

## THE FIRST SHOT FIRED IN WAR IN CANADA.

BY ARTHUR HARVEY.

(Concluded.)

When the day broke, says Champlain, my companions and myself kept ourselves hidden, each in one of the Montagnais canvas, but when we had put on light armour, we each took a musket and prepared to land. I then saw the enemy, nearly 200 of them, strong and robust men, come out of their fort at a gentle trot, with a solidity and steadiness which I much admired. Champlain, we may remember, was a capable and critical judge, having been for years Quartermaster in the French army, during the Breton wars. At their head, he proceeds, were their chiefs. Our side advanced in similar order, and told me that those who had tall head-dresses were their chiefs; there were but three, and I should do my best to kill them. I promised to do all I could. Said I was sorry they could not understand me enough for me to array them for attack in the proper manner, for in that case we should destroy them all. However, there was no help for it now, I should be pleased to display my courage and order when the fighting began. As soon as we landed they began to run towards their enemies, about two hundred paces, who awaited their standing, and had not yet seen my companions, who with a few Indians had gone into the bush. When our side began calling for me, and to lead me through they opened out, and I placed myself at their head, walking twenty yards ahead, until about thirty paces from the enemy, when they saw me and we halted and stood looking at one another. When I saw them move to shoot at us, I raised my musket and aimed straight at one of the three chiefs. And with that shot two fell; one of their comrades was also wounded and died soon after. I had put four bullets in my piece.

When our folks saw the favorable issue of this shot, they began to shout so loudly that if it had thundered you could not have heard it, and lots of arrows were soon flying from both sides. The Iroquois were much astonished that two men should have been so soon killed, notwithstanding they were protected with armor, woven of cotton and with wood that was arrow proof. This filled them with lively fear, and, as I was reloading one of my comrades fired from the bush, which astonished them still further, so they lost courage and began to run, abandoning the field of battle and their fort, and taking to the woods, where, pursuing I killed some more. Our Indians also killed several and took two or three prisoners. The rest saved themselves and their wounded. Fifteen or sixteen of our side were hit with arrows, but were soon cured. After we had won the victory our folks amused themselves by taking a lot of the enemy's corn and meal and their weapons, thrown away so that they could run the faster. After a good meal, with singing and dancing, which lasted three hours, we retired with our prisoners. The latitude of the spot is 43 degrees, some minutes and I named it Lake Champlain.

The torture of one of these prisoners is next described, in all its revolting details. The Indians wanted Champlain to take a first hand

and join in the delight, but he refused, and was at length allowed to shoot him and put him out of misery. At Chambly the Algonquins left, also the Ochataguins with some of the prisoners, well satisfied with the event of the war, and, says, Champlain, "with my having gone of my own free will. They parted with great protestations of friendship. Champlain leaving with the Montagnais for Quebec, then on to Tadousac.

This is the simple tale of the first of Champlain's battles, and even admitting that the desire to explore the country by the aid of the Algonquins and their allied Indians was Champlain's impelling motive. I fail to see in this his act, anything much better than a murder, nor can I see in this Quartermaster of the French army their experienced and scientific navigator, the pensioner of the French court and friend of many great men there, their energetic promoter of plans for extensive commerce, their Roman Catholic Christian who professes religion freely, and brought out priests to evangelize the country, anything much more noble than in several of the chiefs of the Neolithic tribes!

The Iroquois discomfited in this and a subsequent affray, managed to successfully maintain themselves in one of their fortified villages against a concerted inroad, in which Champlain also joined, and we may be sure the questions of iron vs. flint, gunpowder vs. bow and arrow were thoroughly and anxiously discussed, because we find in a few years that the people who had been the first of the northern nations to suffer from the bullets of civilization were the first to avail themselves of their aid. They sought from the Dutch, English, and French the arms and ammunition needed, and discarded the stone axe and bone breaker for the iron tomahawk or hatchet. They carried in every way the trade of the upper nations, and Quebec, so as to prevent French people and French wares from being frequent there. Finally, having re-equipped their braves, they burst upon the Hurons like an angry storm-cloud and utterly destroyed them, tortured their priests and burned their monastic buildings. Like hawks after sparrows, they followed covering bands of these allies of the French almost to the Hudson on the one hand, and to Lake Superior on the other.

Terrible in their rage, they next destroyed the neutrals of the Niagara District, the tobacco nations of the Goderich region. Next the Eries and half-a-dozen others were subjugated, and in the maps attached to Hennepin's book say half a century later than the Champlain time, the Iroquois country is marked as being bounded by the lakes to the north, the Ohio to the south, and the Mississippi to the west. If the whites had brought nothing but arms, the Iroquois power might have existed, and possibly we might have had an Iroquois aristocratical republic, building its railways, maintaining its fleets, carrying on its internal and foreign commerce, advancing in the knowledge of the natural sciences, and otherwise working out of the neolithic ideas into those of the nineteenth century. But it was not to be. The mental and physical diseases which the white can mitigate for himself, if not conquer, is fatal to the red race. Those of us who have a love for all men as members of the brotherhood of humanity and an admiration for the nobility of character which has shown in a

Brant, a Tecumseh, and many other of the red man's chiefs, can but fold our hands and mark with interest, not devoid of sorrow, the working out of the great laws which made one race fade before another as extinct, and plants and animals are succeeded by newer types. Laws which we now see governing all that is infinitely small, and which from the everlasting past to the everlasting future have steadily been grinding the universe, and will unchangingly rule developments and decay.

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## MOHAWK—SENECA.

BY HENRY SCADDING, D. D.

In reading the accounts usually given of the Iroquois nations, it must have struck many persons as strange, that while the expressions Mohawk and Seneca are so constantly used to designate two of them, the real names nevertheless of these two were not Mohawk and Seneca, but Canyongrue and Tsonontouans, according to early authorities; Ganega and Nundawa, according to later (L. H. Morgan); and Caniengas and Sonontouans, according to later still (Brinton and Hale). With the French Jesuits it does not appear (from the Relations) that the expressions Mohawk and Seneca were in use: a fact which harmonizes very well with the theory about to be advanced, inasmuch, as in the sense suggested, they were not needed by them. With the Jesuits the Mohawks are Agnieh-ronnon, or simply Agniers, *i. e.* probably Canienga modified; and the Senecas Tsonontouans or Sonontouans.

Many years ago I adopted the explanation of Mohawk and Seneca given by Governor Pownall in his "Treatise on the Study of Antiquities," printed in London in 1782; and I have never since seen a more rational one. On offering this explanation, however, I have been met with the observation that it did not seem very satisfactory; but this has arisen, I think, from the circumstance that the person making the remark was strongly prepossessed in favor of another interpretation, and had not the good fortune to possess the qualifications natural and acquired which Gov. Pownall certainly possessed for forming a just judgment on the question.

Gov. Pownall was evidently a man of wide culture and knowledge in philological and ethnological investigation, he seems to have been in advance of his generation. Much of the Treatise to which I have referred, might have come from the pen of Max Muller himself. During the time of his administration of the British province of Massachusetts from 1756 to 1763, he paid great attention to the customs and dialects of the aboriginal tribes by whom he found himself surrounded; and having made himself acquainted previously with the habits and language of the Tartar tribes of Northern and North-eastern Asia, he became convinced that the red men around him were of Tartar descent; a conclusion in which all will cordially join, now that living specimens from China and Japan have become everywhere so common.

Gov. Pownall gives many instances of correspondence or analogy between Tartars and Indians, which it would be tedious to enumerate.