

mourned his loss; and at a grand council held by them, their chiefs resolved to restore their friend to life. The legend relates that their purpose was accomplished at a great feast. The several versions of the legend differ as to the chief actors in this alleged resuscitation of a human being; but they all agree that it was the chiefs of the beasts and birds of prey who took part in the affair. In the story here told by Brébeuf, the panther, the wolf, and the owl are the conspicuous figures. The sovereign remedy used on this occasion was, chiefly through the instrumentality of the wolves, bestowed by the assembly on man, as a gift, and is still in great repute and use among the Iroquois; it is called *Kanū ta'*. It cures wounds and internal injuries. It is difficult to identify the animal called *Ontarraoura*. The Hurons probably had, like the Iroquois, several versions of this legend, in which different animals were given preëminence."

W. M. Beauchamp suggests another interpretation: "The whole is a fable, though a reference to the Petun Wolf tribe is ingenious. I have little doubt that *Ontarraoura* is the panther, which alone of our Northern quadrupeds draws near or is allied to the lion by its tail (its distinguishing feature to a primitive people),—so much so, that it is sometimes called the American lion. It is a nocturnal animal, and so the owl would be the one to observe it. The Jesuits never mention this animal elsewhere, and perhaps the Hurons seldom saw it, as it frequents mountains. Professor Baird says that its habitat extends as far as 50° or even 60° N. lat., in mountains; but De Kay thinks its present northern (limits in the East) do not extend beyond New York. The latter also says that 'the screams attributed to this animal during the night are supposed by many hunters to proceed from some species of owl'—an odd coincidence, in view of the legend related by Brébeuf."

18 (p. 179).—The village of Andiata was notable for the feasts and minor councils held there,—chiefly because of its central location (near the center of Tiny township). This place and Onentisati were close to the fork of the forest trail—one of its branches leading to Ossossané, the other to St. Michael and St. Joseph.—A. F. HUNTER.

19 (p. 185).—*Crosse* (from Lat. *crux*, through L. Lat. *crucia*; Eng. "crozier,"—in allusion to the shape of the implement used in the game) was a favorite sport of many North American tribes. It is thus described by Perrot (Tailhan's ed.), pp. 43-46: "There is among them a certain game, 'crosse,' which has much similarity to ours of tennis. In playing this, it is their custom to set tribe against tribe, in equal numbers. Each person is equipped with a crosse,—that is, a staff which has a great curve at the end, laced