

No wonder, then, their list'ner's stray'd
 From what they should have done or said!
 Thus *Pettagouschac*⁵⁵ said he'd take
 The French King's part, for conscience sake;
 And that,—because the priest Gebau
 Cajoled him with a petted crow.

Pray, did not *Bricant*⁵⁶ Quebec's Bishop,
 Absolving those who threw their fish up,
 Make reverend priests stands centinel,
 And for *Amen!* cry, *All is well!*
 Eat pork in Lent, 'gainst popish laws,
 To serve your English father's cause.
 Should he then care if fish or meat,
 St. Joseph's tawny sons do eat;
 Or if the Twiggtwees chant the mass,
 Bricant would prove himself an ass.
 You say, the fiery Mascoutans⁵⁷
 Won't strike the *Kitchiemokomans!*⁵⁸
 No Mascoutin drinks from my barrel,
 'Till he espouse his father's quarrel;
 Nor shall he have an *asseyan*,⁵⁹
 Though he's exposed a naked man.

Say, have you wanted *milk*⁶⁰ to drink,
 Since your old friends, the Nippisink,⁶¹

⁵⁵ The great chief of the Pottawatamies, who had a Romish chapel built in his village.—A. S. DE P.

⁵⁶ The Bishop of Quebec espoused the British cause most heartily, when Quebec was besieged in 1763 [1775].—A. S. DE P.

⁵⁷ Mascoutin signifies fire—they were, by the French, called *Gens de feu*.—A. S. DE P.

⁵⁸ The Virginians.—A. S. DE P.

⁵⁹ The Indians wear no breeches, but what might properly be called small-clothes—a small strip of blue cloth fixed to a belt, to answer the purpose of a fig bag.—A. S. DE P.

⁶⁰ New England rum, called mother's milk.—A. S. DE P.

⁶¹ Indians inhabiting the borders of the Lake Nippisink.—A. S. DE P.