

the rest of the enemy knew that their brave was dead, they went back to their own country, and after seven years they found him on the shore, looking as if he had been dead only a short time.

MICMAC STORIES.

(41.) The Naming of Restigouche, a Micmac Story.¹

I want to tell the story of how Restigouche obtained its present name. It was more than two hundred years ago. There was a man named Tunel who was buowin and ginap and belonged to the Micmac tribe. Before it received the name Restigouche, the place was called Tedjigukh. They had their village there on the left hand side of the river. Every summer the Indians had to go up the river and get fish for the winter season. They usually went to fish in a big pool which was called "Lamigawamk,"² which means "inside." On this occasion Tunel, who was chief of the tribe, took a score of families with him on his fishing trip. Not long after they had started out, they met another tribe of Indians, Mohawks, who had twenty-five families with them. Their chief was quite a young man. His father, too, accompanied the expedition. When the Mohawks neared the camp of Tunel, they stopped and reconnoitred and watched the movements of Tunel's company. The young chieftain of the Mohawks wanted to go out and slay Tunel's tribe and called them a derisive name, but his father restrained him and rather advised that he pay them a peaceful visit with the object of the two tribes holding a merry gathering and feast together. He also pointed out to his son that these Indians would be reinforced by great hosts of their tribe who lived to the eastward. But the youthful chief was determined to kill these people and planned to do so while they slept that very night. The old man said, "Do then as you wish, I have warned you."

Tunel was wholly unaware of their presence. His Indians retired early, that they might be fresh the next day for their fishing trip. But in his party there were two old women and a boy who camped at some distance from the rest of the party. One of

¹ The next two Micmac stories were secured in text in the autumn of 1911 from John Peter Paul, of Richibucto. They were translated by Barney Somerville, of Burnt Church, in September, 1912.
² "He is inside" is *lamigawampek*.

these women
to take a
message
But Tunel
woman and
two old
at least
their canoe
eddy, and
morning
the Micmac
upon the

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to the tri
killed.
slain in
jumping
He then
where a
which ne
pour into

The man
him sing
wait for
heard the
given him
they had

The man
woman
not at
that all
been set
had pro
were to
they di

When
village