

Andastes), on the Susquehanna.¹ Champlain says that, "in going from the one to the other, a grand detour is necessary, in order to avoid the *Chonontouaronons*, which is a very strong nation."² From the name and location, they can be no other than the Senecas.

The Abbé Laverdière assumes that the *Chouontouaronons* and *Entouhonorons* are one and the same people.³ This cannot be true, for Champlain mentions them both in almost the same sentence, and gives to each their respective names, without a hint of their identity.⁴ Indeed, Laverdière, in support of his theory, is obliged to interpolate a word in the text of Champlain, which is entirely superfluous.⁵ The identity of the *Entouhonorons* with the Senecas, rather than with the Onondagas, cannot therefore be established by any supposed similarity of name.

2d. The next in order for consideration, is the *route* pursued by the expedition, and the *site* of the Iroquois fort, as they are indicated on the map.

A slight examination of the annexed *fac-simile* of that portion of the original map, which relates to this expedition, will show it to be wholly unreliable as a guide in any investigation of Champlain's route. It is incorrect in

¹ Jesuit Relation for 1648. Quebec Reprint, pp. 46-48.

² Laverdière's Champlain, p. 522.

³ Laverdière's Champlain, p. 521, note 1.

⁴ Laverdière's Champlain, p. 909-910.

⁵ Laverdière's Champlain, p. 522, note 1.