

*and Saguenay is an island surrounded by streams and the said great river (St. Lawrence); and that after passing Saguenay, said river (Ottawa) enters two or three great lakes of water, very large; after which a fresh water sea is reached, whereof there is no mention of having seen the end, as they have heard from those of the Saguenay; for they told us they had never been there themselves.*" Yet later, in chapter XIX., it is stated that old Donnaconna assured them he had been in the land of the Saguenay, where he related several impossible marvels, such as people of only one leg. It is to be noted that "the peoples in towns," who are apparently Huron-Iroquois, are here referred to as "good people," while the Hochelagans speak of them as "wicked." This is explicable enough as a difference of view on distant races with whom they had no contact. It seems to imply that the "Canada" people were not in such close communication with the town of Hochelaga as to have the same opinions and perhaps the Canada view of the Hurons as good persons was the original view of the early settlers, while the Hochelagans may have had unpleasant later experiences or echo those of the Ottawa Algonquins. But furthermore they told him of the Richelieu River where apparently it took a month to go with their canoes from Sainte Croix (Stadacona) to a country "where there are never ice nor snow; but where there are constant wars one against another, and there are oranges, almonds, nuts, plums, and other kinds of fruit in great abundance, and oil is made from trees, very good for the cure of diseases; there the inhabitants are clothed and accoutred in skins like themselves." This land Cartier considered to be Florida,—but the point for our present purpose is the frequenting of the Richelieu, Lake Champlain and lands far south of them by the Hochelagans at that period. At the beginning of the seventeenth century Capt. John Smith met the canoes of an Iroquois people on the upper part of Chesapeake Bay.

We may now draw some conclusions. Originally the population of the St. Lawrence valley seems to have been occupied by Algonquins, as these people surrounded it on all sides. A question I would like to see investigated is whether any of these built villages and grew corn here, as did some of the Algonquins of the New England coast and those of Allumette Island on the Ottawa. This might explain some of the deserted Indian clearings which the early Jesuits noted along the shore of the river, and of which Champlain, in 1611, used one of about 60 acres at Place Royale, Montreal. Cartier, it is seen, expressly explains some of them to be Huron-Iroquois clearings cultivated under his own observation. The known Algonquins of the immediate region were all nomadic.

In 1534 we have, from below Stadacona (Quebec) to above Hochelaga (Montreal), and down the Richelieu River to Lake Champlain, the valley in possession of a Huron-Iroquois race, dominated by