

Marie Saatatoquëti Dj8 tfatatiëna, [θok8an'nens, Marie Saatatoquëti Di8 tfatatiëna—*these words omitted by Merlet*], θo chien ftechiak8eton onh8ätiguëhen d'héchiëna ogont ichien éaxi'ndageren chartréron'non ogont té esannonronk8a'nnionθa: défak8etondé té f8ak8atéché, s8adefonh8a chié8endio dachierhon 8endat afen azéenaθa ftan oraft'endäk8atéché. za ichien éfachiëndaenk onnonchiatoguëhtigué onde dé fkiatierên ti gannonchi8ten'nen chiondaonxθo haoné di8 hechiënafti fton8e ihton a8erhé ton8entent [eonouentent—*Merlet*] iaon dè Marie éon8aënafta, é8erhon tazendigontérafen gatogen on8e eonton aonfahonaérenfθa déhiëna. θo ati ta8enk défa tè f8ak8äterihatié, ogont échiok8etonhdè, θo haoné, θo ara tchiáka dak8eton d'Ief88 hechiëna éhéchiâtichien daat ehéchiatâerit non8a-digo'nragon: ondaie ichien a8atratfifta deza éfacharaenx8indik, o'ndaie atirakath8 θo tho on8aakont chiérongué, s8ade ifa f8aata8en daak atoguen aat 8endat a8aatfi Lorëtronnon teiatontariguë honâti a8andaré.”

16 (p. 251).—An allusion to the epithet “Onontio,” applied by the Hurons and Iroquois (vol. xx., p. 221) to Montmagny (a literal translation of his name, as “great mountain”), and afterward to his official successors, and even to the king of France.

*Ontouagannha*: defined by Lalemant (vol. xlvii., p. 145) as indicating a barbarous dialect. This term was applied to the Shawnee tribe (*ut supra*, note 9).

17 (p. 251).—The reliquary here referred to (an engraving of which forms the frontispiece of this volume) was sent by the cathedral chapter of Chartres (1680) to the Hurons of Lorette, in acknowledgment of their gift to Chartres (see preceding note). It consisted of a silver receptacle, weighing five marcs,—the marc was a weight equal to one-half of the Paris livre, or about one-half of an English pound,—filled with various relics of saints. It was made in a shape supposed to imitate that of the chemise worn by the Virgin Mary at the time of the Annunciation. This chemise has been, for over ten centuries, the most precious relic of the cathedral, to which it was given (A. D. 877) by Charles the Bald. He had inherited it from his grandfather Charlemagne, to whom it had been given by Constantine Porphyrogenitus, emperor of the East.

The letter of thanks for this gift was written in Latin by Potier (its text is given by Merlet), and then translated into French (using the idioms of Indian speech) by Jean de Lamberville (vol. lvi., note 1), who appears to have been in France at that time.

The three letters that we present are published (from the original MSS. in the departmental archives of Eure-et-Loire), accompanied by valuable historical data, by both Merlet and Boisthibault, as indicated in Bibliographical Data, *ante*; but neither text is wholly