

and superior to the rest of his tribe that early French historians would have claimed for him a mixture of European and savage blood had such a thing been possible; and in view of the picture which the chroniclers of Port Royal make of him we can easily understand how such a thought could arise. Father Biard thus describes him :

"This was the greatest, most renowned, and most formidable savage within the memory of men; of splendid physique, taller and larger-limbed than is usual among them; bearded like a Frenchman, although scarcely any of the others have hair upon their chin; grave and reserved; feeling a proper sense of dignity for his position as a commander." (*)

"He was an energetic man, adds a subsequent Jesuit Chronicler, Jouvenoy, "and, according to the testimony of his countrymen, far excelled others in vigor of mind, in knowledge of war, in number of descendants, and the distinction of a glorious name; for by public vote he had acquired the name of 'Great Chief.'"

An example of his reliance on his own powers is his attitude towards an institution which had much to do with the distribution of honors in his tribe. Polygamy among the Indians of Acadia was not only a domestic, but a political institution. The influence of a chief was necessarily greatly increased by the ties of kindred and alliance which a plurality of wives secured to him, while his domestic wants were more surely anticipated through the multiplicity of children, dependents, and household drudges. Polygamy was therefore an easy road to pre-eminence. The indefatigable Biard thus sets off its advantages:—

(*) Jesuit Relations, Cleveland edition, Vol. II. p. 23.

(†) Ibid, Vol. I. p. 213.