

age River, and a path across to Cowassaget Brook. It is altogether likely, also, that they had a communication with Nepisiguit by way of the Big Tracadie and its headwaters, with a portage path to either Bass River or Teagues Brook. To me there is ever a great, even though somewhat somber interest attaching to these ancient and vanishing portage routes. They meant so much to a people that thought they would last forever, and they mean so little to us whose works must perish even as theirs. So small is the impress that man the self-centered can make upon Nature the patient! I have tried to trace these ancient Indian routes through New Brunswick, and I have described them with maps in the *Transactions of the Royal Society of Canada*, Vol V, 1899, page 255, and especially in Volume XII, where those of Tracadie are considered. In the latter volume are also some notes upon Indian settlements, and upon place-names originated by them, the lasting memorials of their presence. Thus local tradition states that some Tracadie names were given for Indian chiefs or residents, and of these are *Cabin du Clos*, *Bonami Nose*, *Point à Barreau*, and perhaps *Nicholas River*.

But what men of the white race first saw Tracadie? As to this, history is an utter blank. Our first historian, Champlain, had heard of it prior to 1604, since in that year he refers to it in his book as *Tregate*, the earliest known use of this name. But he tells us nothing further about it, nor do any other writers for nearly two centuries. Yet the French must have visited it at times, for it is shown upon various maps of theirs, as witness the accompanying copies of some of the more important of these. No doubt it was neglected through all the periods of discovery and exploration, and through the times of the French missionaries and traders, because so many other places had more commanding situations and much better harbors.