

and 464-466. It happens too that the vegetation of Grande Plaine is of unusual scientific interest, and I have given a full description thereof, with photographs and maps, in an article which will be published in a botanical magazine, the *Botanical Gazette*, in July or soon after.

Now what of the men who first knew Miscou? They were of course the Micmac Indians, who in the early settlement of the country resorted here in large numbers, as they must have done for ages before. They sought no doubt the sea-fish, water-fowl, walrus and seals, then so abundant. Probably they came to the Island only in summer, for while camp-sites are known at Money Island, Indian Point and at two or three other places, no village site or burial place indicating permanent occupation is known. The Jesuit missionaries, in their wonderful "Relations," to be described below, tell us much of the religious experiences of these Indians during their first conversion to Christianity. Men still living remember when Indian wigwams by the dozen arose every summer on Money Island, while their owners hunted the many seals at Miscou Gully. But the Indians have long since vanished, and all that we know of them is summarized in these few lines. Yet they have left one memorial which will last as long as the speech of the Canadian people, the name Miscou itself. This word, which occurs nowhere else in the world, is, I believe, Micmac Indian, meaning low or wet ground, in description of the bog-barrens which make up full a half of the Island. The few fragments more that we know of the Indian occupation of Miscou may be found in a publication often mentioned in the following pages, the *Transactions of the Royal Society of Canada*. The Indian notes are in Volume V, 1899, ii, page 232, and (especially) in Volume XII, ii, in an article of mine soon to be published upon the Indian Period, where also the name Miscou is more fully discussed