

to the stations along the Intercolonial Railway. Some of these are real Indian names but some were manufactured for the occasion.¹

Under an arrangement with the Dominion government a chief is elected by the St. John River Indians on the 4th day of June every third year.

This much by way of introduction and now for the Story of the Big Beaver. This story is told with some variety of detail by the Indians of Passamaquoddy as well as by our Sabatis Paul and by the well-known "Gabe" Acquin, of St. Mary's, York County. Gabe's version was contributed by the late Edward Jack to the "Journal of American Folk-lore" some years ago.

The Maliseets of the St. John river have many legends respecting Glooscap. According to Sabatis Paul he is "a great Indian sent a long while ago by the Great Spirit to kill all big bad beasts that are in all the world." In other words Glooscap is a mythical personage, allied to Longfellow's Hiawatha, possessed of supernatural power. According to the majority of the Indians he is still living and is going to last as long as the world lasts; he is believed to be in the south end of the world now.

In accomplishing his mission for the good of mankind, Glooscap summoned all the animals to appear before him and asked of each what he would do if he met a man. When the bear was asked the question he trotted off a short distance and looked over his shoulder — as he *generally* does now upon meeting a human being. Glooscap signified his approval.

The squirrel at that time was as big as a lion and when Glooscap asked him what he would do if he met a man, he flew at a stump furiously and tore it with his teeth and claws. Glooscap considered him altogether too dangerous an animal and reduced him to his present size. The Big Beaver, P'chee Qua-beet, had been the source of considerable annoyance to the other animals and was cautioned by Glooscap with regard to his future conduct.

¹ These names were given about 1856 by the railway commissioners. Nauwigewauk, Ossekeag, Anagance and Petitecodiac are all old Indian names, but others are simply translations: "Stone's Brook" became Penobsquis, from the Maliseet *Penobsq'*, a stone, and *Sijus*, a brook. Salmon River became Plumweseeep from the Maliseet *Plumicee*, a salmon, and *seeep*, a river. Quispamsis was named from the pretty little lake near the station, *quispsam*, a lake, and *six*, little. (See Dr. W. F. Ganong's "Place Nomenclature of New Brunswick," page 209).