

eral miles farther south. But a cogent (and apparently conclusive) argument in favor of Martin's opinion is that the site described by him bears the invariable mark of conflict,—a tract strewn with iron tomahawks,—and that these characteristic tokens have not been found south of that locality. But tracts containing tomahawks have been found at intervals along the road to St. Michael's (distant four miles to the northwest), confirming the accounts of the retreat thither by the survivors of the catastrophe of 1648. At that time, St. Joseph, before its destruction by the Iroquois, was occupied by 400 families (*Relation* of 1649).—A. F. HUNTER.

3 (p. 27).—This poisonous root is also mentioned by Sagard (*Voy. Hurons*, p. 286). It was probably that of the May apple, or mandrake (*Podophyllum peltatum*, Linn.), of which Brunet says: "The root is a violent poison, which was sometimes used by the savages when they could not outlive their sorrows."—*Catalogue des Plantes Canadiennes* (Quebec, 1865), livr. 1, p. 15. Champlain (Laverdière's ed., pp. 518, 519) describes this plant, which he found growing abundantly in the Huron country.

4 (p. 45).—*Sonontouan*: the chief village of the Iroquois tribe of Senecas (vol. viii., note 21). For sketch of the Onontaechronon (Onondagas), see vol. viii., note 34.

5 (p. 49).—Tondakhra was on the western side of the north peninsula of Tiny township, near Lafontaine P. O. A site there corresponds to the position assigned to this village by Du Creux.—A. F. HUNTER.

6 (p. 55).—This clan occupied the village of Scanonaenrat (vol. viii., note 38), where was the mission of St. Michael.

7 (p. 61).—*Ataconchronons*: perhaps a misprint for Ataronchronons, as it appears in *Relation* of 1640. This clan was located eastward of the Wye River, between the Attignaouantans and the Arendarrhonons (see map in Parkman's *Jesuits*); and among them were planted the missions of Ste. Marie and St. Louis.

8 (p. 107).—*Oki*: a Huron appellation (Iroquois, *otkon*) of various imaginary supernatural beings, corresponding to the *manitous* of the Algonkins. These spirits were sometimes benignant, sometimes malevolent; they were localized in streams, rocks, mountains, or the sky; others, again, had but vague and indefinite attributes, and were attached to no locality (vol. v., note 41). *Oki* apparently signifies "that which is above," and was applied to any existence or phenomenon that proved unintelligible to the savage mind. To the missionaries, this word seemed oftenest synonymous with "demon" or "devil;" but Brébeuf admits (vol. x., p. 161) that, with the Hurons, the *oki* they imagine in the sky is really their idea of God as the creator and ruler of the universe. Each Indian had a tutelary *manitou* or demon, who controlled his actions and destiny,—usually