

(*Silurus mississippiensis*). They sometimes grow enormously large, and strike with great force any object that comes in their way."—B. F. French's note, *Disc. of Miss. Valley*, p. 17.

22 (p. 111).—The "monster" was "probably an American tiger-cat, the *pichou du sud* of Kalm. They differ from those of Africa and South America, because they have no spots." The fish was "the *polyodon spatula* of Linn. It is now very rare, and but seldom found in the Mississippi. It is also called by the French *le spatule*" (French, *ut supra*, p. 18).

23 (p. 115).—"These villages are laid down on the map on the westerly side of the Mississippi, and the names of two are given, Peouarea and Moingwena, whence it is generally supposed that the river on which they lay, is that now called the Des Moines. The upper part of that river still bears the name Moingonan, while the latitude of the mouth seems to establish the identity. It must, however, be admitted that the latitude given at that day differs from ours generally from 30' to a degree, as we see in the case of the Wisconsin and the Ohio. This would throw Moingwena somewhat higher up."—Shea, *ut supra*, p. 20.

24 (p. 125).—Nearly all the aboriginal tribes assumed for themselves names of similar meaning, in much the same boastful spirit as the Greeks applied the term "barbarian" to all peoples outside of Greece.

25 (p. 127).—Captives taken in war were generally treated as slaves, among all aboriginal nations. The transition from this method of securing slaves to that of raids upon weaker tribes was, of course, an easy one; and not only the Illinois, but the Iroquois and other powerful nations, seem to have been habitual stealers and sellers of men.—See Carr's *Mounds of Miss. Valley*, pp. 30-33, where are cited many references to early writers, regarding this subject.

A note in *U. S. Cath. Hist. Mag.*, vol. xiv., p. 140, cites the finding by the Jesuit Grelon (vol. xxx., note 26), in Chinese Tartary, of "a Huron woman whom he had known in America. She had been sold as a slave from tribe to tribe until she reached that place."

26 (p. 129).—The custom here described appears to have been prevalent among the Southern and Western tribes, and is mentioned by many travelers and writers, even down to comparatively recent times. See Membre's narrative in Shea's *Disc. of Miss. Valley*, p. 151; Lafitau's *Mœurs des Sauvages*, t. i., pp. 52-53; Charlevoix's *Journ. Hist.*, p. 303; Long's *Expedition*, vol. i., p. 129; Parkman's *La Salle*, p. 207; Carr's *Mounds of Miss. Valley*, p. 33; and Coues's *Henry and Thompson Journals* (N. Y., 1897), vol. i., pp. 53, 163-165. Char-