

the pigeon may have stimulated the hen to lay an egg, but this is not definitely known as there was another hen present at the time.

No other sexual behavior on the part of the pigeon has been noted in the past week (preceding March 15).—HOWARD H. VOGEL, JR., *Wabash College, Crawfordsville, Indiana.*

**Greater Snow Geese near Quebec in 1634.**—Absolute proof has been lacking that the Greater Snow Goose (*Chen hyperborea atlantica*) had, before about 1870, been seen on the migratory feeding grounds in the area covered by Cap Tourmente, Ile aux Oies, Ile aux Grues, La Batture aux Loup-Marins and vicinity about thirty miles east of Quebec, although there is recorded and traditional evidence of the presence there of 'oyes,' 'oies,' 'oies sauvage,' 'oies blanches et grises,' and 'oies blanches.'

Although the French word 'oie' is used to mean 'Snow Goose' in the area near Quebec frequented by the Greater Snow Goose, it actually means 'goose,' so there is reason to believe that 'oie sauvage' might mean 'wild goose' of any kind. 'Oies blanches' means 'white geese' and, unless tame white geese are meant, must refer to Snow Geese.

Most conclusive evidence of the presence in the Cap Tourmente area of Snow Geese is found in the report of Père Paul Le Jeune in 'Les Relations des Jesuits' for the year 1634, the original and translation of which are contained in The Champlain Society Edition, edited by R. G. Thwaites, Cleveland, The Burrows Co., 7: 73-79, 1896. Père Le Jeune gives a detailed account of a trip he made with twenty Montagnais Indians, among whom were a Sorcerer, an Apostate, and women and children, to spend the winter with them in the country east of Quebec on the south shore of the St. Lawrence River.

At 10:00 A. M., October 18, 1634, the party set sail from Quebec and passed the Island of Orleans to an island known by the Indians as 'Ca Ouhascoumagakha.' While some of the party were out securing game for supper and the women were erecting the shelter, the Apostate returned to the boat and drank so much of the keg of wine which Père Le Jeune had consented to include among the supplies with the promise it would be used only with his consent, that he became raving drunk, broke down the shelter, tipped over the supper kettle, and threatened the life of Père Le Jeune, until he was finally subdued. Père Le Jeune retired at some distance to pass the night.

In the morning (Oct. 19, 1634), the tide fell sooner than expected and it was necessary to await the evening for arrival at midnight at the Island of Ouapascounagate.

The original text of the Jesuit Relations reads:—

"Le lendemain (Oct. 20, 1634) nous quittasmes cette  
Isle pour entrer dans une autre appellee Ca Chibariouachcate.  
Nous la pourrions nommer L'Isle aux Oyes blanches, car  
il y en vis plus de mille en une bande."

The R. G. Thwaites Edition (7: 79) gives the above French text and the following translation:

"The next day we left this Island to go to another one called Ca Chibariouachcate; we might have called it the Island of the White Geese, for I saw there more than a thousand of them in one flock."

The translation continues:

"The following day (Oct. 21, 1634) we tried to leave but the bad weather compelled us to land again at the end of the same Island.

"It is a solitude, like all the country; that is, it has only temporary inhabitants as these people have no fixed habitation.

"It is bordered by rocks so massive, so high and so craggy, and is withal covered so picturesquely with Cedars and Pines, that a Painter would consider himself favored to view it, in order to derive therefrom an idea of a desert, frightful in its precipices, and very pleasing in its variety and number of its trees, which one might say had been planted by the hand of art rather than of Nature.

"As it is indented by bays full of mud, there hides here such a quantity and variety of game, some of which I have never seen in France, that it must be seen in order to be believed.

"Leaving this Island of game, we sailed all day and towards nightfall landed at a small Island called Atisaoucanich etagoukhi, that is, place where dyes are found. I am inclined to think that our people gave it that name, for they found there some little red roots which they use in dyeing their Matachias. I would like to call it the Isle of Misfortune; for we suffered a great deal there during the eight days that the storms held us prisoners."

It should be noted that October 20 is the approximate date when, each year in recent years, the flock of Greater Snow Geese is at its peak in the above area, stopping there until late November on its migration from its nesting grounds in Baffin Land and farther north to Virginia and North Carolina; and it is interesting to note that, on October 21, 1932, 298 years after Le Jeune and during the annual meeting of the American Ornithologists' Union in Quebec, the members present visited the Cap Tourmente area to view the only known flock of Greater Snow Geese.

The Père Le Jeune description of the country is a most accurate picture of the area, with the high rocky cliffs of Cap Tourmente in the background.

The same translation of the Relations for the year 1662, Vol. 48, page 157, reads:

"The Isle aux Coudres, the Isle aux Oyes, and the Isle of Orleans deserve mention in passing. Elk are found on the first named, often in great abundance. The Second is frequented in their season by 'une multitude d'oyes, de canards and d'outardes' so that the Island which is flat and grass covered like a prairie, appears to be quite overrun with them."

Père Le Jeune, in writing of food in general in Vol. 6, page 271, says:

"Pour les oiseaux, ils ont des Outardes, des Oyes blâche & grises, des Canards."

With the elimination of all possibly doubtful evidence, the fact remains that, in 1634, Père Le Jeune saw, in this area, on October 20 (which date is, today, the peak of the annual migration of the Greater Snow Geese), a flock of more than 1000 white geese (oyes blanches) which, from the size of the flock, could not have been tame geese, and from their color could not have been of another species, with the exception of the Lesser Snow Goose, which is unknown in eastern America. The natural conclusion is that the flock seen by Père Le Jeune in 1634 was of Greater Snow Geese.—IVERS S. ADAMS, *Hardwick, Massachusetts*.

**An Arizona nest of the Coppery-tailed Trogon.**—On May 31, 1939, it was my good fortune to find the nest of a Coppery-tailed Trogon (*Trogon ambiguus ambiguus*) in the Santa Rita Mountains about 50 miles south of Tucson, Arizona. Since my observations on this nest do not agree with the description of nests found in Mexico by Frank B. Armstrong (recorded in A. C. Bent's recent monograph, 'Life Histories of North American Cuckoos, Goatsuckers, Hummingbirds and their Allies'; U. S.