

trustworthy. Tradition alone cannot fix it with any degree of probability. The so-called wampum records are mnemonic but not chronologic, and so are not to be trusted to establish dates.

In considering traditional statements a distinction must be made between the tradition relating to fact or doctrine and the tradition relating to rites and ceremonies; the tradition concerning fact or doctrine, being handed down by word of mouth, is oral, and the tradition of rite and ceremony, depending largely upon observation for its preservation, is ocular. The relation of the most simple fact, as it passes from mouth to mouth, is distorted, and after a time becomes so changed that it has scarcely any semblance to its first form. But it is different with ceremonial observances. These are seized and retained by the sight, the most faithful and accurate of our senses. They are imitated until imitation becomes habitual; and habits when once formed are changed or eradicated with difficulty. Nothing is more certain than that many customs prevail among nations and communities for which they are wholly unable to account, their prevalence being due solely to traditional observance which does not concern itself with matters of chronology. This, then, is the difference between oral and ocular tradition. The fact or doctrine may be obscured or lost in the current of time, while the ceremony or outward observance of it is transmitted nearly or quite unimpaired.

The first mention of the Five Nations or Iroquois proper is probably that made by Jacques Cartier in 1535, when he mentions in some manuscripts the "Trudamani" or "Toudamani," and "Trudamans," who were evidently no other people than the well-known "Tsonnontowanens" of later writers. The latter was one of the names given the Iroquois by Huronian tribes in later times. Of the "Trudamani," Cartier asserts (in 1535) not only that they "do war continually among themselves," but also that "they showed us the skins of five men's heads spread upon boards as we do use parchment. Donnacona told us that they were skins of Toudamani, a people dwelling toward the south, who continually do war against them. Moreover, they told us that it was two years past that those Toudamans came to assault them; yea, even into the said river." Again, at Hochelaga, he was informed that "there be Agouionda, that is as much as to say, evil people, who go all armed even to their