

go. This monition from the dead was effectual, and the emigration at once took place. The legend, as told in after times, assumed naturally a more lively and striking cast; but in its leading outlines it is intelligible and credible enough. Its chief interest, however, resides in the fact that it proves beyond question the existence of a belief among the Wyandots of the present day that their ancestors came to the West, at no very distant period, from the vicinity of Quebec.

Two casual references which are made to this subject in the Jesuit "Relations" deserve to be noticed. In general the missionaries, while describing with much particularity the customs and religious rites of the Indians, and in fact every matter which seemed to have any bearing on the work of their conversion, took no pains to record any facts relating to the early history of the tribes. Only a casual allusion apprizes us that the former residence of the Hurons near the coast was spoken of among them as a well known fact. The Relations for 1636 contain a full and detailed account of the Huron nation by Brebeuf, an admirable work, from which our knowledge of that people in their primitive state is chiefly drawn. In speaking of their festivities he refers to their war-dances in the following remarkable passage:

"Among other songs and dances, there are some in which they take occasion to destroy their enemies as it were in sport. Their most ordinary cries are *hen, hen*, or *héééé*, or perhaps *wiiii*. They refer the origin of all these mysteries to a certain being, rather a giant than a man, whom one of their people wounded in the forehead *at the time when they lived near the sea*, for the offense of not replying by the usual complimentary response of *kwai* to the ordinary salutation. This monster therefore cast the apple of discord among them, as a punishment for the injury, and after having taught them their war-dances, the Ononhororia, and this chorus of *wiiii*, sank into the earth, and disappeared. Could this indeed," asks the worthy missionary, "have been some infernal spirit?"

The other allusion seems, at the first glance, to bear a different interpretation. It has been quoted by Gallatin and others as affording evidence that the people whom Cartier encountered on the St. Lawrence were Iroquois; but a careful consideration of the facts, in the light of recent information, shows that this inference cannot properly be drawn from it. Father Le Jeune writes from the vicinity of Quebec in 1636: "I have often sailed from Quebec to Three Rivers. The country is fine and very attractive. The Indians showed me some places where the Iroquois formerly cultivated the land."* These Indians are of the Algonkin race,

* Relation for 1636, p. 46. I have somewhat abridged the passage in the translation.