

Chaleurs Bay.<sup>1</sup> He was charmed with the beauty of the country, and well pleased with the Indians that he met, and with whom he exchanged some goods for furs. This bay is the same that is laid down on some maps as Baye des Espagnols; and there is an old tradition, that Spaniards entered it before Cartier, and that, seeing no signs of any mines there, they had several times repeated the words, *Aca nada*—nothing there. This the Indians subsequently repeated to the French, inducing them to suppose Canada to be the name of the country.<sup>2</sup> We have already seen that Vincent le Blanc mentions a Spanish voyage to these parts; the rest is very uncertain. Be that as it may, Chaleurs Bay is a pretty good harbor, and from the middle of May to the end of July a prodigious quantity of seals are taken there.

1534.

On leaving this bay, Cartier visited a good part of the coasts around the gulf, and took possession of the country<sup>3</sup> in the name of the most Christian king, as Verazani had done in all the places where he landed.<sup>4</sup> He set sail again on the 15th of August to return to France, and reached St. Malo safely on the 5th of September, full of hope that the tribes with whom he had treated would easily be civilized and gained to Christ, and an advantageous trade by this means established with a great number of different nations.

He returns to France

On the report which he made of his voyage, the court concluded that it would be useful to France to have a settlement in that part of America; but no one took this

1535.  
The second voyage.

<sup>1</sup> Ramusio, iii. 438 verso; Hakluyt, iii. 208.

<sup>2</sup> Some derive the name from the Iroquois *Kannata*, and meaning a collection of cabins.—*Charlevoix*. Velasco is the Spaniard here alluded to. The Spanish derivation is fictitious.

<sup>3</sup> Le Blanc, *World Surveyed*, p. 348.

<sup>4</sup> Cartier took possession at Gaspe Bay (*Discovrs du Voyage*, p. 56).

<sup>5</sup> Ramusio, iii. 440; *Discovrs du*

*Voyage*, p. 67; Thevet, *Singularitez de la France Antarctique*, p. 148-9. Ramusio's account and the *Discovrs* give a vocabulary, which is evidently Iroquois, and not Algonquin. The *Discovrs* (p. 53) shows that he met two different races and languages, one evidently Iroquois, and probably the Toudaman of the Algonquins. There is no allusion to Verazzani in these authors.