

10 (p. 73).—Philippe Clément Duvault, sieur de Vallerenne (Valrenne), was born in 1655, at St. Germain, France. In 1685 he came to Canada, as one of the captains of troops then sent out for the defense of the colony. Two years later, he married Jeanne Bissot, by whom he had two children. He was commandant at Fort Frontenac in 1689; but, by order of Denonville, abandoned that post in the autumn, returning to Montreal. His name is mentioned several times during the next three years, in connection with the Iroquois war; but no further information about him is available.

11 (p. 79).—Regarding the clans of Indian tribes, see vol. xxix., note 6; vol. lviii., note 2. Cf. enumeration of clans and totems in *N. Y. Colon. Docs.*, vol. ix., pp. 1052–1058.

12 (p. 81).—"The five Iroquois nations in their symbolical language formed a cabin, the Mohawks holding the door and the Onondagas the fire. They called themselves as a nation Hotinon-sionni (French notation) or Hodenosausee (English notation), meaning 'They form a cabin.'"—Shea's note, in *U. S. Cath. Hist. Mag.*, vol. ii., p. 190. Cf. vol. xli. of our series, p. 87.

13 (p. 91).—"Otasseté was one of the hereditary sachems of the Oneida nation. The title descends in the female line, and Susanna's adoption of Milet apparently enabled her to bestow the name, which made him actually a sachem."—Shea's note, *ut supra*, p. 193.

14 (p. 97).—Denonville, feeling unable to maintain Fort Frontenac, sent orders to Valrenne, its commander, to destroy and abandon the fort. That officer proceeded to do so, but the work of destruction was too hastily performed; and the Iroquois, upon taking possession of the place, found large quantities of stores and munitions—estimated by Frontenac (*N. Y. Colon. Docs.*, vol. ix., p. 438) to be worth 20,000 écus. In the following year (1690), Louis XIV. ordered the walls to be razed to the ground. Later, Frontenac obtained permission to restore this post, which he accomplished in the summer of 1695.

15 (p. 99).—"Kinshon, the Fish, by which they meant New England, the authorities of which had sent them a fish as a token of alliance. . . . The wooden image of a codfish still hangs in the State House at Boston, the emblem of a colony which lived chiefly by the fisheries."—Parkman's *Frontenac*, p. 199.

Brodhead (*New York*, vol. ii., p. 309, note *) says: "As the Iroquois had no labials in their language, they were obliged to say 'Quider' instead of 'Peter'; Hennepin's *New Discovery*, 24; Colden, i., 16, 116. For this reason, I think it probable that 'Kinshon' was the nearest they could come to 'Pynchon' [ambassador in 1677 from Massachusetts to the Mohawks]. . . . Father Millet . . .