

PEOPLE MENTIONED IN CAPE COD

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CAPTAIN SAMUEL DE CHAMPLAIN



**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



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CAPE COD: We were surprised to hear of the great crops of corn which are still raised in Eastham, notwithstanding the real and apparent barrenness. Our landlord in Orleans had told us that he raised three or four hundred bushels of corn annually, and also of the great number of pigs which he fattened. In Champlain's "Voyages," there is a plate representing the Indian cornfields hereabouts, with their wigwams in the midst, as they appeared in 1605, and it was here that the Pilgrims, to quote their own words, "bought eight or ten hogsheads of corn and beans," of the Nauset Indians, in 1622, to keep themselves from starving.¹

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1. They touched after this at a place called Mattachiest, where they got more corn; but their shallop being cast away in a storm, the Governor was obliged to return to Plymouth on foot, fifty miles through the woods. According to Mourt's Relation, "he came safely home, though weary and surbated," that is, foot-sore. (Ital. *sobattere*, Lat. *sub* or *solea battere*, to bruise the soles of the feet; v. Dic. Not "from *acerbatus*, embittered or aggrieved," as one commentator on this passage supposes.) This word is of very rare occurrence, being applied only to governors and persons of like description, who are in that predicament; though such generally have considerable mileage allowed them, and might save their soles if they cared.

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CAPE COD: The very gravestones of those Frenchmen are probably older than the oldest English monument in New England north of the Elizabeth Islands, or perhaps anywhere in New England, for if there are any traces of Gosnold's storehouse left, his strong works are gone. Bancroft says, advisedly, in 1834, "It requires a believing eye to discern the ruins of the fort"; and that there were no ruins of a fort in 1837. Dr. Charles T. Jackson tells me that, in the course of a geological survey in 1827, he discovered a gravestone, a slab of trap rock, on Goat Island, opposite Annapolis (Port Royal), in Nova Scotia, bearing a Masonic coat-of-arms and the date 1606, which is fourteen years earlier than the landing of the Pilgrims. This was left in the possession of Judge Haliburton, of Nova Scotia.

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CAPE COD: Even as late as 1633 we find Winthrop, the first Governor of the Massachusetts Colony, who was not the most likely to be misinformed, who, moreover, has the fame, at least, of having discovered Wachusett Mountain (discerned it forty miles inland), talking about the "Great Lake" and the "hideous swamps about it," near which the Connecticut and the "Potomack" took their rise; and among the memorable events of the year 1642 he chronicles Darby Field, an Irishman's expedition to the "White hill," from whose top he saw eastward what he "judged to be the Gulf of Canada," and westward what he "judged to be the great lake which Canada River comes out of," and where he found much "Muscovy glass," and "could rive out pieces of forty feet long and seven or eight broad." While the very inhabitants of New England were thus fabling about the country a hundred miles inland, which was a terra incognita to them, -or rather many years before the earliest date referred to,- Champlain, the first Governor of Canada, not to mention the inland discoveries of Cartier, Roberval, and others, of the preceding century, and his own earlier voyage, had already gone to war against the Iroquois in their forest forts, and penetrated to the Great Lakes and wintered there, before a Pilgrim had heard of New England. In Champlain's "Voyages," printed in 1613, there is a plate representing a fight in which he aided the Canada Indians against the Iroquois, near the south end of Lake Champlain, in July, 1609, eleven years before the settlement of Plymouth. Bancroft says he joined the Algonquins in an expedition against the Iroquois, or Five Nations, in the northwest of New York. This is that "Great Lake," which the English, hearing some rumor of from the French, long after, locate in an "Imaginary Province called Laconia, and spent several years about 1630 in the vain attempt to discover." (Sir Ferdinand Gorges, in Maine Hist. Coll., Vol. II. p. 68.) Thomas Morton has a chapter on this "Great Lake." In the edition of Champlain's map dated 1632, the Falls of Niagara appear; and in a great lake northwest of Mer Douce (Lake Huron) there is an island represented, over which is written, "Isle ou il y une mine de cuivre," - "Island where there is a mine of copper." This will do for an offset to our Governor's "Muscovy Glass." Of all these adventures and discoveries we have a minute and faithful account, giving facts and dates as well as charts and soundings, all scientific and Frenchman-like, with scarcely one fable or traveller's story.

PEOPLE OF
CAPE COD

CHAMPLAIN
CARTIER
ROBERVAL
ALPHONSE

GORGES



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1567

[Samuel de Champlain](#) was born in Brouage, Saintonge, on the Bay of Biscay. His father was a ship-captain and would provide his son with a careful education as a navigator. Before taking to the sea he would join the army and become a quartermaster of cavalry. Then an uncle who was acting as pilot-general of the Spanish fleets, to conduct back to their own country some Spanish soldiers who had served in France, brought his nephew along, and gave him command of the *St. Julien*.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT



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1598

With France's long civil war ended by the Edict of Nantes, King Henry IV granted to a Breton nobleman, the Marquis de la Roche, permission to establish a seigneurial colony as Viceroy of [Canada](#). His commission authorized him to grant lands, en fief et seigneurie, as rewards for military service. La Roche would succeed in transporting there only some 40 healthy male convicts, establishing them on Sable Island off the coast of Nova Scotia, but when he would return there in 1603, he would find only 11 of them still alive and would abandon the effort. He would die shortly afterward, vexed and remorseful.¹

1. Troilus de Mesgouez, Marquis de la Roche, French nobleman, colonizer and viceroy of Nouvelle-France (*circa* 1540-1606), was the son of Guillaume de Mesgouez and had been born at the manor of La Roche-Coatarmol, in the parish of Plouzévé. His godfather was the famous Troilus de Mondragon, a Spanish colonel who came to marry Françoise de la Palue. Admitted as a page at the age of thirteen to the court of Henri II, La Roche had become successively Chevalier de l'Ordre Royal, a member of the Privy Council, and a captain of the king's men. In 1576, Henri III had granted him the marquisat of Coatarmol under the name of La Roche Helgomarch. At about the same time La Roche started to direct his attention towards the New World, and so in January 1578 Henri had bestowed on him the title "vice-roi ès dites Terres-Neuves." Inspired by the voyages of Etienne Bellenger and others, La Roche had made his first attempt at the colonization of his viceroyalty in 1584. The Basques of Saint-Jean-de-Luz having offered themselves as colonists, ships were provided by St. Malo. The marquis had set out for America with 500 colonists but a ship had sunk off the coast of France, leaving insufficient survivors to crew the remainder of the voyage. In January of this year, La Roche was appointed lieutenant-governor of Canada, Hochelaga, Newfoundland, Labrador, Norumbega, and the Ile de Sable. Recruiting 250 colonists from the prisons of Normandy, he sailed for North America where at Sable Island only 50 of his convict colonists turned out to be willing to set foot ashore. The remaining 200 convict colonists refusing to go ashore, he would take them back to France. When [Samuel de Champlain](#) would survey Sable Island in May 1604, he would write that the group of 50 convict settlers had been able to survive because of cattle that had been left on the island 60 years earlier by the Portuguese. The Court of Rouen would in 1603 order the return of these 50 settlers to France, but by the time of their removal in 1604 there would remain only 11 still alive. On their return to France they would be pardoned by the court and granted pensions and privileges as compensation for their sufferings. La Roche himself would die in 1606, financially ruined by these unfortunate enterprises, and his authority in the New World would be delegated to a captain of marines, Pierre de Chauvin.



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1599

January: [Samuel de Champlain](#) sailed in command of the *St. Julien* for the West Indies, and during two years and a half would visit many of the islands, landing at Vera Cruz, proceeding inland as far as the city of Mexico and returning by way of Panama, where he would conceive the plan of a ship-canal across the isthmus. His record of this voyage, with views and charts, *BREF DISCOURS DES CHOSES PLUS REMARQUABLES QUE SAMUEL CHAMPLAIN DE BROUAGE A RECONNUES AUX INDES OCCIDENTALES*, would remain in mere manuscript until 1859.

LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT’S GIVING TOO MUCH TO THE HISTORIAN’S STORIES.
LIFE ISN’T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.



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1601

March: [Samuel de Champlain](#)'s *St. Julien* let down its anchor in a Spanish port. Upon return to France, King Henry IV would grant Champlain a pension. He would prepare a manuscript *BREF DISCOURS DES CHOSES PLUS REMARQUABLES QUE SAMUEL CHAMPLAIN DE BROUAGE A RECONNUES AUX INDES OCCIDENTALES*, describing his voyage to the West Indies, in which he would propose the digging of a [canal](#) across the isthmus of Panama (this manuscript would not be printed until 1859).



AMANAPLANACANALPANAMA

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





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1603

Pierre de Gua, the Sieur de Monts, succeeded Chauvin on his death and received a patent of the territory included between 40° and 46°, whereby he was constituted lieutenant-general, with power to colonise and convert the natives to Christianity. [Samuel de Champlain](#) and M. de Chatte, Governor of Dieppe, were his principal associates. Champlain visited Tadoussac this year, De Monts devoting his attention to Nova Scotia.

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT



[Samuel de Champlain](#) visited the St. Lawrence Valley as a member of the expedition led by François Gravé, and made “copious notations.”



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March: The French undertook another expedition to reinforce their fur-trading post at the mouth of the Saguenay River on the St. Lawrence. This one was undertaken by Aymar de Chaste, who had been the governor of Dieppe, and led by François Gravé or Pointgravé, the Sieur du Pont, possibly a Huguenot. Along on this expedition was a young soldier named [Samuel de Champlain](#), possibly a Huguenot who was making no particular point of his background.



At this juncture Champlain had already once been to the New World, for in 1599 he had sailed with a Spanish expedition to the West Indies. When these folks would return to France, they would learn that their enterprise had in December 1603 become the possession of another Huguenot gentleman, Pierre de Gua, the Sieur de Monts.

[CANADA](#)

March 15, Tuesday (1602, Old Style): [Samuel de Champlain](#) sailed again toward the New World, in the ship of François Gravé or Pointgravé, the Sieur du Pont, in order to explore territory granted by the king of France to Commander De Chaste, the governor of Dieppe, with a view to founding a colony.

May 24, Tuesday (Old Style): The ship of [Samuel de Champlain](#) dropped its anchor at Tadoussac, where the Saguenay River joins the St. Lawrence River. Soon he, François Gravé or Pointgravé the Sieur du Pont, and a few others proceeded upriver in a boat, until stopped by the rapids of St. Louis above Montréal that had been the limit of Cartier's discoveries in 1535. While returning to Tadoussac they would examine both sides of the river, and subsequently they would explore the St. Lawrence River down to Gaspé.

DO I HAVE YOUR ATTENTION? GOOD.



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September 20, Tuesday (Old Style): [Samuel de Champlain](#) arrived back in France, from the New World. By the end of the year he would have prepared his volume *DES SAVVAGES OV VOYAGE DE SAMVEL CHAMPLAIN, DE BROVAGE, FAIT EN LA FRANCE NOUVELLE, L'AN MIL SIX CENTS TROIS: CONTENANT LES MOEURS, FAÇON DE VIVRE, GUERRES ET HABITATIONS DES SAUVAGES DU CANADA. DE LA DÉCOUVERTE DE PLUS DE 450 LIEUES DANS LE PAYS DES SAUVAGES. QUELS PEUPLES Y HABITENT; DES ANIMAUX QUI S'Y TROUVENT: DES RIVIÈRES, LACS, ISLES ET TERRES, ET QUELS ARBRES ET FRUITS ELLES PRODUISENT. DE LA CÔTE D'ACADIE, DES TERRES QUE L'ON Y A DÉCOUVERTES, ET DE PLUSIEURS MINES QUI Y SONT, SELON LE RAPPORT DES SAUVAGES*, giving an account of his explorations and discoveries.



SAMVEL CHAMPLAIN

Chapter IV of Sir Harry H. Johnston's *PIONEERS IN CANADA*, "[Champlain](#) and the Foundation of Canada":

From the first voyage of Cartier onwards, Canada was called intermittently New France, and its possibilities were not lost sight of by a few intelligent Frenchmen on account of the fur trade. Amongst these was Amyard de Chastes, at one time Governor of Dieppe, who got into correspondence with the adventurers who had settled as fur traders at Tadoussac, prominent amongst whom was Du Pont-Gravé. De Chastes dispatched with Pont-Gravé a young man whose acquaintance he had just made, SAMUEL CHAMPLAIN.² This was the man who, more than any other, created French Canada. Champlain had had already a most adventurous life. He was born about 1567, at Brouage, in the Saintonge, opposite to the Island of Héron, on the coast of western France. From his earliest years he had a passion for the sea, but he also served as a soldier

2. Afterwards the Sieur de Champlain. The title of *Sieur* (from the Latin *Senior*) is the origin of the English "sir," and is about equivalent to an English baronetcy.



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for six years. His father had been a sea captain, and his uncle as an experienced navigator was commissioned by the King of Spain to transport by sea to that country the remainder of the Spanish soldiers who had been serving in Brittany. The uncle took his nephew with him. Young Champlain when in Spain managed to ingratiate himself so much with the Spanish authorities that he was actually commissioned as a captain to take a king's ship out to the West Indies. No sooner did he reach Spanish America than he availed himself of the first chance to explore it. For two years he travelled over Cuba, and above all Mexico. He visited the narrowest part of Central America and conceived the possibility of making a trans-oceanic canal across the Panama isthmus.

When he got back to France he placed before Henry IV a report on Spanish Central America, together with a project for making a canal at Panama. Henry IV was so pleased with his work and enterprise that he gave him a pension and the title of Geographer to the King. Shortly afterwards he met Governor de Chastes at Dieppe, and was by him sent out to Canada. The ship which carried Champlain, PONT-GRAVÉ,³ the SIEUR DE MONTS,⁴ and other French adventurers (together with two Amerindian interpreters whom Pont-Gravé had brought from Canada to learn French) arrived at Tadoussac on May 24, 1603.

Champlain lost no time in commencing his explorations. Tadoussac was at the mouth of an important river, called by the French the Saguenay, a name which they also applied to the mysterious and wonderful country through which it flowed in the far north; a country rich in copper and possibly other precious metals. Champlain ascended the Saguenay River for sixty miles as far as the rapids of Chicoutima. The Amerindians whom he met here told him of Lake St. John, lying at a short distance to the west, and that beyond this lake and the many streams which entered it there lay a region of uplands strewn with other lakes and pools; and farther away still began the sloping of the land to the north till the traveller sighted a great arm of the salt sea, and found himself amongst tribes (probably the Eskimo) who ate raw flesh, and to the Indians appeared absolute savages.⁵ This was probably the first allusion, recorded by a European, to the existence of Hudson's Bay, that huge inlet of the sea, which is one of the leading features in the geography of British North America.

The Montagnais Indians round about Tadoussac received Champlain with great protestations of friendship, and at the headquarters of their principal chief or "Sagamore" celebrated this new friendship and alliance with a feast in a very large hut. The banquet, as usual, was preceded by a long address from the Sagamore in answer to the description of France, given by one of the Indian interpreters. The address was accompanied by the solemn smoking of tobacco, and at every pause in this grave oration the natives present shouted with one voice: "Ho! ho!

3. Correctly written this was François Gravé, Sieur du Pont.

4. The full name was Pierre du Guast, Sieur de Monts. Including de Champlain and de Poutrincourt, who will be described later, we have here the four great heroes who founded French Canada.

5. The real name for this remarkable people, the Eskimo, is, in Alaska and Arctic North America, *Innuït*, and in Labrador and Greenland, *Karalit*. Eskimo (in French, *Esquimaux*) is said to be a corruption of the Montagnais-Indian word, *Eskimantsik*, meaning "eaters of raw flesh."



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ho!" The repast consisted of elk's meat (which struck the Frenchmen as being like beef), also the flesh of bear, seal, beaver, and wild fowl. There were eight or ten stone boilers or cauldrons full of meats in the middle of the great hut, separated each six feet from each other, and each one having its own fire. Every native used a porringer or vessel made of birch bark. When the meat was cooked a man in authority distributed it to each person. But Champlain thought the Indians ate in a very filthy manner. When their hands were covered with fat or grease they would rub them on their own heads or on the hair of their dogs. Before the meat was cooked each guest arose, took a dog, and hopped round the boilers from one end of the great hut to the other. Arriving in front of the chief, the Montagnais Indian feaster would throw his dog violently to the ground, exclaiming: "Ho! ho! ho!" after which he returned to his place.

At the close of the banquet every one danced, with the skulls of their Iroquois enemies slung over their backs. As they danced they slapped their knees with their hands, and shouted: "Ho! ho! ho!" till they were out of breath.

The huts of these Indians were low and made like tents, being covered with the bark of the birch tree. An opening about a foot of the top was left uncovered to admit light and to allow the smoke to escape. Though low, the huts were sometimes quite large, and would accommodate ten families. These slept higgledy-piggledy on skins, with their dogs amongst them. The dogs in appearance were something like what we know as Eskimo dogs, and also rather resembled the Chinese chow, with broad heads and rather short muzzles, prick ears, and a tail inclined to curl over the back. "All these people have a very cheerful disposition, laughing often, yet at the same time they are somewhat phlegmatic. They talk very deliberately, as if desiring to make themselves well understood, and, stopping suddenly, they reflect for a long time, when they resume their discourse."

They were agile, well-proportioned people, who in the summertime went about nearly naked, but in the winter were covered with good furs of elk, otter, beaver, bear, seal, and deer. The colour of their skin was usually a pale olive, but the women for some reason made themselves much darker-skinned than the men by rubbing their bodies with pigments which turned them to a dark brown. At times they suffered very much from lack of food, being obliged then to frequent the shore of the river or gulf to obtain shellfish. When pressed very hard by famine they would eat their dogs (their only domestic animal) and even the leather of the skins with which they clothed themselves. In the autumn they were much given to fishing for eels, and they dried a good deal of eel flesh, to last them through the winter. During the height of the winter they hunted the beaver, and later on the elk. Though they ate wild roots and fruits whenever they could obtain them, they do not seem to have cultivated any grain or vegetables. In the early spring they were sometimes dying of hunger, and looked so thin and haggard that they were mere walking skeletons. They were then ready to eat carrion that was putrid, so that it is little wonder that they suffered much from scurvy.



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Yet the rivers and the gulf abounded in fish, and as soon as the waters were unlocked by the melting of the ice in April, the surviving Indians rapidly grew fat and well, and of course the late summer and the autumn brought them nuts (hickory and other kinds of walnut, and hazel nuts), wild cherries, wild plums, raspberries, strawberries, gooseberries, blackberries, currants,⁶ cranberries, and grapes.

Champlain observed amongst them for the first time the far-famed Amerindian snowshoes, which he compares very aptly for shape to a racquet used in tennis.

Champlain next visited the site of Stadacona, but there was no longer any settlement of Europeans at that place, nor were the native Amerindians the descendants of the Hurons that had received Jacques Cartier. For the first time the name Quebec (pronounced Kebek) is applied to this point where the great River St. Lawrence narrows before dividing to encircle the Isle of Orleans. In fact, Quebec meant in the Algonkin speech a place where a river narrows; for a tribe of the great Algonkin family, the Algonkins, allied to the tribes of Maine and New Brunswick, had replaced the Hurons as the native inhabitants of this region.

On the shore of Quebec he noticed "diamonds" in some slate rocks – no doubt quartz crystals. Proceeding on up the River St. Lawrence he observed the extensive woods of fir and cypress (some kind of *Thuja* or *Juniper*), the undergrowth of vines, "wild pears," hazel nuts, cherries, red currants and green currants, and "certain little radishes of the size of a small nut, resembling truffles in taste, which are very good when roasted or boiled." As they advanced towards the interior the country became increasingly mountainous on the south (the green mountains of New Hampshire), and was more and more beautiful – "the pleasantest land yet seen." Landing on the south bank of the St. Lawrence, west of the entrance of the river of the Iroquois (the Richelieu), he found magnificent forests, which, besides the trees already mentioned, included oaks, chestnuts, maples, pines, walnut-like nut trees,⁷ aspens, poplars, and beeches; with climbing hops and vines, strawberries trailing over the ground, and raspberry canes and currant bushes "growing in the thick grass." These splendid woods on the islands and banks of the broad river were full of game: elks,⁸ wapiti deer, Virginian deer, bears, porcupines, hares, foxes, beavers, otters, and musk rats, besides many animals he could not recognize.

At last his little expedition in "a skiff and canoe" had to draw

6. The wild currants so often mentioned by the early explorers of Canada are often referred to as red, green, and blue. The blue currants are really the black currant, now so familiar to our kitchen gardens (*Ribes nigrum*). This, together with the red currant (*Ribes rubrum*), grows throughout North America, Siberia, and eastern Europe. The unripe fruit may have been the green currants alluded to by Champlain, or these may have been the white variety of our gardens. The two species of wild strawberry which figure so frequently in the stories of these early explorers are *Fragaria vesca* and *F. virginiana*. From the last-named is derived the cultivated strawberry of Europe. The wild strawberries of North America were larger than those of Europe. Champlain does not himself allude to gooseberries (unless they are his *groseilles vertes*), but later travellers do. Three or more kinds of gooseberry grow wild in Canada, but they are different from the European species. The blueberry so often mentioned by Champlain (bluëts or bluës) was *Vaccinium canadense*.

7. Of the genera *Juglans* and *Carya*.

8. The huge deer of the genus *Alces*. Elk is the old Scandinavian name. *Moose*, derived from the Kri language, is the Canadian term, "Elk" being misapplied to the wapiti (red) deer. Champlain calls the elk *orignac*, its name in Algonkin.



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into the bank, warned by the noise that they were approaching a great fall of water – the La Chine or St. Louis Rapids. Champlain wrote: "I saw, to my astonishment, a torrent of water descending with an impetuosity such as I have never before witnessed.... It descends as if in steps, and at each descent there is a remarkable boiling, owing to the force and swiftness with which the water traverses the fall, which is about a league in length.... The territory on the side of the fall where we went overland consists, so far as we saw it, of very open wood, where one can go with his armour without much difficulty."

From the Algonkin Indians in the neighbourhood of these St. Louis Rapids, and also from those living near Quebec, Champlain obtained a good deal of geographical information to add to his own observations. He was given an idea, more or less correct, of Lake Ontario, the Falls of Niagara, Lake Erie and Lake Huron, and perhaps also of Lake Superior, a sea so vast, said the Amerindians, that the sun set on its horizon. This sheet of water, Champlain calculated, must be 1200 miles distant to the west, and therefore identical with the "Mer du sud" (Pacific Ocean), which all North-American explorers for three centuries wished to reach.

After collecting much information about possible copper mines in the regions north and south of the Lower St. Lawrence, and of silver⁹ in New Brunswick or Nova Scotia, and a terrible story which he more than half believed about a monster of prodigious size, the *Gougou*,¹⁰ Champlain set sail for France at the end of August, 1603.

In April, 1604, Champlain accompanied the Sieur de Monts (who had succeeded the dead Amyard de Chastes as head of a chartered fur-trading association) in a fresh expedition to North America, together with a hundred and twenty artisans and several noblemen. They were to occupy the lands of "Cadie" (Acadia, Nova Scotia), Canada, and other places in New France. De Monts thought Tadoussac and Quebec too cold in wintertime, and preferred the sunnier east coast regions. He aimed indeed at colonizing what is now New England.

On the way to Nova Scotia, the expedition was nearly wrecked on Sable Island, about one hundred and twenty miles south of Cape Breton Island, and noticed there the large red cattle run wild from the bulls and cows landed on Sable Island by the Portuguese some sixty years earlier. (The Portuguese of the fifteenth and sixteenth centuries deserved well of humanity for the generous way in which they left cattle, goats, pigs, and rabbits to run wild on desert islands and serve as provender for shipwrecked mariners like Robinson Crusoe.) Champlain also speaks of the "fine large black foxes" which he and other voyagers noticed on Sable Island. How they came there is a mystery, unless the island had once been part of the mainland.

This same Sable Island had been the scene of an extraordinary

9. Or lead mixed with silver. The local natives used this ore, which was white when beaten, for their arrowheads.

10. The Gougou dwelt on the small island of Miscon, to the east of the Bay of Chaleurs. It had the form of a woman but was about a hundred feet high. Its habit was to catch and devour men and women, whom it first placed in a pocket capacious enough to hold a small ship. Its roarings and hissings could be heard at times coming from the island of Miscon, where the Gougou lay concealed. Even a Frenchman, the Sieur Prévert, had heard these noises. Probably this islet had a whirlpool communicating with a cavern into which fishermen were sucked by the current.



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experiment at the end of the previous century. In 1598 the Marquis de la Roche, given a commission to colonize New France, sailed in a small ship for North America with sixty convicts from French prisons as colonists. He landed them on Sable Island, and went away to look for some good site for his colony. But then a storm arose, and his little ship was literally blown back to France. The convicts, abandoned thus, built themselves shelters out of the driftwood of wrecks; killed and ate the cattle and caught fish. They made themselves warm clothes out of the skins of the seals which frequented the island coast in thousands. But these convicts quarrelled and fought among themselves so fiercely that when at last a ship from Normandy came to take them away, there were only twelve left – twelve shaggy men with long tangled hair and beards; and, a legend says, in addition a Franciscan monk who had been landed on the island with them as a kind of missionary or chaplain, and who had been so heartbroken at their bloody quarrels and horrible deeds that when the Norman ship arrived to take the castaways back to France, the Franciscan refused to go with them, believing himself to be dying and wishing to end his life undisturbed. So he was left behind. But after the ship had sailed away he slowly mended, grew well and strong, and cultivated eagerly his little garden. For food he ate the whelks, mussels, and oysters that were so abundant on the shore. Occasionally ships (then as now) were wrecked on Sable Island in stormy weather, and the good monk ministered to the mariners who reached the shore. Also he was visited, ever and again, by the Breton fishing boats, which brought him supplies of necessities and the bread and wine for celebrating Mass. Long after his death his spirit was thought to haunt the desolate island.

Champlain and his companions passed on from Sable Island to the south-east coast of Nova Scotia, noticing as they landed here and there the abundance of rabbits¹¹ and sea birds, especially the Great Auk, of which they killed numbers with sticks, cormorants (whose fishy eggs they ate with enjoyment), puffins, guillemots, gulls, terns, scissorbills, divers, ospreys, buzzards, and falcons; and no doubt the typical American white-tailed sea eagles, ravens, ducks, geese, curlews, herons, and cranes. Here and there they found the shore "completely covered with sea wolves" – seals, of course, probably the common seal and the grey seal. Of these they captured as many as they wanted, for the seals, like most of the birds, were quite unafraid of man.

They then explored the Bay of Fundy, and, after zig-zagging about, decided to fix on the harbour of St. John's (New Brunswick) as the site for their colony. The future capital of New France, therefore, was begun on La Sainte Croix (Dochet) Island, near the mouth of the wonderful tidal estuary of the Uigoudi (Ouygoudy) River.

Here they passed the winter, but suffered so badly from scurvy¹² that, when in the spring of 1605 Du Pont Gravé arrived from Brittany with supplies, the remnant of the colony was removed to the opposite coast of Nova Scotia to Port Royal (afterwards

11. There are no real rabbits in America. This was probably the Polar Hare (*Lepus timidus glacialis*), or the common small varying hare (*L. americanus*).



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named by the English Annapolis¹³). The French seem to have fallen in love with this place from the very first. Nevertheless here they suffered from scurvy during the winter as elsewhere. Before moving over here, however, Champlain, together with De Monts, had explored the west of New England south of New Brunswick as far as Plymouth, just south of Boston.

Scurvy is said to be a disease of the blood caused by a damp, cold, and impure atmosphere combined with absence of vegetable food and a diet of salted or semi-putrid meat or fish, such as was so often the winter food of Amerindians and of the early French pioneers in Canada. We have already noted Cartier's discovery of the balsam remedy.

Off the coast of Maine (Richmond's Island) they encountered agricultural Amerindians of a new tribe, the Penobskot probably, who cultivated a form of rank narcotic tobacco (*Nicotiana rustica*), which they called *Petun*. (A variety of this has produced the handsome garden flower *Petunia*, whose Latin name is derived from this native word *Petun*.) They also grew maize or Indian corn, planting very carefully three or four seeds in little mounds three feet apart one from the other, the soil in between being kept clear of weeds. The American farmers of today cannot adopt any better method.

The islands round about Portland (Maine) were matted all over with wild red currants, so that the eye could scarcely discern anything else. Attracted by this fruit, clouds of wild pigeons had assembled¹⁴. They manifested hardly any fear of the French, who captured large numbers of them in snares, or killed them with guns. The natives of southern Maine fled with dismay on sighting the French ships, for they had never before seen sailing vessels, but later on they timidly approached the French ships in a canoe, then landed and went through a wild dance on the shore to typify friendliness. Champlain took with him some drawing paper and a pencil or crayon, together with a quantity of knives and ship's biscuit. Landing alone, he attracted the natives towards him by offering them biscuits, and having gathered them round him (being of course as much unable to understand their speech as they were French), he proceeded to ask questions by means of certain drawings, chiefly the outlines of the coast. The savages at once seized his idea, and taking up his pencil drew on the paper an accurate outline of Massachusetts Bay, adding also rivers and islands unknown to the French. They went on by further intelligent signs to supply information. For instance, they placed six pebbles at equal distances to intimate that Massachusetts Bay was occupied by six tribes and governed by as many chiefs. By drawings of growing

12. How awful was this "mal de terre" or scurvy amongst the French settlers may be seen from this description of Champlain: "There were produced in the mouths of those who had it great pieces of superfluous and drivelling flesh, which got the upper hand to such an extent that scarcely anything but liquid could be taken. Their teeth became very loose and could be pulled out with the fingers without its causing them pain.... Afterwards a violent pain seized their arms and legs, which remained swollen and very hard, all spotted as if with fleabites; and they could not walk on account of the contraction of the muscles.... They suffered intolerable pains in the loins, stomach, and bowels, and had a very bad cough and short breath.... Out of seventy-nine who composed our party, thirty-five died and twenty were on the point of death (when spring began in May)."

13. From Queen Anne.

14. The pigeons referred to by Champlain were probably the Passenger pigeon (*Ectopistes*) which at one time was extraordinarily abundant in parts of North America, though it has now been nearly killed out by man. It would arrive in flocks of millions on its migratory journeys in search of food.



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maize and other plants they intimated that all these people lived by agriculture.

Champlain thought Massachusetts (in his first voyage) a most attractive region in the summer, what with the blue water of the enclosed arms of the sea, the lofty forest trees, and the fields of Indian corn and other crops.

When these French explorers reached the harbour of Boston, the islands and mainland were swarming with the native population. The Amerindians were intensely interested in the arrival of the first sailing vessel they had ever seen. Although it was only a small barque, its size was greater than any canoe known to them. As it seemed to spread huge white wings and to glide silently through the water without the use of paddles or oars, it filled them with surprise and admiration. They manned all their canoes¹⁵ and came out in a flotilla to express their honour and reverence for the wonderful white men. But when the French took their leave, it was equally obvious that the natives experienced a sense of relief, for they were disquieted as well as filled with admiration at the arrival of these wonderful beings from an unknown world.

Champlain describes the wigwams or native huts as being cone-shaped, heavily thatched with reeds, with an opening at the top of the roof for the smoke to escape. Inside the huts was a low bed raised a foot from the ground and made of short posts driven into the ground, with a surface made of boards split from trees. On these boards were laid either the dressed skins of deer or bear, or thick mattresses made of reeds or rushes. The beds were large enough for several people to lie on. Champlain describes the huts as being full of fleas, and likewise the persons of the nearly naked Indians, who carried these fleas out with them into the fields when they were working, so that the Frenchmen by stopping to talk to the natives became covered with fleas to such an extent that they were obliged to change their clothes. In the fields were cultivated not only maize, but beans similar to the beans grown by the natives of Brazil, vegetable marrows or pumpkins, Jerusalem artichokes¹⁶, radishes, and tobacco. The woods were filled with oaks, walnut trees,¹⁷ and the red "cedar" of North America, really a very large juniper, the foliage of which in the summertime often assumes a reddish colour, together with the trunk. This Virginian juniper or "red cedar" is now quite a common tree in England. In warm weather it exhales a delicious aromatic scent.

All these natives of the Massachusetts coast were described by Champlain as being almost naked in the summertime, wearing at most a small piece of leather round the waist, and a short robe

15. It is interesting to learn from his accurate notes that in Massachusetts (and from thence southwards) there were no more bark canoes, but that the canoes were "dug-outs" — trunks of tall trees burnt and chipped till they were hollowed into a narrow vessel of considerable length.

16. This tuber, which is a well-known and very useful vegetable in England, comes from the root of a species of sunflower (*Helianthus tuberosus*). It has nothing to do with the real artichoke, which is a huge and gorgeous thistle, and it has equally nothing to do with Jerusalem. The English people have always taken a special delight in mispronouncing and corrupting words in order to produce as much confusion as possible in their names for things. Jerusalem is a corruption of *Girasole*, which is the Italian name given to this sunflower with the edible roots, because its flower is supposed always to turn towards the sun. The Jerusalem artichoke was originally a native of North America.

17. These walnut trees were afterwards known in modern American speech as hickories, butter-nuts, and pig-nuts, all of which are allied to, but distinct from, the European walnut.



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of spun hemp which hung down over the shoulders. Their faces were painted red, black and yellow. The men pulled out any hairs which might come on the chin, and thus were beardless. They were armed with pikes, clubs, bows, and arrows. The pikes were probably made of wood with the ends hardened by being burnt to a point in the fire, and the arrow tips were made of the sharp termination of the tail of the great king-crab.¹⁸

These Massachusetts "Indians" described to Champlain a wonderful bird which at some seasons of the year they caught in snares and ate. This Champlain at once guessed was the wild turkey, now, of course, quite extinct in that region. This wild turkey of the eastern half of North America (including southern Canada) was quite a distinct form from the Mexican bird, which last is the origin of our domestic turkey.

In July, 1606, as De Monts had not returned from France, and the little colony at Port Royal was without supplies, they decided to leave two Frenchmen in charge of the local chief of the Mikmak Indians, and find their way along the coast to Cape Breton, where they might get a fishing vessel to take them back to France. But after travelling in an open boat -a chaloupe- round the coast of Nova Scotia they met another small boat off Cape Sable, under the charge of the secretary of De Monts, and learnt that Lieutenant-General DE POUTRINCOURT¹⁹ (one of the great names amongst the pioneers of Canada, and the man who had really chosen Port Royal for the French headquarters at Nova Scotia) had already returned from France with fresh supplies. Consequently, Champlain and his companions returned to Port Royal, and all set to work with eagerness to develop the settlement. Champlain relates in his book how he created vegetable gardens, trout streams and ponds, and a reservoir of salt water for sea fish; but he was soon off again on a fresh journey of exploration, because De Monts was not satisfied with Nova Scotia on account of the cold in winter. Accordingly Champlain examined the whole coast round the Bay of Fundy, and down to Cape Cod, and the islands of Martha's Vineyard and Nantucket. But in this region, already visited in past times by French, Spanish, and English ships, they found the natives treacherous and hostile. An unprovoked attack was made on the French after they landed, and several of the seamen were killed with arrows.

On the 24th of May, 1607, a small barque of six or seven tons burden (fancy crossing the wide Atlantic from Brittany to Nova Scotia in a ship of that size at the present day!) arrived outside Port Royal from France, with an abrupt notification that De Monts' ten years' monopoly and charter were *cancelled* by Henry IV, and that all the colony was to be withdrawn and brought back to France. Henry IV took this action simply because De Monts attempted to make his monopoly a real one,²⁰ and stop the ships of fur traders who were trading with the Amerindians of Cape

18. *Limulus polyphemus*. This extraordinary crustacean is one of the oldest of living animals in its history, as it is closely related to the Xiphosura and even the Trilobites of the Primary Epoch, which existed millions of years ago. In a rough way it is a kind of connecting link between the Crustacea, or crabs and lobsters, and the Scorpions and spiders.

19. Jean de Biencourt, the Sieur de Poutrincourt and Baron de Saint-Just, were his full titles.

20. You will observe that neither the French nor the English sovereigns of the sixteenth and seventeenth centuries went to much personal expense over the creation of colonies. They simply gave a charter or a monopoly, which cost them nothing, but which made other people pay.



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Breton without his licence. These fur traders of Normandy then complained bitterly that because De Monts was a Protestant he was allowed not only to have this monopoly, but to endanger the spiritual welfare of the savages by spreading his false doctrines! So King Henry IV, volatile and capricious, like most of the French kings, cancelled a charter which had led to such heroic and remarkable results.

The greater part of the little colony had to leave Port Royal and make its way in small boats along the Nova Scotia coasts till they reached Cape Breton Island. Here fishing vessels conveyed them back to Brittany. It was in this boat journeying along the coast of Nova Scotia that Champlain discovered Halifax Harbour, then called by the Indian name of Shebektu. As they passed along this coast with its many islands, they feasted on ripe raspberries, which grew everywhere "in the greatest possible quantity."

Poutrincourt, however, had succeeded in taking back with him samples of the corn, wheat, rye, barley, and oats which had been so successfully grown on the island of Sainte Croix and at Port Royal, and also presented to that monarch five brent-geese²¹ which he had reared up from eggs hatched under a hen. The king was so delighted at these presents that he once more veered about and gave to De Monts the monopoly of the fur trade for one more year, in order to enable him to renew his colonies in New France. The Sieur de Monts was again appointed by Henry IV Lieutenant-General in New France. The latter engaged Champlain as his lieutenant, and also sent out Du Pont Gravé in command of the second vessel, as head of the trading operations. This time, on the advice of Champlain, the expedition made its way directly to the St. Lawrence River, stopping first at Tadoussac, where Du Pont Gravé proceeded to take very strong measures with the Basque seamen, who were infringing his monopoly by trading with the natives in furs. Apparently they were still allowed to continue their whale fishery.

Once more Champlain heard from the Montagnais Indians of the great Salt Sea to the north of Saguenay, in other words, the southern extension of Hudson's Bay; and in his book he notes that the English in these latter years "had gone thither to find their way to China." However, he kept his intent fixed on the establishment of a French colony along the St. Lawrence, and may be said to have founded the city of Quebec (the site of which was then covered with nut trees) on the 4th of July, 1608. Then his enterprise was near being wrecked by a base conspiracy got up between a surgeon and a number of French artisans, who believed that by seizing and killing Champlain, and then handing over the infant settlement to the Spanish Basques, they might enable these traders and fishermen with their good strong ships to overcome Du Pont Gravé, and seize the whole country. Naturally (they believed) the Basques would reward the conspirators, who would thus at a stroke become rich men. They none of them wished to go to France, but would live here independent of outside interference. A conspirator, however, revealed the plot to Champlain as he was planting one of the

21. *Branta canadensis*, a handsome black-and-brown goose with white markings, which the French pioneers in Canada styled "outarde" or "bustard," and whose eggs were considered very good eating.



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little gardens which he started as soon as he had been in a place a few days. He went about his business very discreetly, arrested all the leading conspirators, gave them a fair trial, had the ringleader executed by Pont Gravé, and sent three others back to France. After this he settled down at Quebec for the winter, taking care, however, in the month of October, to plant seeds and vines for coming up in the spring.

In the summer of 1609 Champlain, apparently with the idea of thus exploring the country south of the St. Lawrence, decided to accompany a party of Algonkins and Hurons from Georgian Bay and the neighbourhood of Montreal, who were bent on attacking the Iroquois confederacy in the Mohawk country at the headwaters of the Hudson River. He was accompanied by two French soldiers -Des Marais and La Route- and by a few Montagnais Indians from Tadoussac.

The Hurons²² were really of the same group (as regards language and descent) as the Iroquois (Irokwá), but in those days held aloof from the five other tribes who had formed a confederacy²³ and alliance under the name of *Ongwehonwe* - "Superior Men." The Iroquois (Mohawks, Oneidas, Onondagas, Kayugas, and Senekas) dominated much of what is now New York State, and from the mountain country of the Adirondaks and Catskills descended on the St. Lawrence valley and the shores of Lakes Ontario and Huron to rob and massacre.

The route into the enemy's country lay along the Richelieu River and across Lake Champlain to its southern end, in sight of the majestic snow-crowned Adirondak Mountains. On the way the allies stopped at an island, held a kind of review, and explained their tactics to Champlain. They set no sentries and kept no strict watch at night, being too tired; but during the daytime the army advanced as follows: The main body marched in the centre along the warpath; a portion of the troops diverged on either side to hunt up food for the expedition; and a third section was told off for "intelligence" work, namely, they ran on ahead and roundabout to locate the enemy, looking out especially along the rivers for marks or signals showing whether friends or enemies had passed that way. These marks were devised by the chiefs of the different tribes, and were duly communicated to the war leaders of tribes in friendship or alliance, like our cipher codes; and equally they were changed from time to time to baffle the enemy. Neither hunters nor main body ever got in front of the advance guard, lest they should give an alarm. Thus they travelled until they got within two days or so of the enemies' headquarters; thenceforward they only marched by night, and hid in the woods by day, making no fires or noise, and subsisting only on cooked maize meal.

At intervals the soothsayers accompanying the army were consulted for signs and omens; and when the war-chiefs decided on their plan of campaign they summoned all the fighting men to

22. Huron was a French name given to the westernmost group of the Iroquois family (see p. 159). The Huron group included the Waiandots, the Eries or Erigas, the Arendáronons, and the Atiwándoronk or "neutral" nation. The French sometimes called all these Huron tribes "the good Iroquois." Iroquois was probably pronounced "Irokwá," and seems to have been derived from a word like Irokosia, the name of the Adirondack mountain country.

23. The confederacy was founded about 1450 by the great Hiawatha (of Longfellow's Poem), himself an Onondaga from south of Lake Ontario, but backed by the Mohawks only, in the beginning of his work.



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a smooth place in a wood, cut sticks a foot long (as many as there were warriors), and each leader of a division "put the sticks in such order as seemed to him best, indicating to his followers the rank and order they were to observe in battle. The warriors watched carefully this proceeding, observing attentively the outline which their chief had made with the sticks. Then they would go away and set to placing themselves in such order as the sticks were in. This manoeuvre they repeated several times, and at all their encampments, without needing a sergeant to maintain them in the proper order they were able to keep accurately the positions assigned to them" (Champlain).

The Hurons who were accompanying Champlain frequently questioned him as to his dreams, they themselves having a great belief in the value of dreams as omens and indications of future events. One day, when they were approaching the country of the Iroquois, Champlain actually did have a dream. In this he imagined that he saw the Iroquois enemies drowning in a lake near a mountain. Moved to pity in his dream he wished to help them, but his savage allies insisted that they must be allowed to die. When he awoke he told the Amerindians of his dream, and they were greatly impressed, as they regarded it as a good omen.

Near the modern town of Ticonderoga the Hurons and Algonkins of Georgian Bay and Ottawa met a party of Iroquois, probably of the Mohawk tribe. The Iroquois had built rapidly a stockade in which to retreat if things should go badly with them, but the battle at first began in the old heroic style with as much ceremony as a French duel. First the allies from the St. Lawrence asked the Iroquois what time it would suit them to begin fighting the next day; then the latter replied: "When the sun is well up, if you don't mind? We can see better then to kill you all." Accordingly in the bright morning the Hurons and Algonkins advanced against the circular stockade of the Iroquois, and the Iroquois marched out to fight in great pomp, their leaders wearing plumed headdresses. With this exception both parties fought quite naked, and armed only with bows and arrows.

"I marched twenty paces in advance of the rest" (wrote Champlain) "till I was within about thirty paces of the Iroquois.... I rested my musket against my cheek, and aimed directly at one of the three chiefs. With the same shot two fell to the ground, and one of their men was so wounded that he died some time afterwards. I had loaded my musket with four balls. When they saw I had shot so favourably for them, they (the Algonkins and Hurons) raised such loud cries that one could not have heard it thunder.

"Meantime the arrows flew on both sides. The Iroquois were greatly astonished that two men had been so quickly killed, though they were equipped with armour woven from copper thread and with wood, which was proof against their arrows."

Whilst Champlain was loading to fire again one of his two companions fired a shot from the woods, whereupon the Iroquois took to flight, abandoning their camp and fort. As they fled they threw off their armour of wooden boards and cotton cloth. As to the way in which the Hurons tortured their Iroquois prisoners, Champlain writes of one instance.



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"They commanded him (the prisoner) to sing, if he had courage, which he did, but it was a very sad song." The Hurons kindled a fire, and when it was well alight they each took a brand from the blaze, the end of which was red-hot, and with this burnt the bodies of their prisoners tied to stakes. Every now and then they stopped and threw water over them to restore them from fainting. Then they tore out their finger nails and applied fire to the extremities of the fingers. After that they tore the scalps off their heads, and poured over the raw and bleeding flesh a kind of hot gum. Then they pierced the arms of the prisoners near the wrists, and drew up their sinews with sticks inserted underneath, trying to tear them out by force, and, if failing, cutting them. One poor wretch "uttered such terrible cries that it excited my pity to see him treated in this manner, yet at other times he showed such firmness that one would have said he suffered scarcely any pain at all."

In this case Champlain, seeing that the man could not recover from his injuries, drew apart and shot him dead, "thus putting an end to all the tortures he would have suffered."

But the savage Hurons were not yet satisfied. They opened the corpse and threw its entrails into the lake. Then they cut off head, arms, and legs, and cut out the heart; this they minced up, and endeavoured to force the other prisoners to eat it.

With those of his allies who were Montagnais Indians from Tadoussac, Champlain returned to that place. As they neared the shore the Montagnais women undressed themselves, jumped into the river, and swam to the prows of the canoes, from which they took the heads of the slain Iroquois. These they hung about their necks as if they had been some costly chain, singing and dancing meanwhile.

However, in spite of these and other horrors, Champlain had "separated from his Upper Canadian allies with loud protestations of mutual friendship," promising to go again into their country and assist them with continued "fraternal" relations.

From this expedition Champlain learned much regarding the geography of eastern North America, and he brought back with him to France, to present to King Henry IV, two scarlet tanagers – one of the commonest and most beautiful birds of the eastern United States – a girdle of porcupine quills made from the Canadian porcupine, and the head of a gar-pike caught in Lake Champlain.²⁴

On Champlain's return from France in 1610 (he and other Frenchmen and Englishmen of the time made surprisingly little fuss about crossing the North Atlantic in small sailing vessels, in spite of the storms of spring and autumn) he found the

24. Unconsciously, no doubt, he brought away with him to the King of France one of the most remarkable freshwater fish living on the North-American continent, for the gar-pike belongs, together with the sturgeon and its allies, to an ancient type of fish the representatives of which are found in rock formations as ancient as those of the Secondary and Early Tertiary periods. Champlain may be said to have discovered this remarkable gar-pike (*Lepidosteus osseus*), which is covered with bony scales "so strong that a poniard could not pierce them." The colour he describes as silver-grey. The head has a snout two feet and a half long, and the jaws possess double rows of sharp and dangerous teeth. These teeth were used by the natives as lancets with which to bleed themselves when they suffered from inflammation or headache. Champlain declares that the gar-pike often captures and eats water birds. It would swim in and among rushes or reeds and then raise its snout out of the water and keep perfectly still. Birds would mistake this snout for the stump of a tree and would attempt to alight on it; whereupon the fish would seize them by the legs and pull them down under the water.



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Iroquois question still agitating the minds of the Algonkins, Montagnais, and Hurons. Representatives of these tribes were ready to meet this great captain of the *Mistigosh* or *Matigosh*²⁵ (as they called the French), and implored him to keep his promise to take part in another attack on the dreaded enemy of the Adirondak heights. Apparently the Iroquois (Mohawks) this time had advanced to meet the attack, and were ensconced in a round fortress of logs built near the Richelieu River.²⁶ The Algonkins and their allies on this expedition were armed with clubs, swords, and shields, as well as bows and arrows. The swords of copper(?) were really knife blades attached to long sticks like billhooks. Before the barricade, as usual, both parties commenced the fight by hurling insults at each other till they were out of breath, and shouting "till one could not have heard it thunder." The circular log barricade, however, would never have been taken by the Algonkins and their allies but for the assistance of Champlain and three or four Frenchmen, who with their musketry fire at short range paralysed the Iroquois. Champlain and one other Frenchman were wounded with arrows in the neck and arm, but not seriously. The victory of the allies was followed by the usual torture of prisoners, which Champlain made a slight -only slight- attempt to prevent.

But results far more serious arose from these two skirmishes with the Iroquois in 1609 and 1610. The Confederacy of the Five Nations (afterwards six) realized that they had been attacked unprovoked by the dominant white men of the St. Lawrence, called by the Montagnais *Mistigosh*, and by the Iroquois *Adoreset[˘u]i* ("men of iron," from their armour). They became the bitter enemies of the French, and tendered help first to the Dutch to establish themselves in the valley of the Hudson, and secondly to the English. In the great Colonial wars of the early eighteenth century the Iroquois were invaluable allies to the British forces, Colonial and Imperial, and counted for much in the struggle which eventually cost France Nova Scotia, New Brunswick, Maine, the two Canadas, and Louisiana. On the other hand, the French alliance with the Hurons, Algonkins, and Montagnais, begun by this brotherhood-in-arms with Champlain, secured for France and the French such widespread liking among the tribes of Algonkin speech, and their allies and friends, that the two Canadas and much of the Middle West, together with Michigan, Wisconsin, and Illinois, became French in sympathy without any war of conquest. When the French dominion over North America fell, in 1759, with the capture of Quebec by Wolfe's army, tribes of Amerindians went on fighting for five years afterwards to uphold the banner and the rule of the beloved French king.

On Champlain's next visit to Canada, in 1610, he handed over to the Algonkin Indians a French youth named Étienne Brulé (see p. 88), to be taught the Algonkin language (the use of which was spread far and wide over north-east America), and, further, sent a Huron youth to France to be taught French. Between 1611 and 1616 he had explored much of the country between Montreal (the foundations of which city he may be said to have laid on May 29,

25. Spelt by Champlain with a "ch" instead of *sh*.

26. Then called the *Rivière des Iroquois*.



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1611, for his stockaded camp is now in the centre of it) and Lakes Huron and Ontario, especially along the Ottawa River, that convenient short cut (as a water route) between the St. Lawrence at Sault St. Louis (Montreal) and Lakes Huron and Superior. With short portages you can get in canoes from Montreal to the waters of Hudson Bay, or to Lake Winnipeg and the base of the Rocky Mountains.

In exploring this "River of the Algonkins" (as he called it), Champlain was nearly drowned between two rocks, and much hurt, from over bravery and want of knowledge of how to deal with a canoe on troubled water; but on June 4, 1613, he stood on the site of the modern city of Ottawa -the capital of the vast Canadian Dominion- and gazed at the marvellous Rideau or Curtain Fall, where the Rideau River enters the Ottawa. But the air was resonant with the sound of falling water. Three miles above the falls of the Gatineau and the Rideau, the main Ottawa River descended with a roar and a whirl of white foam and rainbow-tinted mist into the chasm called the Chaudière or Kettle. On a later occasion he describes the way in which the Algonkins propitiated the Spirit of the Chasm:

"Continuing our way, we came to the Chaudière Falls, where the savages carried out their customary ceremony. After transporting their canoes to the foot of the fall they assemble in one spot, where one of them takes up a collection on a wooden platter, into which each person puts a bit of tobacco. The collection having been made, the plate is placed in the midst of the troop, and all dance about it, singing after their style. Then one of the captains makes an harangue, setting forth that for a long time they have been accustomed to make this offering, by which means they are ensured protection against their enemies, that otherwise misfortune would befall them from the evil spirit. This done, the maker of the harangue takes the plate and throws the tobacco into the midst of the cauldron (the chasm of foaming water), whereupon they all together raise a loud cry. These poor people are so superstitious, that they would not believe it possible for them to make a prosperous journey without observing this ceremony at this place; for sometimes their enemies (Iroquois) await them at this portage, not venturing to go any farther on account of the difficulty of the journey. Consequently they are occasionally surprised and killed by the Iroquois at this place (the south bank of the Ottawa)."

Above the Chaudière Champlain met the Algonkin chief, Tessouat, and thus described the burial places of his tribe:

"On visiting the island I observed their cemeteries, and was struck with wonder as I saw sepulchres of a shape like shrines, made of pieces of wood fixed in the ground at a distance of about three feet from each other, and intersecting at the upper end. On the intersections above they place a large piece of wood, and in front another upright piece on which is carved roughly, as would be expected, the figure of the male or female interred. If it is a man, they add a shield, a sword attached to a handle after their manner, a mace, and bow and arrows. If it is a chief, there is a plume on his head, and some other *matashia* or embellishment. If it is a child, they give it a bow and arrow,



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if a woman or girl, a boiler, an earthen vessel, a wooden spoon, and an oar. The entire sepulchre is six or seven feet long at most, and four wide; others are smaller. They are painted yellow and red, with various ornaments as neatly done as the carving. The deceased is buried with his dress of beaver or other skins which he wore when living, and they lay by his side all his possessions, as hatchets, knives, boilers, and awls, so that these things may serve him in the land whither he goes; for they believe in the immortality of the soul, as I have elsewhere observed. These carved sepulchres are only made for the warriors, for in respect to others they add no more than in the case of women, who are considered a useless class, accordingly but little is added in their case."

In the summer of 1615 Champlain, returning from France, made his way up the Ottawa River, and, by a short portage, to Lake Nipissing, thence down French River to the waters of Lake Huron. On the banks of the French River he met a detachment of the Ottawa tribe (of the Algonkin family). These people he styled the *Cheveux Relevés*, because the men's hair was gathered up and dressed more carefully and becomingly on the top of the head than (he says) could at that time be done by a hairdresser in France. This arrangement of the hair gave the men a very handsome appearance, but here their toilet ended, for they wore no clothes whatever (in the summertime), making up for this simplicity by painting their faces in different colours, piercing their ears and nostrils and decorating them with shell beads, and tattooing their bodies and limbs with elaborate patterns.

These Ottawas carried a club, a long bow and arrows, and a round shield of dressed leather, made (wrote Champlain) "from the skin of an animal like the buffalo."²⁷ The chief of the party explained many things to the white man by drawing with a piece of charcoal on the white bark of the birch tree. He gave him to understand that the present occupation of his band of warriors was the gathering of blueberries, which would be dried in the sun, and could then be preserved for eating during the winter. From French River, Champlain passed southwards to the homeland of the Hurons, which lay to the east of what Champlain called "the Fresh Water Sea" (Lake Huron). This country he describes in enthusiastic terms. The Hurons, like the other Iroquois tribes (and unlike the hunting races to the north of them), were agriculturists, and cultivated pumpkins, sunflowers,²⁸ beans and Indian corn.

The Hurons persuaded Champlain to go with them to attack the Iroquois tribe of the Senekas (Entuhónorons) on the south shores of Lake Ontario. On the way thither he noticed the abundance of stags and bears, and, near the lake, of cranes, white and purple-brown.²⁹

On the southern shores of the lake³⁰ were large numbers of chestnut trees, "whose fruit was still in the burr. The chestnuts are small but of a good flavour." The southern country

27. This was the first intimation probably that any European sent home for publication regarding the existence of the bison in North America, though the Spanish explorers nearly a hundred years before Champlain must have met with it in travelling through Louisiana, Texas, and northern Mexico. The bison is not known ever to have existed near Hudson Bay, or in Canada proper (basin of the St. Lawrence). South of Canada it penetrated to Pennsylvania and the Susquehanna River, but not farther eastward.

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was covered with forests, with very few clearings. After crossing the Oneida River the Hurons captured eleven of the Senekas, four women, one girl, three boys, and three men. The people had left the stockade in which their relations were living to go and fish by the lake shore. One of the Huron chiefs – the celebrated Iroquet, who had been so much associated with Champlain from the time of his arrival – proceeded at once to cut off the finger of one of these women prisoners. Whereupon Champlain, firmer than in years gone by, interposed and reprimanded him, pointing out that it was not the act of a warrior such as he declared himself to be, to conduct himself with cruelty towards women “who had no defence but their tears, so that one should treat them with humanity on account of their helplessness and weakness.” Champlain went on to say that this act was base and brutal, and that if he committed any more of such cruelties he, Champlain, “would have no heart to assist or favour them in the war.” To this Iroquet replied that their enemies treated them in the same manner, but that since this was displeasing to the Frenchmen he would not do anything more to women, but he would not promise to refrain from torturing the men.

However, in the subsequent fighting which occurred when they reached the six-sided stockade of the Senekas (a strong fortification which faced a large pond on one side, and was surrounded by a moat everywhere else except at the entrance), the Hurons and Algonkins showed a great lack of discipline. Champlain and the few Frenchmen with him, by using their arquebuses, drove the enemy back into the fort, but not without having some of their Indian allies wounded or killed. Champlain proposed to the Hurons that they should erect what was styled in French a *cavalier* – a kind of box, with high, loopholed sides, which was erected on a tall scaffolding of stout timbers. This was to be carried by the Hurons to within a pike’s length of the stockade. Four French arquebusiers then scrambled up into the *cavalier* and fired through the loopholes into the huts of the Seneka town. Meantime the Hurons were to set fire, if possible, to the wooden stockade. They managed the whole business so stupidly that the fire produced no effect, the flames being blown in the opposite direction to that which was desired. The brave Senekas threw water on to the blazing sticks and put out the fire. Champlain was wounded by an arrow in the leg and knee.

28. The Amerindians of the Lake regions made much use of the sunflowers of the region (*Helianthus multiflorus*). Besides this species of sunflower already mentioned, which furnishes tubers from its roots (the “Jerusalem” artichoke) others were valued for their seeds, and some or all of these are probably the originals of the cultivated sunflower in European gardens. The largest of these was called *Soleille* by the French Canadians. It grew in the cultivated fields of the Amerindians to seven or eight feet in height, with an enormous flower. The seeds were carefully collected and boiled. Their oil was collected then from the water and was used to grease the hair. This same Huron country (the Simcoe country of modern times) was remarkable for its wild fruits. There was the Canada plum (*Prunus americana*), the wild black cherry (*Prunus serotina*), the red cherries (*P. pennsylvanica*), the choke cherry (*P. virginiana*), wild apples (*Pyrus coronaria*), wild pears (a small berry-like pear called “poire” by the French: *Pyrus canadensis*), and the may-apple (*Podophyllum peltatum*). Champlain describes this may-apple as of the form and colour of a small lemon with a similar taste, but having an interior which is very good and almost like that of figs. The may-apples grow on a plant which is two and a half feet high, with not more than three or four leaves like those of the fig tree, and only two fruits on each plant.

29. The cranes of Canada – so often alluded to by the French explorers as “Grues” – are of two species, *Grus canadensis*, with its plumage of a purple-grey, and *Grus americanus*, which is pure white (see p. 139).

30. Lakes Ontario and Huron were probably first actually reached by Father Le Caron, a Recollett missionary who came out with Champlain in 1615 (see p. 90), and by Étienne Brulé, Champlain’s interpreter.



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The reinforcement of the five hundred Hurons expected by the allies did not turn up. The Hurons with Champlain lost heart, and insisted on retreating. Only the dread of the French firearms prevented the retreat being converted into a complete disaster. Whenever the Senekas came near enough to get speech with the French they asked them "why they interfered with native quarrels."

Champlain being unable to walk, the Hurons made a kind of basket, similar to that in which they carried their wounded. In this he was so crowded into a heap, and bound and pinioned, that it was as impossible for him to move "as it would be for an infant in his swaddling clothes." This treatment caused him considerable pain after he had been carried for some days; in fact he suffered agonies while fastened in this way on to the back of a savage. He was afterwards obliged to pass the winter of 1615-6 in the Huron country. At that time it swarmed with game. Amongst birds, there were swans, white cranes, brent-geese, ducks, teal, the redbreasted thrush (which the Americans call "robin"), brown larks (*Anthus*), snipe, and other birds too numerous to mention, which Champlain seems to have brought down with his fowling-piece in sufficient quantities to feed the whole party whilst waiting for the capture of deer on a large scale.

Meanwhile, many of the Indians were catching fish, "trout and pike of prodigious size." When they desired to secure a large number of deer, they would make an enclosure in a fir forest in the form of the two converging sides of a triangle, with an open base. The two sides of these traps were made of great stakes of wood closely pressed together, from 8 to 9 feet high; and each of the sides was 1000 yards long. At the point of the triangle there was a little enclosure. The Hurons were so expeditious in this work that in less than ten days these long fences and the "pound" or enclosure at their convergence were finished. They then started before daybreak and scattered themselves in the woods at a considerable distance behind the commencement of these fences, each man separated from his fellow by about 80 yards. Every Huron carried two pieces of wood, one like a drumstick and the other like a flat, resonant board. They struck the flat piece of wood with the drumstick and it made a loud clanging sound. The deer who swarmed in the forest, hearing this noise, fled before the savages, who drove them steadily towards the converging fences. As they closed up, the Hurons imitated very cleverly the yapping of wolves. This frightened the deer still more, so that they huddled at last into the final enclosure, where they were so tightly packed that they were completely at the men's mercy. "I assure you," writes Champlain, "there is a singular pleasure in this chase, which takes place every two days, and has been so successful that in thirty-eight days one hundred and twenty deer were captured. These were made good use of, the fat being kept for the winter to be used as we do butter, and some of the flesh to be taken to their homes for their festivities."

Champlain himself, in the winter of 1615, pursuing one day a remarkable bird "which was the size of a hen, had a beak like a parrot and was entirely yellow, except for a red head and blue



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wings, and which had the flight of the partridge" -a bird I cannot identify- lost his way in the woods. For two days he wandered in the wilderness, sustaining himself by shooting birds and roasting them. But at last he found his way back to a river which he recognized, and reached the camp of the Hurons, who were extremely delighted at his return. Had they not found him, or had he not come back of himself, they told him that they could never again have visited the French for fear of being held responsible for his death.

By the month of December of this year (1615) the rivers, lakes, and ponds were all frozen. Hitherto, Champlain had had to walk when he could not travel in a canoe, and carry a load of twenty pounds, while the Indians carried a hundred pounds each. But now the water was frozen the Hurons set to work and made their sledges. These were constructed of two pieces of board, manufactured from the trunks of trees by the patient use of a stone axe and by the application of fire. These boards were about 6 inches wide, and 6 or 7 feet long, curved upwards at the forward end and bound together by cross pieces. The sides were bordered with strips of wood, which served as brackets to which was fastened the strap that bound the baggage upon the sledge. The load was dragged by a rope or strap of leather passing round the breast of the Indian, and attached to the end of the sledge. The sledge was so narrow that it could be drawn easily without impediment wherever an Indian could thread his way over the snow through the pathless forests.

The rest of the winter and early spring Champlain spent alone, or in company with Father Joseph Le Caron (one of the Recollet missionaries), visiting the Algonkin and Huron tribes in the region east of Lake Huron. He has left this description of the modern country of Simcoe, the home, three hundred years ago, of the long-vanished Hurons;³¹ and gives us the following particulars of their home life. The Huron country was a pleasant land, most of it cleared of forest. It contained eighteen villages, six of which were enclosed and fortified by palisades of wood in triple rows, bound together, on the top of which were galleries provided with stores of stones, and birch-bark buckets of water; the stones to throw at an enemy, and the water to extinguish any fire which might be put to the palisades. These eighteen villages contained about two thousand warriors, and about thirty thousand people in all. The houses were in the shape of tunnels, and were thatched with the bark of trees. Each lodge or house would be about 120 feet long, more or less, and 36 feet wide, with a 10-foot passage-way through the middle from one end to the other. On either side of the tunnel were placed benches 4 feet high, on which the people slept in summer in order to avoid the annoyance of the fleas which swarmed in these habitations. In winter time they slept on the ground on mats near the fire. In the summer the cabins were filled with stocks of wood to dry and be ready for burning in winter. At the end of each of these long houses was a space in which the Indian corn was preserved in great casks made of the bark of trees. Inside the long houses pieces of wood were suspended from the

31. They were almost completely exterminated by the Iroquois confederacy between thirty and forty years after Champlain's visit.



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roof, on to which were fastened the clothes, provisions, and other things of the inmates, to keep them from the attacks of the mice which swarmed in these villages. Each hut might be inhabited by twenty-four families, who would maintain twelve fires. The smoke, having no proper means of egress except at either end of the long dwelling, and through the chinks of the roof, so injured their eyes during the winter season that many people lost their sight as they grew old.

"Their life," writes Champlain, "is a miserable one in comparison with our own, but they are happy amongst themselves, not having experienced anything better, nor imagining that anything more excellent could be found."

These Amerindians ordinarily ate two meals a day, and although Champlain and his men fasted all through Lent, "in order to influence them by our example," that was one of the practices they did not copy from the French.

The Hurons of this period painted their faces black and red, mixing the colours with oil made from sunflower seed, or with bears' fat. The hair was carefully combed and oiled, and sometimes dyed a reddish colour; it might be worn long or short, or only on one side of the head. The women usually dressed theirs in one long plait. Sometimes it was done up into a knot at the back of the head, bound with eelskin. The men were usually dressed in deerskin breeches, with gaiters of soft leather. The shoes ("Moccasins") were made of the skin of deer, bears, or beavers. In addition to this the men in cold weather wore a great cloak. The edges of these cloaks would often be decorated with bands of brown and red colour alternating with strips of a whitish-blue, and ornamented with bands of porcupine quills. These, which were originally white or grey in colour, had been previously dyed a fine scarlet with colouring matter from the root of the bed-straw (*Galium tinctorum*). The women were loaded with necklaces of violet or white shell beads, bracelets, earrings, and great strings of beads falling below the waist. Sometimes they would have plates of leather studded with shell beads and hanging over the back.

In 1616 Champlain returned to France, but visited Quebec in 1617 and 1618. During the years spent at Quebec, which followed his explorations of 1616, he was greatly impeded in his work of consolidating Canada as a French colony by the religious strife between the Catholics and Huguenots, and the narrow-minded greed of the Chartered company of fur-trading merchants for whom he worked. But in 1620 he came back to Canada as Lieutenant-Governor (bringing his wife with him), and after attending to the settlement of a violent commercial dispute between fur-trading companies he tried to compose the quarrel between the Iroquois and the Algonkins, and brought about a truce which lasted till 1627.

In 1628 came the first English attack on Canada. A French fleet was defeated and captured in the Gulf of St. Lawrence, and in the following year Champlain, having been obliged to surrender Quebec (he had only sixteen soldiers as a garrison, owing to lack of food), voyaged to England more or less as a prisoner of state in the summer of 1629. He found, on arriving there, that



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the cession of Quebec was null and void, peace having been concluded between Britain and France two months before the cession. Charles I remained true to his compact with Louis XIII, and Quebec and Nova Scotia were restored to French keeping. In 1633 Champlain returned to Canada as Governor, bringing with him a considerable number of French colonists. *It is from 1633 that the real French colonization of Canada begins*: hitherto there had been only one family of settlers in the fixed sense of the word; the other Frenchmen were fur traders, soldiers, and missionaries. But Champlain only lived two years after his triumphant return, and died at Quebec on Christmas Day, 1635. His character has been so well summed up by Dr. S.E. Dawson, in his admirable book on the STORY OF THE ST. LAWRENCE BASIN, that I cannot do better than quote his words:

"Champlain was as much at home in the brilliant court of France as in a wigwam on a Canadian lake, as patient and politic with a wild band of savages on Lake Huron as with a crowd of grasping traders in St. Malo or Dieppe. Always calm, always unselfish, always depending on God, in whom he believed and trusted, and thinking of France, which he loved, this single-hearted man resolutely followed the path of his duty under all circumstances; never looking for ease or asking for profit, loved by the wild people of the forest, respected by the courtiers of the king, and trusted by the close-fisted merchants of the maritime cities of France."

December 18, Sunday (Old Style): A Charter of Acadia was granted by King Henry IV of France to Pierre Dugua, Sieur de Mons.

CANADA

READ THE FULL TEXT

CHANGE IS ETERNITY, STASIS A FIGMENT

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1604

Spring: A new French attempt was made at the colonization of [Canada](#), by the [Huguenot](#) gentleman Pierre Dugua, Sieur de Mons, to whom a fur-trading monopoly had been granted. [Samuel de Champlain](#) and François Gravé or Pointgravé the Sieur du Pont went along on this one as well.



They sailed into the Bay of Fundy and landed at an islet on the southwest shore of Nova Scotia which they would name Port Royal. From this point Champlain would discover and name the “Isle des Monts Déserts.” The French, probably inspired by the Micmac name *aquoddy*, would call the region *L'Acadie*, meaning “place” or “region” but this “Acadia” had also an association with the honored name “Arcadia.” This trading post would persist until the French Catholic persecution of Huguenots began. From Champlain’s VOYAGES:

... a report had been made to the king on the fertility of the soil by him, and by me on the feasibility of discovering the passage to [China](#), without the inconveniences of the ice of the north or the heats of the torrid zone, through which our sailors pass twice in going and twice in returning, with inconceivable hardships and risks....

Champlain would map the east coast of North America from Canso to [Nantucket Island](#). He and Pierre de Mons would establish the 1st French settlement in North America at the mouth of the St. Croix River, the current boundary between [Maine](#) and the New Brunswick. Although it was close to both the Abenaki and Maliseet villages, the location proved a terrible choice, and the French would remain there only one winter.

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Frozen and flooded, half the party would die of scurvy, and in 1605 Champlain and the survivors would move across the Bay of Fundy to the Nova Scotia's Annapolis Basin. The new site was in Micmac territory and would become known as Port Royal. Although this gave the Micmac a definite advantage, the French continued to trade with the Abenaki, particularly the Penobscot. The Penobscot would prosper as a result, and their sachem Bashaba would be able to form a powerful alliance which would threaten the Micmac across the bay. The rivalry over the French fur trade would aggravate earlier animosities and by 1607 would escalate into the 8-year Tarrateen War between the Bashaba's Penobscot confederacy and the Micmac and their Maliseet allies.

[CARTOGRAPHY](#)

Here is some further text and context from [Samuel de Champlain's VOYAGES](#):



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In the year 1496, the king of England commissioned [John Cabot](#) and his son [Sebastian](#) to engage in this search. About the same time, Don Emanuel, king of Portugal, despatched on the same errand Gaspar Cortereal, who returned without attaining his object. Resuming his journeys the year after, he died in the undertaking; as did also his brother Michel, who was prosecuting it perseveringly. In the years 1534 and 1535, Jacques Cartier received a like commission from King Francis I, but was arrested in his course. Six years after, Sieur de Roberval, having renewed it, sent Jean Alfonse of Saintonge farther northward along the coast of Labrador; but he returned as wise as the others. In the years 1576, 1577, and 1578, Sir Martin Frobisher, an Englishman, made three voyages along the northern coasts. Seven years later, Humphrey Gilbert, also an Englishman, set out with five ships, but suffered shipwreck on Sable Island, where three of his vessels were lost. In the same and two following years, John Davis, an Englishman, made three voyages for the same object; penetrating to the 72d degree, as far as a strait which is called at the present day by his name. After him, Captain Georges made also a voyage in 1590, but in consequence of the ice was compelled to return without having made any discovery. The Hollanders, on their part, had no more precise knowledge in the direction of Nova Zembla.

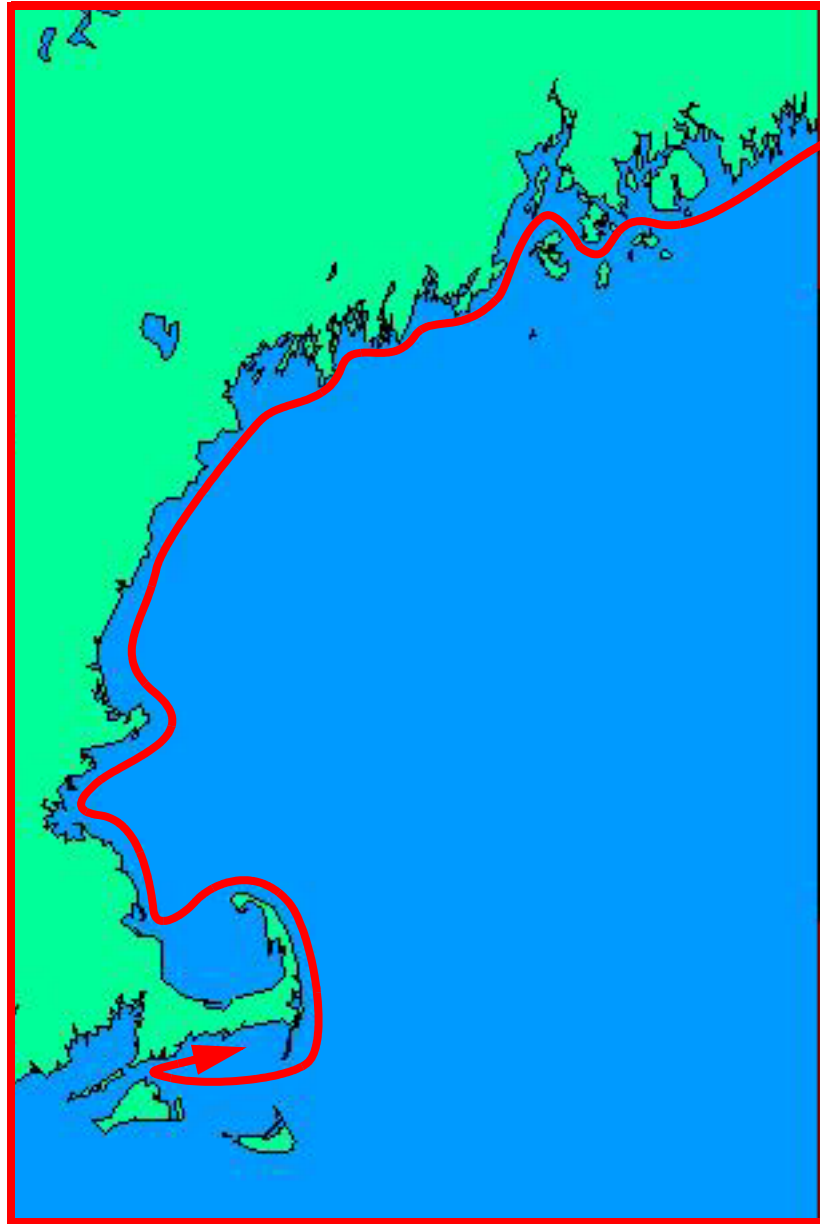
So many voyages and discoveries without result, and attended with so much hardship and expense, have caused us French in late years to attempt a permanent settlement in those lands which we call New France, in the hope of thus realizing more easily this object; since the voyage in search of the desired passage commences on the other side of the ocean, and is made along the coast of this region. These considerations had induced the Marquis de la Roche, in 1598, to take a commission from the king for making a settlement in the above region. With this object, he landed men and supplies on Sable Island; but, as the conditions which had been accorded to him by his Majesty were not fulfilled, he was obliged to abandon his undertaking, and leave his men there. A year after, Captain Chauvin accepted another commission to transport settlers to the same region; but, as this was shortly after revoked, he prosecuted the matter no farther.

After the above, notwithstanding all these accidents and disappointments, Sieur de Monts desired to attempt what had been given up in despair, and requested a commission for this purpose of his Majesty, being satisfied that the previous enterprises had failed because the undertakers of them had not received assistance, who had not succeeded, in one nor even two years' time, in making the acquaintance of the regions and people there, nor in finding harbors adapted for a settlement. He proposed to his Majesty a means for covering these expenses, without drawing any thing from the royal revenues; viz., by granting to him the monopoly of the fur-trade in this land. This having been granted to him, he made great and excessive outlays, and carried out with him a large number of men of various vocations. Upon his arrival, he caused the necessary number of habitations for his followers to be constructed. This expenditure he continued for three consecutive years, after which, in consequence of the jealousy and annoyance of certain Basque merchants, together with some from Brittany, the monopoly which had been granted to him was revoked by the Council to the great injury and loss of Sieur de Monts, who, in consequence of this revocation, was compelled to abandon his entire undertaking, sacrificing his labors and the outfit for his settlement.

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But since, a report had been made to the king on the fertility of the soil by him, and by me on the feasibility of discovering the passage to [China](#), without the inconveniences of the ice of the north or the heats of the torrid zone, through which our sailors pass twice in going and twice in returning, with inconceivable hardships and risks, his Majesty directed Sieur de Monts to make a new outfit, and send men to continue what he had commenced. This he did. And, in view of the uncertainty of his commission, he chose a new spot for his settlement, in order to deprive jealous persons of any such distrust as they had previously conceived. He was also influenced by the hope of greater advantages in case of settling in the interior, where the people are civilized, and where it is easier to plant the Christian faith and establish such order as is necessary for the protection of a country, than along the sea-shore, where the savages generally dwell. From this course, he believed the king would derive an inestimable profit; for it is easy to suppose that Europeans will seek out this advantage rather than those of a jealous and intractable disposition to be found on the shores, and the barbarous tribes.



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May 1, Tuesday (Old Style): [Samuel de Champlain](#) and Pierre Dugua, Sieur de Mons (inheritor of the New-World rights of Commander De Chaste), arrived at Sable Island with the intention of founding a settlement in Acadia. They would go down the coast of Nova Scotia and select the island of St. Croix.

Winter: [Samuel de Champlain](#) and Pierre Dugua, Sieur de Mons spent the winter at the island of St. Croix and found the place unsuitable. They would remove to Port Royal, adjacent to the present Annapolis. Over the following few years Champlain would explore the coast as far as Cape Cod, making careful surveys and maps as he progressed.

**WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF**



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1605

[Samuel de Champlain](#) and the sieur de Poutrincourt established a French trading post at Port Royal (Annapolis) in Nova Scotia.

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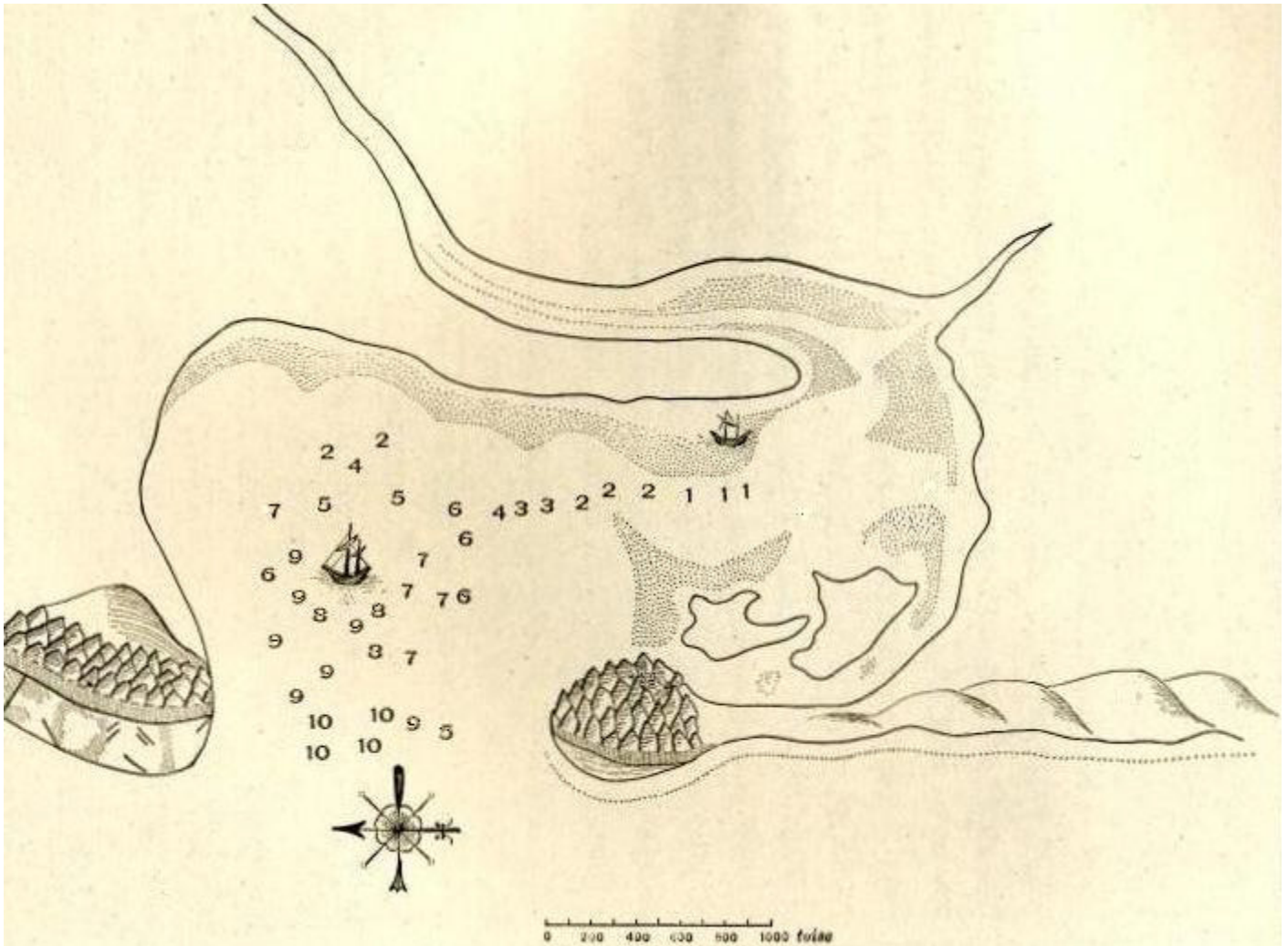
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During this year and the following one, two voyages of Frenchmen, accompanied by [Samuel de Champlain](#), would be reaching as far south as [Cape Cod](#).



Here's one of Champlain's sketches of the Cape:

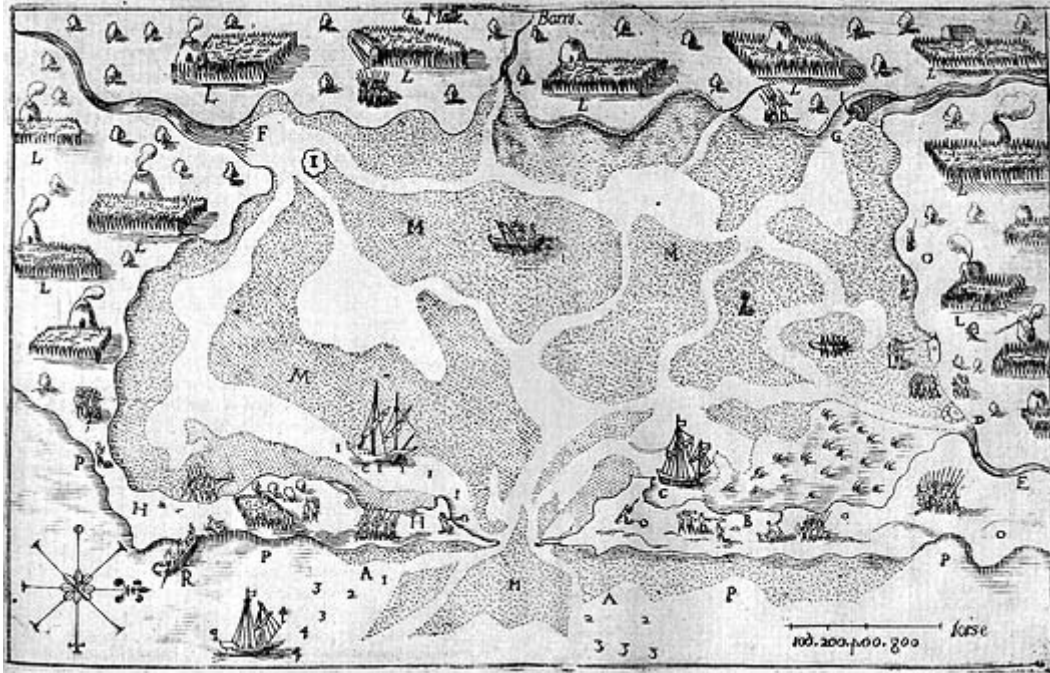


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Several maps would be produced of *Wampanoag* Algonquian-speaking settlements, such as this one at “Malle Barre” (future location of the English settlement of Nanset).



Some trading and skirmishes would occur.

NEW ENGLAND



CARTOGRAPHY



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July: If [Leif Erickson](#) was not the 1st white man to see Deer Island in Boston Harbor in the year 1003, and if [John and Sebastian Cabot](#) were not the 1st white men to see it in the 15th Century, and if neither [Captain Bartholomew Gosnold](#) in 1602 nor the Sieur De Monts in 1604 saw it, then definitely [Samuel de Champlain](#) could not have overlooked it as he sailed along the North Shore.³²



All along the shore there is a great deal of land cleared up and planted with Indian corn. The country is very pleasant and agreeable, and there is no lack of fine trees. The canoes of those who live there are made of a single piece, and are very liable to turn over if one is not skillful in managing them.



At this time the island was still forested. It is said to have acquired its name from the fact that mainland wolves drove deer to the island across Pudding Gut, the channel that had separated the island from Winthrop's Pullen Point.³³

(This island to which the deer were driven by the wolves would come to have a history. First it would be the place where Christian native Americans would be driven, by the white "English" who feared them, the place where many of them would die of exposure and starvation. Then the island would be used as a quarantine spot for those voyagers suspected of the small pox. Then the island would be used, long term, as a maximum security prison. Then, [Boston](#) having been in the habit of sending people to the island when it wanted to treat them like shit, an under-bay conduit was constructed, and Boston began piping its shit to the island. Rather than being termed "Deer" Island, the island might better have been termed "Elimination" Island.)

32. His archaic French is here translated into gratingly contemporary English.

33. Folk etymology says that the point was "Pullen" and the gut was "Pudding" because the tide used to run so strong there that mariners, sailing against that tide, would have to leap out onto the beach with a line and pull their boats along. -That is, that "Pullen" and "Pudding" are degraded forms of "pulling" or "pull 'em." Whatever. This point would be renamed Point Shirley by real estate speculators in 1753 in honor of Governor William Shirley's going along with it being given to them to develop into a locale for their fancy summer beach cottages.



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[Henry Thoreau](#) would write, in [CAPE COD](#), of his reading in [Samuel de Champlain](#)'s VOYAGES of the history of the cape settlement in 1605 and 1622:

[CAPE COD](#): We were surprised to hear of the great crops of corn which are still raised in Eastham, notwithstanding the real and apparent barrenness. Our landlord in Orleans had told us that he raised three or four hundred bushels of corn annually, and also of the great number of pigs which he fattened. In Champlain's "Voyages," there is a plate representing the Indian cornfields hereabouts, with their wigwams in the midst, as they appeared in 1605, and it was here that the Pilgrims, to quote their own words, "bought eight or ten hogsheads of corn and beans," of the Nauset Indians, in 1622, to keep themselves from starving.¹

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1. They touched after this at a place called Mattachiest, where they got more corn; but their shallop being cast away in a storm, the Governor was obliged to return to Plymouth on foot, fifty miles through the woods. According to Mourt's Relation, "he came safely home, though weary and surbated," that is, foot-sore. (Ital. *sobattere*, Lat. *sub* or *solea battere*, to bruise the soles of the feet; v. Dic. Not "from *acerbatus*, embittered or aggrieved," as one commentator on this passage supposes.) This word is of very rare occurrence, being applied only to governors and persons of like description, who are in that predicament; though such generally have considerable mileage allowed them, and might save their soles if they cared.

Winter: Some of Captain [Samuel de Champlain](#)'s fellow colonists went [skating](#) on the St. Croix River between what is now New Brunswick, [Canada](#) and the state of [Maine](#). So far as we know, this was the 1st time that white people were able to go out ice skating in their new environment in the North American continent.



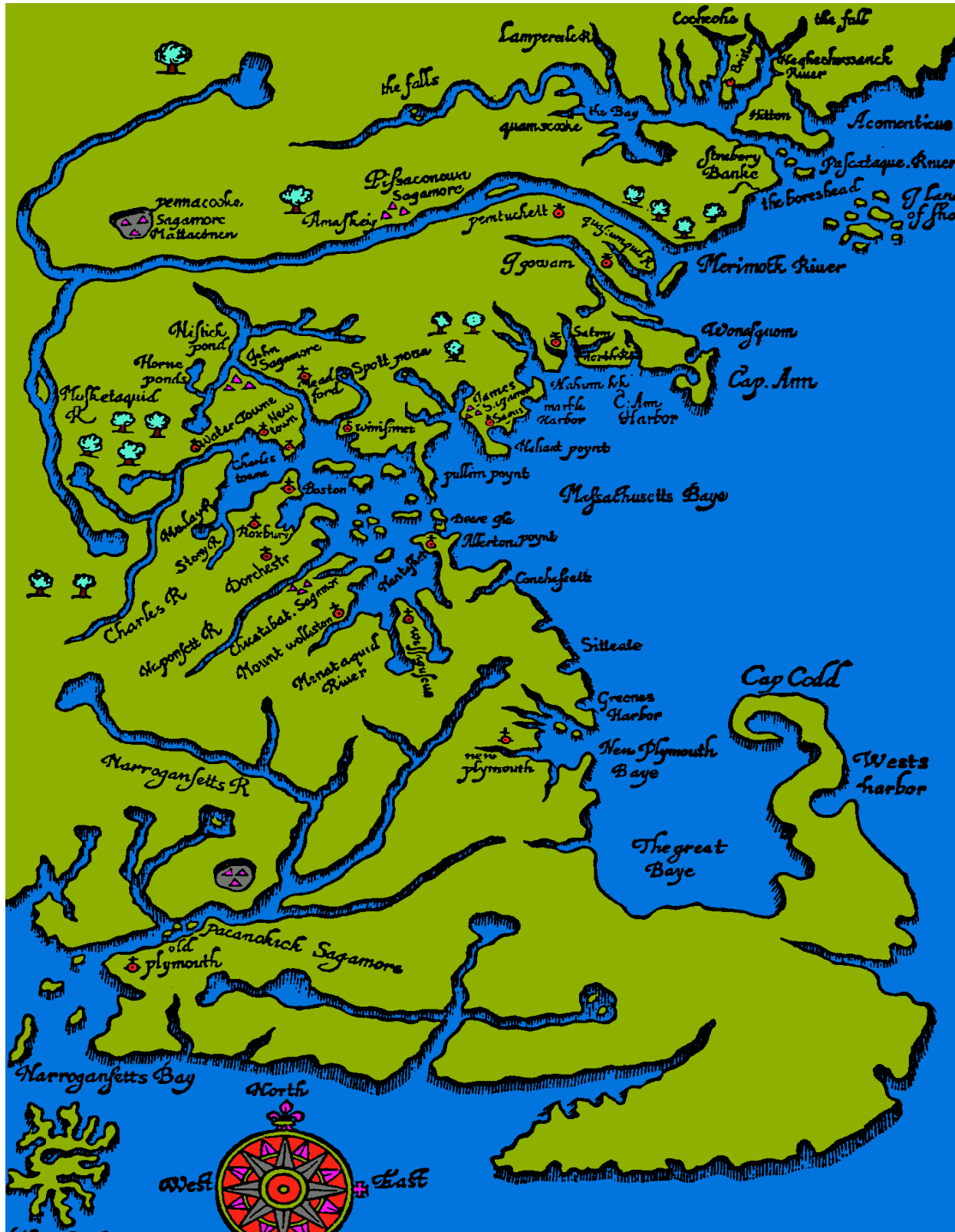
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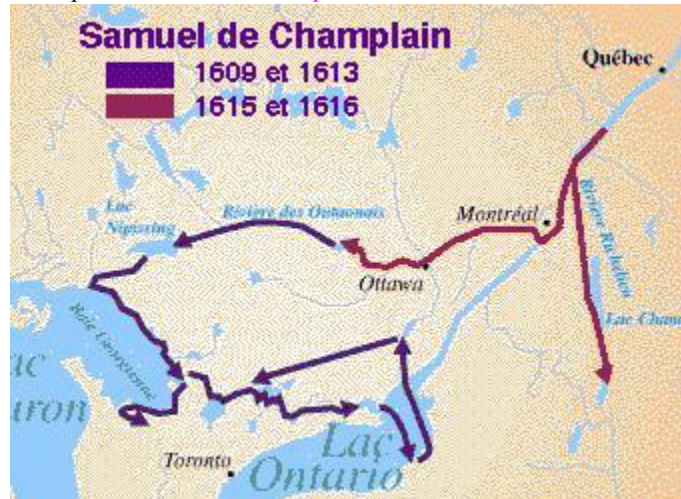
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1606

Among the [Wampanoag](#) tribespeoples, the Nauset and Mashpee bands, due to their exposed position on Cape Cod, had contact with the expedition of Captain [Samuel de Champlain](#).



(At this point their [Massasoit](#), known to them as *Ousamequin* "Yellow Feather," was only a teenager.)

Meanwhile, up the coast at the French trading post at Port Royal (Annapolis) in Nova Scotia, a carpenter was



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being buried:

CAPE COD: The very gravestones of those Frenchmen are probably older than the oldest English monument in New England north of the Elizabeth Islands, or perhaps anywhere in New England, for if there are any traces of Gosnold's storehouse left, his strong works are gone. Bancroft says, advisedly, in 1834, "It requires a believing eye to discern the ruins of the fort"; and that there were no ruins of a fort in 1837. Dr. Charles T. Jackson tells me that, in the course of a geological survey in 1827, he discovered a gravestone, a slab of trap rock, on Goat Island, opposite Annapolis (Port Royal), in Nova Scotia, bearing a Masonic coat-of-arms and the date 1606, which is fourteen years earlier than the landing of the Pilgrims. This was left in the possession of Judge Haliburton, of Nova Scotia.

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BANCROFT

JACKSON

HALIBURTON



What, a "carpenter," rather than a "Mason"? Yes indeed, the Masonic Order has decided that whatever Charles T. Jackson might have supposed when he found the grave marker in 1827—whatever Jackson might have offered to Henry Thoreau—this buried guy could not have been of them:

The Masonic Stone of 1606
By R.W. Bro. REGINALD V. HARRIS,

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Grand Historian, Grand Lodge of Nova Scotia³⁴



It will be good to read this article in conjunction with Bro. Harris' article on "Freemasonry in Nova Scotia" published in The Builder of August last; and with the Study Club article of last month. Bro. Harris' critical analysis of the claims of the Nova Scotia stone to be the monument of the earliest known appearance of Freemasonry on this continent was published in Transactions of Nova Scotia Lodge of Research, Jan. 31, 1916; as here given he has altered it somewhat.

WHAT some Masonic students and historians regard as the earliest trace of the existence of Freemasons or Freemasonry on this continent so far as we are now aware, is afforded by the inscriptions on a stone found in 1827 upon the shores of Annapolis Basin, Nova Scotia.

There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Haliburton (known to us as the author of "Sam Slick"), was written in the year of the finding of the stone or very shortly afterward, and is to be found in his HISTORICAL AND STATISTICAL ACCOUNT OF NOVA SCOTIA, published in 1829 (Vol. II., pp. 155-157), as follows:

About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former. The western channel, though narrow, is deep and generally preferred to others. A small peninsula, extending from the Granville shore, forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite it the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of

34. As published in The Builder Magazine for October 1924 (Volume X, Number 10).



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their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arable figures the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface.

The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters alike suffered from exposure to the weather: the seams on the back of it have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one-half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated – they are plainly discernible to the eye and easily traced by the finger.

At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the Treaty of St. Germain's. The remains of this fort may be traced with great ease, the old parade, the embankment and ditch, have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632.

* * * *

The other account of the finding of the stone is contained in a letter written nearly thirty years after the event, and now in the possession of the New England Historic-Genealogical Society from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geologist. It is in the following words:

June 2, 1856.

Dear Sir:

When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a grave-stone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it.

The rock was a flat slab of trap rock, common in the vicinity. At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription 'La Belle 1649.' These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers who came to Nova Scotia, "Annapolis Royal, Acadia," in 1603. Coins, buttons and other articles originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

The slab bearing date 1606, I had brought over by the

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Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth, Mass.), but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

* * * * *

Yours truly,
C. T. Jackson.
(Addressed)

J.W. Thornton (Present.)

This letter is accompanied by a photograph of the stone made some thirty years later showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.



We shall later refer more particularly to the stone itself and the two accounts of its finding, but wish first to refer to the subsequent history of the stone which is most singularly unfortunate.

About 1887 it was given by Robert Grant Haliburton (son of Judge T.C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute. It was to be placed in the wall, the inscription facing inside in one of the principal rooms.

Sir Sanford Fleming wrote that he received the stone from Mr. R.G. Haliburton for the purpose of being placed in the museum of the Canadian Institute, Toronto, in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt. Sir Daniel Wilson was then President, and on March 21, 1888, read a paper on "Traces of European Immigration in the 17th Century," and exhibited the stone found at Port Royal bearing date 1606. Sir Sanford Fleming further adds:

I have myself seen it more than once since its being



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placed in the Canadian Institute. When the building was erected on the northwest corner of Richmond and Berti Streets, Toronto instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it. Before these facts were made known to me, or any trace could be had of the stone, I had a long correspondence with the Institute authorities, and I further offered a reward of \$1,000 for the stone if it could be found but it was all to no purpose. I regret extremely that I can throw so little light on it at this day. If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America.

It is a most regrettable fact that this priceless stone should have ever gone out of Nova Scotia. The necessity for a Masonic museum in this Province needs no argument when such things as this happen.

HALIBURTON'S ACCOUNT IS PROBABLY MORE CORRECT

To return to the two accounts of the finding of the stone itself, there can be little or no doubt that Judge Haliburton's account written at the time of the discovery and on the spot, by one who had made a study of the locality and of its history, is correct; and that Dr. Jackson's account, written from recollection thirty years after he found the stone, cannot be relied upon as to the place of discovery. Moreover, the historical facts stated by Judge Haliburton as to the place of the first settlement by the French establish beyond any doubt that the stone marked with the date 1606 was found on the peninsula extending from the Granville shore opposite Goat Island, Annapolis Basin.

As to the inscription on the stone, although the stone is not now to be found for inspection, there can be little or no doubt as to the particulars of that inscription. Judge Haliburton undoubtedly wrote his description of the stone with it immediately before him. Dr. Jackson's account made after he had seen it a second time, confirms it and the photograph made before the stone was sent to Toronto further establishes the fact that the stone bore the date 1606 and the "square and compasses" of the Mason, though these emblems would seem to be too much worn away to admit of a good photographic reproduction, a condition not to be wondered at after an exposure to the weather for over two hundred years.

On the other hand, some who have examined only the photograph have doubted whether the marks on the stone (other than the date 1606) were really the square and compasses of the Freemason. The fact that these marks appear not to have been cut so deeply and well has suggested to them that they are surface scratches such



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as might have been made accidentally in digging with a pick or spade. An examination of the photograph, however, clearly shows that the marks are more than mere scratches – deeper, clearer and more lasting, as they must have been to survive the attacks of the elements for more than two centuries. Judge Haliburton in describing the stone says: "It does not appear to have been dressed by a mason but the inscription has been cut on its natural surface." It is quite impossible today to decide whether the inscription was the work of a skilled or unskilled workman. Turning now to the explanations and theories respecting the inscription. Judge Haliburton describes it as a stone "upon which they (the French) had engraved the date of their cultivation of the soil, in memorial of their formal possession of the country."

Against this theory may be urged the fact that the first cultivation of the soil by these French settlers was in 1605 and not 1606; Champlain's map showing gardens is dated 1605; also that they had taken possession of the country in 1604; and the probability that a national emblem, such as the fleur-de-lis, would be used rather than a Masonic emblem for such purposes. That this is exactly what they did is evident from the record of Argall's capture of Port Royal. In Murdoch's HISTORY OF NOVA SCOTIA he states that in 1614 "Argall destroyed the fort and all monuments and marks of French national power. It is recorded that he even caused the names of Demonts and other captains and the fleur-de-lis to be effaced with pick and chisel from a massive stone on which they had been engraved."

This account not only shows what emblems the French used to commemorate their occupation of the country, but also that if this stone was visible it does not commemorate a national event.

IT DID NOT COMMEMORATE FOUNDING OF A MASONIC LODGE

The theory that the stone might commemorate the establishment of a lodge of Freemasons has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606-7 the French colonists, under the leadership of Champlain, established a sort of club or society styled the "Ordre de Bon Temps," consisting of fifteen members. Each member in turn became the caterer to his brethren, a plan which excited so much emulation among them that each endeavored to excel his predecessor in office, in the variety, profusion and quality of the viands procured for the table during his term of office. Lescarbot, a member of the society and the historian of these early events, says that on each such occasion the host wore the collar "of the order and a napkin and carried a staff." At dinner, he marshalled the way to the table at the head of the procession of guests. After supper he resigned the insignia of office to his successor, with the ceremony of drinking to him in a cup of wine. The little company included several distinguished names: Poutrincourt, the real founder of Port Royal; Champlain, the founder of Quebec, two years later, and



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the historian of many events at Port Royal; Biencourt, Poutrincourt's son; Lescarbot, advocate, poet and historian of this early period; Louis Hebert, one of the first settlers of Quebec; Robert Grave, Champdore, and Daniel Hay, a surgeon. That this social club was Speculative Freemasonry is highly improbable. The colony was a French settlement, and Speculative Freemasonry was not known in France for more than a hundred years afterward, namely in 1718. The corporations and guilds of stonemasons and architects, we are told in Rebold's GENERAL HISTORY OF FREEMASONRY, were suppressed in 1539 by Francis I., although a sort of trade unionism seems to have existed from about 1650, and a correspondence with each other is believed to have taken place between the unions at Marseilles, Paris, Lyons, and certain cities in Belgium. These were undoubtedly operative bodies and consisted of not only masons and stone cutters, but of members of other trades, carpenters, architects, decorators, etc.

That a union of these workmen may have existed at Port Royal is not of course impossible, but that it contained any speculative members is exceedingly improbable. In England evidence is lacking of the admission of Speculative Masons into Masonic lodges prior to 1646, and in Scotland prior to 1634.

If such a speculative lodge existed at Port Royal in 1606 or if the Ordre de Bon Temps was even in a remote way connected with any trade, either Champlain or Lescarbot in their very detailed accounts of these early days would have mentioned other facts which would establish beyond any doubt such relationship. The entire absence of any such facts must be taken as conclusive in this matter.

There remains for consideration one other theory respecting the stone, that of Dr. Jackson; that it was "undoubtedly intended to commemorate the place of burial of French soldiers." This expression of opinion by Dr. Jackson in 1856 may have been founded on information given him by Judge Haliburton on his "recent" visit to Nova Scotia, and may indicate that the judge had also changed his mind. Whatever the facts, the gravestone theory would seem to have more to support it than any other.

First, as to the stone itself. As described by Judge Haliburton who had possession of the stone from 1827 until his removal to England in 1859, it evidently measured two by two and a half feet; undoubtedly monumental size and shape.

Secondly, as to the place where it was found.

Champlain in his VOYAGES gives a plan of the fort erected by him in 1605. This plan shows a burying ground and a garden outside the eastern parapet or palisade. Judge Haliburton's theory that the stone commemorated the first cultivation of the soil may have been based on the fact that it was found on the site of the garden but it is equally clear that it might also be a gravestone, although Dr. Jackson says in his letter of 1856 that it was found "upon the shore" "partly covered with sand and lying on the shore."

Assuming that the stone is a gravestone, two questions present themselves:

1st. Why are the square and compasses on the stone?



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2nd. Whose gravestone is it?

It will be convenient to answer these two queries together.

Champlain in his history tells us that during the winter of 1605-1606 six members of the little colony died. While Champlain does not give the names of those who departed this life nor whether they died' before or after Jan. 1, 1606, yet from his context and Lescarbot's account it would not be difficult to draw a very strong inference that all died before the New Year dawned. I think we may safely assume that the stone is not the gravestone of any of these six settlers.

LESCARBOT DESCRIBES THEIR ACTIVITIES

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Mare Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27, where they remained until Aug. 28, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. Lescarbot, in his New France, has this to say about the work done while the rest were away:

Meanwhile I set about making ready the soil, setting off and enclosing gardens wherein to sow wheat and kitchen herbs. We also had a ditch dug all around the fort which was a matter of necessity to receive the dampness and the water which previously had oozed underneath our dwellings, amid the roots of the trees which had been cut down and which had very likely been the cause of the unhealthiness of the place.

I have no time to stop here to describe in detail the several labours of our other workmen. Suffice it to say that we had numerous joiners, carpenters, masons, stone cutters, locksmiths workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades, and in doing so were very kindly used, for after three hours work a day they were free.

* * *

But while each of our said workmen had his special trade, they had also to set to work at whatever turned up, as many of them did. Certain masons and stone cutters turned their hands to baking and made as good bread as that of Paris.

Let us note in passing the use by Lescarbot of the two words "masons" and "stone cutters." The original French words in Lescarbot's history are "masson" (mason) and "tailleur la Pierre," the former being a word of wider significance than the other, including any operative on the construction of a building, using either stones, bricks, plaster or cement, the latter word denoting greater skill including not only the work of cutting inscriptions, but approaching the work of the sculptor.

Poutrincourt's party meanwhile spent some weeks exploring and when near Cape Cod a party of five young men landed in defiance



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of orders and were attacked by Indians. Three were killed and buried on the spot by their comrades; the other two were severely wounded; one of them, Duval, a locksmith, lived to take part in a revolt at Quebec two years later; the other was so pierced with arrows that he died on reaching Port Royal on Nov. 14, 1606, where he was buried.

During the winter of 1606-1607 there were four deaths but these occurred in February and March, 1607, and not during the year 1606, according to both Champlain and Lescarbot. If, therefore, the stone was erected to mark the grave of one of the colonists who died during the year 1606, it must have been the grave of the man who died on Nov. 14, 1606, or shortly afterward of wounds received at Cape Cod.

What was his profession or trade?

We know Duval was a locksmith, and though this is very scant light for us to be guided by, it is probable that his companions on their wild episode on shore with the Indians were members of the various trades which Lescarbot says were at Port Royal at this time. This is merely assumption, and not conclusive. If he had been a man of standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal.

CARPENTERS HAD THEIR OWN MYSTERY

We must not forget that at that time the carpenters of France had their own mystery or trade gild, worked on lines somewhat akin to Operative Masonry, and using the square and compasses as their emblem.

This may be well illustrated by a short quotation from Felix Gras, the eminent Provencal poet and novelist, whose works were so highly esteemed by the late W.E. Gladstone. In his Les Rouges du Midi, a book dealing with the French Revolution (written in 1792), he describes a visit paid by Vauclair, a carpenter from Marseilles, to Planctot, a carpenter residing and working in Paris.

As we stood outside the door we could hear the smooth "hush hush" of a big plane as it threw off the long shavings, but the planing stopped short at our loud knock, and then the door flew open and there was Planctot himself. It was plain that he knew Vauclair on the instant, but instead of shaking hands with him, he turned his back and rushed off like a crazy man.... In a few minutes we heard the clatter of old Planctot's wooden shoes on the stair. He had come to greet Vauclair according to the rite and ceremonial of their craft. He had put on his Sunday hat and his best wig; and before he said a word he laid a compass and a square down on the floor between himself and Vauclair. At once Vauclair made the correct motions of hand and foot, to which Planetot replied properly and then, under their raised hands, they embraced over the ... compass and square.

Old Planctot is several times called "le maitre," "the master," which I take to denote his standing in the Craft. I think there can be no historical doubt of the existence of such a craft gild



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among French carpenters at the beginning of the 17th century; that is, about 1606.

Let us summarize our theories: First, the stone was a gravestone; secondly, it marked the last resting place of a French settler who died in 1606; thirdly, this settler was probably a workman and may have been an operative mason or stone cutter; fourthly, speculative Masonry, unknown in France in 1606, was not practiced by the French colonists; lastly, the emblem of square and compasses would seem to be a trade-mark or emblem undoubtedly used by operative masons as their emblem, and possibly by carpenters as well.

In a word, the stone marked the grave of either a mason or stone cutter or possibly a carpenter who died Nov. 14, 1606, and not that of a Speculative Freemason.

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“A king may make a noble knight,
And breathe away another;
But he in all his power and might,
Cannot make a brother.”

----0----



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1607

Captain [Samuel de Champlain](#) returned from New France to France and published his map of the Gulf of Maine and the Bay of Fundy.



CARTOGRAPHY



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1608

Spring: Having persuaded Pierre Dugua, Sieur de Mons of the importance of establishing a trading-post on the St. Lawrence River of [Canada](#), Captain [Samuel de Champlain](#) and François Gravé or Pointgravé the Sieur du Pont set out and, after reaching Tadoussac, continued up the St. Lawrence River to a place called by the Algonquins *québec* or “the narrows,” near the ancient site of Stadaconé — naming this colony of course [Québec](#). This would be the initial permanent French settlement in North America.



July 3, Thursday (Old Style): The official date of the founding of [Québec](#) in [Canada](#) by French settlers under Captain [Samuel de Champlain](#).



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1609

Having become familiar with the Montagnais, a tribe along the St. Lawrence River, [Samuel de Champlain](#) joined them in an expedition against the Iroquois. While in pursuance of this project they linked up with a party of Algonquins and Hurons and, in force, ascended Sorel river until they arrived at the Chambly rapids. Having at this point sent back his boat and crew Champlain proceeded in a canoe and, entering a lake, assigned to it his own name. When Champlain and the war party encountered a large force of Iroquois on the lake, both parties landed and, employing stone axes, threw up barricades of trees. They spent the night singing songs and shouting insults. On the following morning they advanced from behind their barricades until they were about 30 yards apart. Neither side was firing off arrows, perhaps because their wooden body armor and shields provided a certain amount of protection at longer range. Champlain and another Frenchman dropped a couple of headmen with their double-shotted arquebuses, while mortally wounding another, and the remainder of the opposing group fled. The hostilities thus begun by the French and their native allies against the Iroquois would continue, with occasional intermissions, until French supremacy in Canada was no more.

June: Having established a settlement at Québec, the French had reached west with their trade in furs to the vicinity of Montréal. They found the area so devastated by intertribal warfare that it was possible for them to travel along the St. Lawrence for days without glimpsing any human being. The Algonkin and Montagnais were being so harassed by Mohawk war parties that they usually were remaining well clear of the river. What the potential fur-trading partners for the French wanted was not so much trade goods, which were nice, but assistance in fighting the Mohawk, an Iroquois nation. At the suggestion of some Ottawa warriors, eleven lightly armored French fusileers took their firesticks along with a Huron, Montagnais, and Algonkin war party of some hundreds, to make trouble to the south along the shores of Lake Champlain. When the opposing parties were massed for close combat, [Samuel de Champlain](#) fired once, killing one Iroquois leader and seriously injuring another with the same bullet. The ranks of the Iroquois broke and ran and then there was



some general slaughter. (The Mohawk would quickly learn that they needed to discard such mass formations, and shuck their ineffective wooden body armor, and in the future they would attempt to counter French firearms by dropping to the ground just before firearms were discharged.) As a result of this fateful encounter, the Iroquois confederation would ally themselves with other tribes and with the Dutch, and permanently become the intractable enemy of everything French.

CANADA



THE PEOPLE OF CAPE COD:

SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD



"Our founding fathers understood that the guys with the guns make the rules."

- Executive Vice President of the NRA (National Rifle Association) Wayne LaPierre speaking in the Regency Ballroom of the Washington DC Marriott Wardman Park Hotel to the Conservative Political Action Conference at 10:15-10:45AM on February 27, 2009





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July 13, Thursday (Old Style): The Half Moon was off Cape Sable, Nova Scotia.

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July 14, Friday (Old Style): Possible date [Samuel de Champlain](#) entered the lake that would bear his name.



The [Half Moon](#) was off Penobscot Bay, Maine. For three days the ship would be trapped in a deep fog, which would lift on the fourth day. The crew was able to go ashore to trade with natives who offered them no harm.

September: [Samuel de Champlain](#) returned from New France to France.



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1610

Not having caused enough of a mess already, [Samuel de Champlain](#), armed and dangerous, took his firestick and joined in yet another native attack, this time against a Mohawk fort on the Richelieu River. Soon the Mohawk would be driven from the valley of the St. Lawrence and the Algonkin and Montagnais would achieve ascendancy over this area and its fur trade. Meanwhile the French would be pushing west to the villages of the Huron. However, with Dutch traders arriving in the Hudson Valley of New York, more than willing to sell guns and powder and lead and steel blades, the Iroquois would be able to solve a part of their weaponry problem.



"Our founding fathers understood that the guys with the guns make the rules."

— Executive Vice President of the NRA
(National Rifle Association) Wayne LaPierre
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March: [Samuel de Champlain](#) sailed again for America, taking with him a number of mechanics. Soon after his arrival he and his Montagnais allies would make war again upon the Iroquois but, while demolishing their fort on the Sorel River, he would be seriously punctured by an arrow.



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1611

Leaving Jean de Godet du Parc in his place in New France, [Samuel de Champlain](#) returned to France. While there he would get married with Helen Boulle, a Protestant who, after his death, would become an Ursuline nun. Pierre Dugua, Sieur de Mons having lost his influence in consequence of the death of King Henry IV, and the merchants who had previously interested themselves in the colonization scheme having concluded to spend no more money on it, Champlain would induce Charles de Bourbon, Comte de Soissons to take an interest in the project.

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1612

By this year there was in existence a book titled *THEATRUM ORBIS TERRARUM* produced by Abraham Ortelius, a Flemish mapmaker of German origin. This was the initial modern atlas and its large copper engravings would occasionally be altered as new information was brought in by mariners.

[HISTORY OF
THE PRESS](#)

[Samuel de Champlain](#), working from notes made by his scout Etienne Brulé, made the first map of New France, including not only Labrador but also what is now regarded as “New England,” and proceeding all the way west to Lake Ontario, showing for instance the Genesee River.

[CARTOGRAPHY](#)

[Captain John Smith](#) referred to Eno tribespeople as the “Weanock” and “Weanoc.” [William Strachey](#), 1st secretary of the colony of Virginia, born in Saffron Walden, mentioned the “Anoeg” tribespeople in *THE HISTORIE OF TRAVAILE INTO VIRGINIA BRITANNIA* (Printed for the Hakluyt Society, London), as centered near present-day Richmond, Virginia to the southwest of the Powhatan Confederacy: “whose howses are built as ours, ten daies distant from us....”

[Henry Thoreau](#) would jot in his *Canadian Notebook* that although the map that would be created by [Captain Smith](#) in 1616, four years hence:

is by many regarded as the oldest map of New England ... there is a map of it made when it was known to Christendom as New France, *CARTE GÉOGRAPHIQUE DE LA NOUVELLE FRANSE ... 1612*, from his [Champlaine's] observations between 1604 and 1607; a map extending from Labrador to Cape Cod and westward to the Great Lakes, and crowded with information, geographical, ethnographical, zöological, and botanical. He even gives the variation of the compass as observed by himself at that date on many parts of the coast.



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October 8, Thursday (Old Style): Charles de Bourbon, Comte de Soissons obtained a commission as governor and lieutenant-general of New France and appointed [Samuel de Champlain](#) as his lieutenant. Champlain would promptly dispatch several vessels to Canada. Although Henry II de Bourbon, prince de Condé would quickly succeed to the rights of the Comte de Soissons, Champlain would continue as the lieutenant.

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SAMUEL DE CHAMPLAIN

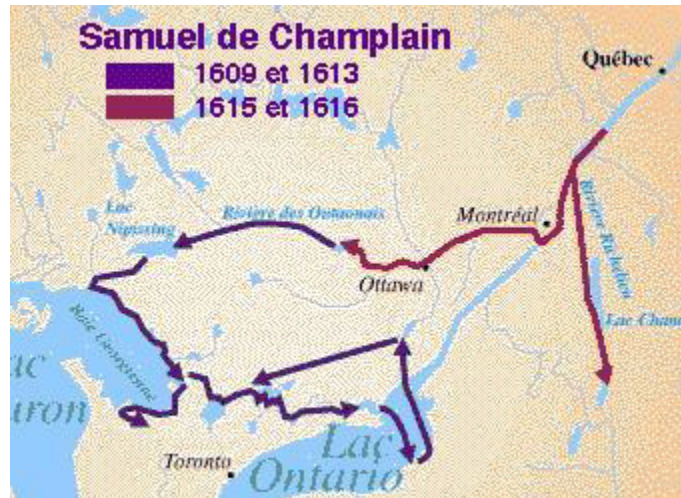
PEOPLE MENTIONED IN CAPE COD

1613

Benjamin Joseph and William Baffin, with seven ships, searched for the Northeast Passage.

Early in the spring [Samuel de Champlain](#) crossed the Atlantic and sailed up the St. Lawrence River to Québec under the patronage of Henry II de Bourbon, prince de Condé. On May 27th, he and four other Frenchmen, one of whom was [Nicolas de Vignau](#), and one Indian, departed from Montréal in two small canoes, searching for Vignau's "sea" (Vignau had falsely claimed to have ascended this river to a lake and by way of this lake to have arrived at what might be the North Sea). They passed the swift current at St. Ann's, crossed the Lake of Two Mountains, and advanced up the Ottawa River until the rapids of Carillon and the Long Saut (Sault?) checked their course.

On his map of the Atlantic Coast dating to this year, he made the 1st successful attempt to lay down [latitudes](#) and [longitudes](#) for a part of [Canada](#).



CARTOGRAPHY

Publication of *LES VOYAGES DU SIEUR DE CHAMPLAIN XAINCTOGEAIS, CAPITAINE ORDINAIRE POUR LE ROY, EN LA MARINE. DIVISEZ EN DEUX LIVRES. OU, JOURNAL TRES-FIDELE DES OBSERVATIONS FAITES ES DESCOUVERTURES*



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DE LA NOUVELLE FRANCE: TANT EN LA DESCRIPTION DES TERRES, COSTES, RIVIERES, PORTS, HAURES, LEURS HAUTEURS, & PLUSIEURS DELINAISONS DE LA GUIDE-AYMANT; QU'EN LA CREANCE DES PEUPLES, LEUR SUPERSLITION, FAÇON DE VIURE & DE GUERROYER: ENRICHI DE QUANTITÉ DE FIGURES, A PARIS, CHEZ JEAN BERJON, RUE S. JEAN DE BEAUVAIS, AU CHEVAL VOLANT, & EN SA BOUTIQUE AU PALAIS, À LA GALLERIE DES PRISONNIERS. M.DC.XIII. AVEC PRIVILEGE DV ROY.

SAMUEL CHAMPLAIN

This volume contained also the 4th voyage, bound in at the end and entitled *QVATRIESME VOYAGE DU SR DE CHAMPLAIN CAPITAINE ORDINAIRE POVR LE ROY EN LA MARINE, & LIEUTENANT DE MONSIEGNEUR LE PRINCE DE CONDÉ EN LA NOUVELLE FRANCE, FAIT EN L'ANNÉE 1613.*

[Henry Thoreau](#) would jot in his Canadian Notebook that:

I have seen 3 vols of Champlain one dated 1613 -chez Jean Berjon – very rare- containing the fullest account of his New England voyages and also the [account] of his Canada voyages to 1612 with many maps.

May 27: [Samuel de Champlain](#) embarked from St. Helen's island near Montréal and, upon entering the Ottawa River, would determine that the sailor Vignaud's allegations of having arrived at the North Sea had been false. After arranging more favorable terms for the fur trade he would return to France to form a trading company.



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1614

The affairs of [Canada](#) were transferred to a company of merchants in Rouen, St. Malo and Rochelle, who had induced [Samuel de Champlain](#) to consent to their participation in the supposed advantages of the Canada trade.



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1615

Gunung Api, the volcano towering over the [spice](#) island of Neira, erupted dangerously. Richard Wickham wrote from England to a Mr. Eaton, his colleague in Macao: "I pray you buy for me a pot of the best sort of chaw [[tea](#)] in Meaco, two Fairbowes and Arrows, some half a dozen guilt boxes square for me to put into bark and whatever they cost I will alsoe be willinge accoumpatable unto for them." [*sic*] According to Antoine de Monchrétien, "The art of industry had made a masterpiece out of nature's miscarriage, and the name of that city created out of a bog was Amsterdam":

God made the World, but the Dutch made Holland.

Their houses they keep cleaner than their bodies, their bodies cleaner than their souls.

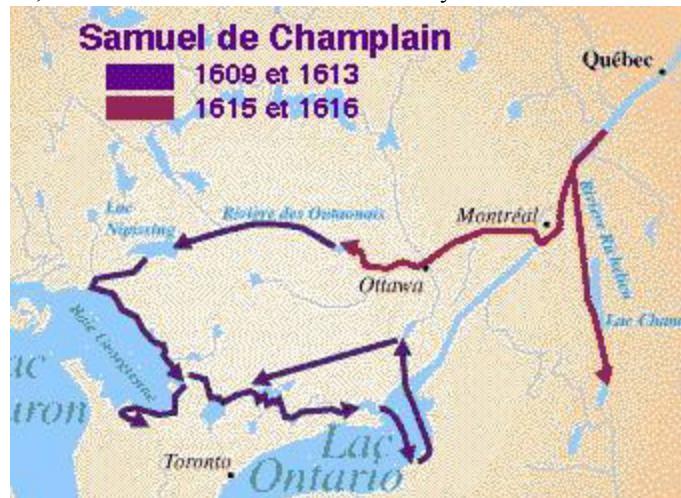
He who cannot master the sea is unworthy of the land.

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PEOPLE MENTIONED IN CAPE COD

[Samuel de Champlain](#) returned to [Canada](#), bringing with him Père Denis Jamay and two other Recollect priests, in addition to a lay brother (Père Caron, one of these men, soon after his arrival proceeded to the country of the Hurons on the Georgian bay). Champlain ascended the Ottawa River for some distance, and, leaving the river, went partly overland and partly by canoe to the eastern shore of Lake Huron, where, embarking, he sailed to its southern extremity; then going overland to the western extremity of Lake Ontario, he explored that lake and the St. Lawrence River until he arrived at the Sorel River. Along the way he made numerous observations for [latitude](#) while estimating his [longitudes](#) by dead reckoning. Soon afterward he attacked a town held by a tribe belonging to the Iroquois league but, through the insubordination of the Hurons, was repelled and sustained severe wounds. The Huron carried him back to one of their towns and after recovering from his wounds he would visit several tribes, returning to France in the spring of the following year. [Henry Thoreau](#) would write later that “Champlain, the founder of [Québec](#), being far up the Ottawa spying out the land and taking notes among the Algonquins, on his way to the Fresh Water Sea since called Lake Huron — observed that the natives made a business of collecting and drying for winter use, a small berry which he called blues, and also raspberries — the former is the common blueberry of those regions, by some considered a variety of our early low blueberry (*Vaccinium Pennsylvanicum*); and again when near the lake he observes that the natives make a kind of bread of pounded corn sifted and mixed with mashed beans which have been boiled — and sometimes they put dried blueberries and raspberries into it. This was five years before the Pilgrims crossed the Atlantic, and is the first account of huckleberry cake that I know of.”



CARTOGRAPHY

PLANTS



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1616

Captain John Smith's A DESCRIPTION OF NEW ENGLAND, based on his 1614 explorations on land and on his coastal survey, was printed in London. The volume advocated the missionary position:

CAMBRIDGE HISTORY OF ENGLISH AND AMERICAN LITERATURE

WORTHY is that person to starve that heere [*sic*] cannot live; if he have sense, strength and health: for there is no such penury of these blessings in any place, but that a hundred men may, in one houre [*sic*] or two, make their provision for a day: and he that hath experience to manage well these affaires [*sic*], with fortie [*sic*] or thirtie [*sic*] honest industrious men, might well undertake (if they dwell in these parts) to subject the Salvages [*sic*], and feed daily two or three hundred men, with as good corn, fish and flesh, as the earth hath of these kindes [*sic*], and yet make that labor but their pleasure: provided that they have engins [*sic*], that be proper for their purposes.

Who can desire more content, that hath small meanes [*sic*]; or but only his merit to advance his fortune, then to tread, and plant that ground he hath purchases by the hazard of his life? If he have but the taste of virtue, and magnanimitie [*sic*], what to such a mind can be more pleasant, then [*sic*] planting and building a foundation for his Posteritie [*sic*], gotte [*sic*] from the rude earth, by Gods [*sic*] blessing and his owne [*sic*] industrie [*sic*], without prejudice to any? If he have any grain of faith or zeal in Religion, what can he doe [*sic*] lese [*sic*] hurtfull [*sic*] to any; or more agreeable to God, then [*sic*] to seeke [*sic*] to convert those poore [*sic*] Salvages [*sic*] to know Christ, and humanitie [*sic*], whose labors with discretion will triple requite thy charge and paines [*sic*]? What so truely [*sic*] sutes [*sic*] with honour and honestie [*sic*], as the discovering things unknowne [*sic*]? erecting Townes [*sic*], peopling Countries, informing the ignorant, reforming things unjust, teaching virtue; and gaine [*sic*] to our Native mother-countrie [*sic*] a kingdom to attend her; finde [*sic*] imployment [*sic*] for those that are idle, because they know not what to doe[*sic*]: so farre [*sic*] from wronging any, as to cause Posteritie [*sic*] to remember thee; and remembring [*sic*] thee, ever honour that remembrance with praise? Consider: What were the beginnings and endings of the Monarkies [*sic*] of the Chaldeans, the Syrians, the Grecians, and Romanes [*sic*], but this one rule; What was it they would not doe [*sic*], for the good of the common-wealth, or their Mother-citie [*sic*]? For example: Rome, What made her such a Monarchesse [*sic*], but only the adventures of her youth, not in riots at home; but in dangers abroad [*sic*]? and the justice and judgement [*sic*] out of their experience, when they grewe [*sic*] aged. What was their ruine [*sic*] and hurt, but this; The excesse [*sic*] of idlenesse [*sic*], the fondnesse [*sic*] of Parents, the want of



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experience in Magistrates, the admiration of their undeserved honours [*sic*], the contempt of true merit, their unjust jealousies [*sic*], their politicke [*sic*] incredulities, their hypocriticall [*sic*] seeming goodnesse [*sic*], and their deeds of secret lewdnesse [*sic*]? finally, in fine, growing only formall [*sic*] temporists [*sic*], all that their predecessors got in many years, they lost in few daies [*sic*]. Those by their pains and vertues [*sic*] became Lords of the world; they by their ease and vices became slaves to their servants. This is the difference betwixt the use of Armes [*sic*] in the field, and on the monuments of stones [*sic*]; the golden age and the leaden age, prosperity and miserie [*sic*], justice and corruption, substance and shadowes [*sic*], words and deeds, experience and imagination, making Commonwealths and marring Commonwealths, the fruits of vertue [*sic*] and the conclusions of vice.

Then, who would live at home idly (or thinke [*sic*] in himselfe [*sic*] any worth to live) only to eate [*sic*], drink, and sleepe [*sic*], and so die? Or by consuming that carelessly [*sic*], his friends got worthily? Or by using that miserably, that maintained vertue [*sic*] honestly? Or, for being descended nobly, pine with the vaine [*sic*] vaunt of great kindred, in penurie [*sic*]? Or to (maintaine [*sic*] a silly shewe [*sic*] of bravery) toyle [*sic*] out thy heart, soule [*sic*], and time, basely, by shifts, tricks, cards, and dice? Or by relating newes [*sic*] of others [*sic*] actes, sharke [*sic*] here or there for a dinner, or supper; deceive thy friends, by faire [*sic*] promises, and dissimulation, in borrowing where thou never intendest to pay; offend the lawes [*sic*], surfeit with excesse [*sic*], burden thy Country, abuse thy selfe [*sic*], despaire [*sic*] in want, and then couzen [*sic*] thy kindred, yea even thine owne [*sic*] brother, and wish thy parents dead (I will not say damnation) to have their estates? though thou seest [*sic*] what honours, and rewards, the world yet hath for them will seeke [*sic*] them and worthily deserve them.

I would be sorry to offend, or that any should mistake my honest meaning: for I wish good to all, hurt to none. But rich men for the most part are growne [*sic*] to that dotage, through their pride in their wealth, as though there were no accident could end it, or their life. And what hellish care do such take to make it their owne [*sic*] miserie [*sic*], and their Countries [*sic*] spoile [*sic*], especially when there is most neede [*sic*] of their imployment [*sic*]? drawing by all manner of inventions, from the Prince and his honest subjects, even the vitall [*sic*] spirits of their powers and estates: as if their Bagges [*sic*], or Bragges [*sic*], were so powerfull [*sic*] a defence, the malicious could not assault them; when they are the only baite [*sic*], to cause us not to be only assaulted; but betrayed and murdered in our owne [*sic*] security, ere we well perceive it....

I have not beene [*sic*] so ill bred, but I have tasted of Plenty and Pleasure, as well as Want and Miserie [*sic*]: nor doth necessity yet, or occasion of discontent, force me to these



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endeavors: nor am I ignorant what small thanke [*sic*] I shall have for my paines [*sic*]; or that many would have the Worlde [*sic*] imagine them to be of great judgement, that can but blemish these my designes [*sic*], by their witty objections and detractions: yet (I hope) my reasons with my deeds, will so prevaile [*sic*] with some, that I shall not want imployment [*sic*] in these affaires [*sic*], to make the most blinde [*sic*] see his owne [*sic*] senselesnesse [*sic*], and incredulity....

I assure my selfe [*sic*] there are who delight extreemly [*sic*] in vaine [*sic*] pleasure, that take much more paines [*sic*] in England, to enjoy it, then I should doe [*sic*] heere [*sic*] to gaine [*sic*] wealth sufficient: and yet I thinke [*sic*] they should not have halfe [*sic*] such sweet content: for, our pleasure here is till gaines [*sic*]; in England charges and losse [*sic*]. Heer [*sic*] nature and liberty affords us that freely, which in England we want, or it costeth [*sic*] us dearely [*sic*]. What pleasure can be more, then (being tired with any occasion a-shore) in planting Vines, Fruits, or Hearbs [*sic*], in contriving their owne [*sic*] Grounds, to the pleasure of their owne [*sic*] mindes [*sic*], their Fields, Gardens, Orchards, Buildings, Ships, and other works, &c. to recreate themselves before their owne [*sic*] doores [*sic*], in their owne [*sic*] boates [*sic*] upon the Sea, where man, woman and childe [*sic*], with a small hooke [*sic*] and line, by angling, may take diverse sorts of excellent fish, at their pleasures? And is it not pretty sport, to pull up two pence, six pence, and twelve pence, as fast as you can hale [*sic*] and veare [*sic*] a line? He is a very bad fisher, cannot kill in one day with his hooke [*sic*] and line, one, two, or three hundred Cods: which dressed and dried, if they be sould [*sic*] there for ten shillings the hundred, though in England they will give more then [*sic*] twentie [*sic*]; may not both the servant, the master, and marchant [*sic*], be well content with this gaine [*sic*]? If a man worke [*sic*] but three dayes [*sic*] in seaven [*sic*], he may get more then [*sic*] hee [*sic*] can spend, unlesse [*sic*] he will be excessive. Now that Carpenter, Mason, Gardiner, Taylor, Smith, Sailer[*sic*], Forgers, or what other, may they not make this a pretty recreation though they fish but an houre [*sic*] in a day, to take more then they eate [*sic*] in a weeke [*sic*]: or? if they wil [*sic*] not eate [*sic*] it, because there is so much better choise [*sic*]; yet sell it, or charge it, with the fisher men, or marchants [*sic*], for any thing they want. And what sport doth [*sic*] yeeld [*sic*] a more pleasing content, and lesse [*sic*] hurt or charge then angling with a hooke [*sic*], and crossing the sweete [*sic*] ayre [*sic*] from Ile to Ile, over the silent streames [*sic*] of a calme [*sic*] Sea?



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This included a copy of the Map of New England which he had presented to Prince Charles, son of King James I, “humbly entreating his Highnesse hee would please to change their barbarous names for such English, as posteritie might say Prince Charles was their God-father....” Among the twenty-nine places the prince would rename was Accomack, given the new name of Plimoth, later marked on the map as New Plimoth. Smith at first gave the name Cape Trabigzanda to the first cape north of Boston, Charatza Trabigzanda having been his mistress in Istanbul, and Prince Charles would redesignate this as Cape Anne. Smith would offer his services to the Separatists at Leiden who were planning to emigrate to America, but they would hire Myles Standish instead, apparently because he asked for a lesser fee. It would appear that there would be a copy of Smith’s map showing the location of [Plymouth](#) aboard the [Mayflower](#), for Smith would comment wryly in the TRUE TRAVELS, ADVENTURES AND OBSERVATIONS that he would publish in London in 1630 that the “Brownists of England, Amsterdam and Leyden, [who] went to New Plimouth, whose humorous [fanatical] ignorances, caused them for more than a yeare, to endure a wonderfull deale of misery, with an infinite patience; saying



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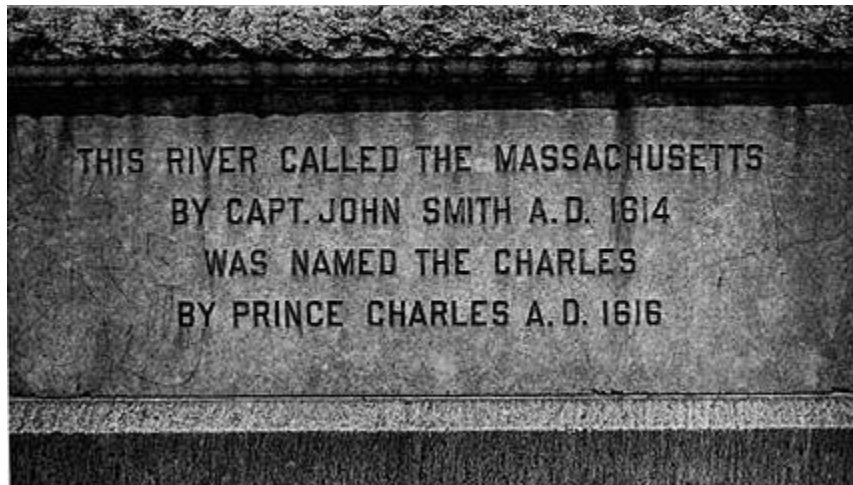
PEOPLE MENTIONED IN CAPE COD

my books and maps were much better cheape to teach them, than my selfe....”

CARTOGRAPHY

[Smith](#)’s 1616 map of New England would be republished in 1635 in a German edition.

By this point Smith’s royal patron, Prince Charles, would determine to rename the *Quinobequin*, which Smith had been calling the Massachusetts River, in honor of himself:



[Henry Thoreau](#) would jot in his Canadian Notebook that although the map created by [John Smith](#) in 1616 and displayed on a following screen:

is by many regarded as the oldest map of New England ... there is a map of it made when it was known to Christendom as New France, *CARTE GÉOGRAPHIQUE DE LA NOUVELLE FRANCE ... 1612*, from his [Champlaine’s] observations between 1604 and 1607; a map extending from Labrador to Cape Cod and westward to the Great Lakes, and crowded with information, geographical, ethnographical, zöological, and botanical. He even gives the variation of the compass as observed by himself at that date on many parts of the coast.

The settlements by English colonists along this Charles River subsequent to 1616 are shown in the following 1635 update:

HDT

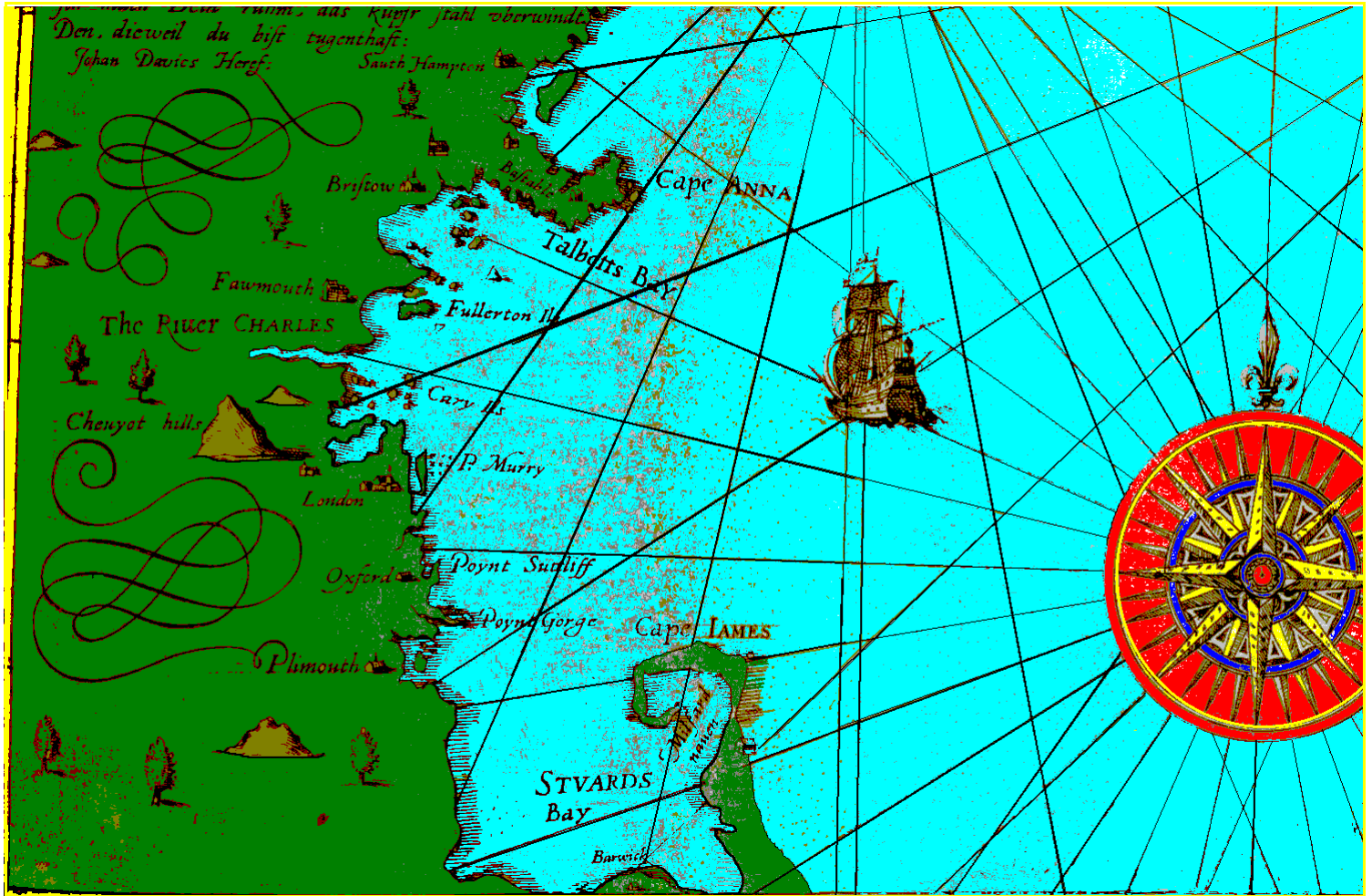
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1620

Henri II, Duke de Montmorency succeeded Henry II de Bourbon, prince de Condé as patron for [Canada](#) and [Samuel de Champlain](#), becoming more hopeful, brought over his wife Helen Boule Champlain, who would remain with him there until 1624 despite great hardship. The trade had been assumed by merchants, [Québec](#) was fortified, and the settlement was beginning to expand and increase in population.



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1622

The population of [Québec](#), though established 14 years, amounted to only 50 souls.

CANADA



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1627

At the instance of [Samuel de Champlain](#) the patent for New France ([Canada](#)) enjoyed by De Caen, who had been devoting himself solely to the fur-trade and to his own personal advantage, was revoked, and the [Québec](#) colony was entrusted to a company of 100 associates organized under the direction of Cardinal Richelieu.



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1628

July: War being then the state of affairs between England and France, King Charles I of England had granted authority to David Kirk and his kinsmen to conquer the French dominions in America. Kirk appeared before [Québec](#), after having captured the resupply fleet that Cardinal Richelieu had directed toward that place, and ordered the settlement to surrender. Not having the means to effect a surrender, in the face of [Samuel de Champlain](#)'s defiance he then committed some face-saving depredations and sailed away.

(Champlain had, however, been in great need of those intercepted supplies for the sustenance of his colonists, and after a winter of great distress he would reluctantly capitulate his settlement to Louis Kirk and David Kirk on July 19th, 1629.)



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1629

July 17, Friday (Old Style): [Father Jean de Brébeuf](#) arrived at [Québec](#) with 20 canoes loaded with grain, intended to relieve the blockade of that settlement.

July 19, Sunday (Old Style): The forces of Louis and Thomas Kirk, brothers of David Kirk, had appeared threateningly before [Québec](#), the inhabitants of which having been again deprived through David Kirk's capture of another supply fleet bound for the relief of that settlement. Threatened not only with starvation within the garrison but also with an invasion by the native Americans, the colonists finally on this day capitulated. The turnover of power would be so well managed that the majority of the colonists would choose to remain with their conquerors. [Samuel de Champlain](#), however, would be packed off to safekeeping in England, and most of the Jesuits would be remanded under free passes back to France.



"Our founding fathers understood that the guys with the guns make the rules."

— Executive Vice President of the NRA (National Rifle Association) Wayne LaPierre speaking in the Regency Ballroom of the Washington DC Marriott Wardman Park Hotel to the Conservative Political Action Conference at 10:15-10:45AM on February 27, 2009



Once back in France, [Father Jean de Brébeuf](#) would be assigned to a round of minor administrative duties ("Oh, no, Mr. Bill!") in the Jesuit houses of Normandy.

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SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD

1632

With the signing of the treaty of Saint-Germain-en-Laye between King Charles I of England and King Louis XIII of France, control over [New France](#) was recovered and the French began to return to Nova Scotia and to the valley of the St. Lawrence River. [Samuel de Champlain](#), who had been held for years in England, would at this point be allowed to return to [Québec](#) as viceroy with extension of his powers and a large accession of settlers. By this point, the Iroquois were dangerously close to gaining control of the upper St. Lawrence and southern Ontario. Large Iroquois war parties ranged freely through southern Ontario and the Ottawa Valley. The French would attempt to restore the earlier balance of power between tribes in the region by selling “hunting” firearms, powder, and lead to their trading partners. At first the French attempted to make such “hunting” equipment available only to converts to Christianity and in order to preclude any use against themselves, paid careful attention to the amounts of powder and lead they were selling. However, even this limited armament was sufficient to allow the Huron, Algonquin, and Montagnais to counter the Iroquois.



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at 10:15-10:45AM on February 27, 2009



THE PEOPLE OF CAPE COD:

SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD

[Samuel de Champlain](#)'s *VOYAGES DE LA NOUVELLE FRANCE OCCIDENTALE, DICTE CANADA; FAITS POUR LE S^R DE CHAMPLAIN XAINCTOGEAIS, CAPITAINE POUR LE ROY ET LA MARINE DU PONANT, & TOUTES LES DESCOUVERTES QU'IL A FAITES EN CE PAIS DEPUIS L'AN 1603; JUSQUES EN L'AN 1629...* (Paris: C. Collet, 1632).

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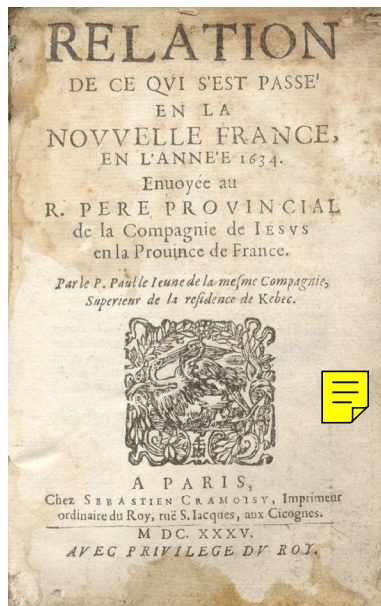
1633

[Samuel de Champlain](#) had immediately upon his return to [Québec](#) with three well-equipped vessels from Dieppe been reinstated as governor. He caused to be erected on Richelieu Island a fortification, and founded Three Rivers. He would establish a [botanical](#) garden and send plant specimens to the Robins in Paris.



[Father François Le Mercier](#)'s volume of JESUIT RELATIONS (LeJeune, Le Mercier, and [Father Rasles](#) 1632-1673). The following extract and others would be made in [Henry Thoreau](#)'s Indian Notebooks #7 and #8.³⁵

We collect words from the mouth of the savages
as so many precious stones.

[CANADA](#)



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1634

Jean Bourdon, said to be the true successor to [Samuel de Champlain](#)'s mapping efforts, arrived in [New France](#). He was a trained surveyor and held the title Ingénieur de la Compagnie de Nouvelle France.

CARTOGRAPHY

35. [Thoreau](#) presumably read each and every volume of the JESUIT RELATIONS that was available in the stacks at the [Harvard Library](#). We know due to extensive extracts in his Indian Notebooks #7 and #8 that between 1852 and 1857 he did withdraw or consult all the volumes for the years between 1633 and 1672. Thoreau took notes in particular in regard to the reports by [Father Jean de Brébeuf](#), [Father Jacques Buteux](#), [Father Claude Dablon](#), [Father Jérôme Lallemant](#), [Father Paul Le Jeune](#), [Father François Le Mercier](#), [Father Julien Perrault](#), [Father Jean de Quens](#), [Father Paul Ragueneau](#), and [Father Barthélemy Vimont](#).

Cramoisy, Sebastian (ed.). *RELATION DE CE QUI S'EST PASSÉ EN LA NOUVELLE FRANCE IN L'ANNÉE 1636: ENVOYÉE AU R. PERE PROVINCIAL DE LA COMPAGNIE DE JESUS EN LA PROVINCE DE FRANCE, PAR LE P. PAUL LE JEUNE DE LA MESME COMPAGNIE, SUPERIEUR DE LA RESIDENCE DE KÉBEC. A Paris: Chez Sebastian Cramoisy...*, 1637



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1635

December 25, Friday (Old Style): [Samuel de Champlain](#) died.



He was succeeded as governor of [New France](#) by Charles Jacques Huault de Montmagny (*circa* 1599-1654).



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1640

In this year or the following one, the map “Nouvelle France” was compiled from data taken from [Samuel de Champlain](#)’s maps, a Huron map acquired by [Father Paul Ragueneau](#), and information supplied by travellers into Mohawk country. This map was one of the few of the Eastern Great Lakes drawn between 1632 and Sanson’s map of 1650 that was not a direct copy of Champlain’s work.

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Publication of a volume *VOYAGES DE LA NOUVELLE FRANCE (1603-1629)* containing an indifferently executed abridgment of [Samuel de Champlain](#)'s previous voyages, which included a continuation from 1619 to 1632 (interesting features of this volume were prayers and a catechism in two of the languages of the aborigines).³⁶



[Father Jean de Brébeuf](#) and [Father Chaumonot](#) attempted to evangelize the Neutre tribe that lived north of Lake Erie. After a winter of hardship the missionaries would be forced to return in failure.



At the age of 18 in [Canada](#), [Pierre Boucher](#) entered the service of the Jesuit Fathers and was sent to their Huron missions at Georgian Bay.

36. In 1830 this would be reprinted in Paris.

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1830



Captain [Samuel de Champlain](#)'s *VOYAGES DE LA NOUVELLE FRANCE (1603-1629)*, which had first appeared in 1640, was reprinted in Paris.



[Henry David Thoreau](#) would copy the following materials into one of his Indian Notebooks:

The Canadian Indians – plant about 10 kernels of corn together. They caught fish in nets attached on pole under the ice. Fastening little stones to the bottom to keep it down.





THE PEOPLE OF CAPE COD:

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1850

October 28, Monday: [Martha Wiley](#) got married with Orlando B. Potter, counsellor-at-law then of South Reading (afterwards of New-York).

[Henry Thoreau](#) checked out, from [Harvard Library](#), perhaps [Samuel de Champlain](#)'s *VOYAGES ET DECOUVERTURES FAITES EN LA NOUVELLE FRANCE, DEPUIS L'ANNÉE 1615, JUSQUES À LA FIN DE L'ANNÉE 1618....* (Paris: Claude de Collet, 1627), or perhaps *VOYAGES DE LA NOUVELLE FRANCE (1603-1629)*, or perhaps *VOYAGES DU SIEUR DE CHAMPLAIN, OU, JOURNAL ÈS DÉCOUVERTES DE LA NOUVELLE FRANCE* (Paris: Imprimé aux frais du gouvernement..., 1830), or perhaps *VOYAGES DE LA NOUVELLE FRANCE OCCIDENTALE, DICTE CANADA; FAITS POUR LE S^R DE CHAMPLAIN XAINCTOGEAIS, CAPITAINE POUR LE ROY ET LA MARINE DU PONANT, & TOUTES LES DECOUVERTES QU'IL A FAITES EN CE PAIS DEPUIS L'AN 1603; JUSQUES EN L'AN 1629...* (Paris: C. Collet, 1632).

SAMUEL CHAMPLAIN

He also checked out *VOYAGES DE DÉCOUVERTE AU CANADA, ENTRE LES ANNÉES 1534 ET 1542, PAR JACQUES QUARTIER, LE SIEUR DE ROBERVAL, [JEAN ALPHONSE](#) DE XANCTOIGNE, ETC. SUIVIS DE LA DESCRIPTION DE QUÉBEC ET DE SES ENVIRONS EN 1608, ET DE DIVERS EXTRAITS RELATIVEMENT AU LIEU DE L'HIVERNEMENT DE JACQUES QUARTIER EN 1535-36* (Quebec: Société littéraire et historique de Québec, imprimé chez W. Cowan et fils, 1843).³⁷

READ THIS VOLUME

"There is no Frigate like a Book
To take us Lands away"
— Emily Dickinson

37. The person we now call "Jacques Cartier" (1491-1557) was being referred to at that time as "Quartier."



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THE PEOPLE OF CAPE COD:

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CAPE COD: Even as late as 1633 we find Winthrop, the first Governor of the Massachusetts Colony, who was not the most likely to be misinformed, who, moreover, has the fame, at least, of having discovered Wachusett Mountain (discerned it forty miles inland), talking about the "Great Lake" and the "hideous swamps about it," near which the Connecticut and the "Potomack" took their rise; and among the memorable events of the year 1642 he chronicles Darby Field, an Irishman's expedition to the "White hill," from whose top he saw eastward what he "judged to be the Gulf of Canada," and westward what he "judged to be the great lake which Canada River comes out of," and where he found much "Muscovy glass," and "could rive out pieces of forty feet long and seven or eight broad." While the very inhabitants of New England were thus fabling about the country a hundred miles inland, which was a terra incognita to them, —or rather many years before the earliest date referred to,— Champlain, the first Governor of Canada, not to mention the inland discoveries of Cartier, Roberval, and others, of the preceding century, and his own earlier voyage, had already gone to war against the Iroquois in their forest forts, and penetrated to the Great Lakes and wintered there, before a Pilgrim had heard of New England. In Champlain's "Voyages," printed in 1613, there is a plate representing a fight in which he aided the Canada Indians against the Iroquois, near the south end of Lake Champlain, in July, 1609, eleven years before the settlement of Plymouth. Bancroft says he joined the Algonquins in an expedition against the Iroquois, or Five Nations, in the northwest of New York. This is that "Great Lake," which the English, hearing some rumor of from the French, long after, locate in an "Imaginary Province called Laconia, and spent several years about 1630 in the vain attempt to discover." (Sir Ferdinand Gorges, in Maine Hist. Coll., Vol. II. p. 68.) Thomas Morton has a chapter on this "Great Lake." In the edition of Champlain's map dated 1632, the Falls of Niagara appear; and in a great lake northwest of Mer Douce (Lake Huron) there is an island represented, over which is written, "Isle ou il y une mine de cuivre," — "Island where there is a mine of copper." This will do for an offset to our Governor's "Muscovy Glass." Of all these adventures and discoveries we have a minute and faithful account, giving facts and dates as well as charts and soundings, all scientific and Frenchman-like, with scarcely one fable or traveller's story.

PEOPLE OF
CAPE COD

CHAMPLAIN
CARTIER
ROBERVAL
ALPHONSE

GORGES

THE PEOPLE OF CAPE COD:

SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD

November 18, Monday: [Henry Thoreau](#) checked out, from [Harvard Library](#), both the 1613 initial edition and the 1632 edition of [Samuel de Champlain](#)'s *LES VOYAGES DU SIEUR DE CHAMPLAIN XAINCTOGEIS, CAPITAINE ORDINAIRE POUR LE ROY, EN LA MARINE. DIVISEZ EN DEUX LIVRES. OU, JOURNAL TRES FIDELE DES OBSERVATIONS FAITES ES DESCOUVERTURES DE LA NOUELLE FRANCE...* (A Paris: Chez Iean Berjon, ...).

SAMUEL CHAMPLAIN



He also checked out [Abraham Ortelius](#)'s *THEATRVM ORBIS TERRARVM; OPUS NUNC TERTIO AB IPSO AUCTORE RECOGNITUM, MULTISQUE LOCIS CASTIGATUM, & QUAM PLURIMUS NOVIS TABULIS ATQUE COMMENTARIIS AUCTUM* (Colophon: Antverpiæ, Auctoris ære & cura impressum, absolutumque apud Christophorum Plantinum, 1584).

He also checked out the initial two volumes of Marc Lescarbot's *HISTOIRE DE LA NOUVELLE-FRANCE, CONTENANT LES NAVIGATIONS, DECOUVERTES ET HABITATIONS FAITES PAR LES FRANCAIS ES INDES OCCIDENTALES*

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(Paris: Jean Milot, 1609; 2d edition, enlarged, 1611; with new additions, 1618).



While at the library he consulted, but did not check out, [Cornelius Wytfliet](#)'s *DESCRIPTIONIS PTOLEMAICAE AUGMENTUM SIVE OCCIDENTIS NOTITIA* in a 1597 edition.

"There is no Frigate like a Book
To take us Lands away"
— Emily Dickinson

Thoreau examined several "old books containing maps" of the New World — [Ortelius](#), [Cornelius Wytfliet](#), the Lescarbot and [Champlain](#) volumes, John Smith, William Wood, Jean de Laet, Ogilby, and Roggeveen— taking notes in his Canadian Notebook (NNPM, MA 595) and, upon his return from Cambridge, in his journal. A page in a body of draft material for the Canada narrative at the Huntington Library (HM 953) that begins with a sentence praising Champlain continues with a notation in pencil by Thoreau, "missing pages transferred to [CAPE COD](#)."

HISTOIRE VNIVERSELLE

I believe that this is older than Metallus *SEQUAMIS AMERICA* Cologne 1600. At any rate the maps I looked at were identical. A map named "Conibus Regio cum vicinis gentibuts" contains *Sagueunai R.* and *Hochelaga* — but is for the most part a fancy sketch. Another called "Nova Francia et Canada" has St. Law[rence] called "*Hochlega flu.*" It is more particular and on a larger scale than Ortelius and would do to read Cartier by.

CARTOGRAPHY

December 27, Friday: [Henry Thoreau](#) was written to by Dr. Samuel Cabot in Boston:

{No MS — printed copy FL, 1894}





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[December 27, 1850]

"with all the honores, privilegia, etc. ad gradum tuum pertinentia, without the formality of paying any entrance fee, or annual subscription. Your duties in return are to advance the interests of the Society by communications or otherwise, as shall seem good.

[Thoreau](#) checked out again, from [Harvard Library](#), [Samuel de Champlain](#)'s *VOYAGES DE LA NOUVELLE FRANCE OCCIDENTALE, DICTE CANADA; FAITS POUR LE S^R DE CHAMPLAIN XAINCTOGEAIS, CAPITAINE POUR LE ROY ET LA MARINE DU PONANT, & TOUTES LES DESCOUVERTES QU'IL A FAITES EN CE PAIS DEPUIS L'AN 1603; JUSQUES EN L'AN 1629...* (Paris: C. Collet, 1632).

SAMUEL CHAMPLAIN

"There is no Frigate like a Book
To take us Lands away"
— Emily Dickinson

Dr. Bradley P. Dean has recently recovered, from between the pages of a book in that library, the original holograph of a previously uncollected Thoreau letter addressed to the Librarian of Harvard University, [Dr. Thaddeus William Harris](#), [Harvard Library](#).³⁸

Concord Dec 27th
1850

Dear Sir,

I return herewith Quartier's and Champlain's Voyages. Will you please send me, by the bearer, the other (Collet's?) edition of Champlain's Voyages? I shall want it but a short time.

You will find the sentence to which I referred, when I saw you, near the bottom of the 86th page of the Quebec volume.

Possibly you have not observed the note V. at the bottom of the 107th page of the same volume; which may serve to explain the name R du gas in Champlain's map.

Yrs

H.D. Thoreau.

38. The person we now call "Jacques Cartier" was being referred to at that time as "Quartier."



THE PEOPLE OF CAPE COD:

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From [WALDEN; OR, LIFE IN THE WOODS](#), we know that [Walden Pond](#) froze about the 27th:

FLINT'S POND



[WALDEN](#): In 1845 Walden froze entirely over for the first time on the night of the 22nd of December, Flint's and other shallower ponds and the river having been frozen ten days or more; in '46, the 16th; in '49, about the 31st; and in '50, about the 27th of December; in '52, the 5th of January; in '53, the 31st of December. The snow had already covered the ground since the 25th of November, and surrounded me suddenly with the scenery of winter. I withdrew yet farther into my shell, and endeavored to keep a bright fire both within my house and within my breast. My employment out of doors now was to collect the dead wood in the forest, bringing it in my hands or on my shoulders, or sometimes trailing a dead pine tree under each arm to my shed. An old forest fence which had seen its best days was a great haul for me. I sacrificed it to Vulcan, for it was past serving the god Terminus.

Winter 1845-1846	December	22
Winter 1846-1847	December	16
Winter 1847-1848		
Winter 1848-1849		
Winter 1849-1850	December	31
Winter 1850-1851	December	27
Winter 1851-1852		
Winter 1852-1853	January	5
Winter 1853-1854	December	31
Winter 1854-1855		
Winter 1855-1856		

TIMELINE OF WALDEN

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1855

September 4, Tuesday: [Henry Thoreau](#) checked out, yet again, from [Harvard Library](#), [Samuel de Champlain](#)'s *LES VOYAGES DU SIEUR DE CHAMPLAIN XAINCTOGEAIS, CAPITAINE ORDINAIRE POUR LE ROY, EN LA MARINE. DIVISEZ EN DEUX LIVRES. OU, JOURNAL TRES FIDELE DES OBSERVATIONS FAITES ES DESCOUVERTURES DE LA NOUVELLE FRANCE...* (A Paris: Chez Jean Berjon, ... 1613).



SAMUEL CHAMPLAIN



He would copy the following materials into his Indian Notebook:

The Canadian Indians – plant about 10 kernels of corn together. They caught fish in nets attached on pole under the ice. Fastening little stones to the bottom to keep it down.

THE PEOPLE OF CAPE COD:

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At some point [Thoreau](#) turned his Canadian Notebook backward and upside down, and wrote:

I have copied—

- *maps made ac[cording] to Verarzanus' [sic] plot in Hacklyts Divers Voyages 1582*³⁹
- *map made in forme [sic] of map sent from Seville in 1527 by Thorne*⁴⁰
- *map Nova Franca etc. in Rusio 3rd volume (1556) ac[companying] a discourse of a great French sea captain of America in [Ortelius](#) (1570 &c)⁴¹ who used Cabot and others of Norumbega and Virginia 1597, [Wytfliet](#)⁴² Lovanni*
- *Nouvelle France Champlain 1612*⁴³
- *[Nouvelle France Champlain] 1632*⁴⁴

CARTOGRAPHY

[Thoreau](#) also checked out [Sophocles](#)'s THE *ANTIGONE* IN GREEK AND ENGLISH.⁴⁵



39. The copy that Thoreau prepared is now at the Concord Free Public Library. He copied it from [Abraham Ortelius](#)'s world atlas, the *THEATRVM ORBIS TERRARVM*, first published in 1570. He had borrowed the 1584 edition of this from the Harvard Library on November 18, 1850.

40. x

41. In regard to his reading of [Ortelius](#), Thoreau jotted in his Canadian Notebook, partly in ink and partly in pencil,

Preface dated 1570, date at end 1584. Bancroft says there are at Cam[bridge] editions 1584 & 92 another edition ... dated 1575 which I must see though Harris says that the maps I used are identical in both.

42. In regard to his reading of [Cornelius Wytfliet](#), x,

43. x

44. x

45. This play [Antigone](#) had been first performed at some point just after 441 BCE.



THE PEOPLE OF CAPE COD:

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PEOPLE MENTIONED IN CAPE COD

A WEEK: There are some passages in the Antigone of Sophocles, well known to scholars, of which I am reminded in this connection. Antigone has resolved to sprinkle sand on the dead body of her brother Polynices, notwithstanding the edict of King Creon condemning to death that one who should perform this service, which the Greeks deemed so important, for the enemy of his country; but Ismene, who is of a less resolute and noble spirit, declines taking part with her sister in this work, and says, –

“I, therefore, asking those under the earth to consider me, that I am compelled to do thus, will obey those who are placed in office; for to do extreme things is not wise.”

ANTIGONE “I would not ask you, nor would you, if you still wished, do it joyfully with me.

Be such as seems good to you. But I will bury him. It is glorious for me doing this to die. I beloved will lie with him beloved, having, like a criminal, done what is holy; since the time is longer which it is necessary for me to please those below, than those here, for [page 109] there I shall always lie. But if it seems good to you, hold in dishonor things which are honored by the gods.”

ISMENE “I indeed do not hold them in dishonor; but to act in opposition to the citizens I am by nature unable.”

Antigone being at length brought before King Creon, he asks, – “Did you then dare to transgress these laws?”

ANTIGONE “For it was not Zeus who proclaimed these to me, nor Justice who dwells with the gods below; it was not they who established these laws among men. Nor did I think that your proclamations were so strong, as, being a mortal, to be able to transcend the unwritten and immovable laws of the gods. For not something now and yesterday, but forever these live, and no one knows from what time they appeared. I was not about to pay the penalty of violating these to the gods, fearing the presumption of any man. For I well knew that I should die, and why not? even if you had not proclaimed it.” This was concerning the burial of a dead body.

PEOPLE OF
A WEEK

SOPHOCLES

While he was in the library he looked at, but did not check out, Dr. James T. Thatcher’s HISTORY OF THE TOWN OF PLYMOUTH, FROM ITS FIRST SETTLEMENT IN 1620, TO THE PRESENT TIME (Boston: Marsh, Capen & Lyon, 1835). I have been unable to secure electronic copy of such an 1835 edition but Google Books does make available an 1832 first edition of this volume entitled ... 1620, TO THE YEAR 1832 from that publisher, and presumably this title change would have been just about the only alteration in such a volume (unless that follow-on edition also attempted to deal with the ERRATA shown on page 12):

HISTORY OF PLYMOUTH

Thoreau would record some of this material in his Canadian Notebook,⁴⁶ and would refer to this material in CAPE COD and in his journal for July 31, 1851:



July 31, Thursday: Those same round shells (*Scutella parma (placenta)*?) on the sand as at Cape Cod, the live ones reddish the dead white– Went off early this morning with Uncle Ned to catch bass with the small fish I had found on the sand the night before– 2 of his neighbor Albert Watson’s boys were there –not James the oldest –but Edward the sailor & Mortimer –(or Mort –) in their boat They killed some striped bass (*Labrax lineatus*) with paddles in a shallow creek in the sand –& caught some lobsters. I remarked that the sea shore was singularly clean for notwithstanding the spattering of the water & mud & squirting of the clams & wading to &

46. This Canadian Notebook is now at the Pierpont Morgan Library in New York.



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from the boat my best black pants retained no stains nor dirt as they would acquire from walking in the country. I caught a bass with a young — haik? (perchance) trailing 30 feet behind while Uncle Ned paddled.— They catch them in England with a “trawl-net” sometimes they weigh 75 lbs here

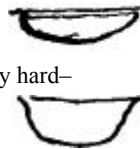
At 11 AM set sail to Plymouth. We went somewhat out of a direct course to take advantage of the tide which was coming in. Saw the site of the first house which was burned —on Leyden Street —walked up the same. — parallel with the Town Brook. Hill from which Billington Sea was discovered hardly a mile from the shore on Watsons grounds. Watsons Hill where treaty was made across brook South of Burying Hill At [Marston] Watsons— The Oriental Plane— *Abies Douglasii*— ginkgo tree q.v. on Common. —a foreign hardhack —Eng. oak —dark colored small leaf —Spanish chestnut. Chinese arbor-vitæ— Norway spruce like our fir balsam— A new kind of fir-balsam— Black eagle one of the good cherries— fuchsias in hot house— Earth bank covered with cement.

Mr Thomas Russel —who cannot be 70 —at whose house on Leyden st. I took tea & spent the evening —told me that he remembered to have seen Ebenezer Cobb a nat. of Plymouth who died in Kingston in 1801 aged 107 who remembered to have had personal knowledge of Peregrine White saw him an old man riding on horse back —(he lived to be 83)— White was born at Cape Cod harbor before the Pilgrims got to Plymouth— C. Sturgis’s mother told me the same of herself at the same time. She remembered Cobb sitting in an arm chair like the one she herself occupied with his silver locks falling about his shoulders twirling one thumb over the other— Russell told me that he once bought some *primitive* woodland in P. which was sold at auction the biggest Pitch pines 2 ft diameter —for 8 *shillings* an acre— If he had bought enough it would have been a pasture. There is still forest in this town which the axe has not touched says Geo. Bradford. According to Thatchers Hist. of P. there were 11,662 acres of woodland in ’31. or 20 miles square. Pilgrims first saw Bil. sea about Jan 1st —visited it Jan 8th. The oldest stone in the Plymouth Burying ground 1681 (Coles? hill where those who died the first winter were buried —said to have been levelled & sown to conceal loss from Indians.) Oldest on our hill 1677 In Mrs Plympton’s Garden on Leyden st. running down to Town Brook. Saw an abundance of pears —gathered excellent June-eating apples —saw a large lilack about 8 inches diameter— Methinks a soil may improve when at length it has shaded itself with vegetation.

Wm S Russel the Registrar at the Court House showed the oldest Town records. for all are preserved —on 1st page a plan of Leyden st dated Dec. 1620 —with names of settlers. They have a great many folios. The writing plain. Saw the charter granted by the Plymouth Company to the Pilgrims signed by Warwick date 1629 & the box in which it was brought over with the seal.

Pilgrim Hall— They used to crack off pieces of the Forefathers Rock for visitors with a cold chisel till the town forbade it. The stone remaining at wharf is about 7 ft square. Saw 2 old arm chairs that came over in the May flower.— the large picture by Sargent.— Standish’s sword.— gun barrel with which Philip was killed — mug & pocket-book of Clark the mate— Iron pot of Standish.— Old pipe tongs. Ind relics a flayer

KING PHILLIP
PLYMOUTH ROCK



a pot or mortar of a kind of fire proof stone very hard—

only 7 or 8 inches long. A Commission from Cromwell to Winslow? —his signature torn off. They talk of a monument on the rock. The burying hill 165 ft high. Manomet 394 ft high by state map. Saw more pears at Washburn’s garden. No graves of Pilgrims.

Seaweed generally used along shore— Saw the *Prinos glabra*, inkberry at Bil. sea. Sandy plain with oaks of various kinds cut in less than 20 yrs— No communication with Sandwich— P end of world 50 miles thither by rail road— Old. Colony road poor property. Nothing saves P. but the rock. Fern-leaved beach—

Saw the King crab *Limulus polyphemus* —horseshoe & saucepan fish —at the island covered with sea green & buried in the sand —for concealment.

In P. the *Convolvulus arvensis* —small Bindweed.

CLARK’S ISLAND
BOSTON HARBOR



THE PEOPLE OF CAPE COD:

SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD

1859

January 11, Tuesday: [Henry Thoreau](#) checked out, from [Harvard Library](#), perhaps in the initial volume of COLLECTIONS OF THE MASSACHUSETTS HISTORICAL SOCIETY (Boston: Munroe & Francis, 1806), the Reverend [Francis Higginson](#)'s NEW--ENGLANDS PLANTATION. OR, A SHORT AND TRVE DESCRIPTION OF THE COMMODITIES AND DISCOMMODITIES OF THAT COUNTRY (1631), a volume from which he would copy into his Indian Notebook #12:

A sup of New England's air is better than a whole draft
of old England's ale.

NEW--ENGLANDS PLANTATION

[Thoreau](#) also checked out Captain [Samuel de Champlain](#)'s *DES SAVVAGES OV VOYAGE DE SAMVEL CHAMPLAIN, DE BROVAGE, FAIT EN LA FRANCE NOUVELLE, L'AN MIL SIX CENTS TROIS: CONTENANT LES MOEURS, FAÇON DE VIVRE, GUERRES ET HABITATIONS DES SAUVAGES DU CANADA. DE LA DÉCOUVERTE DE PLUS DE 450 LIEUES DANS LE PAYS DES SAUVAGES. QUELS PEUPLES Y HABITENT; DES ANIMAUX QUI S'Y TROUVENT: DES RIVIÈRES, LACS, ISLES ET TERRES, ET QUELS ARBRES ET FRUITS ELLES PRODUISENT. DE LA CÔTE D'ACADIE, DES TERRES QUE L'ON Y A DÉCOUVERTES, ET DE PLUSIEURS MINES QUI Y SONT, SELON LE RAPPORT DES SAUVAGES* (1603, 1604).



SAMVEL CHAMPLAIN

(He would place his notes on this reading in his Indian Notebook #12.)

[HDT](#)[WHAT?](#)[INDEX](#)

THE PEOPLE OF CAPE COD:

SAMUEL DE CHAMPLAIN

PEOPLE MENTIONED IN CAPE COD

"There is no Frigate like a Book
To take us Lands away"
— Emily Dickinson



January 11: At 6 A.M. -22° and how much more I know not, ours having gone into the bulb; but that is said to be the lowest.
Going to Boston to-day, I find that the cracking of the ground last night is the subject of conversation in the cars, and that it was quite general. I see many cracks in Cambridge and Concord. It would appear then that the ground cracks on the advent of very severe cold weather. I had not heard it before, this winter. It was so when I went to Amherst a winter or two ago.



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1963

From this year into 1965, [Ronald Earl Clapper](#) would be serving as a teaching assistant in the Department of English at UCLA.

Douglas Edward Leach (ed.) A RHODE ISLANDER REPORTS ON [KING PHILIP](#)'S WAR: THE SECOND WILLIAM HARRIS LETTER OF AUGUST, 1676 (Rhode Island Historical Society, Providence).

[Kenneth Walter Cameron](#)'s INDEX-CONCORDANCE TO EMERSON'S SERMONS; WITH HOMILETICAL PAPERS. (Hartford, Connecticut; Box A, Station A, Hartford 06126: Transcendental Books).

[Cameron](#)'s TRANSCENDENTAL CLIMATE: NEW RESOURCES FOR THE STUDY OF EMERSON, THOREAU AND THEIR CONTEMPORARIES (3 volumes, Hartford CT: Transcendental Books,).

Among the materials here published by Cameron were facsimiles of three map tracings that allegedly had been prepared by Henry Thoreau, that existed in a forlorn map drawer at the Library of Congress.

CARTOGRAPHY

This contains, in Volume II, a facsimile of Henry Thoreau's "Canadian Notebook."



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1970s

At some point early in this decade the US Library of Congress acquired several manuscript maps that were thought to possibly have been sketched by [Henry Thoreau](#). These materials would lie in a maps drawer there unexamined for something like three decades (historical materials being preserved for a grateful posterity, one supposes).

CARTOGRAPHY

During the 1970s, a special room would open in a [Naples](#) museum to display the [Roman](#) pornography of [Pompeii](#) but this room would soon be closed for a lengthy period of time “for renovations” (more historical materials being preserved for a grateful posterity, one supposes).



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1988

Joseph J. Moldenhauer's scholarly Princeton edition of [Henry Thoreau's CAPE COD](#).



TIMELINE OF CAPE COD

In the textual notes to this volume, Moldenhauer identified three tracings of maps Thoreau had made, that had been consigned to a forlorn ignored drawer at the Library of Congress.

CARTOGRAPHY



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2001

Lei Ligang's "Incompact Reading Notes of [WALDEN](#)" (in [Network of New Literature](#), E-Journal, 44th issue) recounted that he began to read Thoreau while undergoing re-education in a [Chinese](#) rural labor camp.

Ronald Grim, Curator of the Leventhal Collection at the Boston Public Library, and James Flatness, a former Curator of Rare Materials for the Geography and Map Division of the US Library of Congress, brought to the attention of John Hessler the existence in a map drawer at the Library of Congress of three map tracings, and associated jottings, supposed to have been created by [Henry Thoreau](#), to which nobody had been paying much attention at all (facsimiles of these tracings had been published in 1963 by [Kenneth Walter Cameron](#) in [TRANSCENDENTAL CLIMATE: NEW RESOURCES FOR THE STUDY OF EMERSON, THOREAU AND THEIR CONTEMPORARIES](#), and had been identified in 1988 by Joseph J. Moldenhauer in the textual notes to his edition of [CAPE COD](#)).

CARTOGRAPHY

"MAGISTERIAL HISTORY" IS FANTASIZING: HISTORY IS CHRONOLOGY



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: January 1, 2015



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ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.

Place requests with <Kouroo@kouroo.info>. Arrgh.



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