

NOTES TO VOL. XII

(*Figures in parentheses, following number of note, refer to pages of English text.*)

1 (p. 25).—This remedy for dysentery is apparently the same as that prescribed to Cartier by the ruler of Hochelaga, for the plague of scurvy,—see *Brief Récit* (Tross ed., 1863), fol. 38: “Then Dom Agaya sent two women in search of it; they brought nine or ten boughs thereof, and made us understand that we must strip off the bark and leaves of this tree, and boil the whole in water; that then we must drink of this water for two days, and put the pulp upon the swollen and inflamed limbs; and that this tree would cure all disease. They call this tree, in their language, Ameda.”

Laverdière, Ferland, and others regard this tree as probably *epinette blanche*, or hemlock spruce (*Abies canadensis*, Mich.), indigenous to Northeastern America.

Josselyn also mentions (*N. Eng. Rarities*, p. 64) the medicinal properties of spruce: “The tops of green spruce-boughs, boiled in bear, and drunk, is assuredly one of the best remedies for the scurvy, restoring the infected party in a short time. They also make a lotion of some of the decoction; adding honey and alum. . . . The Indians break and heal their swellings and sores with it; boiling the inner bark of young hemlock very well; then knocking of it betwixt two stones to a playster; and, anointing or soaking it in soyls’ oil, they apply it to the sore. It will break a sore swelling speedily.”

2 (p. 27).—The symbolization of lightning by the serpent, occasioned by obvious resemblances,—in sinuous motion, celerity of action, and fatal stroke,—is as old and as extensive as the human race; to it is due, in the opinion of many writers, the genesis of the Old-World legends of Osiris, Indras, Perseus, and Beowulf. Huitzipochtli, the war god of the Aztecs, was called “the Hurler,” as hurling the lightning serpent against his enemies; and other Central American tribes worshiped Mixcoatl, the “cloud serpent,” a personification of the tornado; while the Ojibwas, the Illinois, and many other Northern tribes relate legends of the serpents (lightnings) that are the food of the “thunder-birds”—this last perhaps the most general of our aboriginal myths concerning the phenomena