

follows: In 1646 (*Relation of 1646*, p. 34) Père Lalemant reports that "under the Algonquin name" the French included "a diversity of small peoples," one of which was named the Onontchataronons or "the tribe of Iroquet," "whose ancestors formerly inhabited the island of Montreal," and one of their old men "aged say eighty years" said "my mother told me that in her youth *the Hurons* drove us from this island." (1646, p. 40.) This makes it clear that the inroad was *Huron*. Note that this man of eighty years does not mention having *himself* lived on the island; and also the addition "*in her youth*." This fact brings us back to before 1566. But in 1642, another "old man" states that his "grandfathers" had lived *there*. Note that he does not say his parents nor himself. These two statements, I think, reasoning from the average ages of old men, carry us back to about 1550-60. Champlain, in 1622, notes a remark of two Iroquois that the war with the Hurons was then "more than fifty years" old. The Huron inroad could not likely have occurred for several years after 1542, for so serious an incursion would have taken some years to grow to such a point out of profound peace. 1550 would therefore appear a little early. The facts demonstrate incidentally a period of prosperity and dominance on the part of the Hurons themselves, for instead of a mere incursion, it exhibits, even if made by invitation of the Algonquins, a permanent breaking through of the barriers between the Huron country and the Montreal neighbourhood, and a continuance of their power long enough and sufficiently to press forward against the enemy even into Lake Champlain. It also shows that the Superior Iroquois were not then strong enough to confine them. Before the League, the latter were only weak single tribes. When Dutch firearms were added to the advantage of the league, the Hurons finally fell from their power, which was therefore apparently at its height about 1560.

Charlevoix, *Histoire de la Nouvelle France*, end of Bk. V., after describing the first mass at Ville Marie, in 1642, says: "The evening of the same day M. de Maisonneuve desired to visit the Mountain which gave the island its name, and two old Indians who accompanied him thither, having led him to the top, told him they were of the tribe who had formerly inhabited this country." "We were," they added, "*very numerous* and all the hills (*collines*) which you see to the south and east, were peopled. The Hurons drove thence our ancestors, of whom a part took refuge among the Abénakis, *others withdrew into the Iroquois cantons*, a few remained with our conquerors." They promised Maisonneuve to do all they could to bring back their people, "but apparently could not succeed in reassembling the fragments of this dispersed tribe, which doubtless is that of the Iroquois of which I have spoken in my *Journal*."

A proof that this people of Iroquet were not originally Algonquins is that by their own testimony they had cultivated the ground,