

places it on the west side of North River, erroneously interpreted by Martin and Taché (see *note 1, ante*) as Severn River; the latter, however, have not attempted, so far as we know, to identify any one site as that of Ste. Elizabeth. The Huron *Relation* of 1644 (chap. viii.) describes it as only a quarter of a league from St. Jean Baptiste; but Du Creux's map indicates a greater distance between those points. So numerous are the sites west of North River, that no one of them can as yet be certainly identified as that of Ste. Elizabeth.—A. F. HUNTER.

The *Relation* of 1644, as above cited, states that many Algonkins had been driven by the Iroquois every winter, for several years past, from the neighborhood of the St. Lawrence, and that these Algonkins had fled for safety to the Huron country. "Having found an entire village of these poor wandering and fugitive Nations near the village of Saint Jean Baptiste, we [the Jesuits] felt constrained to give them some assistance," and thereupon Fathers Daniel and Ménard were placed in charge of this Algonkin mission, which was called Ste. Elizabeth. In all probability this was a different village from the Ste. Elizabeth of 1640; it is a fair inference, from the above-cited account, that the village of 1644 had been in large part formed between that date and 1640. Father Jones locates the mission near the north end of Lake Couchiching, about $\frac{1}{2}$ mile S. W. of Washago.

3 (p. 23).—This tortoise-shell drum is described by Lalemant in vol. xvii., p. 157. Cf. Lafitau (*Mœurs des Sauvages*, t. i., p. 215), who says their drums are made from a gourd, or from "a Tortoise dried and neatly scooped out, without injuring the head, tail, and feet, or the skin which unites the animal's two shells; so that it looks as if whole. They fill the cavity of the Gourd, or Tortoise, with some beads of their porcelain; then pierce it with a stick," which serves at once to hold and to shake the drum.

These drums—or more properly, tambourines—are characteristic of the "medicine" performances among all the North American tribes, as indeed among many savage tribes in other parts of the world. Mallery quotes the following statement by an Ojibwa medicine man (*Bur. Ethnol. Rep.*, 1888–89, p. 492): "When Minabōsho, the first man, had been for some time upon the earth, two great spirits told him that, to be of service to his successors, they would give to him several gifts, which he was to employ in prolonging life and extending assistance to those who might apply for it. The first present consisted of a sacred drum, which was to be used at the side of the sick, and when invoking the presence and assistance of the spirits. The second was a sacred rattle, with which he was enabled to prolong the life of a patient. The third gift was tobacco,