

position assigned to that village by Du Creux; it also furnishes better evidence in other respects.

Taché appears to have overlooked the distinction between the two villages named St. Ignace. He minutely examined the site on the Fox farm in the mistaken belief that it was the scene of Brébeuf's and Laleinant's martyrdom (Parkman's *Jesuits*, p. 385, note),—in this, adopting Martin's view, and also forgetting that there was a second St. Ignace; so that the site thus designated by him does not correspond with the true position of either mission. The St. Ignace at which the martyrs perished was in the present Tay township, about ten miles distant from Taenhatentaron.—A. F. HUNTER.

6 (p. 159).—See Brébeuf's account of the game of dish, in vol. x., pp. 187, 189. Cf. Davis's "Indian Games," in *Essex Inst. Bull.*, vol. xvii., pp. 106–114; by him it is called "the game of platter."

7 (p. 161).—This "resuscitation" of a dead person is thus described by Sagard (*Voy. Hurons*, pp. 289, 290): "The Attiuoindarons celebrate Resurrections of the dead,—especially of persons who deserved well of the country by their signal services,—in order that the memory of illustrious and valorous men may, in some sort, live again in others. Accordingly, they convene assemblies for this purpose, and hold councils, at which they choose one of their number who has the same virtues and characteristics (if such a person can be found), as he whom they purpose to resuscitate,—or, at least, his life must be without reproach among a Savage people. Proceeding, then, to the Resurrection, they all stand upright, except him who is to raise the dead; on him they impose the name of the deceased, and all, placing their hands low down, feign to raise him from the ground,—meaning by this that they draw out of the tomb that eminent deceased personage, and bring him back to life in the person of this other man. The latter stands up, and, after loud acclamations from the people, he receives the gifts offered by those who are present, who repeat their congratulations at many feasts, and thenceforth regard him as if he were the deceased person whom he represents. Thus the memory of good persons, and of worthy and valorous Captains, never dies among them." The names given by the Indians to the missionaries were, in accordance with this custom, continued to their respective successors,—as *Echon*, passing from Brébeuf to Chaumonot (vol. v., note 44); and *Teharonhiagannra*, as Le Mercier and Milet were entitled by the Iroquois, was their name, two hundred years later, for Father Marcoux (Shea's *Cath. Missions*, p. 345). Cf. "Patliasse," among the Micmacs (vol. i., note 25).

Of interest, in this connection, is a phase of the belief in transmigration of souls, current among the tribes of the Northwest, thus