

1646. ered a canoe, and fearing lest it might be an Iroquois, she plunged into the depths of the woods, where she remained till sunset. She then approached the river again, and a moment after perceived the fort of Three Rivers.

Almost at the same time she was discovered by some Hurons, whom she recognized. She immediately hid herself behind a bush, and cried out to them that she was not in a state to show herself decently, and begged them to give her some covering. They threw her a robe, and when she had wrapped it around her, she came up and was brought to the fort. Here the account she gave of her adventures was with difficulty credited; but so many similar examples occurred subsequently, that at last nothing of the kind any longer excited surprise. Men comprehended, at least, that fear of death or torture can make the feeblest undertake and accomplish what the most hardy would not, under other circumstances, think of attempting.<sup>1</sup>

While the Iroquois by their perfidy cast aside the occasion offered them by Heaven of sharing in its graces, and renewed their ravages against our allies and their hostilities in the French colony, another nation—which yields to no other on this continent in valor, which surpasses all in mildness and docility, and which was then quite populous—came forward spontaneously to swell the fold of Indian believers, and by its conversion to Christianity became a barrier for New France which all its enemies never could force.<sup>2</sup>

Who were  
the Abéna-  
quis.

These were the Abénaquis. I have elsewhere remarked that this people inhabited the southern part of New France, which extends from Penobscot to New England, and that the portion of the nation living in the vicinity of the Kennebec were called Canibas.<sup>3</sup> The subsequent

<sup>1</sup> Relation de la Nouvelle France, 1647, p. 16; Creuxius, Historia Canadensis, p. 479.

<sup>2</sup> Relation de la N. F., 1647, p. 51;

Maurault, Hist. des Abén., p. 11. <sup>3</sup> Vol. I, p. 264. For the meaning of Abénaqui, see Hist. Mag., iv., p. 180; Vetromile's Abnakis, p. 50.