

symbolized for him by a certain beast, bird, or fish, or even by a stone, a feather, or other inanimate object.

Dorman regards this belief in and worship of animal manitous as the result of animism, or spirit-worship. "Among primitive peoples, all animals are supposed to be endowed with souls. In many cases, the souls of human beings have transmigrated into animals. Hence, among many of our wildest tribes a likeness has been recognized between an animal and some deceased relative or friend, and the animal has been addressed as the person would have been, and has been honored on account of such resemblance with an adoration which, among primitive peoples, is equivalent to worship. In the cosmogony of many of the tribes, animals have figured as the progenitors of the tribe, and in a few tribal traditions they appear as creators."—(*Prim. Superstitions*, p. 221.) See also Parkman's *Jesuits*, pp. lxix.–lxxi.; and Brinton's *Myths of New World* (3rd ed.), pp. 62–65.

9 (p. 125).—The villages included under the name of Khinonasca-rant, occupied a locality two leagues distant from Ihonatiria, probably indicated by the Karenhassa of Du Creux's map.—A. F. HUNTER.

10 (p. 131).—For account of the game of crosse, see vol. x., p. 185, and *note* 19.

11 (p. 151).—Regarding this use of wampum, see vol. xii., *note* 32.

12 (p. 189).—The village of Anonatea was in the extreme north of Tiny township, situated on the leading trail to the large village of Ossossané. Wenrio and Anonatea were each about a league from Ihonatiria, but in different directions, and nearer to it than were any others of the Huron villages.—A. F. HUNTER.

13 (p. 191).—It was these Indians from Lake Nipissing, to whom Claude Pijart and Charles Raymbault were sent on a special mission in 1640 (vol. xi., *note* 16).

14 (p. 211).—This attempt of the Island tribe to incite the Hurons to hostilities against the Iroquois, is described by Brébeuf in his *Relation* of 1636 (vol. x., pp. 75–77).

15 (p. 237).—The name Angoutenc is probably only a typographical variation of Angwiens (vol. x., *note* 20), caused by a misprint in one of the names.

16 (p. 261).—Regarding offerings of tobacco to the manitous, see vol. x., *note* 15. Cf. mention of such offerings, in vol. xii., *note* 5.

17 (p. 265).—Lescarbot (*Nouv. France*, p. 837) describes the wild hemp of Canada and Acadia, saying: "In both, is abundance of excellent Hemp that their soil produces spontaneously. It is taller and slenderer, also whiter and stronger, than is ours in this country [France]." Champlain also found a native hemp on the New England coast; and Slafter says: "This was plainly our Indian hemp,