

whose name, as well as that of her mistress, may also be found in 1640. The baptismal rite was often bestowed upon those "in danger of death;" and often is appended to the record, *mortuus est*, "he is dead."

The entries, though written in the first person, are not, as a rule, autographs of the Fathers officiating; most of them are written in the same hand—perhaps by a brother in charge of the church. In four places, however, the name of the priest has been cut or torn out of the MS.,—apparently to secure autograph signatures.

11 (p. 199).—Cf. Le Jeune's statement of this superstition (vol. vi., p. 211, 213). Brinton (*Myths of New World*, 1st ed., 1868, pp. 257–261) thus explains this belief: "The opinion underlying all these [burial] customs was, that a part of the soul, or one of the souls, dwelt in the bones; that these were the seeds which, planted in the earth, or preserved unbroken in safe places, would, in time, put on once again a garb of flesh, and germinate into living human beings. The Iroquois word for bone is *esken*—for soul, *atisken*, literally that which is within the bone. . . . Even the lower animals were supposed to follow the same law. Hardly any of the hunting tribes, before their original manners were vitiated by foreign influence, permitted the bones of game slain in the chase to be broken, or left carelessly about the encampment. They were collected in heaps, or thrown into the water." James, in *Long's Expedition to the Rocky Mountains* (Phila., 1823), vol. i., p. 278, says: "Many of the Minnetarees believe that the bones of those bisons which they have slain and divested of flesh, rise again clothed with renewed flesh, and quickened with life." Brinton also says (pp. 144, 145): "As the path to a [higher life hereafter, the burning of the dead was first instituted. . . . Those of Nicaragua seemed to think it the sole path to immortality, holding that only such as offered themselves on the pyre of their chieftain would escape annihilation at death; and the tribes of upper California were persuaded that such as were not burned to death were liable to be transformed into the lower orders of brutes."

12 (p. 209).—This Makheabichtichiou was an influential Algonkin, whose partial conversion is detailed by Le Jeune in vol. xi., pp. 149–183.

13 (p. 259).—*Oukotoemis*: probably the Kotakouemis (vol. xviii., note 14). *Ounatchataronons*: the Iroquet tribe (vol. v., note 52).

14 (p. 265).—François de Champflour was governor at Three Rivers from December, 1639, to August, 1642, and again from the autumn of 1643, to October, 1645—the intervening year being spent as commandant of Fort Richelieu on the Sorel. He returned to