

**THE ABNAKIS AND THEIR
HISTORY; OR, HISTORICAL
NOTICES ON THE
ABORIGINES OF ACADIA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649114290

The Abnakis and their history; or, historical notices on the aborigines of Acadia by Eugene Vetromile

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

EUGENE VETROMILE

**THE ABNAKIS AND THEIR
HISTORY; OR, HISTORICAL
NOTICES ON THE
ABORIGINES OF ACADIA**

THE ABNAKIS

AND

THEIR HISTORY.

OR

Historical Notices

ON THE

ABORIGINES OF ACADIA.

BY

REV. EUGENE VETROMILE,

MISSIONARY OF THE ETCHEMINS, CORRESPONDING MEMBER OF THE MAINE
HISTORICAL SOCIETY, ETC.

NEW YORK:

JAMES B. KIRKER,

539 BROADWAY, UP STAIRS.

Sold for the benefit of the Indians.

1866.

E 99
.A13 1/2

Entered according to Act of Congress, in the year 1866,
By EUGENE VETROMILE,
In the Clerk's Office of the District Court of the United States for the Southern
District of New York.

E. CRAIGHEAD, PRINTER,
51, 53, and 55 Centre st. N. Y.

INDEX.

	PAGE.
PREFACE.....	vii
CHAPTER I.	
North American Indians.....	11
CHAPTER II.	
Division of the North American Indians.....	14
CHAPTER III.	
The Abnakis, a proper and distinct nation.....	17
CHAPTER IV.	
The Abnakis, original people.....	25
CHAPTER V.	
Manners and language of the Abnakis.....	34
CHAPTER VI.	
Abnaki hand-writing.....	40
CHAPTER VII.	
Acadia—Analysis and meaning of the word—Its limits and aborigines of Acadia—Remarks on Agguncia, the original name of the Penobscot River.....	44
CHAPTER VIII.	
Indian villages in Acadia—On the Penobscot—On the St. Croix, and on St. John's Rivers—In the rest of New Brunswick —On Nova Scotia.....	52
CHAPTER IX.	
Religion and superstition.....	60

	PAGE
CHAPTER X.	
Public life	71
CHAPTER XI.	
Astronomy and division of time	75
CHAPTER XII.	
Domestic life	88
CHAPTER XIII.	
Present condition of the Indians.....	95
CHAPTER XIV.	
Division of parties amongst the Indians of Maine—Indians of the British Provinces.....	104
CHAPTER XV.	
Character of the Indians.....	125
CHAPTER XVI.	
Vindication of the character of the Indians—Imputation of cruelty.....	128
CHAPTER XVII.	
The same subject continued. Charge of treachery.....	133
CHAPTER XVIII.	
Present treatment of the Indians east and west of the Mississippi. Hanging of thirty-nine Minnesota Indians.....	147
CHAPTER XIX.	
Treatment of the California Indians. Reservation system adopted by the Government like that of the Catholic missions in America.....	151
CHAPTER XX.	
Conclusion.....	161
APPENDIX	165



TO THE

RT. REV. DAVID W. BACON, D.D.,

BISHOP OF PORTLAND OR VINELAND.

MY LORD:—In dedicating and humbly submitting this small volume to your lordship, I beg leave to state that I have not been actuated by its merit, it being nothing more than a collection of a few historical facts compiled with care, and presented in these pages; but I have been determined by motives too powerful for me to look elsewhere than in your person for a protector of this work. Amongst the many reasons, two are the principal; First. That part of Acadia, which is comprehended in the State of Maine, belongs to the diocese of Portland, of which you are the first Bishop, whom Divine Providence announced seventy years ago, when the good Bishop John Carroll from Baltimore promised to the Etchemins, now a portion of your flock, a pastor to remain with them. And, indeed, since your accession to the See of Portland, the diocese has received new life, not only in the erection of many churches, convents, Catholic schools and asylums, and in carrying the light of the Gospel to the far distant wilderness of Maine

and New Hampshire, which you have provided with pastors, but also in the reformation of the morals of Catholics, who are grown in piety and fervor, as the practice of the Sacraments, the pious Associations, and other works of devotion testify.

The other reason is, that those Aborigines of Acadia entrusted to your spiritual charge are the first Catholics, and the harbingers of Christianity in the United States. For before Lord Baltimore in the Ark and Dove entered Chesapeake Bay and planted the Catholic religion on the shores of the Potomac in Maryland, the mission at St. Saviour had been established in your diocese by Father Peter Biard at Mount Desert, where a Catholic chapel was erected, and the Catholic religion acquired the right of first occupation in the State of Maine, a right which was sealed with the blood of Brother Du Thet. From the Indian villages of Mount Desert the Etchemins saluted the Catholic missionaries, and asked to be regenerated in the salutary waters of baptism, seven years before Samoset from the rock of Plymouth welcomed the Pilgrims of the Mayflower. Before George Popham stepped on an island of the Kennebec River, the shores of that river and of the St. Croix had been dedicated to the Catholic religion by Father Biard and other missionaries from France, and by French settlements under De Mouts on Boon Island. These are, my Lord, some of the motives which have actuated me to offer you this small volume; and I flatter myself that you will accept it as a token of respect and attachment from the least worthy of your servants.

EUGENE VETROMILE,

Missionary of the Etchemins.

PREFACE.

THE history of Acadia is strictly connected with the history of the Christian Church in New England, and to preserve its fragments is to give a contribution to the history of the Catholic Church in America. The Aborigines of Acadia were the first native Americans that received the light of the Gospel and embraced the Christian religion. This fact has never been denied. The Echemins and Micmacs to this day bear witness of the permanence of the fruit produced by the labors of Catholic missionaries. The same would have been the case with the Abnakis, if they had not had the misfortune of being brought in contact with the colonists of England, who succeeded in nearly extinguishing that noble and kind nation, but never in extirpating their religion.

While all admit that the Aborigines of Acadia were the first Christians of New England, yet there are persons who endeavor to rob the Catholic religion of the claim which she has acquired of being the first religion ever practised not only in New England, but also in the whole continent of America. The Puritans claim to be the first who have exercised the Christian religion in New England, because they landed in Massachusetts in the year 1620, but the Episcopalians dispute it on account of George Popham, who about fourteen years previously had landed on an island of the Kennebec River in Maine, where a meeting was held, which is