

fall of water that any where hath bene seene which we could not pass, and the said river as great wide and large as our sight might discern, going southwest along three faire and round mountaines that we sawe, as we judged about fiftene leagues from us. Those which brought us thither tolde and showed us, that in the sayd river there were three such falles of water more, as that was where we had left our boates; but we could not understand how farre they were one from another. Moreover they shewed us with signes, that the said three fals being past, a man might sayle the space of three monethes more alongst that river, and that along the hilles that are on the north side there is a great river, which (even as the other) cometh from the west, we thought it to be the river that runneth through the country of Saguenay, and without any signe or question mooved or asked of them, they tooke the chayne of our capitaines whistle, which was of silver, and the dagger-haft of one of our fellow mariners, hanging on his side being of yellow copper guilt, and shewed us that such stuffe came from the said river, and that there be Agojudas, that is as much to say, an evil people, who goe all armed even to their fingers' ends. Also they shewed us the manner of their armour, they are made of cordes and wood, finely and cunningly wrought together. They gave us also to understande that those Agojudas doe continually warre one against another, but because we did not understand them well, we could not perceive how farre it was to that country. Our capitaine shewed them redde copper, which in their language they call Caquelaze, and looking towards that country, with signes asked them if any came from thence, they shaking their heads answered no; but they shewed us that it came from Saguenay, and that lyeth cleane contrary to the other. After we had heard and seene these things of them we drewe to our boates accompanied with a great multitude of those people; some of them when as they sawe any of our fellows weary, would take them up on their shoulders, and carry them as on horseback."

The original edition of Cartier's voyages seems to have been illustrated with maps or plans, one of which, representing Hochelaga is extant in the Italian translation by Ramusio, published at Venice, in 1560 (1). It is a sort of ideal birds-eye view, either taken on the spot, or from subsequent recollection. A reduced copy of the more important parts is given in Fig. 16. It shows the construction of the wooden wall of defence and the form and arrangement of the houses, and gives a rude representation of the character of the surrounding country. It enables us to understand the dimensions of the houses given by Cartier, which evidently refer not to the individual dwellings, which are square, but to rows or blocks of four or five houses. Further it gives as the diameter of the circular enclosure, about 120 yards, and for each side of the square in the centre, about 30 yards. It also shows that the village was situated near to the base of the mountain, which, however, from the point of view being from the south, does not appear in the sketch; and that it had a small stream to the west, and apparently another at a greater distance to the east.

Taking these descriptions of Cartier in connection with the subsequent statements of the Jesuit missionaries, we may I think arrive at the following conclusions respecting the site of Hochelaga.

It was not only distant four or five miles from the place at the foot of the current where Cartier landed, but was at some distance from the river, and on the elevated sandy terrace at the base of the mountain, which is more suitable both to the growth of oaks, and to the culture of Indian corn as practised by the Indians, than any other part of the island. It was distant about a quarter of a league from the brow of the mountain, and consisted of a dense cluster of cabins about 120 yards in diameter, situated near the eastern side of a small stream or rivulet flowing from the mountain, and in sight of another similar stream lying to the north-east.

All these indications correspond with the site to which these remarks relate; and if the village was destroyed before 1603, and the wooden structures of which it consisted consumed by fire, no trace of it might remain in 1642, and the ground would probably at that time be overgrown with shrubs and young trees. But the Indian tradition would preserve the memory of the place, and if as there is no reason to doubt, the point of view to which the statement of the Jesuit missionaries relates, was the front of the escarpment of the mountain, their Indian informants would have at their very feet the old residence of their fathers,

and their remarks as to the soil and exposure would be specially appropriate, and almost necessarily called forth by the view before them.

I do not maintain that this evidence is sufficient certainly to identify the site, but it is enough when taken in connection with the remains actually found, to induce us to regard this as the most probable site, until better evidence can be found in favour of some other.

The only objection of any weight that occurs to me at present, is the small number of skeletons exhumed. If this spot had been long inhabited, and if the people were in the habit of burying their dead near their dwellings, we might expect to find a more extensive cemetery. But we do not know how long Hochelaga had been in existence in Cartier's time, nor have the excavations made been sufficient to ascertain the actual number of burials. Further, these people may have practised the custom ascribed by Charlevoix to other tribes, of disinterring their dead at intervals of 8 or 10 years, and after a solemn feast for the departed, transferring their remains to a general place of sepulture, often at a distance from their habitations. It is also to be observed that the bodies have been buried in the primitive Indian manner, and are in a condition which would indicate an antiquity quite sufficient to accord with the supposition that they were interred as early as Cartier's visit.

I cannot conclude this article without noticing some general conclusions as to the pre-historic annals of Montreal, which flow from the facts above stated.

1. The aborigines of Montreal were of the Algonquin race. (1) Cartier evidently represents the languages spoken at Stadacona or Quebec and Hochelaga as identical. Many words which he

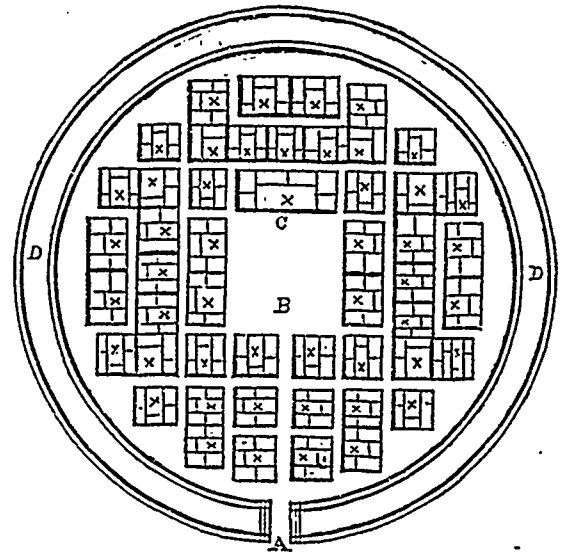
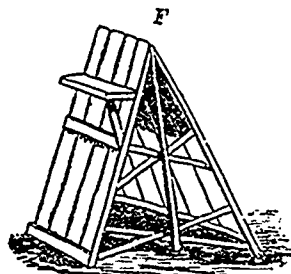


Fig. 16.



Plan of Hochelaga—(Reduced from Ramusio's translation of Cartier.)

a, Gate. b, Square. c, Chief's House. d, Wall of defence. e, Plan of a single house, (a) doorway and fire-place. f, Section of part of the wall of defence.

(1) For an opportunity of consulting this work I am indebted to Rev. H. Verreau, Principal of the Jacques Cartier Normal School.

(1) They have usually been regarded as Hurons or Iroquois, apparently for no other reason than their settled and agricultural habits.