

vanished. Yet he has left one other relic of his presence which endures, and will last as long as the white man's speech,—his names for places. Most of his names, including those recorded upon the old plan which accompanys this paper, have been forgotten; but three of them survive and are in daily use—*Maltempec* (accent on the last syllable), of which the meaning is unknown, *Waugh* (pronounced Wah-oo), said variously to mean "a mudhole" or "a pot,"* and *Pokemouche*, said by Rand, the great Micmac scholar to mean "salt-water extending inwards," and by others "many fish" or "place of abundance." I have no question that some day all these names will be elucidated by the studies of learned philologists, who must, however, know personally and well the places to which they apply. But I cannot here dwell farther upon Indian matters. The interested reader may find them all discussed in much greater detail in an article of mine in the *Transactions of the Royal Society of Canada*, Volume XII, 1896. There is also some information, especially about their portage routes, and some of their manners and customs, in the Smethurst *Narrative* mentioned below, while a reference to their modern history is in a Report by M. H. Perley in the *Journals of the House of Assembly for 1844*, Appendix, C, CXIII, CXXVII. All these publications, like the others elsewhere men-

*The same root, I presume, as Walooskuk, a stinking mud hole and Wo, pot, of Rand's Micmac Dictionary; but I do not understand its appropriateness as applied to this pleasing and high-banked river. I was formerly told that the name was that of a former resident, one Waugh of Prince Edward Island. But Father Fitzgerald tells me there is no local knowledge or tradition of such a resident, and that both local tradition and the Indians themselves claim it as Indian. Besides the local pronunciation of the name is totally different from that of the family name Waugh. Early plans spell it Wough and Wau.