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## THE FALL OF HOCHELAGA:

A STUDY OF POPULAR TRADITION.

WHEN, in the early autumn of 1535, the intrepid explorer, Jacques Cartier, with his little flotilla, recalling in number and dimensions the caravels of Columbus, made his doubtful and hazardous way up the great stream which his native guides knew as the River of Hochelaga, but which he renamed the St. Lawrence, he found the lands through which he passed occupied by tribes belonging to two distinct ethnic groups. These have been commonly known as the Algonkin (or Algonquin) and the Huron-Iroquois families. The latest scientific nomenclature makes them the Algonquian and Iroquoian stocks. But, for the purpose of the present paper, it seems advisable to retain the older designations.

From his guides, who were two Indians of the Huron-Iroquois race, that had accompanied him to France from an earlier voyage to the St. Lawrence Gulf, he learned that the regions along the river, on both sides, from its mouth as far inland apparently as their knowledge extended, belonged, according to the native notions, to three separate provinces or "lands" (*terres*). Nearest the gulf was the land of Saguenay, deriving its name from the great tributary stream which unites with the St. Lawrence about a hundred miles below Quebec. This territory was occupied, then as subsequently, by scattered bands of the Algonkin stock. Next came the province of "Canada" proper, that is to say, the land of the "Town," for such is the well-known meaning of *Canada* in the Iroquoian language and all the allied idioms. This town was Stadaconé, a native village which stood near the site of what is now Quebec. It was the capital or chief abode of Donnacona, the Great Lord (*Agouhana*) of the province. He himself, as his title indicates, was of the Huron-Iroquois stock, though his people seem to have been in part of the Algonkin family. But he and they were alike subject to a much