

which was to be an emblem of peace; and, as a companion, he also received a dog." Hoffman obtained a similar statement from the Menomonees (*Id.*, 1892-93, p. 93): "Then the good mysteries gave him the small flat rattle, that he might invoke the good ma'nidos when he required their assistance, or when he was fasting or dreaming." He also states of the medicine men and their practices (p. 63): "A tambourine drum is necessary as an accompaniment to the chant, as the personal manido is thus invoked for aid in the accomplishment of whatever task may have been assigned to the performer."

4 (p. 27).—Concerning Iouskeha, see vol. viii., *note* 36; vol. x., *note* 12.

5 (p. 35).—This transfer of name and authority, from the dead man to one living, accompanies the Indian ceremony of "resuscitation" (vol. xvii., *note* 7).

6 (p. 43).—St. Peter and St. Paul—the headquarters of the Mission of the Apostles, to the Tobacco Nation—was located at the village of Ehwae, the most populous in that tribe. Its exact location has not yet been determined,—it may be any one of several adjacent sites in Nottawasaga township; and there is no map to indicate the relative positions of the Tobacco missions, like Du Creux's of the Huron. Sanson's map of 1656, however, shows this place at the south end of the Tobacco country, and St. Simon and St. Jude at the north end. From this circumstance, we conjecture that, at the time of the establishment of the Apostles' Mission, the nine villages of the text were named, beginning at the southernmost village and ending at the northernmost, the order of the names in the text being preserved throughout. The only objection to this hypothesis might arise from Ragueneau's mention of St. Jean (*Relation of 1650*, chap. iii.) as then the most southerly or frontier village. But Sanson's map gives the particulars as they existed about 1640; and it ought to be remembered also that during the next ten years the inhabitants of the frontier villages had to take refuge among those farther north, leaving St. Jean, the fifth village on the list of 1640, as Ragueneau's frontier village in 1650. Coyne considers the S. Pierre of Sanson's map as "near the south end of the county of Bruce;" also (though with some reserve of doubt), that it might have been intended for S. Pierre and S. Paul, of the Tobacco mission (*Country of Neutrals*, pp. 9, 11, 44). The rudeness of Sanson's map and the smallness of its scale make it difficult to say what part was Bruce County, and what part Simcoe County; but it is doubtful whether any of the nine villages were outside of Nottawasaga township. And it may also be observed that the latter part of the name,