

and thus give rise to the name "Quebec." Another derivation, however, seems much more probable, and has come to be generally accepted as the true one.\* The word *kebec*, in the language of the natives who were then settled on the banks of the St. Lawrence, signifies "a strait"—and this expression might very properly have been applied to the narrowing of the river at this point. After partaking of the Indian prince's hospitalities, Cartier resolved to proceed up the St. Lawrence, to Hochelaga, which was described by the natives as a great city farther up the river, and a good many days' journey. Cartier determined to pay a visit to this remote city, the more especially as Donnacona, "the Lord of Stadacona," full of inward misgivings concerning these intrepid white men from beyond the great salt water, urgently dissuaded him from so doing. He set sail on the 19th of September, 1535, in a pinnace, with two smaller boats in tow. His crew consisted of twenty-eight sailors, the two natives, and four French gentlemen who had accompanied him on his expedition, one of whom was Claudius de Ponte Briand, cupbearer to the Dauphin of France. Upon arriving at the head of Lake St. Peter they found the water so shallow that recourse was had to the small boats. On the 2nd of October the company landed below the current of St. Marie, six miles from their intended destination, and on the following morning made the rest of the journey on foot. How different from a journey over the same ground at the present day! They were one and all delighted with the variegated appearance of the country, a great part of which was covered with stately oak trees resplendent in their autumn foliage, the ground beneath being plentifully bestrewn with acorns. When about two-thirds of the distance had been traversed they were met by a chief and a number of natives, with whom they

held converse through the medium of the two Indians, who had by this time acquired some knowledge of the French language.† They proceeded towards the village. The path was well beaten, and they soon emerged from the forest into spacious fields of corn, by which the village was surrounded on all sides to the distance of nearly a mile. As they approached the entrance to the village they were met by the Agouhanna, "the King of the country," who was carried aloft on the shoulders of the natives, and who had come forth to do homage to his visitors, whom he believed to be angels sent down by the Great Spirit to heal the diseases of His children. Cartier read a portion of the Gospel of St. John—whereby, it is to be presumed, the natives were greatly edified—and offered up a prayer, after which the party were conducted through the solitary gateway whereby entrance was effected into the village.

It must have been a queer spot, indeed, that Indian village of Hochelaga, when first beheld by Jacques Cartier and the handful of adventurous Frenchmen who accompanied him on his expedition. It was built after a fashion very different from the villages of Brittany, though subsequent explorers of the territory inhabited by the Hurons and Iroquois found many others of similar construction. It was circular in form, and surrounded by a rude wall. In front of the rampart were three rows of strong wooden palisades about eleven feet in height, which seemed to have been put together with some rudimentary knowledge of the principles of fortification. Along the inside of the two outer rows ran narrow galleries, accessible by means of scaling-ladders placed at regular intervals of a few

† So say the old chronicles, but there is evidently some mistake or omission. The two Indian boys did not belong to the same nation as the inhabitants of Hochelaga, and must have spoken a different language or dialect. How then could they have acted as interpreters between the latter and the Frenchmen? It is probable that any converse which took place was chiefly by signs—

\* See the sketch of Champlain in Vol. I.