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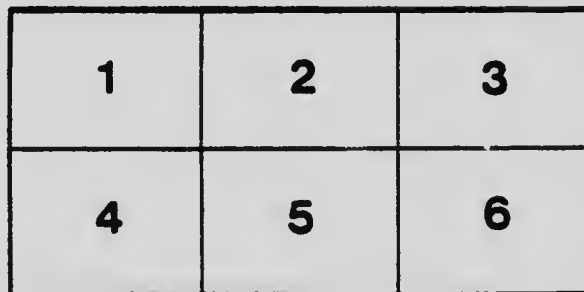
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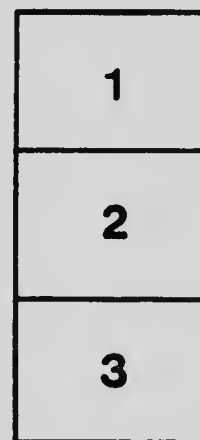
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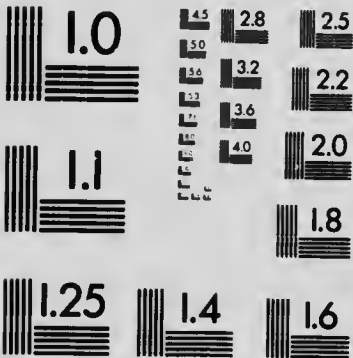
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**ETYMOLOGY**

**OF**

**MISSISQUOI**

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**ADDENDA**

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THE ETYMOLOGY  
OF  
MISSISQUOI  

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ADDENDA

PUBLISHED BY  
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## ETYMOLOGY OF MISSISQUOI.

BY NDA.

To ascertain and record truth is, as it should be, the one great object of the Historian worthy the name, and of him who along more humble lines would investigate and record historical data for coming generations and make deductions therefrom. These were my guiding stars and limitation in the preparation of my Etymology of Missisquoi, which was undertaken as a labor of love to ascertain the Etymology of the name of my native country, and to aid in the praiseworthy work of the Missisquoi Historical Society. I prosecuted my research, which extended over a period of years, with diligence and without sparing effort or expense.

The result of my investigation and research is succinctly summed up at the end of my publication, and my sustained and earnest efforts during the time that has since elapsed have but strengthened and confirmed the result therein recorded. No one would have more gladly welcomed evidence that would have overthrown or weakened my conclusion or made it untenable. But when an Honor-

any President of an Historical Society ignores the function and scope of such societies and goes out of his way and uses the pages of the society's publication, of which he is managing Editor, to disparage historical investigation and to assail and belittle historical work without offering a shred of evidence to weaken or controvert—merest bald *ipse dixit*—and then to have exposure, explanation, or reply denied admission to the columns of the same publication, suggests the inquiry: What are Historical Societies for? and what justification is there for the expenditure of the limited funds of the struggling Society for the publication of such matter?

Lest the letter in question of the Honorary President may come under the observation of some who may not know that the assertions and claims therein are without foundation in fact and wholly gratuitous and misleading, and that in consequence the true Etymology of the Indian place-name Missisquoi has not been ascertained and recorded in my Etymology of Missisquoi, and that this work which was done for the Society is vague and inconclusive, I feel called upon to add to my publication on the subject my rejoinder to the letter in question, which was denied place in the Annual Report of the Society, as an Addenda thereto.

For the large number who may not have access to my sources of information, or who might not care to spend the time necessary to investigate, I will supplement this with fuller citations from some of the many authorities that have been and might be further quoted in amplification and support of my work, and which prove the very reverse of what my captious critic alleges, under the following general headings:

a. That Indians for their greater protection and security settled back from the frontiers, being too astute and cunning to wantonly expose themselves to their enemies by settling on the unprotected shores of lakes.

b. That the territory now known as Vermont, including Missisquoi bay and environs, was in early times under the domination of the Iroquois.

c. That they were supplanted by the Abenakis.

d. That the Abenakis had, for the times, a large settlement at Swanton Falls that was in existence some seventy-five years or longer.

In order to preserve the continuity and sequence of the evidence of the different authorities quoted in support of the foregoing, and to save space and needless repetition, I shall not separate their testimony under the above headings—even a cursory reading will be sufficient to convince all open minded and candid people that they are both cogent and conclusive.

All who are possessed of rudimentary knowledge of geology know that flint does not abound in the geological formation about Missisquoi bay. In support of this, abundant testimony of the leading Geologists of the United States can be adduced, but I shall rest content with that supplied by Prof. Frank O. Adams, Ph. D., D. Sc., F. R. S., Dean of the Faculty of Applied Science of McGill University, and of R. W. Brock, Director of the Geological Survey, Ottawa, the testimony of both of whom is reproduced and herewith appended, and which will be accepted as conclusive in geological matters, and as proving the absence of flint in the region under consideration by all who are not recalcitrant and irreconcilable.

Prepared for the Missisquoi Historical Society and submitted for its consideration and action at its third Annual meeting at Bedford, Missisquoi County, P. Q., August 23, 1907:

### ETYMOLOGY OF MISSISQUOI.

It may matter much or little whether or not the Etymology of the Indian place-name Missisquoi be ever correctly determined, but the old and very generally accepted saying that "nothing is ever settled until it is settled right," is sufficient reason, if none other existed, for a return to the subject.

It is not pleasant to disagree with friends, but when acquiescence or silence would be wrong, misleading, or subject to misconstruction, it becomes a duty. Had not the letter of the learned and highly esteemed Honorary President of the Missisquoi Historical Society to Hon. Desire Girouard, Judge of the Supreme Court of Canada, upon the Etymology of Missisquoi, been given place in the Second Report of the Society I should not deem it necessary to make reply thereto; but as this letter is a skillful but thinly disguised attempt to assail and weaken, if not to overthrow, the evidence offered and the conclusion following therefrom upon the same subject that is given in my Etymology of Missisquoi, a publication which but few of the readers of the Report have seen or are likely to see, and who are not, therefore, aware of the extent of my investigations or the evidence on which my conclusion is based, and which differs from that of the gentleman in question, I feel it incumbent upon me, in justice to the subject, to

myself, and to the Society to very briefly review the matter in the interest of Historical truth.

In the letter in question to the learned Judge the writer confesses to a change of opinion previously held by him which he admits was based upon superficial investigation and insufficient data. It is much to be regretted that he did not, before going into print again, push his investigations further, assuming nothing and taking nothing for granted, that he did not refuse to accept everything that did not stand the test of the rigid rules of logic with which his trained legal mind is so familiar. Had he done so he might, on deeper investigation and study, have saved himself another change of opinion, the trouble of writing for publication so-called historical matter not sustained by fact, and the writer the unpleasant task of pointing out some of his most important and glaring errors.

At the outset he admits that his difficulty "was to find the Indian tribe most likely to have used the name at that particular place?" And yet the learned Attorney and valuable and highly appreciated member of the Society is on record as having furnished an explanation of the origin and signification of this Indian place-name, and the reason for its bestowal upon this particular part of the country, without possessing even this rudimentary and easily acquired, albeit this very necessary and important, data.

This is mentioned in this connection only to suggest that having erred unwittingly, although seriously, once the possibility of his having done so again,—and that he has, I shall attempt to prove.

He is on record as follows: "I was and am

sure the Indians never used that river for any purpose whatever"—the Missisquoi River.

This is not so.

It is a fact well known to all well informed persons, and it should be known to all who attempt to write history, or upon historical and ethnological matters pertaining to the section of country under consideration, that Abenakis Indians made quite a large settlement during the early part of the 18th century, if not earlier, on the Missisquoi river at Swanton Falls, and which was there maintained during more than half a century. Here they built a stone church, the first church ever built for Christian worship of the living God in what is now the state of Vermont, and in its steeple sounded the first bell that ever summoned people to assemble for His adoration and praise in that part of the country. This church and settlement were maintained until after the American Revolution. These people and their kinsmen, the Abenakis then settled in Canada, were loyal to the French, who in turn were loyal to the British during the Revolutionary war, and upon its termination they found it very necessary and desirable to flee to Canada.

Having effectively participated in the conflict, and history tells of their loyalty, hardships, and the destruction of their property, the records do not show that they ever set up or profited by the claims so clamorously and persistently put forth by the United Empire Loyalists and many others who masqueraded under this title—while they suffered as much and more than many in that cause who received generous government benefactions, preferment in public station, social recognition, and praise at the expense of their betters,—which

has also been claimed and received by their descendants and successors even down to the present time.

The fact of this settlement is affirmed in my "booklet," as the learned gentlemen dignifies it, on pages 25-6, a copy of which was in his possession when he wrote the foregoing quotation—and I am at a loss to find an explanation for its denial save on the ground that he, for reasons known best to himself, put off the garb of the student and historian and put on that of the advocate and special pleader.

Evidence in support of his contention he offers none, and none can he furnish.

Again he states: "I was also under the impression that the Abenakis Indians never halted any length of time at or around the bay, but were only casual visitors. I also find that impression wrong." It has been said that "language is to conceal thought." If this be not the purpose, in the present instance, of the learned attorney it means, if the English language be used to convey instead of to conceal meaning, that the Abenakis Indians had a permanent settlement for a time, be it for a longer or a shorter period, at Missisquoi bay.

This is not so.

Evidence in support of an Abenakis or other Indian settlement at Missisquoi Bay he furnishes none, and none can he furnish.

Again he writes: "They were there apparently when the map-makers had placed Lake Champlain on their map, but left the bay nameless"—referring to the Abenakis at Missisquoi Bay.

This is not so.



Evidence in support thereof he offers none, and none can he furnish.

When the earlier maps of Lake Champlain were made, on which are shown the Bay without a name, the country of the fierce and warlike Iroquois extended eastward to the Connecticut river, and it remained under their jurisdiction until about the beginning of the 18th century, when their numbers were so badly decimated by a plague, said by some writers to have been the smallpox, that for safety the surviving remnant withdrew to the larger settlements of their countrymen to the westward beyond the Lake where they afterwards made their home.

This was long years after maps were made that showed Missisquoi Bay on Lake Champlain without a name to designate it, and it was many years after before it appeared on maps bearing its present name.

Just a few words of explanation in reference to the Etymologies of the word furnished to me by Chief Laurent and to the assertion of my critic that "the Doctor seems to lead up to and invite the tall grass name, and while too courteous to discourage him the Chief seems after all to prefer the flint stone name."

At the outset I wish to express my admiration for the attainments of the Chief, who I consider a very remarkable man for his opportunities and environment, and to thus publicly thank him for his kindly interest and aid in my researches. Nevertheless for reasons that I give in abundance in my "booklet," to which reference has already been made, no one knows better than the Chief himself, for he has so expressed himself in his letters to me, wherein he explains how difficult it

is after the lapse of centuries to give the correct derivation and signification of the words of an unlettered people and of an unwritten language of a very limited vocabulary, and especially when many dialects abounded, and the many transformations and changes that were engrafted thereon from the time when the Indians came in contact with the whites. This phase of the subject is too extensive to enter upon now at length, and it must suffice to say that in my correspondence with Chief Laurent the transformation of his language was the first thing that he touched upon and his lack of familiarity with its earlier forms. The changes have been so great that an English speaking child of to-day would have infinitely less difficulty to understand the English language of Chaucer's time, and philologists know that this would be impossible, than would an Indian child now understand the language of his tribe of a few hundred years ago.

This the Chief emphasized by comparing his language of the present time with old manuscripts written in the same language but which he did not understand.

Furthermore the first meaning that he gave to the word Missisquoi was a big snake,—“not a common big snake,” wrote he, “but one of the boa kind.” This being objected to because there were no “big serpent of the boa kind” in that part of the country, and that there never could have been any of that description for climatic reasons, he changed to “great rocks, big boulders.”

This having been explained to him as very improbable and not in harmony with Indian custom, as great rocks and big boulders abounded in great abundance elsewhere, and that this name was not duplicated elsewhere as was the custom of the

Indians to give the same name to like conditions wherever found, he changed again and said that the name signified "a place where flint is, or is found."

Meanwhile I had been in correspondence with a noted student of the Algie, ancient and modern, an acknowledged authority therein, and the author of several volumes devoted to this branch of philology, whose derivation and signification of the word—a place of rushes, a great grassy place, a great marshy place—coincides exactly with the physical conditions about Maquam Bay and the delta of Missisquoi River, where it empties into Lake Champlain,—and naming the place in accordance therewith could be in exact harmony with Indian custom.

Writing to Chief Laurent my objection to his flint explanation, and that a fatal objection thereto was that no flint existed in the geological formation at or near the bay or river, and acquainting him with the explanation furnished by my Algie correspondent, he graciously accepted the explanation, but he then modified the orthography. I give the above somewhat in detail, not to belittle or to treat lightly the attainments or integrity of the Chief, but to show that his knowledge of his native tongue is limited largely to the present form of his language, and that little reliance can be placed upon his explanation of the derivation and signification of old Abenakis words.

The Honorable Judge Girouard's conclusions are based wholly upon those of Chief Laurent and rest upon the same insufficient foundation.

Philology bears no immaterial or even subordinate part in the solution of the riddle under consideration, and this must be recognized and reck-

oned with if we would do more than jump at and adopt predilections and hasty and untenable conclusions.

My investigations, and they have extended over a number of years and have been somewhat exhaustive, have not enabled me to metamorphose Missi-choug or Michi-choug, the earlier forms of the word, the last syllable being uttered in the well known and recognized Indian deep guttural sound, the terminal of many of their words, into Mesep-ski-ko-wik, from which word or combination of words, it was finally claimed by Chief Laurent that the meaning "place where flint is found" is derived, or to reconcile the derivation of the latter from the former. Mesep-ski-ko-wik, seems to me to be an entirely different word, and that only by preferring predilection or metamorphosis to fact, a very unsubstantial basis for historical data to rest upon, can we admit it as a factor in the subject under consideration.

It is claimed that flint exists along the shore of Missisquoi Bay, and that defective arrow heads and spear points are still found at a place known locally as Venice, where it is claimed that these articles were formerly made by the Indians. In emergencies Indians improvised and made use of bones and many kinds of stone from which to manufacture implements for warfare and for the chase, and samples of such handicraft are frequently found along the waterways, their highways of travel, and the shores of Missisquoi Bay and Missisquoi and Pike Rivers, which flow into it, are no exception. But an examination of the samples of such implements, now in abundance in the cabinets of many museums in different parts of America, will show that they were not general-

ly made of material of such geological apexing as exists at Venice or elsewhere about the bay and rivers named, and that such out-cropping of bastard chert is wholly unsuited to the manufacture of the implements under consideration, and the Indians were too practical to attempt it unless in emergencies, or to give such a misfit name to the place.

To cover the whole ground it would be necessary to incorporate much that appears in further evidence in my Monograph on this subject, but this, inclination does not warrant nor space permit. But for the benefit of those interested in the subject whose knowledge is largely derived from the Society's Report for 1907, I desire to place before them the summing up of my efforts in the matter under consideration in my Etymology of Missisquoi, and to say that I think I offer abundant evidence to sustain my conclusion:

Briefly summing up the work in hand, it seems fair to conclude from the evidence adduced and that derived from publications during my investigations:

That the Indians were very literal in the bestowal of names, and that it is along the line of some natural advantage, striking peculiarly, or physical condition that the reason for the bestowal of this name must be sought;

That the Indian place-name that has come down to us as Missisquoi was first bestowed upon the river of this name in northern Vermont, because of some peculiar condition existing along its course or at its mouth, or striking characteristic of the people in the settlement upon its banks;

That it was long years afterwards before it was bestowed upon the bay and county now known

by this name, and that in consequence these must be excluded from consideration when seeking the reason for the bestowal of this name;

That the Crees were remote from the Abenakis, and that several tribes whose languages were very different, lived in the country that separated them;

That there is no evidence whatever to prove the adoption of the words of one tribe by another in primitive times, and it is against probability;

That the word for great, big or many women in Abenakis is entirely unlike the word of similar meaning in the Cree language;

That Indian women were never honored in the way implied by "big woman," "great woman," and the like;

That no flint existed or was to be obtained in the country beside or near the river;

That while rocks, boulders and cliffs abound on the shore of the bay they are not in striking evidence along the river;

That while a few small rattlesnakes existed in early times in the territory now known as Vermont, they were neither so large nor so abundant as to justify the use of the adjectives "great" or "many"—and their habitat was in the rocky ledges of the hills and mountains and not in the lowlands, valleys and marshes;

That the Indians had no word to signify the grouping or aggregation of different varieties of the same species, as, for instance, a single word for the species *Cervida*—the deer, caribon, elk and moose; nor for the *Anatida*—the ducks, geese, brant and swan as is implied in the term "water-fowl," nor was it their custom so to do; and

That very extensive marshes covered with a

rank growth of willows, whortleberry bushes (now called high-bush blueberries), cat-tail flag, bull-rushes and coarse grass, exist at and in the vicinity of the mouth of the river, and extensive beaver meadows were formerly in abundant evidence throughout its whole course.

Looking at the question from this standpoint, does not the evidence submitted warrant the conclusion that the word Missisquoi is of Abenakis origin, that it was bestowed in accordance with Indian custom, and signifies "a great grassy place," "a sticky place,"—a great marshy place?

This study was undertaken with a receptive and an unbiased mind and it is ended without any predilection.

Should a more exhaustive investigation bring forth new facts to warrant a different conclusion, the writer will give them glad welcome.

In conclusion it is a great pleasure for me to be able to record that my *Etymology of Missisquoi* at home and abroad has elicited words of commendation and praise from critics and reviewers in leading scientific, historical, geographical, philological, ethnological, and other educational publications; and also from Algic scholars and college professors of acknowledged linguistic ability and standing.

Summed up in a few sentences the quotation below, taken from a review of the work by Alexander F. Chamberlain, Ph. D., Associate Professor in Clark University, Editor of the *American Journal of Folk Lore*, and the author of many publications relating to Ethnology and to the Aborigines of North America, in the "University of Toronto Studies: Review of Historical Publications relating to Canada," Vol. VIII, p. 126, may be

taken generally as the expression and approval of all:

"The unsatisfactory character of the discussions of the Etymology of the name Missisquoi, applied to a bay and county in the province of Quebec and to a river in northern Vermont, justified Dr. McAleer, who was born and brought up in Missisquoi County, in attempting to solve the problem of its dim origin. In his little volume will be found all that is known on the history of the word, with the opinions and discussions of all authorities from the earliest to the most recent, practically every Etymology that has been suggested is recorded, and the list of them is an object lesson in the difficulties as well as the "ease" of Etymologizing. The derivations suggested vary all the way from "much water fowl" to "big woman" and "place of great stones." The author is, however, right in favoring the Etymology, agreed to by W. W. Tooker, the Algonkinist, which derives the word from Abenaki (or some related dialect), and makes it signify "a great grassy place," or "a great marshy place." The Missisquoi Historical Society has done well in encouraging the production of this interesting monograph."





## EMENDATIONS AND AMPLIFICATIONS

The territory now known as Vermont, as also that lying between the States of New York and Vermont on the south and the St. Lawrence river on the north, in early times was under the domination of the Iroquois as the following testimony shows:

From the *Vermont Historical Gazetteer*;—Hemenway, Burlington, Vt., 1871:

“Donaacona, an Algonkin Chief, conducted him” (Jacques Cartier) “to the summit of Mount Royal, which towered above the settlement and showed him in that bright October sun the country for many miles South and East, and told him of great rivers and inland seas and smaller rivers and lakes penetrating a beautiful territory belonging to the warlike Iroquois. These Indians had settlements in the interior of the State now called Vermont but whose earlier name was Iroquoisia.” Vol. 11, Page 89.

“The Eastern shore had then belonged to the Iroquois,”—*Ibid* p. 168.

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Champlain's description of Lake Champlain in 1609; *Documentary History of New York*: Albany, 1850.

“We left next day, continuing our route along the river as far as the mouth of the Lake. Here are a number of beautiful, but low Islands filled with very fine woods and prairies, a quantity of game and wild animals, such as stags, deer, fawns,

roebucks, bears and other sorts of animals that come from the main land to the said islands. We caught a quantity of them. There is also quite a number of Beavers, as well in the river as in several other streams which fall into it. These parts, though agreeable, are not inhabited by any Indians, a consequence of their wars.

They retire from the rivers as far as possible, deep into the country, in order not to be so soon discovered.

Next day we entered the Lake, which is of considerable extent; some 50 or 60 leagues, where I saw 4 beautiful islands, 10, 12 and 15 leagues in length, formerly inhabited, as well as the Iroquois river, by Indians, but abandoned since they have been at war the one with the other . . . .

Continuing our route along the west side of the Lake, contemplating the country, I saw on the East Side very high mountains capped with snow. I asked the Indians if those parts were inhabited. They answered me Yes, and that they were Iroquois, and that there were in those parts beautiful valleys, and fields fertile in corn as good as I had ever eaten in the country, with infinitude of other fruits, and that the lake extended close to the mountains, which were, according to my judgment, 15 leagues from us. I saw others to the south, not less high than the former; only that they were without snow. The Indians told me it was there we were to go to meet their enemies and that they were thickly inhabited." Vol. III. pp. 4-5.

## HISTORY OF THE NEW YORK IROQUOIS;

Albany 1905:

"In 1535 Jacques Cartier ascended the St. Lawrence to Quebec and Montreal, finding Iroquois spoken more or less all the way, and preserving many words and names. At Montreal he visited and described the Iroquois town of Hochelaga," page 149.

"Though there were Iroquois all along the St. Lawrence when Cartier ascended it, Champlain found only Algonquins when he went up that stream in 1603, p. 150.

A war having meanwhile occurred the Iroquois were driven to the southward. "The story has been told by De la Potherie, Charlevoix, Colden and others, and has much to confirm it incidentally," p. 150.

"That this war was recent when Champlain came is evident. Though this had caused them to abandon the Islands of Lake Champlain, the Indians with the great explorer in 1609 told him that the Vermont shore belonged to the Iroquois, and that there were beautiful valleys and fertile cornfields there," p. 151.

There is reference to the beginning of this war in Champlain's account of the proposed peace between the Iroquois and Algonquins in 1622. The Indians said "they were tired and weary of wars which they had had for more than fifty years; and that their fathers had never wished to enter into treaty, on account of the desire for vengeance which they wished to obtain for the murder of their friends, who had been killed; but, having considered the good which might result, they resolved, as has been said, to make peace." p. 157.

"Nicholas Perrot, the French interpreter, an early and good authority, said, the country of the Iroquois was formerly Montreal and Three Rivers . . . . Their removal was in consequence of a quarrel unexpectedly occurring between them and the Algonquins . . . . This explains why these also claim the island of Montreal as the land of their ancestors," p. 133.

Lafitu, Pouchot and other authorities furnish concurring testimony. But to make extended extracts from the works named, and others that furnish similar evidence, would unduly overtax our space and the scope proposed; we shall, therefore, be content to briefly summarize, indicating publication and page from which the extract is taken for the benefit of those who may desire greater amplification.

"The Mohawks came from the North by way of Lake Champlain," Ibid, p. 135.

"In Canada, New England and southern New York were the Algonquins," p. 136.

"Bearing in mind the numbers of the Iroquois and their frequent removals, any experienced person can see that their coming into New York cannot be placed very far back," p. 153.

"Mohawk is not an Iroquois word, nor could a Mohawk once pronounce it," p. 159.

The Indians were a very nomadic people, moving frequently from place to place to avoid their enemies, to places of greater natural advantage, where fish, game, and peltry were more plentiful, etc. This has been in abundant evidence from earliest times. Champlain recorded in 1616: "Sometimes they change their Village of ten, of twenty, or thirty years, and transport it from one, two, three leagues from the preceding place, in-

less they are constrained by their enemies to dislodge and to go far away, as the Antouhonorons had done some 40 to 50 leagues," p. 161.

Champlain in 1603 found the Indians "rejoicing for the victory obtained by them over the Iroquois," pp. 167-8.

"The Richelieu river was then called the river of the Iroquois," p. 168.

"The Algonquins and Iroquois had been at war over 50 years when they began to talk of peace in 1622," p. 174.

After the Dutch had supplied the Iroquois with fire arms, "they have now achieved many profitable forays where before they had but little advantage," p. 178.

"The Iroquois being well supplied with firearms by the Dutch, became formidable to all other Indians," p. 183.

"The Iroquois now carried their arms far and wide and in 1659 began to approach Hudson bay," p. 210.

"Passed through the Dutch town," (Albany) "to attack the Eastern Indians by whom they were defeated," p. 215, "but small-pox had weakened their towns," p. 216.

"That year (1664) Mohawk Ambassadors were killed by the Abenquois or Kenebees, and the Mahicans attacked the Mohawks" p. 216.

"M de Tracy came to Canada in 1665 and at once built three forts on the river Iroquois," p. 217.

"Mission for the Iroquois who had been converted to Christianity founded near Montreal in 1669," p. 220.

"In 1686 the Iroquois were seeking an alliance with the Ottawas as agents for English traders." p. 231.

For more than one hundred years, to supply the demands of foreign countries, the streams and forests of the Eastern country had been despoiled of their fish, game, and furs, and now the attention of the Iroquois and other Eastern Indians was more directed to the north and more distant country where game and peltries were more abundant and more easily obtained. Charlevoix has recorded of this tendency and movement: "Nothing was fraught with greater danger than this opening of trade between New York and the Iroquois and nations whom we had till now regarded as our most faithful allies," *Ibid*, p. 231.

"In 1689 the small-pox restrained the Iroquois from invading Canada," p. 236.

During the same year there was held in Albany a council in which the Five Nations conferred with delegates from New England who shed their aid against the Eastern Indians. The Indians replied to their solicitation and overtures: "We cannot declare war against the Eastern Indians for they have done us no harm," p. 236.

"During 1690 the English made an attempt on Canada via Lake Champlain, but the small-pox again broke out and the expedition was abandoned," p. 238.

"In 1693 a party of 625 men left Montreal to attack the Mohawks effecting a complete surprise and bringing away 200 prisoners," p. 241.

"Straggling bands of Indians from all the different nations might be encountered everywhere. In 1696 two Mohawks were sent back from England who had been taken at the surrender of Fort York at Hudson Bay," p. 248.

"In 1700 two-thirds of the Mohawks were in

Canada and kindly cared for by the French," p. 252.

"The Beaver trade had sunk to nothing there" (New York) "and the Iroquois hunts led to constant war," p. 253.

An agreement was made by the Iroquois at Montreal, August 4, 1701, to remain neutral between the English and French. Should the Iroquois revolt from the English and unite with the French "they would in a short time drive us out of this Continent," p. 254.

"The New England people thought that the Five Nations should help them against the French Indians," p. 259.

"Schnyler suborned the Iroquois and won them over from the French," p. 259.

"The continued wrangling, desultory warfare and bloodshed between the English and French came to an end, temporarily at least, by the peace of Utrecht, in 1713," p. 263.

"The traders then cared more for private profit than public good," p. 265.

"In 1718 the Iroquois were at peace with the French," p. 265.

"Some chiefs of the Six Nations and Schaghticoke" (River Indians, afterwards known as Mahikans and later as Loups, a remnant of the Pequots who, after the death of Philip and the dispersion of the tribe, settled along the Hudson River near Albany) "went to Boston in 1723 where they were well received and promised \$100 each for scalps," p. 269.

"The English captured 40 Abenakis and placed them among the Iroquois," p. 270.

"Father Rasle was soon after (1724) killed," p. 270.

TRUMBULL'S HISTORY OF THE INDIAN  
WARS; Philadelphia, 1847.

"Those tribes of Indians who inhabit the banks of lakes Champlain, George, and Ontario, were formerly Iroquois, but have since been known by the name of the Five Mohawk Nations, and the Mohawks of Canada," p. 167.

"Three years before the arrival of the Plymouth Colony, a very mortal sickness, supposed to have been the plague or yellow fever, raged with great violence among those in the eastern parts of New England. Whole towns were depopulated. The living were not able to bury the dead; and their bones were found lying above the ground many years after. The Massachusetts Indians are said to have been reduced from thirty thousand to three hundred fighting men. In 1633 the small-pox swept off great numbers in Massachusetts,"—pp. 111-12,—all the territory now embraced within the states of Vermont, New Hampshire and Maine, except what was claimed by Charter from the Crown, being then under the jurisdiction of Massachusetts.

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ABENAKIS INDIAN SETTLEMENT  
AT SWANTON FALLS  
ON THE MISSISQUOI RIVER.

*History of the Catholic Church in the New England States;* Boston, 1899:

"It is about this time (1690) that the Abenakis Indians appeared upon Lake Champlain, having



been driven from Maine by the English in 1680." p. 581.

"Having been driven from Maine by the English, in 1680, the Governor of Canada gave them the country, which extends from the River Chaudiere on the St. Laurent, to the River Richelieu and Lake Champlain," p. 581.

"Catholicity flourished among the Abenakis for lengthened periods on the shores of the Missisquoi and Winoski rivers, Otter Creek, and other places." p. 582.

"They had a permanent chapel on the Missisquoi river, near Swanton, on the Highgate side, for a good many years," p. 582.

"This chapel was in existence in 1775," p. 562.

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Ira Allen, brother of Ethan Allen, and author of "Allen's Natural and Political History of Vermont," is on record as confirming the settlement of the Abenakis Indians on Missiscoe river as being "a large Indian town," p. 15.

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## HISTORY OF THE NEW YORK IROQUOIS:

Albany, 1905;

"The Vermont shore belonged to the Iroquois," p. 151.

"The eastern shore of Lake Champlain had then belonged to the Iroquois," p. 168.

## THE JESUIT RELATIONS.

At a meeting held at Quebec, October 10, 1682, at the house of the Reverend Jesuit Fathers at which were present the Intendant, Mousieur de Varrannes, Governor of Three Rivers, Messieurs De Brnssy, Daliboust, Duquet, Lemoine, La Duvantis, Bizard, Chailly, Vieuxpont, Duluth, de Sorel, De Repentingy, Berthier, Boncher, several of the Hierarchy, and Jesuit Fathers, to counsel about taking action against the secret machinations of the Iroquois and to protect outlying Indian settlements mention is made of the Mission at Missisquoi, as follows:

"Consequently, the utmost efforts must be made to prevent them from ruining the nations, as they have heretofore ruined the Algonquins, Andastaz, Loups, Abenakis, and others, whose remnants we have at the settlements of Sillery, Laurette, Lake Champlain, and others scattered among us." *The Jesuit Relations and Allied Documents*, Cleveland; The Burrows Brothers Company, 1900, Vol. LXII, p. 161.

That fuller and more detailed information in reference to the Abenakis settlements in Vermont does not occur in the Jesuit Relations may easily be accounted for by the general disturbances in this section of the country anterior, during, and subsequent to the Seven years war and capture of Canada, to the dissolution of the Jesuit order in 1773, and consequent destruction and confiscation of their records, and to the great upheaval and overthrow wrought by the war of the Revolution a little later.

Further proof of the Abenakis Mission at Missiskoui is found in "Despatches and Orders of the King," under date of March 24, 1744, in part as follows:

"The establishment of the Mission at Missiskoui may, also, conduce to this end," (the further settlement and development of this part of the country) "by means of the spiritual aids which the new settlers may derive from the said Missica. The other advantages offered by this settlement, however, most of all, the possibility it may afford of detaching the Loups and Abenaki Indians dwelling in that region, from the English, will prove of no less importance, nor must the Sieurs de Beauharnois and Hocquart fail, in any way, to further the efforts of Father Lauverjat towards this end."

And again in "Instructions from the King to the Marquis of Beauharnois, Governor and Lieutenant General of France, and Intendant Hocquart," under date April 28, 1745, among other things occurs this reference to the subject-matter under consideration:

"It is true that war will likely prevent the rapid development of these settlements in keeping back those who might wish to take up lands in this region, but considering that they will be protected by the Fort St. Frederic, and that the Mission of Missiskoui will be very advantageous to them in case the English should attempt any encroachment, they might be easily encouraged."

"His Majesty was pleased to hear of the progress made by the village of Missiskoui and the disposition displayed by the Indians composing it on the occasion of the war."

MS. Canadian Archives, Series Q, Vol. 3, p. 328.

Speech of the Missisquoi Indians at the North End of Lake Champlain to the Governor of Quebec, September 8, 1766.

Brother:

We, the Missiskoni Indians of St. Francis or Abenaki Tribe have inhabited that part of Lake Champlain known by the name of Missisquoi, Time unknown to any of us here present, without being molested or any one claiming Right to it, to our Knowledge, except about Eighteen Years ago, the French Governor Mr. Vandrenil and Intendant came there, and view'd a spot convenient for a saw mill to facilitate the building of Vessells and Batteans at St. Johns, as well as for the use of the navy at Quebec; and on the occasion convened our People to ask their approbation when they consented and marked out a spot large enough for that purpose as well as for the cutting of the saw timber about half a league square with the condition to have what Boards they wanted for their use Gratis. But at the Commencement of last war said mill was deserted and the Iron Work buried after which we expected everything of the kind would subside, but soon after peace was made, some English people came there to rebuild the mill, and now claim three leagues in Breadth and six in Depth, which takes in our Village and Plantation by far. We therefore request of you, Brother, to enquire into this affair, that we obtain Justice as it is of great concern to us.

We also beg you will not allow any Traders to come and bring spiritous liquors among us, being near enough to bring Peltries and Skins to Montreal market.

A Belt and Strings.

## Answer.

Brothers of the Missiskoui Indians, I will enquire into the particulars of your Request; in the meanwhile you may rest assured of Justice and Protection. Your continuance in the same Dutiful Conduct, you have observed since under the British Government will procure you marks of favor.

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THOMPSON'S GAZETTEER OF VERMONT,  
Burlington, 1842:

"Before the conquest of Canada by the English the French and Indians had a settlement at Swanton Falls consisting of fifty huts, and had cleared some land on which they raised corn and vegetables. They had also built a church and a saw mill, and the channel cut through the rocks to supply water to the latter, still remains. This place was occupied by the Indians till the commencement of the revolution."—Part III, p. 170.

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HISTORY OF THE CATHOLIC CHURCH IN  
THE NEW ENGLAND STATES; Boston, 1899:

It is related that the Jesuits established a mission and built a chapel on the bank of the Missisquoi near where Swanton now stands. This chapel was in existence in 1775." Vol. 11, p. 562.

"Another chapel built of stone and containing a bell, existed near Ferrisburg, and doubtless there were many others throughout the state. Peter Kalm, the Swedish naturalist, who passed

through Lake Champlain to Canada in 1749 says: 'Near every town and village, peopled by converted Indians, are one or two Jesuits. There are likewise Jesuits with those who are not converted, so that there is commonly a Jesuit in every village belonging to the Indians,' " p. 466.

"Fort Ste Theresa (Isle Aux Noix) was abandoned in 1690. It is about this time that the Abenakis Indians appeared on the Missisquoi river, on the Winoski, and on Otter creek, having been driven from Maine by the English in 1680," p. 581.

"From 1687 to 1760 we find them on the Missisquoi river, on the Winoski and on Otter Creek," p. 582.

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#### VERMONT HISTORICAL GAZETTEER;

Hemenway, Montpelier, Vt., 1882; Vol. IV.:

"This would leave the northern part of the lake in the vicinity of the Missisquoi river and bay, as well as the lands on the Sorelle, tho' claimed by the Iroquois, yet for the most part, if not entirely unoccupied when Champlain made his explorations. Much of Vermont, probably all its western slope, belonged to the same nation," p. 942.

"It should thus seem plain that a fair interpretation must concede that the Iroquois not only occupied parts of western Vermont, but had some rights to the soil in this neighborhood (Swanton) at the period in question"—when visited by Champlain), p. 943.

"In records of a more recent date, Indians spoken of as the Abenakis settled in a village

called Missisquoi. The latter name the tribe probably gave to the river on the banks of which their settlement was situated." p. 943.

According to one authority, the name Missisquoi was applied only to the lower part of the stream, and not to the whole of it until a much later day." p. 943.

"A portion of this tribe (Abenakis) finally settled in the Coos country, on the upper waters of the Connecticut. It also appears that some of them afterward, and at a still later day, established themselves on the Missisquoi river. Those on the river last mentioned, in records of a more recent date, are often spoken of as the Abenakis at Missisquoi. They were thus designated from the fact that they were a portion of the Abenakis settled in a village called Missisquoi. The latter name the tribe probably gave to the river on the banks of which their settlement was situated. According to one authority, the name Missisquoi was originally applied only to the lower part of the stream, and not to the whole of it until a later day. In either case the term is distinctive of that portion of the tribe, which was located on the waters in question. At last, however, the Abenakis on the Connecticut, on the Missisquoi, and in Canada were known by a new name. As they sustained relations one to another, they came to be alike called the St. Francis Indians." pp. 943-4.

"Two miles below the lower falls of the Missisquoi river was an Indian settlement of fifty or more wigwams called Missisquoi," p. 945.

"Abenakis Indians at Missisquoi in 1650," pp. 944-949.

After the war of the Revolution, the Abenakis Indians still claimed the ownership of the lands

bordering upon the Missisquoi River, upon which they and their ancestors had lived during several generations, as will appear by the accompanying declaration and petition for protection and indemnity made through Ira Allen to General Haldimand and later to Guy Carleton, then Lord Dorchester.

“John Wagoner and William Tichout both of lawful age, Testify and say that in the month of Oct. last an Indian by the name of Capt. Louis and about twenty more supposed to be of the St. Francis Tribe, came to the town of Swanton and Highgate on the River Masisque in the State of Vt. and Hoisted a flag on a pole drew their knives threatened several of the inhabitants in a Hostile manner obliged the inhabitants to provide a dinner for them, claimed a right to the lands, and took, in a hostile manner Ten bushels of Indian Corn from John Wagoner and about fifteen bushels of potatoes from Wm. Tichout. The Indians also burnt and destroyed some fences in sd. town. That in the month of April last the same Indians came to said town again and threatened to dispossess the subscriber John Wagoner unless he would pay them for a fourth of all he raised on said lands as Rent to them. State of Vt. Co. Chittenden. June 21st, 1788”, Ibid pp. 998-9.

“On the reduction of Canada, after the seizure of Lake Champlain by the English, in 1760, many of the Indians began gradually to retire from those parts of Vermont which they had occupied. This departure from Missisquoi, however, was slower than from other quarters. They still lingered in considerable numbers at this place for many years, though they were all the while in close connection with those of their kindred whose



abode was on the southern bank of the St. Lawrence, and elsewhere in Canada." Ibid p. 969.

"It should thus appear that John Hilliker, Sr. settled on the Missisquoi River about 1779, thus as early as the middle, or possible sometime during the last half of the Revolutionary war \* \* \* \* At the period of his settlement, the Jesuit Chapel and the Indian village were still in existence. The bell used to be rung daily, morning and evening, for prayers," p. 792.

"In the survey of William Brasier, made in 1762, Maquam Creek is called Missisquoi rivulet, and the portion of the Delta to the west, which was then an island, was designated as Missisquoi island," p. 991.

"The waters of Maquam bay was the southerly shore of West Swanton. On Claude Joseph Souther's map of 1779 it was called East Bay." p. 992. "North-easterly of this bay is a large marsh. This marsh is said to have been produced by an earthquake in 1755, an account of which may be found in the narrative of Jemima Howe. It is called the Pitch Pine marsh, as it is, or has been, mostly covered with that kind of timber. It affords also a great abundance of huckle-berries or blue-berries which are gathered almost every year and taken away by wagon loads," p. 992.

"The wigwams of the Indians were located on the east side of the river at Swanton Falls,"—p. 994.

"It accordingly happened not long after the close of the War of the Revolution that the Indians, like many others who had favored the English cause, began to remove to Canada, for their sympathies were with the British rather than with the American Government. They also had a

strong attachment to the religion they had received from the Jesuits, and doubtless regarded the Protestant settlers who were surrounding them as heretics and infidels. It is not, therefore, surprising, under such conditions, they should wish to remove and carry with them every relic of their religious faith and worship; consequently, on removing, they took down the edifice which had for many years served them as their sanctuary. The stones of which it was built, and probably the bell, were removed to Moscow, a village known as St. Hlyacinth, on the Yamaska river in Canada. The writer was informed by John Pratt, who was among the first settlers, that all those stones were transported by the Indians in their bark canoes, and were again used in the construction of a house of worship. Thus the Indians began to disappear. They were, however, slow in withdrawing. \* \* \* The large majority of them, however, retired probably at the time the church was removed, leaving the lands which the tribe had had possession of for more than a century," p. 1000. "there were about 70 Indians here in 1793," p. 1001.

"About the year 1825, there came some four or five families and put as many wigwams on the land owned by the late Rufus L. Barney, about 1-2 mile below the village. They remained a year or two obtaining their livelihood by hunting, fishing and basket-making. They claimed the lands, as the Indians have done from the first." p. 1001.

CLAIMS OF THE RED MEN DENIED  
HISTORY OF VERMONT, THOMPSON;

Burlington, 1842:

“It was during this session”—of the Legislature of Vermont for the year 1798—“that application was made by some Indian chiefs in Canada, for compensation for lands which they claimed in Vermont.

“Their claim embraced nearly the whole of the present counties of Addison, Chittenden, Franklin, and Grand Isle. The subject was referred to a committee, who reported that the lands claimed had, in their opinion, formerly belonged to said Indians, but whether their title had ever been extinguished by purchase, Conquest, dereliction of occupancy, or in any other way they could not ascertain. The legislature supported the Indian agents during their attendance, gave them a hundred dollars in token of friendship, and they returned to their tribes well pleased with their success, and still hoping to succeed still better another season.

“In October, 1800, the legislature met at Middlebury. The Indians having been so well supported and paid at their former attendance upon the legislature, again attended and urged their claims to land in Vermont. The Governor informed them that the assembly had voted to give them \$50 to defray their expenses on their return to their own nations—but that no more money would be given them either to purchase their claims or to defray their expenses. These decided measures brought the affair with the Indians to a close,”  
—Vol. 11, pp. 89-90.

McGILL UNIVERSITY  
FACULTY OF APPLIED SCIENCE

Dean's Office:

FRANK D. ADAMS, Ph.D., D.Sc., F.R.S.—Dean.  
G. H. MILLED MAE, F.R.S.C.—Vice Dean.

MONTREAL,

25th May, 1909.

George McAleer Esq., M. D.,  
Worcester, Mass.

Dear Dr. McAleer:-

I have just received your letter of May 22nd with regard to the occurrence of flints on the shores of Lake Champlain.

True flints always occur in chalk and there is no chalk in the region to which you refer. There are, however, occurrences of chert, which resembles flint, in rocks other than chalk, and it may be that there are occurrences of this material on that portion of the lake shore to which you refer. I, however, am not personally acquainted with this precise region.

I should advise you to write to the Director of the Geological Survey, Ottawa, who will place your letter in the hands of one of his staff who has geologically examined this part of the Dominion.

I remain,

Yours very sincerely,

Frank D. Adams

DEPARTMENT OF MINES

GEOLOGICAL SURVEY

R. W. BROCK, DIRECTOR,

OTTAWA.

May 31st, 1909.

Dear Sir,

I beg to acknowledge the receipt of your letter of the 25th inst., with reference to flint deposits on the shores of Missisquoi Bay. I am enclosing a map which will show you the geological formations about the bay. We have no knowledge of true flint occurring in that locality. Perhaps you refer to the chert of the Georgia (Cambrian) shown on the map as Potsdam. This formation has a great thickness of sandy dolomite holding a great amount of black and grey chert in angular fragments up to a foot in length and six inches in width. The chert occasionally forms layers of a few inches in thickness. In some beds the chert makes up the chief part of the rock. In the Trenton sometimes some beds become hard and cherty.

I should be obliged if you could give me any further information regarding your flint.

Yours respectfully,

Dr. G. McAleer,  
Worcester, Mass.,

*R. W. Brock*

U. S. A.

GEOLOGICAL SURVEY  
R.W. BLOCK, DIRECTOR.



Ottawa, Dec. 13th, '09.

Dear Sir:-

Replying to your enquiry concerning the Missisquoi region as a possible source of flint, I beg to say that no such material is known to occur there although long and well known geologically. Some chert occurs in the Cambrian rocks in this neighbourhood and some beds of the Trenton become somewhat cherty in places, but this material is very distinct from flint and would not be expected to give rise to such a name as the place "where flint is."

Yours very truly,

*R. W. Block*

George McAleer Esq., M. D.,  
Worcester, Mass.,  
U. S. A.

