veneration among us. . . . . Our brother Miquon died, and those of his good counsellors, who were of his mind. The strangers, who had taken their places, no longer spoke to us of sitting down by the side of each other as brothers of one family. They forgot that friend-

* Hittuck river, hence Lenapewihittuck, the river of the Lenapes, so they called the Delaware river.

† Dutch and Sweden.

‡ William Penn.

ship, which their great man had established with us, and which was to last to the end of time. They now only strove to get all our land from us by fraud and force, and when we attempted to remind them of what our good brother had said, they became angry and sent word to our enemies, the Mengwe, to meet them at a Great Council, which they were to hold with us at *Loehauwake*,* where they should take us by the hair of our heads and shake us well. . . . "This affair happened in reality in Pensylvania. The Dutchmen, and afterwards the Englishmen made the Iroquois, called Mengwe by the Delaware, and other Pennsylvania Indians to assist them in exterminating the Lenni-Lenapis." The Mengwe persuaded the Lenapi to become women, that is, to lay down their arms and to occupy themselves in agriculture, and thus disarmed they could be slaughtered.

The manner in which the Lenni-Lenapis were treated by the whites is mentioned by them in these touching words.† "We and our kindred tribes lived in peace and harmony with each other, before the white people came in this Country. Our Council house‡ extended far to the North, and far to the South. In the middle of it we would meet from all parts to smoke the pipe of peace together. When the white men arrived in the South, we received them as friends. We did the same when they arrived in the East. It was we, it was our forefathers, who made them welcome, and let them sit

* Eaton in Pennsylvania.

† Heckwelder, Hist: narrat. v.i.

‡ It means *Connection, District.*

down by our side. The land they settled on was ours. We knew not but the Great Spirit had sent them to us for some good purpose, and therefore we thought they must be a good people. We were mistaken; for no sooner had they obtained footing on our land, than they began to pull our Council-house down, first at one end and then at the other, and at last meeting each other at the centre, where the Council-fire was yet burning bright, they put it out. They extinguished our Council-fire with our own blood, and with the blood of those,* who with us had received them, who had welcomed them in our land. Their blood ran in streams into our fire and extinguished it so entirely, that not one spark was left whereby to kindle a new fire.† We were compelled to withdraw ourselves beyond the Great Swamp,‡ and to fly to our good Uncle the *Delamattenos*,§ who kindly gave us a tract of land to live on. How long we shall be permitted to remain in this asylum, the Great Spirit only knows. The whites will not rest contented until they shall have destroyed the last of us and made us disappear entirely from the face of the earth." About the New Englanders the Indians speak in the following manner. "When the Yangeese arrived at *Machtitschwanne* they looked about everywhere for good spots of land,

* They allude to the murder of the Conestogo Indians, who, though of another Tribe, yet had joined them in welcoming the white people to their shores. This lamentable event took place in reality. See Philosophical Translations. v. i.

† This fact happened in 1762, at Lancaster, Pennsylvania.

‡ The glades on the Alleghany mountains.

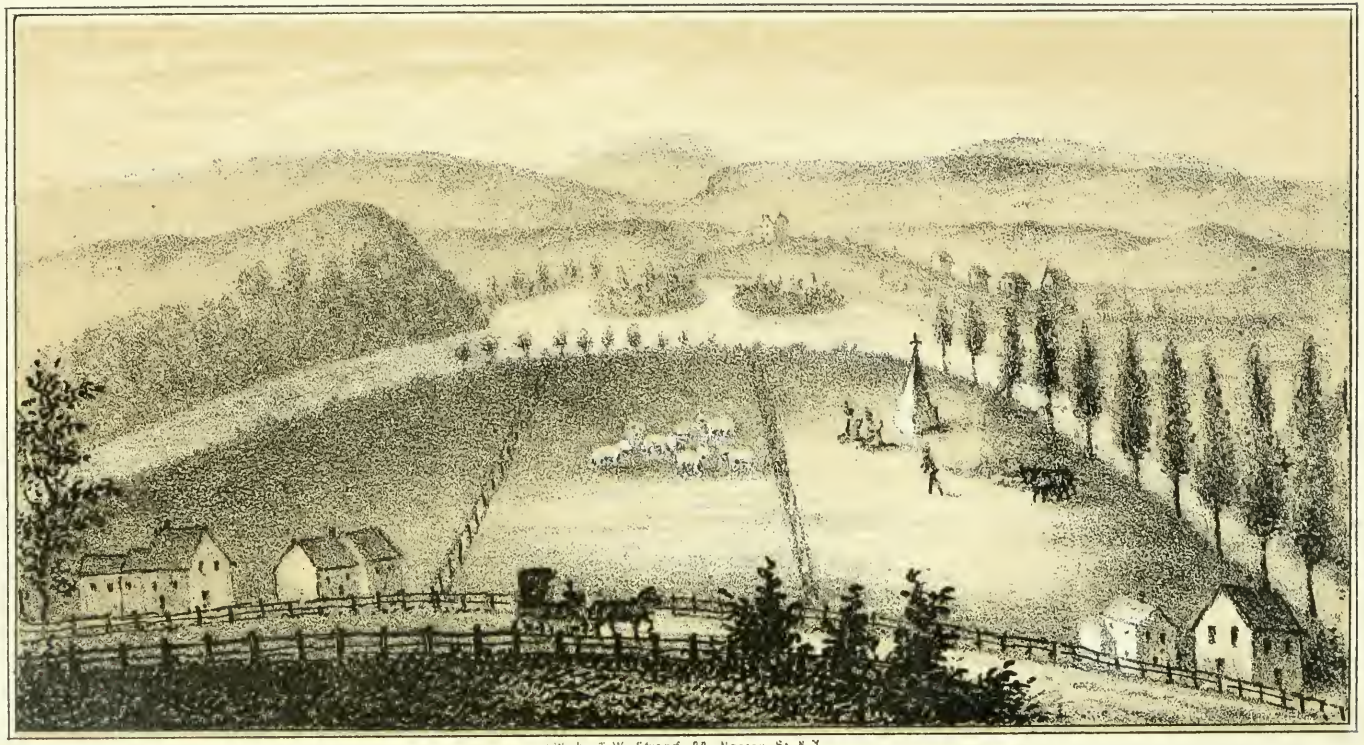
§ The Hurons, so called by them.

and when they found one, they immediately and without ceremony possessed themselves of it. We were astonished, but still we let them go on. . . . But when at last they came to our favorite spots, those which lay most convenient to our fisheries, then bloody wars ensued. . . . these white men encroached so fast upon us, that we saw at once we should lose all if we did not resist them." Gookin, in his history of the Christian Indians, has exposed their sufferings, and the ill treatments received from the whites. This is the reason why they have resisted the efforts of Protestant Missionaries to christianize them; it was because the preachings of these Missionaries were counteracted by the bad example, injustices, and ill treatment from the hands of the white Christians, and while with one hand they were giving to them the Bible, with the other hand they were robbing them of their land. Gookin says that the English soldiers made nothing of the Indians. Governor Hutchinson says that this more than any other thing occasioned the defeat of the endeavours for christianizing the Indians; . . . . it sank their spirits, led them to intemperance, and extirpated the whole race. For this reason when the zealous Rev. John Eliot tried to engage Philip's attention to religion, the Sachem taking hold of a button on the good man's coat, said that he cared no more for his religion than for that button.* When Mr. Mayhew requested of Ninigret, chief of the Narragansets, liberty to preach to his people, the

* Mather's Magnalia.

Chief bid him go and make the English good first: and in effect added, that so long as the English could not agree among themselves what Religion was, it ill became them to teach others.* The vandalic destruction of the last Abnaki village in Maine is pointed out to the stranger by that celebrated monument standing on the shores of the Kennebec river. That land belonged to the Indians, who have never received any compensation for it, notwithstanding the repeated applications made by the Indians, and by the governor of Canada.

* Life of Ninigret in Drake's *Book of the Indians.*



Lith by T W Strong 98 Nassau St N Y.

OLD POINT ON THE KENNEBEC, MAINE.

Site of ancient Abnaki mission, with the monument over the grave of the

REV. SEBASTIAN RALE S.J.

CHAPTER XVIII.

PRESENT TREATMENT OF THE INDIANS EAST AND WEST OF THE MISSISSIPPI. HANGING OF THIRTY-NINE MINNESOTA INDIANS.

IT is an impression prevailing amongst some persons that the Indians at present time receive better treatment, encouragement, and assistance both from the Government and from the people. But, unfortunately it is not so. They are treated as badly as ever. The few tribes left east of the Mississippi have been moved away forcibly from their hunting-grounds and fishing shores to lands appropriated by the Government west of that river, and when that land too became coveted by the people, they were removed still further west either will-

ingly or not willingly. The Seminoles of Florida never consented to quit their favorite soil of the Atlantic shore. They felt satisfied to occupy the sickly swamps and bogs of the Florida territory. Yet the white man did not wish to have the red face too near to him. They were forced to sign a treaty to move west, yet their attachment to the native soil could not persuade them to fulfil an extorted treaty. Many of them resisted by force. Many years of harassing war by the Government could not expel them. Money was lavished, and many precious lives were sacrificed.

It became the subject of speculations and politics. Finally the Seminoles were brutally hunted by hounds and mastiffs—an example never known to have been practiced even by cannibals, yet it has been used by a Christian and civilized nation, on the very native land of the Indians.

The Cherokees embraced the European civilization to a great extent. They applied themselves to the cultivation of the land, and to the mechanical arts; they had schools of their own, they had even started newspapers in their own language, yet notwithstanding this they were obliged to quit their native home and move to a far distant country.

This ill treatment is not confined only to the natives east of the Mississippi, but it is extended to those living on the other side of it. The recent massacre of the Minnesota settlers by the Sioux Indians, and the hanging of the Indians by wholesale by the hands of a beneficent Government, has put before the eyes of the people many curious and astonishing facts.

When the white people commenced to form settlements near the Indian reservations, or into the very land belonging to them, they looked on the Indians as a nuisance and intruders, and overlooked to reflect, that the natives were the masters of the land. Agents were appointed by the Government, who directly and indirectly assisted the white people to get rid of the Indians. The Indians of Minnesota were driven by despair to commit the massacre referred to.* Several years ago they were forced to sell to the Government a large tract of land. They were swindled, and never received any compensation. The agent gave them liquor and other articles calculated to demoralize them. The Chiefs and other wise Indians frequently though in vain remonstrated with Government. Considering that they had been deceived, ruined in their morals, and finding no redress, they looked on the extorted sale of land as null, and tried to expel by force the whites who had intruded on their land. Bishop Whipple shows very plainly, that this wretched people have been the victims of theft, murder, violence to women, where death had followed at the hands of white and red men. The Government had fostered idleness by encouraging a savage life especially by sale of intoxicating liquors. They have repeatedly remonstrated against these evils. The Indians have several times demolished the stores of the agents containing liquor, scalping knives, beads, etc. They destroyed these articles for their own protection. Yet

* See New York Tablet, Boston Journal, and other papers of that date. Also Bishop Whipple's letter on that subject.

the Government never moved a step to do them justice. But when driven by madness and despair they expelled by force the intruding whites, and killed some of them, then the Government sent an army, not to redress the wrongs, which for several years had been perpetrated by the whites against the Indians, but to punish by a wholesale slaughter the unfortunate Indians who had been compelled to perpetuate these barbarous acts, which, however, we do not mean to approve. A one-sided judgment found guilty two hundred Indians. The Government wished to execute only those who had been guilty of violating white women. A number of red women had been violated by white men, but being there difference in the color, no notice had been taken of it. Unluckily for the Indians only two of them were found guilty of having violated white women; and the sacrifice of two could not satisfy the Government, but a wholesale slaughter was ordered by hanging thirty-nine Indians.

This manner of acting of the Government and people towards the native Americans, is not limited only to those living east and west of the great Mississippi River, but it extends far west beyond the Rocky Mountains, as far as to the shore of the Pacific Ocean.

CHAPTER XIX.

TREATMENT OF THE CALIFORNIA INDIANS. RESERVATION SYSTEM ADOPTED BY THE GOVERNMENT LIKE THAT OF THE CATHOLIC MISSIONS IN AMERICA.

WHEN the State of California was admitted into the Union, the number of the Indians living within its borders was estimated to one hundred thousand. Now they scarcely reach thirty thousand. This great reduction is due to the efforts of the white people to civilize them. The manner of civilization was the following.* In the wine-growing districts they were employed to culti-

* We have received permission to make quotations from Harper's Magazine in this last article.

vate the land. They were usually paid in native brandy every Saturday night, put in jail next morning for getting drunk, and bailed out on Monday to work out the fine imposed upon them by the legal authorities. This system prevails yet in Los Angeles and Pueblo.—In the northern portions of the State the settlers engage at a fixed rate of wages to cultivate the ground, and during the season of labor they feed them on beans and give them a blanket or a shirt each. The harvest being secured, the account was considered square, and the Indians were driven off to forage in the woods for themselves and families, during the winter. Many of them, of course, perished of starvation and exposure, and others were killed on the general principle that they must have subsisted by stealing cattle.

The Indians inhabiting the Coast Range, the valleys of the Sacramento and San Joaquin, and the western slope of the Sierra Nevada, became troublesome at the period of the discovery of the gold mines. It was found convenient to take possession of their country without recompense, rob them of their wives and children, kill them in every cowardly and barbarous manner; and when it was not practicable, to drive them as far as possible out of the way. These unfortunate creatures could not understand why they should be murdered, robbed, and hunted down in this way, without any other pretence of provocation than the color of their skin, and the habits of life to which they had always been accustomed. Actuated by motives of resentment, a few of them occasionally rallied, preferring rather to die than submit

to these wrongs. White men were killed from time to time; cattle were driven off, horses were stolen, and various other offences were committed. The Federal Government, as in the case of the Minnesota Indians and others, sent troops to aid the settlers in slaughtering the Indians. Congress took the matter in hand. A large sum of money was appropriated to purchase cattle and agricultural implements for the relief of the Indians. Agents and sub-agents were appointed with rich salaries, and treaties were made, in which the various tribes were promised many valuable presents, which they never got. Many thousands of cattle were purchased, but instead of being given to the Indians, they were driven, at least for the greater part, to the mines, and sold at good prices to the gold diggers. The Indians so benefited continued to starve and continued to be abused and driven away to perish by starvation and exposure, notwithstanding the money of the Government. Many Indian chiefs protested, that if the white people would only let them alone, and give them the least possible chance to make a living, they would esteem it a much greater favor than any relief they had experienced from Congress.

In 1853 Congress enacted laws for the establishment of a reservation system in California, like the one used by Catholic Missionaries in Mexico, California, Brazil, and Paraguay, etc., which had worked so admirably. It was known that the Catholic Missions in California had been built chiefly by Indian labor. Before the encroachment of the Americans on California, Catholic Missionaries had fully demon-

strated the capacity of the Indians for the acquisition of civilized manners. By this system extensive tracts of land had been cultivated, numerous vineyards had been planted, many hostile tribes had been subdued, and without any aid of the Government, beyond the grants of land for Missionary purposes, the Indians grew wealthy, possessed immense herds of cattle, sold agricultural products to the rancheros, and kept up an active commerce in hides and tallow with the United States.

If all this was done by Spanish priests without arms or assistance, in a savage country, when the Indians were more numerous and powerful, surely they thought, that it could be done in a comparatively civilized country by intelligent Americans, with all the light of experience, with the co-operation of a beneficent government, and the zeal of numberless Bible and Tract Societies.

Large appropriations were made by Congress to carry it into effect. Tracts of land of twenty-five thousand acres were ordered to be set apart for the use of the Indians; officers were appointed to supervise the affairs of the service; clothing, cattle, seeds and agricultural implements were purchased, and various tribes were invited to settle. The first reservation was established at Tejon in the southern part of the State, and the Indians were feasted with cattle. It cost about $250,000 only to start it. Similar reservations were made afterwards also in the Sacramento valley at a place called Nome Lackee, south of Cape Mendocino; and one on the Klamath, below Crescent City; besides which, there were In-

dian farms, as adjuncts of these reservations, at the Tremo, Nome Cult or Round Valley, the Mattole Valley, near Cape Mendocino, and other points.

Unfortunately one point escaped the observation of Congress and Government in regard to the system carried by the Catholic clergy, which had worked so admirably in California with the Indians. The Catholic Missionaries were persons actuated by no human purpose. Their object was to carry the light of the Catholic Church to those distant children of the forests. The primary mission of the Catholic Church is to win souls to Heaven; the secondary mission is to advance human civilization in the cultivation of man in this world, in his education and instruction of things of this life. These two objects are intrinsically connecting each other. The former naturally generates the latter, the latter cannot subsist without the former. The Missionaries were self-sacrificing men, entirely disinterested, earnestly and altogether devoted to carry out those two missions of the Church of Christ. They soon won the confidence of the Indians. They with their example, simplicity of life, mortification, and self-denial, engraved into the hearts of those Indians the maxims of the Gospel, which they preached to them; and God who had promised to give efficacy to the words of those whom he had charged to teach all nations, and to be with them even to the end of the world, gave grace and assistance, and the Missions yielded a hundred-fold fruits.

This point was entirely disregarded by Congress. Its object was only human, and regarded only this

world. No provisions were made to win the Indians to Heaven, but only to gain them to the Government. The persons employed to carry out this system were people who had worked for the election of the Administration, and were to be rewarded by lucrative offices, and while they were to look after the Indians, they were to gain votes for the new candidates. They could not persuade the Indians to be temperate, as liquor was used very freely by the officers, and persons of intemperate habits were ill calculated to improve the morals of the Indians. The funds appropriated for the Indians were used for electioneering purposes.

From time to time very flattering accounts were transmitted to Congress of the progress of the system. The extent and variety of the crops were fabulously grand. Immense numbers of Indians were fed and clothed—on paper. The Department esteemed all this to be a close approximation to the Spanish Mission system. But notwithstanding these flattering accounts, complaints were continually sent to the Government that a very large amount of money was annually expended in feeding white men, and starving and destroying the Indians. A special agent was directed to examine into the affairs of the service, and report the result. He went to California, examined the affairs, and reported to the Government that the policy pursued was wrong. The white people were becoming fat and the Indians starved. During a period of three years from mail to mail the agent made his reports piling up proof upon proof, protesting and remonstrating against the policy pur-

sued. Other agents were sent to ascertain if he had told the truth, who were forced to confess the truth of what he had said.

Notwithstanding these reports, the Indians were starving in the reservation, and many of these who were physically able took advantage of the leave of absence granted them freely, and left. Very few ever remained at these benevolent institutions, when there was a possibility of getting anything to eat in the woods. Every year numbers of them perished from neglect and disease, and some from absolute starvation. Only a few hundred Indians were left out of the many thousand that existed prior to the inauguration of the system, living within the limits of the districts set apart for reservation purposes. No pretext has been wasted; no opportunity lost to put the Indians out of the way. At Nome Cult Valley during the winter of 1858–59 more than a hundred and fifty peaceable Indians, including women and children, were cruelly slaughtered by the whites. Mr. J. Ross Browne relates this barbarous treatment in the following words.* It was alleged that they (the Indians) had driven off and eaten private cattle. . . . "Upon an investigation of this charge, made by the officers of the army, it was found to be entirely destitute of truth: a few cattle had been lost, or probably killed by white men, and this was the whole basis of the massacre. Armed parties went into the rancheros in open day, when no evil was apprehended, and shot the Indians down, weak, harmless, and defenceless as they were—with-

* Harper's Magazine.

out distinction of age or sex; shot down women with sucking babes at their breasts; killed or crippled the naked children that were running about; and after they had achieved this brave exploit, appealed to the State Government for aid. Oh! shame, shame! where is thy blush, that white men should do this with impunity in a civilized country, under the very eyes of an enlightened Government. They did it, and they did more. For days, weeks, and months, they ranged the hills of Nome Cult, killing every Indian that was too weak to escape; and what is worse, they did it under a State Commission. . . . The General Government folded its arms and said—What can we do? We cannot chastise the citizens of a State."

"At King's River, where there was a public farm maintained at considerable expense, the Indians were collected in a body of two or three hundred, and the white settlers, who complained that the Government would not do any thing for them, drove them over to the Agency at the Tremo.

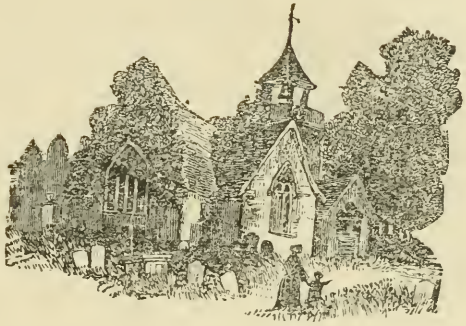
"The Agent purchased from the white settlers the acorns which the Indians had gathered and laid up for winter use at King's River. Notwithstanding the acorns they were very soon starved out of the Tremo, and wandered away to find a subsistence wherever they could. Many of them perished of hunger on the plains of the San Joaquin.

"At the Mattole Station, near Cape Mendocino, a number of Indians were murdered on the public farm within a few hundred yards of the head-quarters. The settlers in the valley alleged that the Govern-

ment would not support them, or take any care of them; and as settlers were not paid for doing it, they must kill them to get rid of them.

"At Humboldt Bay, and in the vicinity, a series of Indian massacres by white men continued for over two years. The citizens held public meetings, and protested against the action of the general government in leaving these Indians to prowl upon them for a support. . . The State sent out its militia, killed a good many, and captured a good many others, who were finally carried down to the Mendocino reservation. They liked that place so well, that they left it very soon, and went back to their old places of resort, preferring a chance of life to the certainty of starvation. During the winter of last year a number of them were gathered at Humboldt. The whites thought it was a favorable opportunity to get rid of them altogether. So they went in a body to the Indian camp during the night, when the poor wretches were asleep, shot all the men, women, and children, they could at the first onslaught, and cut the throats of the remainder. Very few escaped. Next morning sixty bodies lay weltering in their blood, the old and the young, male and female, with every wound gaping a tale of horror to the civilized world. Children climbed upon their mothers' breasts, and sought nourishment from the fountains that death had drained; girls and boys lay here and there with their throats cut from ear to ear; men and women, clinging to each other in their terror, were found perforated with bullets; or cut to pieces with knives; all were cruelly murdered."

This was the result of the system adopted by the Government to imitate that of the Catholic Missions; it was a complete failure. Two hundred and fifty thousand dollars a year for six or seven years has inflicted considerable injury upon the poor Indians; it has reduced them from a hundred thousand to about thirty thousand, and these are exterminated every day. The progress of settlement has driven them from place to place till there is no longer a spot that they could call their own. The same Mr. Browne says: "I am satisfied, from an acquaintance of eleven years with the Indians of California, that had the least care been taken of them, these disgraceful massacres would never have occurred. A more inoffensive and harmless race of beings does not exist on the face of the earth. But wherever they attempted to procure a subsistence, they were hunted down; driven from the reservations by the instinct of self-preservation; shot down by the settlers upon the most frivolous pretexts; and abandoned to their fate by the only power that could have afforded them protection. . . . They have no voice in public affairs. All they ask, is the privilege of breathing the air that God gave to us all, and living in peace wherever it may be convenient to remove them. Their history in California is a melancholy record of neglect and cruelty; and the part taken by public men high in position in wresting from them the very means of subsistence, is one of which any other than professional politicians would be ashamed."



CHAPTER XX.

CONCLUSION.

IT is humiliating to state that it was publicly declared and every where said in Maine, that no white man had been, or would be convicted of killing an Indian.* One Penobscot chief was slain without cause, when on a mission to effect an exchange of prisoners; another was murdered while communicating with a post under a flag of truce; another was decoyed on shipboard, and treated with great indignity while under another flag of truce. For these murders and others far more horrible, no Anglo-Saxon was ever punished as the laws required. They have always escaped the extreme penalty of

* Christian Examiner, No. cxcix. p. 45.

the law. The Etchemins of this day know by tradition the truth of these facts. In 1817, Piol Zusep was tried for his life at Castine, for the murder of William Knight at Bangor, the previous year; and John Neptune, the present Lieutenant-Governor, after the verdict of manslaughter, in a thronged assembly of citizens of his own tribe, and of delegates from the Passamaquoddy and St. John's, addressed the Judges of the Supreme Court of Massachusetts in mitigation of sentence. His bearing was calm and dignified, and he was listened to with profound attention. "You know," he spoke, "your people do my Indians a great deal of wrong. They abuse them very much: yes, they murder them; then they walk right off, . . . nobody touches them . . . and this makes my heart burn" (he meant that white men were never so much as arrested).

The sentence of Piol Zusep was not mitigated. He was condemned to suffer the full penalty of the law. After a lapse of nearly forty years in prison, his face bleached almost to whiteness, he could scarcely be recalled by some persons who went to see him. His long black hair tangled and knotted, his glaring eyes deeply sunken, his hurried paces across his cell, his coming to and retreating from the grate, and his moans like a child, and his shouts like a madman, made a fearful impression on the visitors. Zusep died there in jail! An Indian of course must undergo the full rigor of the law; but no Anglo-Saxon was ever punished for killing an Indian!

The frauds against the Indians at the truck or trading houses were carried to an astounding extent.

It would be sufficient to say that even Cotton Mather, whose heart was hard against the Indians, was obliged to confess that the beaver trade with the Indians was very scandalously managed. In 1676 Randolph, in his narrative to the Privy Council of England, spoke in great bitterness of the general course of the Bostonians, and accused the magistrates for their profit, lucre, and gain, so provoking the Indians to hostile deeds.

'It would be an easy but long task to mention here all the injustice, wrongs, and abuses perpetrated by the white men against the red race in the United States of America; it would require the space of several volumes to relate these melancholy events. It is hoped, however, that it will be done by the person who has to write the history of the noble red man. It will belong to him to expose before the civilized world the just complaints of the Aborigines of America. He has to do justice to the kindness and sociability of the Indians. If instead of the imaginary romance of *Uncle Tom's Cabin*, an historical work had been written on the *Red Man's Wigwam*, not with a spirit to alienate a part of the people against another, not to excite political intrigues, but with the intention to unite their hearts together to see and consider the wrongs done against the red man; to repair the evils which they have inflicted on them; to treat them kindly and justly in the future; if the government had taken only half the trouble and money spent for the negroes, to redress the wrongs of the unlucky Indians, who were the only lords and masters of this Continent, it would have

appeased the wrath of God justly kindled against the people of this country, it might have arrested the chastisement of a civil war with which the Almighty and just Father of all races has punished the white men, who, having robbed the Indians of their homes and property, which He had given to them, now force them even to disappear from the face of the earth.

APPENDIX.

LETTER OF BISHOP CARROLL TO THE ABNAKIS.

Brethren and Beloved Children in Jesus Christ:

I received with the greatest pleasure the testimony of your attachment to your holy religion, and I venerated the sacred Crucifix sent by you as expressive of your faith.

Brethren and Children:

I embrace you with the affection of a Father, and am exceedingly desirous to procure for you a worthy Teacher and Minister of God's holy Sanctuary, who may administer to your young people, your sons and your daughters, the Sacrament of Baptism; may instruct them and you in the law of God and the exercises of a Christian life; may reconcile you to God, your Lord and Maker, after all your transgressions; and may perform for your women, after child-bearing, the Rites ordained by the Church of Christ.

Brethren and Beloved Children:

As soon as I received your request, and was informed of your necessity, I sent for one or two virtuous and worthy Priests to go and remain with you, that you may never more be reduced to the same distressful situation in which you have lived so long. But as they are far distant, I am afraid they will not be with you before the putting out of the leaves again. This should have been done much sooner, if I had been informed of your situation. You may depend upon it, that you shall be always in my heart and in my mind; and if it please God to give me time, I will certainly visit you myself.

Brethren and Beloved Children:

I trust in that good God that made us all, and in his blessed Son, Jesus Christ, who redeemed us, that all the Indians northward and eastward will be made partakers of the blessing which my desire is to procure for you; and I rejoice very much that you and they wish to be united to your brethren the Americans. You have done very well not to receive amongst you those ministers who go without being called, or without being sent by that authority which Jesus Christ has established for the government of His Church. Those whom I shall send to you will be such good and virtuous priests, as instructed your Forefathers in the Law of God, and taught them to

regard this life only as a preparation for, and a passage to a better in Heaven.

In token of my Fatherly Love and sincere affection, I send back to you, after embracing it, the Holy Crucifix which I received with your letter, and I enclose it in a picture of our Holy Father the Pope, the Head on earth, under Christ, of our Divine Religion; and this my answer is likewise accompanied with nine medals representing our divine Lord Jesus Christ and His most holy Mother. I desire that these may be received by the Chiefs of the River St. John, Passamaquady, and Michmacs, who signed the address to me. They came from, and have received the blessing of, our same Holy Father, the Vicar of Jesus Christ in the government of His Church.

That the blessing of God may come down upon you, your women and children, and remain for ever, is the Earnest prayer of

Your loving Father, Friend, and
Servant in Jesus Christ,

✠ J., Bishop of Baltimore.

Baltimore, *September* 6, 1791.

LETTER OF THE ABNAKIS INDIANS TO THE CANONS OF CHARTRES.

Sréreda nigaʁsseman pita ʁerighian Marineekkʁambi pakitinemʁrerena pita ʁerighek ʁetyannemeg, kikhi kʁreremanbanak nesesissenaʁak kichí kʁereredamenesa anir egmanʁa apaktiniganʁanr. Srereda nekkwambi pakitinemʁreg niʁra anneghe ʁeʁeremeregh eban ereghikikkʁi kechahanchran, nederotechansi benehʁhʁban amante ʁa aramikaoked, amante kegʁe pakitinasked, ne mina nedagatchebenederit chanei Benʁhʁnʁhʁban nekeuskere sibenʁhʁhʁban: teba tebaʁ niʁna hʁban ni anneghé pambatameg, nedaramikaʁanna ʁenihannit *Kerchi Niʁesk* ʁrnanʁat nesisissenaʁak pambatamʁk nanʁat ʁeʁandamʁk kichi ʁreremegʁanr Sanghemanʁ Mariar ʁdereremanegmanʁa Mari pakitimaʁaʁichh rewemank, kichi ʁeʁendamʁk niʁa dakki essema endamʁbbena, essema newewedamʁʁnema erekameghessihidit pambatami wewendaghik ewitchan wegheban, kʁeremibbena ette nekkʁambi, Mari pita sanghemanʁeremegʁsian, meʁiassis etto nekkʁambi neweʁandamʁbbena acacheredam enena matchakameg oess sʁʁiergheban nedakkinʁk cskʁa epieghe, nekkʁambi nekiktaʁanna keneman nederangʁmaima ʁa keneman ewi sʁghembanachq: atelis kedi-

ꝛewebena kꝛnemaunin nhagena. Ureremniꝛe pegꝛa nekkꝛanbekegꝛssimis pakitinemꝛreghe gherꝛsitamawe ꝛe ꝛakedtch nemittangꝛsena SANGMANWI FRANÇOIS DE SALES wa naïꝛal kemuregꝛbban ꝛhaghe nambi kemirerena nanaghena io skꝛanꝛ Ipskꝛdiganiꝛitch askamiꝛi eri mirereg nahaghena kia askamiꝛi teberemine Mari werighian teberemat Angeriak te arenambak. Pegekꝛn keꝛikꝛte mꝛrebana uriderakamdamussà khaghek kenemaïn Jeꝛꝛs ꝛridarakaudatch nereꝛanganinꝛkdari aneuten tagꝛiꝛi mꝛsanrereg kia te kemmantchari metchi naéghé arambada askamiꝛi io skranꝛ, Mari ari askamiwi kheramiꝛitch nekerꝛꝛanganena neꝛikꝛtemewanganena amanti askamiꝛi teberemieg amante askamiwi kiktꝛreg pernemaꝛine hereꝛanganenꝛk vikꝛtemwreg.

This vow must have been written soon after the conversion of the Abnakis to Christianity, as appears from the meaning of the vow, and from the language, which is several hundred years old, and obsolete in many words and expressions.

Our Good Mother, very Beloved Mary:—Now the best offer that we can make is, that we might give up our sins; be willing that, through reverence to our elder brother,* they† may ask the forgiveness of our sins. Accept now the offer that we

* The Canons of Chartres. † The Canons.

make of ourselves to you. We now have more extensively come to the knowledge who made us, and how He went to work to save us by buying us. Oh, that we might have known it before! We feel ashamed, we stop doing wrong, and we offer a reparation for our sins. He redeemed us while we were in sin, by our mother. We do wrong, but it is just now that we commence to be Christians. We are coming thither because we have long ago lost the Great Spirit. Five years ago our eldest brothers,* by praying, made us pure Christians. Great good Mother, Sangman† Mary, Mary made powerful by Him,‡ make the offer for us for our sins! It is by the instructions of the Catholic religion that we came to the knowledge that we were in sin, and that we were committing sin; but we never knew it before that time; no, we never did. Now you know us, O Mary, very good Mother. We are become a little wiser, hence we feel ashamed of our bad conduct while we were in the state of a savage wild life. Now we obey your Son—what we call your Son;§ being baptized now, we want to know

* Perhaps the Canons of Chartres, or the Missionaries.

† The title of the Governor or Governess. It is the highest title the Indians can give.

‡ The Great Spirit.

§ The Indian expression means that the Son of God was true Son of Mary in His humanity.

whether we are your children. It is a little thing, yet we offer it of good will for our sins. Speak for us to our Father, the Sangman Francis de Sales, whose body long time ago was buried there. We offer ourselves to you for ever; and this wampoon,* which we give to you for ever, be an everlasting token between us for ever. Mary, good owner of the angels and of the Indians, one thing we ask from you—that your Son Jesus may be as safe in our hearts as He was safe in your body. We love you and your Son till we die, and for ever. Mary, accept this wampoon for ever. May you accept our words and our offer by prayer for ever! May you own us for ever! We like to obey you. Place in our hearts what we are asking in this petition.

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* *Skwansu* is an obsolete word for *wampum*.