

only four prehistoric sites have been discovered in that district, all the others containing relics of European origin. Mr. Beauchamp believes even this number too large. Both put forward the idea that the Mohawks were the ancient race of Hochelaga, whose town on the island of Montreal was visited by Jacques Cartier in 1535, and had disappeared completely in 1608 when Champlain founded Quebec. "What had become of these people?" writes Mr. Frey, in his pamphlet "The Mohawks." "An overwhelming force of wandering Algonquins had destroyed their towns. To what new land had they gone? I think we shall find them seated in the impregnable strongholds among the hills and in the dense forests of the Mohawk Valley."

It is my privilege to take up their theory from the Montreal end and in the light of the local archæology of this place and of early French historical lore, to supply links which seem to throw considerable light on the problem.

The description given by Cartier of the picturesque palisaded town of Hochelaga, situated near the foot of Mount Royal, surrounded by corn-fields, has frequently been quoted. But other points of Cartier's narrative, concerning the numbers and relations of the population, have scarcely been studied. Let us examine this phase of it. During his first voyage in 1534, in the neighbourhood of Gaspé, he met on the water the first people speaking the tongue of this race, a temporary fishing community of over 200 souls, men, women and children, in some 40 canoes, under which they slept, having evidently no village there, but belonging, as afterwards is stated, to Stadacona. He seized and carried to France two of them, who, when he returned next year, called the place where they had been taken *Honguêdo*, and said that the north shore, above Anticosti Island, was the commencement of inhabited country which led to *Canada* (the Quebec region), Hochelaga, (Montreal) and the country of *Saguenay*, far to the west "whence came the red copper" (of which axes have since been found in the débris of Hochelaga, and which, in fact, came from Lake Superior), and that no man they ever heard of had ever been to the end of the great river of fresh water above. Here we have the first indication of the racial situation of the Hochelagans. At the mouth of the Saguenay River—so called because it was one of the routes to the Saguenay of the Algonquins, west of the Upper Ottawa—he found four fishing canoes from Canada. Plenty of fishing was prosecuted from this point upwards. In "the Province of Canada," he proceeds, "there are several peoples in unwall'd villages." At the Isle of Orleans, just below Quebec, the principal peace chief, or, Agouhanna of "Canada," Donnacona, came to them with 12 canoes from the town (ville) of Stadacona, or Stadaconé, which was surrounded by tilled land on the heights. Twenty-five canoes from Stadacona afterwards visited them; and later Donnacona brought on board "10 or 12 other of the greatest