

**THE DOOM OF MAMELONS, A  
LEGEND OF THE SAGUENAY,  
WITH A DESCRIPTION AND MAP  
OF THE LAKE ST. JOHN AND  
SAGUENAY REGION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649564514

The Doom of Mamelons, a Legend of the Saguenay, with a Description and Map of the Lake St. John and Saguenay Region by W. H. H. Murray

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](http://www.triestepublishing.com)

**W. H. H. MURRAY**

**THE DOOM OF MAMELONS, A  
LEGEND OF THE SAGUENAY,  
WITH A DESCRIPTION AND MAP  
OF THE LAKE ST. JOHN AND  
SAGUENAY REGION**



THE  
DOOM  
OF  
MAMELONS,

A LEGEND OF THE SAGUENAY,

WITH

A DESCRIPTION AND MAP OF

THE LAKE ST. JOHN AND SAGUENAY  
REGION,

*William Murray* BY  
W. H. H. MURRAY.

TOURIST EDITION.

QUEBEC

PRINTED AT THE "MORNING CHRONICLE" OFFICE.

1888.

*(Murray)*  
NCW

Because he is my countryman, a perfect angler,  
a great artist, a genial comrade and a true friend, I in-  
scribe this little volume to WALTER M. BRACKETT,  
of Boston.

THE AUTHOR.

Quebec, April 20th, 1888.

## THE DOOM OF MAMELONS.

### ARGUMENT.

The developement of the story turns upon the working of an old Indian prophecy or tradition, which had been in the Lenni-Lenape tribe, to the effect, that when an intermarriage between a princess of their tribe and a white man should occur, it should bring ruin to the tribe, and cause it to become extinct at Mamelons. For it was at the mouth of the Saguenay as they held, that the whites first landed on this western continent. This intermarriage, or "cross of red with white" had occurred, and the time had nearly come when the last of the race should die at Mamelons.

The persons introduced into this tale are John Norton, the trapper, who is comrade and bosom friend of the chief of the Lenni-Lenape. The chief himself, who is dying from an old wound received in a fight at Mamelons, and has sent a runner to summon the trapper to his bedside, to receive his dying message. A very beautiful woman of that most peculiar and ancient of all known peoples, the Basques of Southern Spain, the last of their queenly line, who has been married in France by the chief's brother, and to whom a daughter has been born;—Atla, the beautiful heroine of the story. And in addition to these, is an old chief of the famous Mistassinni tribe, who had had his tongue cut out at the torture stake by the Esquimaux, from whose fury he had been rescued by a party of warriors, headed by the trapper.

At Mamelons in a great fight, fought in the darkness and terror of an earthquake commotion, the chief of the Lenni-Lenape, had, unknowingly, slain his brother, who, returning from France with his young Basque wife, had been wrecked on the coast of Labrador, and out of gratitude to the Esquimaux, who had treated him kindly, he joined their ranks as they marched up to the great battle at Mamelons. Thus, fighting as foes, unknown to each other, in the darkness that enveloped the field, he was killed by his brother, having seriously wounded him in return.

The Basque princess, thus widowed by the untimely death of her young husband, gave birth to Atla, who was thus born an orphan, and under doom herself. Her mother, soon after the birth of Atla, was rescued from death by the trapper, and loved him with all the ardor of her fervent nature. His affection she strove and hoped to win, and would, perhaps, have succeeded, had not death claimed her.

Dying, she left her love and hopes as an heritage to her daughter, and charged her, with solemn tenderness, to win the trapper's affections, and married to him become the mother of a mighty race, in whose blood the beauty and strength of the two oldest and handsomest races of the earth should be happily mingled.

The chief, knowing of her wish, and the instructions left to Atla by her departed mother, summons the trapper to his deathbed, to tell him the origin of the doom, and the possibility or surety of its being avoided by his loving and marrying Atla. For by the condition of the old curse it was proclaimed when spoken, that the "doom shall not hold in case of son born in the female line from sire without a cross," viz :—from a pure blooded white man. The trapper in his humility feels himself to be unworthy of so splendid an alliance, and resists the natural promptings of his heart.

But at last the beautiful Atla wins him to a full confession ; and at her urgent request, against the trapper's wish, they start for Mamelons to be married, and where, before the rite is concluded, she dies, so fulfilling the old prediction of her father's tribe.

In the Basque princess, the mother of Atla, the author has striven to portray an utterly unconventional woman, natural, barbaric, original. Splendid in her beauty, and glorious in her passions, such as actually lived in the world in the far past, when women were—it must be confessed—totally unlike the prevalent type of to-day. In her child Atla, the same type of natural womanhood is preserved, but slightly sobered in tone and shade of expression. But as studies of the beautiful and the unconventional in womanhood, both are unique and delightful.

PUBLISHER.



## PREFACE TO TOURIST EDITION.

---

I thank the Press and public, both of Canada and my own country, for the cordial reception given to my little romance, and trust that the description of the Lake St. John and Saguenay Region, now added to it, with the accompanying map for anglers and tourists, will make it even more acceptable to them.

W. H. H. MURRAY.



# MAMELONS.<sup>1</sup>

## A LEGEND OF THE SAGUENAY.

### CHAPTER I.

#### THE TRAIL.

**I**T was a long and lonely trail, the southern end of which John Norton struck in answer to the summons which a tired runner brought him from the north. The man had made brave running, for when he reached the trapper's cabin and had placed the birchbark packet in his hands, he staggered to a pile of skins and dropped heavily on them, like a hound which, from a three days' chase, trails weakly to the hunter's door, spent nigh to death. So came the runner, running from the north, and so, spent with his mighty race, dropped as one dead upon the pile of skins.

He bore the death call of a friend, whose friend-

<sup>1</sup> Mamelons. The Indian's name for the mouth of the Saguenay, and signifies the Place of the Great Mounds. See note 12.