

1634. time divided into four, or adopted two others;¹ for the old men whom the missionaries questioned on this point did not agree among themselves. The adoption of various neighboring nations made these four tribes more powerful than all other nations, by their care to keep always united in one body. This the Algonquins neglected to do, who were originally much more numerous than the Hurons; for although the tribes adopted by the latter always preserved their primitive names, they also took the generic name, which was that of the original two, and spoke the same language, with some inconsiderable differences. Yet some give themselves the name of Ontaouonoués,—that is to say, those who speak the best language.²

This uniformity of language would even lead us to infer that the confederation or adoption of these tribes had only recalled them to their primitive stock; while the Iroquois and Andastouez,³ who are certainly of the same stock, having never united after their separation, have also much more altered their languages, which are evidently Huron dialects, as I have elsewhere remarked.⁴ I have also spoken in the same place of the division not only of the whole nation, but also of each canton or town, into three principal families;⁵ I content myself with re-

and the Attigneenongnahac, calling each other brother and sister. H. Lalemant, *Relation de la Nouvelle France* (1639).

¹ The two adopted were the Arenadah (ronons) and Tohontaenrat (H. Lalemant, *Relation*, 1639); Sagard mentions only the former tribe (*Grand Voyage du pays des Hurons*, p. 115), and calls them Enarhonon, or Renarhonon (*Dictionnaire, Verbo Nation*).

² This expression, Onkwe Honwe, is also used by the Iroquois, and means *true men*. Cuoq, *Etudes Philologiques sur quelques Langues Sauvages*, Montreal, 1866, p. 13.

³ The Andastouez (Andasto,e, in

the Huron Relations, and Gandastogué in the later Iroquois Relations, where the Iroquois dialect is used giving the guttural as *g*) were so called from andasta, a roof-pole. Hence Creuxius, on his map, calls them Natio Perticarum, and places them on the Susquehanna. They were the Susquehannas, known also as Minquas and Conestogas. (See *Historical Magazine*, vol. ii., p. 294). Campanius has preserved a vocabulary in his *Nya Sverige* (Stockholm, 1702), p. 180.

⁴ Charlevoix, *Journal*, p. 189.

⁵ The fullest discussion of these families is in Morgan, *League of the Iroquois* (Rochester, 1851.)