

them after their fashion, and exchanged presents. The astonishment of these Indians at the sight of the Europeans was excessive. Their firearms, trumpets, and other warlike instruments, their long beards, their dress, were long a matter of wonder and conversation among these savages, who constantly questioned their guests; but as on neither side they could speak except by signs, the French gave and received very little light on these mutual inquiries. 1535.

One day Cartier was much surprised to see the chief of the town come to him, showing him his legs and arms, giving him to understand that he suffered from some malady in them, and that he should kindly heal him. His conduct was at once imitated by all those who were present, and soon after by a still larger number, who flocked from all sides, some among whom were apparently very ill, and some extremely aged. The simplicity of these people touched the captain, who, arming himself with a lively faith, recited with all possible devotion the commencement of St. John's gospel. He then made the sign of the cross on the sick, gave them rosaries and Agnus Deis, giving them to understand that these things had great power to heal all kinds of infirmities.¹ This done, he began to pray, and earnestly besought the Lord not to leave these poor idolaters longer in the shades of infidelity. Then he recited aloud the whole Passion of Jesus Christ. This was heard with great attention and respect by all present, and the pious ceremony was closed by a blast of trumpets, which

Louis. The Huron name, as given by Potier (*Elementa Gramm. Huron.*), was Te okia, i, equivalent to Te oki-agui; the latter part being perhaps the name incorrectly written Hoche-laga, which contains a labial clearly intrusive. The termination may be ga, people. The Senecas call the French of Montreal Dohkia-gi-ga. A comparison of Cartier's Vocabulary with that of the Cherokees (Tsal-

lake) shows some striking resemblance.

¹ Cartier attributed no such power to his gifts, which were not given to the sick, but to all, men, women, and children,—knives to the men, beads to the women, and rings and little tin lambs for the children. Brief Recit, p. 26. "Pate Notre" meant a string of beads, and "Agnus Dei d'etaïn" are not Agnus Deis, for these are of wax.