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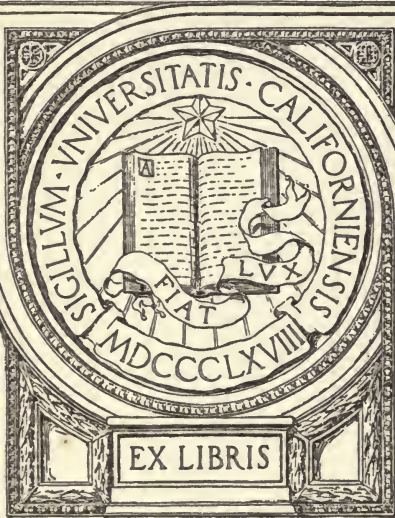
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THE
EARLY STORY
OF
NEWFOUNDLAND:

BY
W. W. BLACKALL, B.A., D.C.L., M.B.E.,
Supt. of Education (Ch. Eng.)

PRICE 10 CENTS.

ST. JOHN'S, NEWFOUNDLAND :
J. W. WITHERS, KING'S PRINTER.
1918.



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PREFACE.

Who were the original inhabitants of Newfoundland? Who were the people in possession when John Cabot visited the country in 1497? Did John Cabot really discover Newfoundland or re-discover it? This brochure is an attempt to answer these questions in a manner interesting to school-boys and girls.

Further, for the History examinations of 1918 the subject of the discovery of Newfoundland has been appointed for study and I thought that teachers and scholars would welcome some information on the subject told in an interesting yet simple manner.

I claim no originality in what I have written save the style and arrangement, which are my own.

The books and pamphlets I have made use of are:

The Beothucks, by James P. Howley;

Labrador, by W. G. Gosling;

Cabot's Voyages (A Lecture), by Archbishop Howley;

Encyclopaedia Britannica, Ed. XI;

The Early Relations Between Newfoundland and the Channel Island (The Geographical Review, Vol. II. December 1915, No. 6) H. W. LeMessurier, C. M. G.

Location of Helluland, Markland and Wineland, by W. A. Munn;

The Universal Anthology;

The Great Events of Famous Historians;

History of Newfoundland, by D. W. Prowse.

W. W. BLACKALL.

at St. John's, June 1st, 1918.

INTRODUCTION.

If we were asked who was the first person to discover Newfoundland, many of us would say that John Cabot was the man, while the rest of us, perhaps, would say that he was not, and the strange thing is that we should all in some sense be right. It all depends upon what we mean by **discovering**. People inhabited the Island when John Cabot reached it, so clearly people of some sort knew of it before he did and they would not have agreed that he had discovered it. There is an Island called Jersey in the English Channel from which many ships came to Newfoundland after John Cabot's day, and there are Jersey people who claim that ships of theirs had been driven by stress of weather to the shores of Newfoundland on their way from Iceland before John Cabot was born. Lastly, the story goes that the Norsemen—those daring sea rovers of the ninth and tenth centuries who were the terror of all the nations along the Atlantic sea-border of Europe,—visited our country as early as the year 1000 A. D.

If it is meant that John Cabot was the first man belonging to the civilized world to discover Newfoundland, the first man to make it known to the civilized world, the man whose discovery led to the first permanent colonizing of it, then we must all agree, for in these senses John Cabot certainly did discover Newfoundland in 1497 A. D.; but it is just as certain that people inhabited Newfoundland long before that time, and also just as certain that Norsemen, sprung from Europe, had visited our country as early as 1000 A. D., that is nearly 500 years before John Cabot visited it.

This being so, it will surely be very interesting to find out what the early inhabitants of Newfoundland were like. Where did they come from? What colour were they—white, red, brown or black? How did they clothe themselves? What food did they eat? Were they educated and if so, to what extent? What

were their customs and what their religion? Did they follow any industries, such as farming or fishing? Did they trade with other people? Did they know how to use iron or were their implements made of wood, stone and the bones of animals? Are there any of them living now and if not, what has become of them?

And it will also be interesting—will it not?—to find out what these early visitors, the Norsemen, were like. Where did they come from? How did they get here? How long did they stay and what did they do? What parts of the country did they visit?

This brochure will deal with these two very interesting subjects and will take them up in the order named above.



CHAPTER I.

The Early Inhabitants of Newfoundland.

Of course we all know that Newfoundland is an island close to the North American Continent. It is quite possible that at one time long, long years ago it was a part of the continent, just as the British Isles were once a part of the European Continent. Before the Europeans colonized North America, it was peopled in all but the extreme North by numerous tribes called Indians and in the extreme North by brown people called Esquimaux or Eskimos, The Northern parts of Newfoundland may have been peopled at one time by Eskimos, but it seems pretty certain that at the time of John Cabot's discovery it was peopled by a distinct type of Indians called Beothucks and that it had been so peopled for many years before. It is, however, very difficult to put together a trustworthy and particular account of the Beothucks. Many learned men have studied the subject and have failed to find out enough about them to build up a history of them. No one can find out for certain where they came from in the beginning, and it is no easy task to discover exactly how they disappeared, for disappear

they did. Here is a subject in which every Newfoundland boy or girl can take an interest.

The Beothucks wrote no books and so we have to piece their history together from the observations of people who saw them from time to time and from relics: that is from things left behind by them and found here and there in the country. Here is a chance for boys and girls—to find relics of Beothucks.

There was a boy attending a school in Newfoundland not so long ago called James P. Howley. He was always very fond of nature and when he became a man he travelled the country a great deal and was always on the look-out for the relics of Indians. The consequence was that he gathered together a great deal of information about this mysterious tribe and shortly before his death (which occurred early in the year 1918) he published a large and splendid book on this subject.

Perhaps some boy or girl can think of names of places in Newfoundland that show that Indians once inhabited the country and were seen by the early British colonists. Here are two or three: Red Indian Lake; Indian Burying Place; Indian Arm; Indian Islands. Who can add to the list?

CHAPTER II.

Up to the present time, it has not been possible to determine how the Beothucks came into Newfoundland nor to give a certain account of their being previous to John Cabot's discovery. Mr. Howley says: "The real historic records of the Beothucks begin with the re-discovery of America in the latter part of the fifteenth century.....The Beothucks were found here by the Cabots on the discovery of the Island and for nearly three and a half centuries continued to occupy this oldest British Colony, living in their primitive ignorance and barbarism, under our vaunted civilization, not altogether unknown, but unheeded and uncared for."

Some are of opinion that the Beothucks were an off-shoot from the Indians who formally inhabited the country lying South of the Gulf of St. Lawrence (Nova Scotia and New Brunswick); others that they were descended from the mountaineer Indians of the Labrador Peninsula; others again believe that they sprang from the Norsemen who once inhabited Greenland and Iceland and who probably visited Newfoundland. It is possible, some people would say probable, that not one of these explanations is correct but rather that the Beothucks were a

distinct people unlike, in some particulars, all the peoples of the world. If this be so, the study of them cannot fail to be interesting and it is most unfortunate that no trace of them can now be found: they have gone, so far as we know, right out of being,—this people who were the original inhabitants of our country.

The Cabots and many others who followed them to Newfoundland found them here. Gaspar Corte Real, one of the great navigators of Portugal, captured as many as fifty-seven of them and sent them to Portugal as slaves. While none of the early explorers tell us much of them, yet many of them have left behind them short descriptions of them. Some of their graves have been found, skeletons and implements have been unearthed, and, in this and other ways, students have been able to piece together some information of them.

It would seem that previous to and during the 15th century they roamed all over the country, leading the lives of hunters, and were many in number. Captain Buchan (of whom we shall read more particularly a little later) reported: "They are well formed, and appear extremely healthy and athletic, and of the medium stature, probably from five feet eight inches to five feet nine inches. Their features are more prominent than those of any of the Indian tribes that I have seen, and from what could be discovered through a lacker of oil and red ochre (or red earth) with which they besmear themselves, I was led to conclude them fairer than the generality of Indian complexion..... Their dress consisted of a loose cossack, without sleeves, but puckered at the collar to prevent its falling off the shoulders, and made so long that when fastened up around the haunches it became triple, forming a good security against accidents happening to the abdomen..... They also had leggings, moccasins and cuffs. the whole made of deer skin and worn with the hair next the body, the outside lackered with oil and red ochre, admirably adapted to repel the severity of the weather."

John Guy, who met and traded with them as early as 1612 at the head of Trinity Bay, says of them:

"They are of a reasonable stature, of an ordinary middle size. They go bare-headed, wearing their hair somewhat long but cut round; they have no beards; behind they have a great lock of hair platted with feathers, like a hawk's lure, with a feather in it standing upright by the crown of the head and a

small lock platted before..... They are full-eyed, of black colour. The colour of their hair was divers, some black, some brown, some yellow, and their faces somewhat flat and broad, red with ochre, as all their apparel is, and the rest of their body; they are broad breasted, and bold, and stand very upright."

From all that can be learnt of them, it seems certain that they were bold, fearless, independent, and disposed to be truthful and friendly. A particularly pleasing feature of their character was the considerate and gallant manner in which the men treated the women. The few stories we have of them also lead us to believe that they were of great courage, the men being ready to risk their lives in defence of the women of their tribe. The dead seem to have been buried with care and reverence; in religion they probably followed some form of idolatry.

They were skilful and artistic in handiwork; their implements and weapons were made from stone, bones of animals, birch-rind, etc. They used the bow and arrow for shooting, and many samples of arrow heads, implements and tools have been unearthed in many parts of the country. Their canoes were made very neatly of hoops and birch-rind, and their snow-shoes or rackets of hoops cross-barred with skin-thongs. They lived in wigwams or mamateeks of the shape of a cone constructed of poles, the whole being covered with birch-bark, sometimes with skin. They lived on the natural fruits of the country, venison, game and fish—the flesh being in some manner cooked. They prepared medicines from the native herbs.

If ever any of you visit St. John's, you should visit the Museum where you will find the skulls and skeletons of Beothucks that have been found in graves, and an uncommonly fine collection of implements and other relics that Mr. Howley took a great interest in collecting while he was in charge of the Museum.

CHAPTER III.

This brave, attractive, interesting people lived happily in our beautiful country for centuries, undisturbed and unprovoked, until the arrival of Europeans at the close of the fifteenth century. The visitors—much to their shame be it said—soon after their arrival in Newfoundland treated the Beothucks with injustice and cruelty. Sebastian Cabot took captive a number of them; Corte Real took others; their presense in their own beloved country was actually considered an outrage by these new comers from the civilized nations of Europe; they were treated as trespassers and shot down like wild animals. Small wonder is it that the Beothucks resented such conduct and manfully fought for their own dominion. But what could the implements of wood and stone do against the terrible power of gunpowder and shot?

To add to the troubles of the persecuted Beothucks the Micmac Indians, who had learned the use of fire-arms from the French and British on the banks of the St. Lawrence, came over from Cape Breton and the adjacent country to Newfoundland because it was a fairer country for the hunt, and, finding the Beothucks here, committed deeds of cruelty towards them. Hence

a state of constant warfare arose between the foreign and native Indians races, and the Beothuck, in spite of his superior strength and courage, fell a prey to the inferior Micmac armed with modern weapons of destruction. And so as the years passed by the Beothucks were gradually driven from one part of the country to another; hunted and hounded down like beasts of prey.

During the first three centuries after Cabot's arrival in Newfoundland, the country sorely lacked government. Crews came to pursue the fisheries from many nations, feuds took place, piracy was rampant, anarchy ran riot. During the closing years, however, of the eighteenth century a better order of things was introduced. In 1729 the first Governor of Newfoundland was appointed by His Majesty the King, and gradually order began to arise. After a time the condition of the Beothucks became known to the Governors; their number was rapidly decreasing; soon there would be none left.

To Governor Captain Hugh Palliser belongs the great honour of being the first to make an effort to preserve the Beothucks from further persecution, and he proclaimed throughout the land that these innocent people were as much the subjects of the King as others; they were to be treated with justice and brotherly kindness; efforts were to be made to reconcile them. It was thought it would be a good idea to endeavour to secure some of them, to treat them with great kindness and then to restore them to their friends in the hope that they would tell them that the settlers desired to live with them as friends.

CHAPTER IV.

The Beothucks had formerly roamed all over the country, but by the end of the eighteenth century, as the result of being hunted down from pretty well all quarters, they occupied chiefly the basin of that magnificent river, the Exploits, with its many tributaries and lakes, coming to the sea-front in the summer months in Notre Dame Bay to fish in the numerous streams that fall into it and among its many islands. It is because they were believed to exist chiefly on the banks of this great river that Governor Captain Hugh Palliser in 1768 sent the first regular expedition in search of them, in the hope that their friendship might be secured, that some of them would be persuaded to come and live among the British colonists and that generally a better day for those unfortunate Beothucks could be opened. Lieut. John Cartwright was appointed to take charge of the expedition and proceeded to the mouth of the river in His Majesty's ship Guernsey in September of the year 1768. He was accompanied by his brother George Cartwright who is famous for his pioneer life on Labrador and by others who were glad to take part in such a friendly excursion. Having moored the ship, the party proceeded on foot along the banks of the river. It was, however, the wrong season of the year; the Beothucks were probably

on the sea-front, for it was during the winter months only that they withdrew into the country along the banks of the river and the margins of its great lakes. Although Lieut. Cartwright and his party saw many mamateeks and other properties of the Beothucks, they were not fortunate enough to meet a single member of the tribe. The expedition is interesting, however, first, because it was the beginning of an effort—too late, alas!—to befriend the native race of our country, and second, because it paved the way to obtaining a good deal of interesting information not only about the Beothucks but about the interior of the country.

CHAPTER V.

In all, ten of our Governors during the sixty years following 1764 took a keen interest in the work of trying to bring about a happy and friendly condition of things between the Beothucks and the colonists or settlers, and chief among them may be named Captain Hugh Palliser, Captain the Hon. John Byron, Vice-Admiral Pole, Admiral Holloway, Vice-Admiral Sir Thomas Duckworth, Vice-Admiral Sir Richard G. Keates and Admiral Sir Charles Hamilton. By means of proclamations and expeditions as well as by their influences generally they brought about a feeling among the public against the cruel manner in which the Beothucks had been treated and led the way to an earnest effort to save them from further persecution.

Most of the proclamations issued by the several Governors were similar in character, so that one will serve to show the means suggested for improvement. Here is the one issued by Governor Sir Richard G. Keates:

“ In the name of His Royal Highness the Prince Regent, acting in the name and on behalf of His Majesty King Geo. III.

PROCLAMATION.

WHEREAS, It is His Royal Highness the Prince Regent's gracious will and pleasure that every kindness should be shown and encouragement given to the native Indians of this Island, to enter into habits of intercourse and trade with His Majesty's subjects, resident or frequenting this Government.—ALL PERSONS are therefore hereby enjoined and required, to aid by all such means as may be in their power, the furtherance of this His Royal Highness's pleasure. Such as may hereafter meet with any of the said Indian inhabitants are especially called upon by a kind and amicable demeanour to invite and encourage communication, and otherwise to cultivate and improve a friendly and familiar intercourse with this interesting people. If any person shall succeed in establishing on a firm and settled footing an intercourse so much to be desired, he shall receive One Hundred pounds as a reward for his meritorious services. But if any of His Majesty's subjects, contrary to the expression of this, His Royal Highness's commands, shall so far forget themselves and be so lost to the sacred duties of Religion and Hospitality, as to exercise any cruelty, or be guilty of any ill-treatment towards this inoffensive people, they may expect to be punished with the utmost rigour of the Law.

Given under my hand at Fort Townshend, Saint John's, Newfoundland, this 10th day of August, 1813. In the fifty third year of His Majesty's Reign.

(signed) R. G. Keates, Governor."

It will be noticed that there are two main ideas set forth in the proclamation:

- (a) The offering of a reward for establishing intercourse;
- (b) The punishment of persons guilty of ill-treatment.

In some of the proclamations, the reward was offered for securing a male member of the tribe as a means of intercourse, and several efforts were made to accomplish this, but in vain. A few females, however, were captured, but in every case the capture was most unhappily accompanied by some unfavourable incident, as the stories that follow will show.

CHAPTER VI.

THE FIRST STORY: In 1803 a man named William Cull, a resident of Fogo, captured a woman who seemed to be of middle age in the neighbourhood of Gander Bay, and he brought her on to St. John's. There was working in the mission field in Newfoundland at that time the Rev. Lewis Amadeus Anspach who took a great interest in the history of Newfoundland and wrote a book which was published in the year 1818 styled History of Newfoundland.

As the Rev Mr. Anspach was living at the time, anything that he had to say concerning the things that occurred during his own life time must be regarded as reliable. In his book Mr. Anspach gives a very interesting account of the stay of this captured Beothuck woman while she was in St. John's. Here is his account:

"Another remarkable occurrence assisted likewise in giving employment to the public curiosity and attention. It was the arrival of a female native Indian of Newfoundland, brought in by the master of a vessel, who had seized her by surprise in the neighbourhood of the Bay of Exploits. She was of a copper colour, with black eyes, and hair much like the hair of a European. She showed a passionate fondness for children. Being intro-

duced into a large assembly by Governor Gambier, never were astonishment and pleasure more strongly depicted in a human countenance than hers exhibited. After having walked through the room between the Governor and the General, whose gold ornaments and feathers seemed to attract her attention in a particular manner, she squatted on the floor holding fast a bundle, in which were her fur clothes, which she would not suffer to be taken away from her. She looked at the musicians as if she wished to be near them. A gentlemen took her by the hand, pointing to them at the same time; she perfectly understood his meaning, went through the crowd, sat with them for a short time, and then expressed in her way a wish for retiring. She could not be prevailed upon to dance, although she seemed inclined to do so. She was everywhere treated with the greatest kindness, and appeared to be sensible of it, being allowed to take in the shops whatever struck her fancy. She showed a decided preference for bright colours, accepted what was given her, but would not for a moment leave hold of her bundle, keenly resenting any attempt to take it from her. She was afterwards sent back to the spot from whence she had been taken, with several presents; and a handsome remuneration was given to the master of the vessel who had brought her with strict charge to take every possible care for her safety."

After the woman had been in St. John's for some time it was arranged that Mr. William Cull should take her back, and restore her to her people, in the hope that she would tell them how kindly she had been received and persuade some of them to come and mix with the white people. Owing to weather conditions and the difficulty of getting men to accompany him, Mr. Cull was not able to restore the woman before the winter came on, but in the spring of the following year, 1804, he took her up the Exploits River and placed her so that she could get among her own people again. This was all that was heard of her, however, nor is it quite certain that she ever found her people again, for there was at the time a rumour that the unfortunate woman was as a matter of fact murdered in order that the presents which she had received in St. John's might be stolen; but it would be very sad to think that this part of the story is true, and I am sure that we all hope that it is not.

CHAPTER VII.

THE SECOND STORY. This is the story of an expedition that was carried out in the winter of 1810 to 1811 by Captain Buchan, acting under the instructions of the then Governor, Vice-Admiral Sir Thomas Duckworth. His Majesty's schooner Adonis was placed at his disposal, and in the month of January in 1811 his party left the ship well supplied with provisions and presents, and proceeded up the Exploits River. Although this expedition did not result in the securing of any Beothucks to come back with Captain Buchan, it is so full of interest that I think you will all like to hear something about it.

Captain Buchan left behind him a diary setting forth his experience from day to day. After a journey of very nearly a month Captain Buchan's party reached Red Indian Lake and were fortunate enough to discover in the darkness of the early morning and surprise a considerable party of Beothuck Indians asleep in their mamateeks. The whole party consisted of perhaps fifty persons. Captain Buchan had gone up with the affectionate and earnest intention of befriending these people. Very careful instructions had been given to the whole of his party concerning this intention; therefore, on waking the party up, Captain Buchan and his party began to act in the most friendly

way towards the surprised Beothucks, and by being particularly friendly to the children and giving them attractive presents they won the hearts of these simple folk.

The Beothucks proceeded to light a fire and prepare a meal of venison and other such things. The two parties became very friendly and intimate in quick time. Captain Buchan had never hoped to meet with such a large party and therefore had not with him sufficient presents to please himself. He therefore determined that he would return to his stores and bring further presents. He spent about three and a half hours that day with the Beothucks, and then arrangements were made for him to return to his stores in order to bring up more presents. Hostages were exchanged as a token of friendship and good intentions. I think you would like to read a part of this story in Captain's Buchan's own words, and therefore there follows immediately part of the story from Captain Buchan's own diary:

"With the first glimpse of morn, we reached the wished for track. This led us along the Western shore to the N. E., up to a point on which stood an old wigwam; then struck athwart for the shore we had left. As the day opened it was requisite to push forth with celerity to prevent being seen, and to surprise the natives while asleep. Canoes were soon descried, and shortly two wigwams close to each other, and the third a hundred yards from the former. Having examined the arms, and charged my men to be prompt in executing such orders as might be given, at the same time strictly charging them to avoid every impropriety, and to be especially guarded in their behaviour towards women. The bank was now ascended with great alacrity and silence, the party being formed into three divisions, the wigwams were at once secured. On calling to the people within, and receiving no answer, the skins which covered the entrance were at once removed, and we beheld groups of men, women and children lying in the utmost consternation. They remained absolutely for some minutes without motion or utterance. My first object was now to remove their fears, and inspire confidence in us, which was soon accomplished by our shaking hands, and showing every friendly disposition. The women embraced me for my attentions to their children; from the utmost state of alarm they became curious, and examined our dress with great attention and surprise. They kindled a fire and presented us

with venison steaks and fat run into a solid cake..., which they used with lean meat. Everything promised the utmost cordiality; knives, handkerchiefs, and other little articles were presented to them, and in return they offered us skins. I had to regret our utter ignorance of their language and the presents at a distance of at least twelve miles occasioned me much embarrassment; I used every endeavour to make them understand my great desire that some of them should accompany us to the place where our baggage was, and assist bringing up such things as we wore, which at last they seemed perfectly to comprehend. Three hours and a half having been employed in conciliatory endeavours, and every appearance of the greatest amity subsisting between us; and considering a long tarry useless, without the means of convincing them further of our friendship, giving them to understand that we were going, and indicating our intention to return, four of them signified that they would accompany us. James Butler, corporal, and Thomas Bouthland, private of marines, observing this, requested to be left behind in order to repair their snow shoes; and such was the confidence placed by my people in the natives that most of the party wished to be the individuals to remain among them, I was induced to comply with the first request from a motive of showing the natives a mutual confidence, and cautioning them to observe the utmost regularity of conduct, at 10 a. m., having myself again shaken hands with all the natives, and expressed, in the best way I could, my intentions to be with them in the morning, we set out. They expressed satisfaction by signs on seeing that two of us were going to remain with them, and we left them accompanied by four of them."

So the two sailors remained with the Beothucks and Captain Buchan and his party returned to their stores accompanied by four of the Beothucks. After they had gone a little distance two of the Beothucks returned to their own tribe, the remaining two going on with Captain Buchan as hostages. As they approached Captain Buchan's headquarters one of the Beothuck hostages stole away, and undoubtedly got back to his people as he was never seen again. This left Captain Buchan with one Beothuck. After having got a supply of presents Captain Buchan and his party returned up the river to the place where they had surprised the large party of Beothucks, and when they got

there they found to their horror the bodies of the two sailors stretched out on the ice dead with their heads cut off, the Beothuck camp broken up and all the party vanished.

You can well imagine what a great disappointment and sorrow this was to Captain Buchan. This had seemed to him a grand opportunity of effecting a reconciliation with the Indians, and here by some mischance all his hopes were crushed. Undoubtedly there had been some misunderstanding. As a matter of fact it was learnt from a Beothuck woman of the party that was captured some years afterwards that they feared that Captain Buchan, instead of going back to headquarters for presents, had gone back to bring more men and instruments of destruction; consequently all fled into the country carrying with them such things as they possibly could. It was a most unfortunate misunderstanding, as Captain Buchan's intentions were very honourable and very kindly. What was he to do? He felt that to pursue them would lead to conflict and destruction of life. He thought that if he really wanted to gain their friendship the best thing for him to do would be to abandon the expedition for the time being; consequently, he led his party back to his ship at the mouth of the river, and furnished the account of his interesting but unfortunate expedition to the Governor.

Although this expedition did not lead to the result hoped for, Captain Buchan had an opportunity of observing a large party of these people for over three and a half hours. He saw their mode of life, their mamateeks, their instruments, their implements, their food; and from him it has been possible to gain a good deal of very definite information about them.

CHAPTER VIII.

THE THIRD STORY concerns the capture of the Beothuck woman who subsequent to her capture was called Mary March. The capture was effected in 1819 by Mr. John Peyton, J. P. of Twillingate. The story runs as follows:

During these times the settlers or colonists suffered a great deal of annoyance from the Beothucks who would come down to the sea-front and steal the property of the fisherman, taking away such things as sails, lines, nets, hooks, axes, cooking utensils, etc. There were probably three reasons for their conduct in this matter. First; they had a great desire to possess the property, particularly the things made of iron. They knew little or nothing about the making of iron implements and so were very anxious indeed to get them; Second; These unfortunate people were hunted and hounded down to such an extent that they had by this time been reduced to quite a small number and found it exceedingly difficult to live. In every direction they were barred. I do not think that there is any doubt at all that during these years the actual want of food and other necessaries of life compelled the Beothucks to come to the sea-front to get food, or at all events the means of securing food; Third; They had been treated and subjected to extreme cruelty for so many

years by the colonists and others that one cannot be surprised to find in them a spirit of retaliation and revenge. They must have considered the settlers as bitter enemies, and probably sought opportunities of taking vengeance upon them.

There was living at this time in the Northern town of Twillingate a gentleman by the name of John Peyton, a Justice of the Peace. In the summer of 1818 he was superintending salmon fishing operations up the Exploits River, and on a certain night a boat of his, filled with fishing gear of all sorts and kinds, and other things, was attached to his wharf in readiness for a fishing excursion on the following morning. During the night the boat was taken away with all its contents. Mr. Peyton suspected that the Indians had done the mischief, and so on the following morning gave chase. He found the boat some distance up the river but all its contents gone. He searched the neighbourhood for the guilty parties but in vain; and one can readily imagine that Mr. Peyton did not feel very well pleased. Later in the year he was in St. John's, and made it his business to report the whole matter to the Governor, Sir Charles Hamilton, who gave him authority to search for the stolen property, and, if possible, to capture one of the Indians.

Mr. Peyton was not able to undertake the excursion into the country in the fall of the year and determined to wait until the spring of 1819, when he would be able to take advantage of the ice for travelling purposes; so all preparations were made for an expedition of search to be made in the month of March. When the time arrived, Mr. Peyton, accompanied by other men, went up the Exploits River until he reached Red Indian Lake, and there by clever manoeuvring he was able to do as Captain Buchan had done some years before, namely, to take by surprise three mamateeks filled with men, women and children; but the Indians were not taken so completely by surprise on this occasion as they had been on the occasion when Captain Buchan came upon them. The whole lot ran for the woods. It was noticed, however, that one of the Beothucks could not run quite so fast as the others and so Mr. Peyton himself determined to give chase. He threw off all his traps, and, being a young and able man, he ran for all he was worth after the Indian who was lagging behind. The rest of his party followed him. Gradually he overtook the object of his chase, who, as soon as Mr. Peyton got quite near,

threw herself down on the ice, opened her cossack and exposed her bosom to show that she was a female and to appeal to his manhood. For the purpose of showing that he had no evil intentions he threw aside his gun, and, making all signs possible of friendship, approached the female and shook hands with her. He then proceeded to lead her back to her party, but as soon as he began to do this one of the male Indians came to her rescue and demanded that Mr. Peyton should give her up, but Mr. Peyton was determined not to do so, and in spite of the earnest entreaty of the Indian man he proceeded to lead the woman away. Thereupon the man opened his cossack, took out an axe with shining blade that was concealed there and was about to split the head of Mr. Peyton. Fortunately some of the rest of the party had then come up, and in order to save Mr. Peyton's life a fellow shot the Indian who fell on the ice and died. This of course was most unfortunate, but it is difficult to think what else could have been done under the circumstances.

Full of regret at the incident Mr. Peyton took the woman down the river and placed her in the care of the Rev. John Leigh, who was the Episcopal Missionary stationed at Twillingate. Her Indian name was Demasduit. She also appears to have had a second name, Waunathoake; but among the English people, because she was caught in the month of March, she was named Mary March.

Later in the year Rev. Mr. Leigh took Mary March to St. John's, where she was received by His Excellency the Governor and treated with the greatest kindness by the people of the City. Laden with presents she was at a later date taken back to Twillingate and arrangements were made for restoring her to her people in the hope that she might become the means of reconciliation. His Majesty's Sloop Drake was set aside for the purpose, Mary March put aboard as guide and interpreter, and the many runs, tickles, and islands of Notre Dame Bay searched in the hope that the party might come across some of the Beothucks; but the summer passed in this work and to no purpose, as no Indians were found.

She was brought back to Twillingate and Captain Buchan was appointed to take her with a party aboard His Majesty's ship Grasshopper up the Exploits River, where it was hoped he might come in contact with the Indians and through the means

of Mary March effect a reconciliation, but as bad luck would have it the poor woman died on the ship on the way up the river. Captain Buchan had a nice coffin made for her, placed her in it with all sorts of presents and things she had treasured, and had arrows made in Indian fashion, and other such things for the purpose of presentation to the Indians, should he meet any. His idea was that he would take the body up the river in the hope of finding Indians; consequently up the river he went again as far as Red Indian Lake. but not one Beothuck did he meet. At Red Indian Lake he found the three mamateeks where Mary March had been found in the previous year, and there in order that the body might be preserved from injury by wolves and other wild animals it was slung on high on poles in the hope that the Indians themselves would come along after the departure of Captain Buchan and his party and bury the body in the usual manner. This, it was afterwards found from another Indian that was captured, is exactly what happened.

So Mary March was captured in the spring of 1819 and was buried near the spot of her capture in the spring of 1820.

(It was afterward learnt from the Indian of the next story, that the man who so bravely faced death in defence of Mary March was her husband, Nonosbawsut).

It seems strange that some mishap should have happened in connection with every case of a capture being made. If poor Mary March had only lived, or if the man on the occasion of her capture had been willing to accompany her and Mr. Peyton to Twillingate, reconciliation might have been effected, and we might have had living to-day in the interior of the country a considerable number of the aborigines of the country, but fate decided otherwise.

CHAPTER IX.

THE FOURTH STORY also concerns a female Beothuck and is perhaps the most interesting of the lot. Mr. Howley collected a large number of stories from all parts of the Island—stories of adventure of one kind and another between the colonists and the Beothucks. Every one of the stories is of course interesting and for the following reason important: it helps to establish the fact that the Beothucks were seen in a great many parts of the country; but in this little book we are considering the most important stories only and this, the fourth story, will be the last.

In the year 1823 certain of the colonists were out furring in the spring of the year in the neighbourhood of Badger Bay, which forms a portion of Notre Dame Bay, when they came upon a Beothuck man and woman, who turned out to be husband and wife. Whether there was any provocation or not cannot be said, but unfortunately and most cruelly the man and woman were shot. The persons who perpetrated this wicked deed were subsequently tried, but owing to lack of evidence, were not punished. A little later in the same spring Mr. William Cull and a few men were in the same neighbourhood when they fell in with another Indian man and woman. It was afterwards learnt from the subject of this story that the man and woman were

husband and wife, and that the man was the brother of the Beothuck who had been shot in Badger Bay.

Mr. Cull and his party endeavoured to enter into negotiation with this man and woman. The woman surrendered herself but the man fled, and, sad to tell, was drowned through falling through the ice in an attempt to cross a creek. A few days afterwards the woman who had surrendered herself led Mr. Cull to the place where her two daughters were—girls about 20 and 16 respectively. Here was a prize, a woman and two daughters—three Beothucks—and they had given themselves up of their own accord. It appears that the poor creatures were in a state of starvation and hence their surrender. They were taken to the house of Mr. Peyton at Twillingate, then to St. John's where they were treated, as had been Mary March, with the utmost kindness. A suitable house could not be found for them immediately and consequently they were placed for a day or two in the police station where a comfortable room with nice beds was prepared for them, but they did not understand the use of beds and by preference slept on the floor on their deer skins.

They spent a few weeks in St. John's, after which, laden with presents, they were taken back to Twillingate and Mr. Peyton kindly consented to conduct them up the Exploits River to rejoin their tribe in the hope that at last friendly communications could be begun. Mr. Peyton lost very little time, and not only did he convey them up the river, but he made them a present of a boat.

The three women wandered about for some time but were unable to find any of their people. Again the mother and one of the daughters were not feeling very well and so they determined to return to the houses of the settlers. In due course they reached the houses of the settlers at the mouth of the river where the mother and one of the daughters unfortunately died.

The younger daughter, called Shanawdithit, seemed to be in good health; she was a well grown woman, with beautiful features, splendid teeth, and a happy and intelligent disposition. She was taken to Mr. Peyton's house where she lived for some five years, and was allowed to do pretty well as she liked, until the year 1828. In the household she was known as Nellie.

In the year 1828 she was taken to St. John's to live in the

house of a gentleman named Cormack who was at that time taking a great interest in the Beothuck Indians. Here it was found that she was particularly skilful in drawing and she drew a great many pictures expressive of the life of her people. On certain of her pictures were written explanations made by Mr. Cormack who, of course, got her to explain them. Some of the pictures with Mr. Cormack's written notes on them are still in existence, and presumably they are in the care of the family of the late Mr. James P. Howley, for in his book (which has already been mentioned) are copies of them.

In the year 1829 Mr. Cormack left the country and Shanawdithit was then taken care of by the Attorney-General of that day, James Simms, Esq. Although she was a handsome woman, civilised life did not seem to agree with her health and she was never really well. During the time that she was in Mr. Simms's house, the famous Dr. Carson attended her, but in spite of every care, in the fall of 1829 she died and her burial is registered in the Register of the Cathedral Parish of the Church of England, St. John's.

From Shanawdithit a good deal of reliable information concerning the Beothucks was obtained. On the occasion of Capt. Buchan's expedition in 1811 up the Exploits River, Shanawdithit, as a little girl, was in a mamateek on the other side of the lake, and at that time the Beothucks numbered in all 72 persons. Again Shanawdithit was present at the capture of Mary March in 1818, and at this time the Beothucks were 31 in number. In 1820 she was with a party who watched Captain Buchan on his way up the river with the body of Mary March; and of course she was present when in the spring of 1823 a mother and two daughters surrendered themselves, for she was one of the daughters. On this occasion three were killed and three surrendered. This would have left 28, but Shanawdithit accounted for 15 deaths during the five years which brought their number down to 13 in that year. It seems very clear that these people gradually perished away. Personally I cannot think that there was ever migration of them to another land. In the year 1824 a small party of them was seen on the Exploits River by some Mic-mac Indians, but never since then, with the exception of Shanawdithit who died in 1829, has there been a trace of them, so that so far as is known, Shanawdithit, known as Nellie, was the last of the Beothucks.

The words of Mr. Howley set out on page 62 of his book entitled "The Beothucks" are very appropriate:

"Gone, no one knows whither. Gone.
Like the cloud-rack of a tempest:
Like the withered leaves of autumn".

"To-day a few mouldering remains hidden away under the sea-cliffs in remote localities, some indistinct, almost obliterated circular hollows which mark the sites of their former habitations and an occasional stone spear or arrow head are all that is left to attest that such a people ever had an existence."

"Found here by the first European settler in their primitive ignorance and barbarity, they remained in that condition to within the memory of some persons still living; then they disappeared forever. Perhaps in the happy "Hunting Grounds" of the hereafter they are now enjoying that peace and rest denied them on earth. Who can say?"

CHAPTER X.

No account of the Beothuck Indians would be complete without reference to Mr. William Eppes Cormack, for he devoted his splendid gifts and some of the best years of his life to the protection of these people in an earnest endeavour to preserve them from further destruction. Mr. William Eppes Cormack was born of Scottish parents in the City of St. John's in 1796. His scholastic education was completed in the Universities of Glasgow and Edinburgh. During his university days he gave a great deal of attention to the natural sciences. He was of a roaming, unsettled disposition, as his life clearly shows.

In 1818 he took a party of emigrant farmers in two vessels from the British Isles to Prince Edward's Island; and 12 years later he interested himself in establishing an exportation trade in grain from the same Island.

In his early manhood he developed a philanthropic passion to befriend the Beothucks, the aborigines of his native country, and in 1822 accompanied by a single Micmac Indian he crossed Newfoundland, partly in the hope of making the acquaintance of the Beothucks. It must be remembered that at that time the country had not been surveyed. There was no railway, neither was there any road. There were not even paths, save those of

the Indian and the deer. There was nothing to guide the traveller but the sun, the moon and the stars.

I have no doubt that many of you have noticed on the maps of Newfoundland a waiving line across the country and marked "Cormack's Track." This line indicates the path followed by Mr. Cormack. He entered the country at the bottom of Smith's Sound in Trinity Bay and after some sixty days came out of it on the other side at Bay St. George.

I hope that all of you will one day have an opportunity of reading Mr. Cormack's own account of his wonderful journey. The account written in his own words is most interesting. He describes the country as he went along it,—the birds, the flowers, and the trees that he noticed—and gives an account of interesting events that happened on the way. I do not wish to spoil the story for you, for I would much rather that you read Mr. Cormack's own account. It was a great disappointment to Mr. Cormack that he did not meet a single Beothuck on the way.

After this wonderful journey, he went over to England for a time and then returned to St. John's enthusiastic in the cause of the Beothuck Indians. While in St. John's he proved himself in every way a good and useful citizen. In 1827 he established in St. John's a society called the Beothuck Institute. The Honourable Augustus Walleth Des Barres, senior Judge of the Supreme Court and Judge of the Northern Circuit, was the first Vice-Patron; Bishop Inglis of Nova Scotia, with jurisdiction in Newfoundland, was the first Patron; and Mr. Cormack himself was the first President. This Institute was established for the special purpose of befriending the Beothucks. It was under the auspices of the Beothuck Institute that Mr. Cormack accompanied by three Indians (not Beothuck Indians) made an excursion in 1827 through the hinterland of Notre Dame Bay and White Bay, returning via the Red Indian Lake and the Exploits River—in the country in which it was thought the Indians were most likely to be found—but alas! in vain. It was under the auspices of the Beothuck Institute likewise that Shanawdithit was brought to St. John's and placed first in the care of Mr. Cormack and second in the care of the Attorney-General of the country.

In 1829 he left Newfoundland, and the next place we hear of him is in far Australia cultivating tobacco. In 1839 he was

in New Zealand engaged in pasturage and the raising of cattle. Subsequently he brought up in California, and finally in British Columbia, where in the year 1868 he died in New Westminster. Records show that while he lived in British Columbia he was held in high esteem. He was a man who was ready to lend himself to any work that had for its object the benefiting of the country in which he lived.

The story of the Beothuck Indians has grown to greater length than I had intended, but if my readers find the story as interesting as I have found the writing of it, they will not complain of the length.

We shall now take up our second subject—The visits of the Northmen to Vineland.



PART II.

CHAPTER XI.

Who were the Northmen who visited Newfoundland or its immediate neighbourhood at the end of the tenth century—about five hundred years before Cabot's discovery? Where did they come from? What were they like? During the eighth, ninth and tenth centuries the people occupying the North-Western parts of Europe—Scandinavia, Denmark, Holland—were full of unrest. They were a robust, daring, adventurous and cruel people who scoured the waters of the North Atlantic ocean from East to West for plunder and booty; they were, in short, sea-rovers and pirates of the boldest kind. In vessels in which men of to-day would not dream of travelling any great distance from land, these sea-robbers set forth in all weathers and in all directions. They have been named **Vikings**.

You must not imagine that this word viking has anything whatever to do with king, for it is not so. The word is made up of two parts. **vik-and-ing**. The word **vik-** meant a creek or bay, and the ending **-ing** denotes a class or kind of man. And so the word in the beginning meant a man who roamed over bays

or creeks, and in time came to mean a sea-rover of any kind. These Northmen who ramsacked seas and lands during the 8th, 9th and 10th centuries did not call themselves **Vikings**. This is a name that has been given to them by historians in later years. It is a fine sounding name and seems to suit these dare-devils splendidly.

A great student of history writes of them thus:

“Now they burst suddenly on the world with spectacular dramatic effect, wild, fierce and splendid conquerors, as keen of intellect and quick of wit as they were strong of arm and daring of adventure.

“We see them first as sea-robbers, pirates, venturing to plunder the German and French Coasts. One tribe of them, the Danes, had already been harrying England and Ireland. Only Alfred, by heroic exertions, saved a fragment of his kingdom from them. Later, under Canute, they became its kings. The Northmen penetrated Russia and appear as rulers of the strange Slavic tribes there; they settle in Iceland, Greenland, and even distant and unknown America.” (They over-run the whole of the Northern portion of France and establish a kingdom there under the name of Normandy).

“Most famed of their undertakings, of course, was William’s Conquest of England. But we find them also sailing along the Spanish Coast, entering the Mediterranean, seizing the Balearic Isles, making out of Sicily and most of the Southern Italy a kingdom which lasted until 1860, and finally ravaging the Eastern Empire and entering Constantinople itself. Last and mightiest of the wandering races, they accomplished what all their predecessors had failed to do.”

CHAPTER XII.

Such were the people who, coming from Europe, discovered Newfoundland at the close of the tenth century.

It is over two thousand miles from the land that was the home of the Vikings to Newfoundland, and, great seamen and navigators as they were, it is not likely that they would have been able to journey so far, had there been no havens of rest on the way. It was by Iceland and then by Greenland that those bold buccaneers came to Labrador and Newfoundland. The journey from Norway to Labrador through Iceland and Greenland is like unto a hop-step-and-a-jump. Just look at the map of the North Atlantic Ocean and see if you do not think so!

They discovered Iceland about 850 A. D. The first comers to Iceland consisted largely of men and women from the upper and cultured classes of Norway. The consequence of this was that there grew up in Iceland a race of people of peculiar excellence in almost every walk in life. The Northmen, although rude and cruel, were an intellectual people, who at an early date produced a literature of their own. And it may surprise you to learn that the literature of the Northmen reached its best in the colony of Iceland. As early as 1120 A. D. Iceland could boast of a historian of note in Ari Frodi. He wrote a history of the

times and tells of visits of the Northmen to the American continent, although not by that name. Printing had not been invented in those days, and there was not much writing done. The doings of the colonists, however, were handed down by word of mouth from generation to generation. As soon as people acquired the art of writing, then the stories were written down. In this way, fortunately, stories of some of the adventures and explorations of the early Icelandic Colonists were recorded in writing. These writings are called sagas, and some of the original sagas written nearly a thousand years ago are still in existence and are carefully preserved in museums.

In 900 A. D. there were 4000 homesteads in Iceland; in 1000 A. D. Christianity was introduced through King Olaf of Norway, and in 1100 A. D. there were as many as 50,000 souls residing in this Northern Isle.

In 985 A. D. the next step towards Labrador was taken, for in that year a famous rover called Eric the Red was banished from Iceland as an outlaw and went to Greenland where he established the first home of a white man and began the colonisation of the country. It was not long before there were two progressive settlements on the South-West coast of Greenland called the East Settlement and the West Settlement. Eric the Red was father of the East Settlement. Christianity was introduced into Greenland 1000 A.D. by Leif Ericson (son of Eric the Red) who had visited Olaf, King of Norway, and had undertaken to act for King Olaf in this matter. Here are the actual words from one of the sagas as translated into English:

“ Upon one occasion the King came to speech with Leif and asks him: ‘Is it thy purpose to sail to Greenland in the summer?’ ‘It is my purpose,’ said Leif, ‘if it will be your will.’ ‘I believe it will be well’ answers the King, ‘and thither thou shalt go upon my errand to proclaim Christianity there.’ ”

CHAPTER XIII.

Now it was on his voyage from Norway, where he had visited the Christian King Olaf, to his home in Greenland that the discovery of Newfoundland was very probably made by this man Leif Ericson. He was driven out of his course, and fell upon a **new country**. We cannot be positively sure that the new country was Newfoundland, but personally I do not think there is much doubt about it. Here is the story as told in the saga:

“Leif put to sea when his ship was ready for the voyage. For a long time he was tossed about on the ocean, and came upon lands of which he had previously had no knowledge. There were self-sown wheat fields and vines growing there. There were also those trees which are called ‘mausur’, and of all these they took specimens. Some of the timbers were so large that they were used in building. (As he approached Greenland) Leif found men upon a wreck, and took them home with him, and procured quarters for them all during the winter. In this wise he showed his nobleness and goodness, since he introduced Christianity into the country and saved the men from the wreck: and he was called Leif the Lucky ever after.”

From that date on, among the colonists of Greenland, the new country that Leif the Lucky had accidently discovered

wa called Vinland or Wineland. You can imagine the great story that Leif and his sailors brought home about their visit to the new country—Vinland. Wheat-fields, vines, big timber! How splendid all this would seem to the colonists on the barren shores of Greenland and its “icy mountains.” Of course everybody wanted to go to see it, and so not a few in the years that followed—even one of the Bishops of Greenland—made the venture. Some of the voyages are recorded. and in the next chapter we shall read the account of what was perhaps the most important of all those early voyages to Vinland, that by a man called Thorfinn Karlsefni.

CHAPTER XIV.

The saga which gives an account of Thorfinn Karlesfni's great colonizing voyage to **Wineland the Good** begins thus:

"About this time (1003 A. D.) there began to be much talk at Brattahlid (in Greenland) to the effect that Wineland the Good should be explored."

And so it came to pass that Korfinn Karlesfni with a goodly company of 160 souls (including the skipper's good wife, Gudrid, and some other women), distributed in two ships, with live stock and provisions, started off with the intention of making Wineland their home. What excitement there must have been! Just try to picture the scene. The vessels first went to the Western Settlement (of Greenland), perhaps to complete their outfit or possibly because the passage to the opposite shore would be some what shorter from there than from the Eastern Settlement. Thence they bore away to the Southward past an island that they called Bear Island, and after two or three days they sighted land. This must have been the Labrador coast where so many of our people to-day go afishing in the summer. They launched a boat and explored the land. There they found large flat stones

(hellur) and there were many arctic foxes there. They called this land Helluland (the land of flat stones).

Then they sailed with a northerly wind for a day or two and they came upon land again, and upon it was a great wood and many wild beasts; an island lay off the land to the South East. They called the island Bear Island because they found a bear on it, and the land with a great wood on it they called Markland. (Forest-land).

Thence they sailed Southward along the land for a long time and came to a cape; the land lay upon the starboard, and there were long strands and sandy lakes there. They found the keel of a ship on the cape and therefore called it Keelness, and the sandy strands they called Wonderstrands.

(Let us pause here a moment to think of these places. There can be little doubt that they are on the Labrador coast. Where can they be? Some of the boys and girls reading this will visit the Labrador Coast some day and they will find great delight in trying to decide these landmarks. Perhaps Keelness is Porcupine Head and the strands the Porcupine Strand—both lying between Groiswater Bay and Sandwich Bay. Apparently Markland and Helluland are north of this).

Now to continue the story: Then the country became indented with bays and they steered their ships into one of the first of them, and sent swift runners into the country to explore it to the South. On the second day the runners came back from the Southward with samples of wheat and grapes. Then Karlsefni and his party continued the voyage along the coast indented with bays, and after a time they stood into a bay with their ships. There was an island out at the mouth of the bay with strong currents around it, and they called the island Stream-Isle. They sailed through the firth and called it **Streamfirth** and carried their cargoes ashore from the ships and established themselves there. It is a fine country there and there were mountains thereabouts. They spent the first winter here (1003-1004) and here a little boy was born of Gudrid, the skipper's wife, and called Snorri.

(Now where were Stream-Isle and Streamfirth? The story reads as if the island was close to land, and as if they did not go far into the bay before they anchored and disembarked. It almost seems as if it were some grand harbor of Labrador with

an island close at hand in or near the entrance of the Straits of Belle Isle. The rest of the story seems to show that it was not perhaps Vinland, yet who can say?)

In the spring of 1004, one of the company named Thorhall took a small party to the Northward beyond Wonderstrands, **in search of Wineland**. It is recorded that Thorhall was driven to sea as far as Ireland where he was thrown into slavery. The rest of the colony under Karlsefni, (unless a few remained at Streamfirth) cruised Southward a long time until at last they came to a river which flowed down from the land into a lake and so into the sea.. There were great bars at the mouth of the river, so that it could only be entered at the height of the flood tide. Karlsefni and his men sailed into the mouth of the river and called it there Hop (a small landlocked bay). They found self-sown wheat and vines. Every brook was full of fish. They dug pits on the shore where the tide rose highest, and when the tide fell there were flat-fish in the pits.

(The description of this place which they called Hop is very full of detail and it ought to be possible to locate it. I wonder if it can be the very bottom of Pistolet Bay!)

In the fall of the year they were surprised to receive a visit from a considerable number of people in skin canoes whom they called Skrellings—possibly Eskimos. They are described as ill-looking people with great eyes and broad of cheek. Happily the Skrellings did not tarry. The colonists built huts in this place and spent the winter there. The saga says there was no snow and there their cattle could graze the whole winter.

(It may have chanced to be a very mild winter with very little snow. By the way what about self-sown wheat and vines in Northern Newfoundland and Labrador? We cannot be quite certain what the names in the saga really mean. It is possible that the wheat was what is called strand-wheat and the vines may have been squash berries—both common in those parts).

In the spring of the year (1005) the Skrellings returned in large numbers and some bartering was done. Later, however, one of the bulls bellowed and frightened the Skrellings very much indeed. They must have thought that the owners of such a creature were not to be trusted, for they retired and, returning after a time in large numbers, gave fight. The battle was a bloody one: two of the colonists were killed and many of the Skrellings.

This caused the colonists to leave Hop and they returned to Streamfirth where they found everything in abundance. Here most of the party spent the summer but Karlsefni and a small party returned to Hop for a season. Karlsefni also, before the winter came on, went on an expedition to the Northward in search of Thorhall, but in vain.

The winter was spent in Streamfirth. In 1006 A. D. fearing the Skrellings, and owing to quarrels among the party, caused chiefly by a treacherous woman called Freydis—they determined to return to Greenland.

They passed Markland on the way—where they captured two children of the Skrellings, whom they took home with them, and in due course they reached the land from whence three years previously they had sailed out.

The saga says that the two young Skrellings were afterwards baptized, and that they gave the following information concerning their own people: They lived in caves or holes, that kings governed the Skrellings, and that there was a land on the other side over against their country which was inhabited by people who wore white garments and yelled loudly, and carried poles before them, to which rags were attached.—Was the country Newfoundland, and were the inhabitants who yelled loudly Beothucks?

I am inclined to think that all the country South of Markland and Wonderstrand was regarded as Wineland, and probably embraced Southern Labrador and Northern Newfoundland, the Straits of Belle Isle being regarded as a bay.

CHAPTER XV.

There is not to be found a detailed account of any further voyages on the part of the Northmen to Vineland, but there can be little doubt that other voyages were made, for example: it is recorded in the Icelandic Annals that in A. D. 1121, Eric Uppri, the first Bishop of Greenland, went in search of Vineland. Nothing more is heard of Bishop Eric. It is very likely that he never returned for in 1125 Bishop Arnold was appointed to the See at Gardar (Greenland). In 1285 two priests of Iceland made a visit to the Western lands. They gave the name of Nuji-fundalande, which is the first mention of this historic name. In 1290 Eric Magnusson, King of Norway, sent one Relf to explore these lands. It is recorded in the Icelandic Annals that in 1347 a small Greenland ship which had sailed for Markland was afterwards driven by stress of weather to Iceland with seventeen men. They had probably gone there for timber. This is the last voyage of which there is any record. But this is hardly surprising, as during the closing years of the fourteenth century the colonists of Greenland appear to have fallen on evil days. The Eskimos began to attack and harass them so that by the end of the fifteenth century the colony of Greenland was no more. Mr. Gosling

says: "History has few more tragic stories than that of the abandoned Christian colony of Greenland."

But I think we have sufficient in the few records that I have given above to lead us to believe that voyages from Greenland to the North-East of the American Continent were common during the 11th, 12th and 13th centuries—in fact as long as the Eskimos permitted them.

Whether any of the Northmen actually settled in Newfoundland or not cannot be stated. There have been and there are people who believe that colonists did establish themselves in Newfoundland and that the Beothucks were their descendents. Mr. Cormack held the opinion very strongly, but I cannot say the evidence is satisfactory.

The whole subject is very interesting, but I must not follow it any further for I have completed the task that I appointed for myself. Those who wish to read more of these matters will derive further information from the following books:

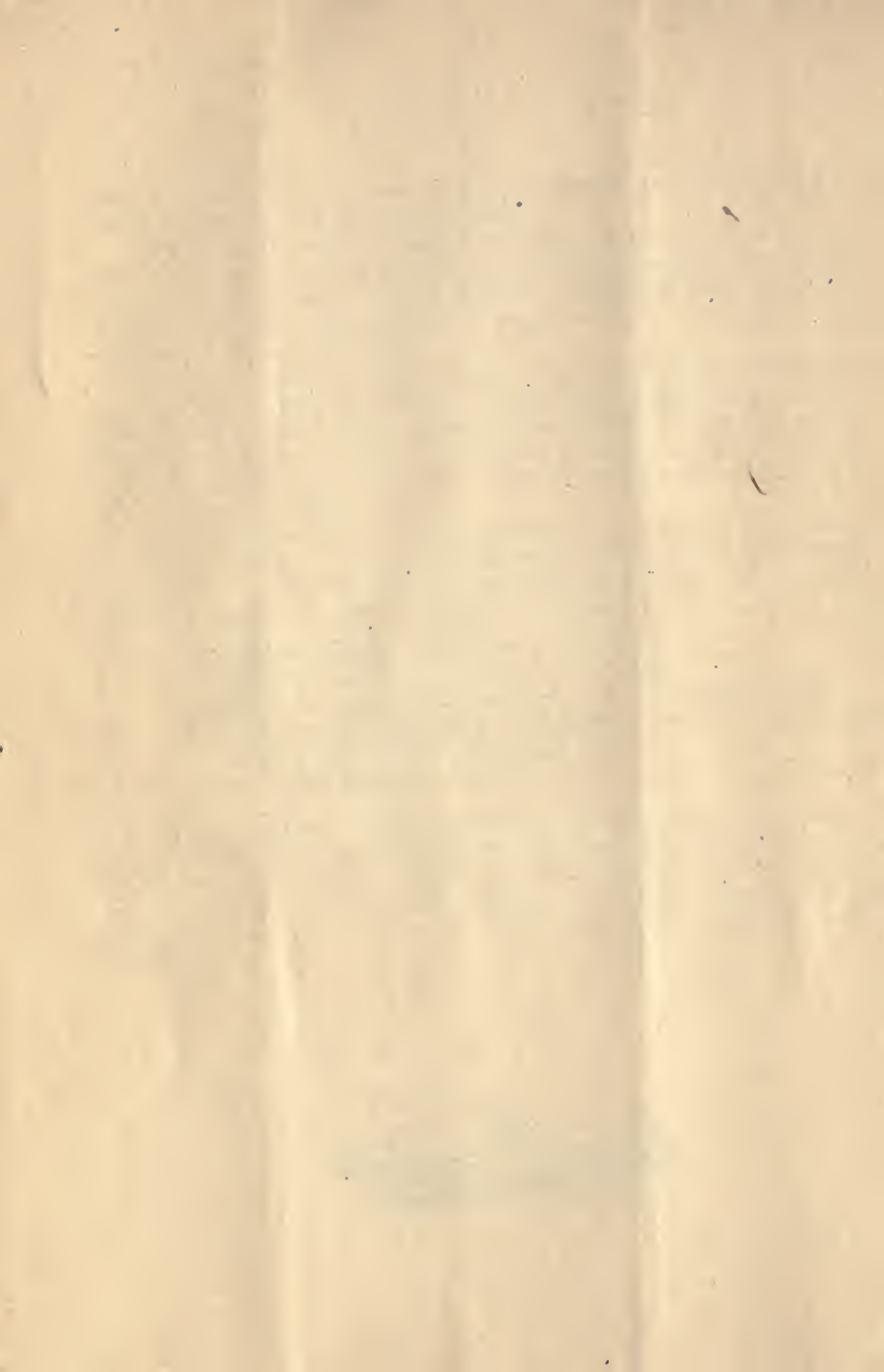
The Beothucks, by James J. Howley,
Labrador, (Chapter I.), by W. G. Gosling,
Cabot's Voyages (A Lecture), by Archbishop Howley;
Location of Helluland, Markland and Vineland,
 (a Brochure) by W. A. Munn,
Encyclopaedia Britannica, Edt. XI. (numerous articles)

A purpose that I had in preparing this little history has been to stimulate the boys and girls of Newfoundland to take an interest in these subjects. They are on the spot; they can easily visit scenes referred to; the stories are those of their own country in its early days. If my effort prove successful I shall feel well rewarded.



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