

birds alone would almost suffice to maintain the inhabitants at this time, without greatly injuring the multiplication of the bird. Then come the salmon and sturgeon, and in all the hollows of the rocks and other open places you see nothing but nests of birds of all kinds.¹

1611.

I do not mention the cod fishery, which is very abundant on all the coasts of Acadia, because the Indians do not know it; but independently of all that we have just seen, had the Acadians chosen to devote themselves never so little to the cultivation of the earth, the raising of cattle, and poultry, they might easily have dispensed with fishing and hunting, or followed them only for amusement. At the time of which I am speaking, from the month of May till the end of September, they were engaged only in trade with the French; and each one found it profitable. Provided they gave them plenty to eat, and this could be furnished cheaply, Indians not being nice as to the quality of the food, the French got from them whatever they wished: the profit of this trade was accordingly very great.

Nevertheless, wretched as the people appear, the sagamos assumed a very haughty tone with our first merchants. They had to pay them compliments, and make them presents, in order to obtain permission to trade; and in their replies, they imagined that they conferred high honor on the great sagamo of the French, to treat him as an equal, in spite of all the attempts of the merchants to give them an exalted idea of the power of their sovereign.²

Pride of the Indians.

This is what may be said in particular of the first North American Indians to whom we undertook to announce the gospel. We are assured that they were then very long lived; and Lescarbot affirms that the celebrated Mambertou, of whom we are about to speak, was a hundred years old when he saw him for the first time in 1606, and that he

¹ Biard, *Relation de la Nouvelle France*, pp. 9, 10.

² Lescarbot, *Histoire de la Nouvelle France*.