

pose, called by the Algonkins Mateomek, to whom they similarly offer tobacco-smoke, praying him to be favorable to them and propitious during their march."

Of interest in this connection are the following statements regarding the tobacco used in religious rites: Smith says, "It may be worthy of remark that the tobacco burnt as an offering to the *Hondó'z*, and in other religious ceremonies, is not the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose. I have not yet been able to ascertain whether this plant is identical with that (*N. quadrivalvis*?) which the Prince of Neuwied cites as being raised in his time, and used only for similar purposes and for smoking on solemn occasions by the Mandans and Méunitarris of the Upper Missouri." Beauchamp says, "The small tobacco which the New York Onondagas raise, and which all seem to prefer, is called O-yen-kwa hon-we, or 'real tobacco.' It is *N. rustica* (Linn.), introduced by the Indians in Western New York, and sparingly naturalized there. It may be the old kind from which the Tobacco Nation of Canada had its name."—See *Jour. of Amer. Folk-Lore*, vol. i., pp. 193, 196.

16 (p. 165).—This superstition as to drowning is remarkably similar to that current among the Mississagas and other Algonkin tribes of this region before their Christianization in recent years. Susanna Moodie, a Canadian authoress, writing half a century ago of the Mississagas—in *Roughing it in the Bush* (London, 1850; Canad. reprint, Toronto, 1870), p. 302—says: "The soul of an Indian that has been drowned is reckoned accursed, and he is never permitted to join his tribe in the happy hunting grounds, but his spirit haunts the lake or river in which he lost his life. His body is buried on some lonely island, which the Indians never pass without leaving a small portion of food, tobacco, or ammunition, to supply his wants; but he is never interred with the rest of his people."—A. F. HUNTER.

17 (p. 177).—This passage is obscure in meaning—as regards both the French phrase, *qui retire au Lyon par la queue*, and the myth related of the origin of the Hurons. J. N. B. Hewitt explains it as follows: "It is probable that Brébeuf here refers to a legend (imperfectly comprehended by him) that is found to this day, in several versions, among the tribes of the Six Nations,—which may be briefly stated thus: It was the invariable custom of a certain noted hunter to sacrifice to the fowls of the air and the beasts of the forest the first game animal he might kill, in every hunting expedition. This was very acceptable to the fowls and the beasts. One day it came to pass that the enemies of the hunter's people made an incursion, and killed, among many others, this famous hunter. His death becoming known to the birds and beasts of prey, they greatly