

Ragueneau MS. of 1652 (vol. ix., *note* 40). The letter enclosed by Kieft was written by Jan Labatie, a Dutch interpreter at Fort Orange. Our text states that it was addressed to Bourdon, who had accompanied Jogues in his first embassy to the Mohawks; but Martin says that this is incorrect; "the address bears the name of M. Lamontagne, and the context shows that Labatie saw no way of communicating with the French colony." Reference is here made to Johannes la Montagne, one of the most prominent councilors of New Amsterdam.

The allusion in the first sentence of Kieft's letter is to the communication addressed to him by Montmagny, dated May 15, 1646, of which Jogues was the bearer as far as Fort Orange,—a statement made in the original, but omitted in Lalemant's version.

7 (p. 117).—These "nations" are simply the clans within the tribe (vol. xxix., *note* 6). The gift made by Jogues to the Wolf clan was probably because of his adoption therein, after the decision of his captors to spare his life.

8 (p. 185).—For sketch of Druillettes, see vol. xxiii., *note* 11; for information regarding Kinibeki, vol. ii., *notes* 2, 5.

9 (p. 187).—Concerning the Capuchin missions, see vol. xxx., *note* 22.

10 (p. 251).—Kinougamiou River is now known as Chicoutimi; Kinougamichich is now Lake Kenogamishish, or Little Lake, emptying into Lake St. John (the Piougamik Lake of De Quen), by Belle Rivière.

Regarding the Porcupine tribe, see vol. xiv., *note* 13; for sketch of De Quen, the discoverer of Lake St. John, vol. viii., *note* 15.

11 (p. 261).—This chief—a nephew of Tesswehat, of the Island tribe—was the first savage to be baptized and married with church rites at Montreal; this occurred in the spring of 1643 (vol. xxiv., pp. 231–233). His Indian name was that of his predecessors in office (vol. ix., *note* 18; vol. xii., *note* 31),—given to him that they might be made to live again (vol. xvii., *note* 7).