

INDEXES TO PETUN-WYANDOT REFERENCES IN THE JESUIT RELATIONS

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INTRODUCTION: The Jesuit Relations and Allied Documents published between 1896 and 1901 in seventy-three volumes by The Burrows Brothers Company, edited by Reuben Gold Thwaites, contain many references to the Petun (Wyandot) in the seventeenth century, both by original contemporary observers, and as added editorial introduction and explanatory endnotes. The following text is intended to be a finding aid to Petun references. In the first section, references are noted by volume, and in the second section by subject.

It is not always possible to identify post-Dispersal Petuns as such. Petun captives among the Iroquois after 1650 (the earliest known being taken at St. Jean in December 1649) are usually referred to as Hurons. When 'Hurons' are clearly Petuns, as in the far west after 1652, the text use of Huron may be changed to Petun, allowing the term Huron to apply to those Wyandots who went to Quebec. Some original spellings and grammatical eccentricities are retained in quotations (which may not be indicated as such), others are anglicised through Spell-Check, or to conform to current Canadian usage (e.g. Odawa for Ottawa, Outaouatic, etc.). Other minor modifications occur.

REFERENCES BY VOLUME

PETUN REFERENCES IN JR1: located south-west of Hurons 1:21-22; cultivate tobacco 1:22; barter with other tribes 1:22; Charles Garnier & Isaac Jogues go to Petuns 1:24; Hurons flee to Petuns 1:26; Charles Garnier and Noel Chabanel killed 1:26, Louis Honare,enhak (not named) 1:26; presence of Jesuits a curse 1:26; Jesuits 1:26; Petuns destroyed by Iroquois 1:27; Iroquois 1:27; tattooing 1:279; St. Peter & St. Paul 1:289;

PETUN REFERENCES IN JR5: Le Jeune prays for Tobacco Nation 5:71; location of Petun territory 5:279; Nottawasaga township 5:279; Blue Mountains 5:279; thirty-two village sites known to A.F.Hunter 5:279; forty ossuaries known to A.F.Hunter 5:279; artifacts in Provincial Archaeological Museum 5:279; smoking pipes 5:279; trumpet-mouth pipes 5:279; raising and marketing tobacco 5:279; Wyandots 5:279; almost annihilated by Iroquois in 1649-1650 5:279; Iroquois 5:279; 1649-1650 5:279; Anderdon township near Amherstberg 5:279; Neutrals join Petuns 5:279; Mackinac 5:279; David Boyle 5:297; Tobacco Nation artifacts 5:297; Annual (Archaeological) Reports 5:297;

PETUN REFERENCES IN JR8: language 8:115; Brebeuf visits October 1634 8:135; three Petun children baptized 8:135; Pierre Pijart and Charles Garnier visit Petun 8:290; A. F. Hunter's note on the Tobacco Nation 8:304; "Journal of

American Folk-Lore" I:178, by Horatio Hale 8:304; Anderdon reserve 8:304; language 8:304; meaning of name 'people beyond the hills' 8:304; Charles Garnier, life of 8:307; Charles Garnier and Isaac Jogues visit Petun 1639 8:307; Charles Garnier and Pierre Pijart visit Petun 1640 8:307; Petun fear Jesuits 8:307; Garnier visits Petun 1647 8:307; Petun missions, St. Jean, St. Mathias 8:308; Etarita (Etharita, St. Jean) destroyed 8:308; Iroquois attack Etharita 1649 8:308; Garnier killed 1649 8:308; Garnier named Ouaracha (Waracha) 8:308;

PETUN REFERENCES IN JR9: Jogues and Garnier visit Petun 1639 to begin a mission among the Petuns 9:313;

PETUN REFERENCES IN JR10: Village of souls 10:145; location of 10:145; trail to village of souls 10:145, 147; rock Ecaregniondi 10:145; Oscotarach or "Pierce-head" 10:147; keeps brains of dead 10:147; Devil assists 10:195; Onditachiaé, Petun shaman 10:195; thunder controls weather 10:195-7; location of 10:324; tobacco used by 10:325; tobacco *N. rustica* used by Petuns 10:325; origin of feasts 10:325-6; origin of Wolf phratry 10:326;

PETUN REFERENCE IN JR14: location adjacent to Cheveux relevés 14:285;

PETUN REFERENCES IN JR15: Petun bewitched by French 15:21; Petun vomits leaden pellet 15:21; Petuns visit Jesuits 15:57; offer beaver robe to Jesuits to "make sickness cease" 15:57; sickness among 15:57; Hurons trade with 15:155;

PETUN REFERENCES IN JR17: produce tobacco 17:165; the Moon requires Petun tobacco to be given to Huron woman 17:165;

PETUN REFERENCES IN JR18: Khionontatehronon reached via Ottawa river 18:233; sedentary and cultivate the land 18:233-5; route to Japan and China near 18:237; Fathers talk of going to the Petun 18:247;

PETUN REFERENCES IN JR19: mission to, one of five 19:125; Mission of the Apostles to the Khionontateronons (Petun), commenced All Saints Day 1639 until spring 1640 19:125; Joseph Chihouatenhoua visits, assists Jesuits among Petun 19:259; endnote 6 concerning Khionontateronons 19:269; endnote 7 by A. F. Hunter mentions nine Petun villages 19:269;

PETUN REFERENCES IN JR20: The Mission of the Apostles to the Khionontateronons 20:43-67; tobacco abundant 20:43; location 20:43; cruel wars with Hurons 20:43; Charles Garnier and Isaac Jogues go to 20:43; nine villages 20:43; St. Peter & St. Paul 20:43, 45, 47, 49, 51, 61; St. Andrew 20:43; St. James 20:43; St. Thomas 20:43, 45; St. John 20:43; St. James & St. Philip 20:43; St. Bartholomew 20:43; St. Mathew 20:43; St. Simon & St. Jude 20:43; Jesuits suffering 20:43; Hurons refuse guides to Petuns 20:45; roads difficult 20:45; woman dies at St. Thomas 20:47; Neutral child at St. Peter & St. Paul

20:47; St. Peter & St. Paul has 45-50 cabins 20:47; evil reports of Jesuits among 20:47-49; Chief Petun Captain resides at St. Peter & St. Paul 20:49; Jesuits as sorcerers 20:47, 59; hardly any corn at St. Peter & St. Paul 20:47; every day Neutrals arrive at St. Peter & St. Paul 20:47; Neutral child baptized at St. Peter & St. Paul 20:51; healing ceremony at St. Peter & St. Paul 20:51; Jesuits harassed 20:51, 53; Hurons trade with 20:51-53; missionary ill among 20:53-55; a village eleven or twelve leagues from St. Peter & St. Paul 20:56; sufferings of Jesuits 20:43-67; Joseph Chihouatenhoua 20:55; Joseph Chihouatenhoua goes to Petuns, assists Jesuits 20:55-59; Joseph Chihouatenhoua has kinsmen among Petun 20:57-59; supposed mad man seeks to harm Jesuits 20:59; Joseph Chihouatenhoua remonstrates against mad man's designs on Jesuits 20:59; Joseph Chihouatenhoua reproached by Petuns 20:59; Atsistaehronon "Nation of Fire" captive resident at St. Peter & St. Paul 20:61; Jesuits refused hospitality 20:57, 59, 61, 65; Jesuits forced to leave St. Peter & St. Paul 20:61; men from St. Peter & St. Paul pursue 20:61; Joseph Chihouatenhoua rebukes principal Petun captain 20:63-65; child baptized 20:65, 67; Father Pierre Pijart and Charles Garnier go to Mission of the Apostles 1640 20:97; Missionaries received very ill in 1639, in a more tolerably favourable manner in 1640 20:97; difficulty of roads 20:99; suffering of Jesuits 20:99; St. Peter & St. Paul is Ehwae, location 20:307, 308; St. Jean, location 20:307, 308; Petun Wolf clan 20:308; St. Mathias, location not determined 20:308; Ekarenniondi, Ecaregniondi, Karegnondi 20:308; St. Simon & St. Jude, location 20:308; location of Petun country 20:308; Sanson's map 1656 cited 20:307, 308; Coyne's "Country of the Neutrals" cited 20:307; Harris' "History of the Early Missions in Western Canada" cited 20:308;

PETUN REFERENCES IN JR21: Pierre Pijart reports on a Mission to the Petun 1640 21:125; two villages where Algonquin spoken among Petun 20:125; one village of nude male Algonquins among Petun 21:125; January 1641 Father from Mission of the Apostles to the Khionontatehronons believed lost in snow, Hurons seek to aid 21:157; "Of the Mission of the Apostles to the Khionontaehronons or Tobacco Nation" 21:177-185; Charles Garnier and Pierre Pijart have care of the Mission of the Apostles 1640-1 21:177; Jesuit difficulties 21:177; Petuns do not go down to Quebec to trade, the lack of trade connection makes Jesuits strangers 21:177; Hurons cause mistrust between Jesuits and Petuns 21:177; Jesuits call General Council of Chief Petun men 1640 21:177; Ehwae, surnamed St. Peter & St. Paul, principal village 21:181; Garnier driven from St. Peter & St. Paul 21:181; cabins burned by enemy at St. Peter & St. Paul 21:181; unnamed enemy attacks St. Peter & St. Paul 21:181; people die of hunger, drowning, captured 21:181; Captain of neighbouring village comments on attack on St. Peter & St. Paul 21:181; first mission period 4 or 5 months 21:181; Jesuits suffer 21:181; snow extraordinarily deep 1639-40 21:181; Jesuits believe they are attacked 21:181-3; Petuns are naked in winter 21:183; children baptized 21:183-5; Petuns gentler and more docile in 1641, more willing to hear word of God 21:185; Algonquins among Petuns 21:185; Neutral village six days from Petun 21:317;

PETUN REFERENCES IN JR23: Mission of the Apostles to the Khionontatehronon or tobacco Nation 1640-1 23:179; decide to discontinue Mission of the Apostles, "to unite our forces" 23:179-181; Garnier & Pijart visit Petuns 1641-2(?) 23:181; Christian Petuns 23:181; Christian Petuns move to or visit Ste. Marie 23:179; Neutral Captains among Petuns 23:183; Nottawa village preserves Algonquin name for Iroquoian tribes 23:326;

PETUN REFERENCE IN JR33: location west-south-west of Hurons 33:61; distance from Hurons to Petuns twelve leagues 33:61;

PETUN REFERENCES IN JR34: Hurons flee to Petuns 34:203; three Fathers in three Missions to Petuns 1649 34:203; the mountains, where dwell the Petun 34:203; great mass of Hurons flee to Petun 34:223;

PETUN REFERENCES IN JR35: Hurons flee to Petuns 35:79-81; Mountain heights, Tobacco Nation 35:81; Of the capture and devastation of the Mission of St. Jean and the death of Father Garnier 35:107-117; Mountains of Tobacco Nation 35:107; two Missions 35:107; St. Jean, principal village of St. Jean mission, nearest to enemy, has five or six hundred families, Father Charles Garnier resident 35:107; Iroquois consider attack on St. Jean 35:107; news of possible Iroquois attack sent to Petun 35:109; Petun confident 35:109; men of St. Jean seek Iroquois December 5, 1649 35:109; Iroquois attack St. Jean December 7, 1649 35:109-115; many of St. Jean taken prisoner 35:111; Garnier killed 35:111-115; "neighbouring mission" (St. Matthew) receives refugees from St. Jean 35:115; Fathers from St. Matthew go to St. Jean, find and bury Garnier on site of chapel 35:115-7; Fathers return to St. Matthew same day 35:117; men of St. Jean return two days after, mourn 35:117-9; Father Garnier eulogy 35:119-145; Father Noël Chabanel, a companion of Garnier at St. Jean, recalled to Ste. Marie II, death of 35:147-161; famine at St. Jean late 1649 35:147; Chabanel goes to St. Matthew (Mission of St. Mathias), leaves, walks six long leagues over a most difficult road in company of seven or eight Christian Hurons (Petuns ?) 35:147,159; Chabanel hears towards midnight December 7, 1649 Iroquois and captives from St. Jean singing war song approaching 35:149; Christian Huron (Petun) companions scatter, return to "Tobacco Nation" 35:149; Chabanel halted at Nottawasaga river December 8, 1649 35:149; Huron (Petun) claims to have conveyed Chabanel across river in canoe, that he disburdened himself of his hat, bag of writings and blanket 35:149; manner of Chabanel's death at first unknown, suspicion murdered for his possessions by the Huron (Petun), an apostate, impolitic to investigate Chabanel's death 35:151; Chabanel eulogy 35:151-161; Chabanel accepts dangerous post among Petun 35:159; Mission of St. Mathias 35:159, 35:163-171; difficulty of Jesuit work 35:163; one Father withdrawn, one left 35:163; infidel captains assemble in Council at St. Mathew, a village of the Mission of St. Mathias 35:165-9; Council decides to kill Frenchman 35:165; two Jesuits fathers approach village, threatened but not harmed 35:165-7; Jesuits at St. Mathew baptize seventeen persons and confess a number of Christians 35:167; St. Jean attacked by Iroquois after the Council 35:167; Death of

Chabanel an outcome of the Council 35:169; the Huron (Petun) suspected of Chabanel's murder a resident of St. Mathew 35:169; murderer states how he "brained" Chabanel and threw body into the (Nottawasaga) river 35:169; chapel with belfry erected in another village dependent on the mission of St. Mathias, demolished by non-Christians 35:169; Pierre Outouré, a Petun from St. Mathias captured by Iroquois, but released 35:171; Nottawasaga Bay froze two or three feet thick 35:185; anonymous endnote 1 concerning Garnier and Chabanel 35:289; anonymous endnote 23 regarding the Tobacco tribe 35:291; endnote 25 by A. F. Hunter on location of Petun missions St. Jean, St. Peter & St. Paul 35:291;

PETUN REFERENCES IN JR36: 50 Petun men on way to Quebec 1650 captured by Iroquois 36:181;

PETUN REFERENCES IN JR38: news received at Quebec July 31, 1653 that the Algonquins, Petuns and Neutrals are assembling at A,otonatendïe, three days journey above the sault Skia,é, towards the south. The Petun wintered at Tea,onto'rai, will move next Autumn to A,otonatendïa, to be joined by the Neutrals from sken`chio,e 38:181; pre-dispersal location, west of Hurons 38:235; named "Tobacco" because this plant was produced there in abundance 38:235; Petun distant from Hurons 35 or 40 miles 38:235; Skia,é = Sault Ste. Marie 38:294; sken'chio,e, home of Skenchihronons (Neutrals ?), join Petuns at Mackinac, citing Coyne "The Country of the Neutrals" p.19 38:294;

PETUN REFERENCES IN JR39: refugees from Ossossane flee across ice forty miles to Petun March 1649, terrify Petuns by exaggerated reports of approaching Iroquois 39:251;

PETUN REFERENCES IN JR40: death of Father Charles Garnier 40:15-19; mountains of the Petun 40:15; two Missions to the Petun 1649 40:15; St. Jean, most exposed to enemy, principal village of Mission of St. Jean 1649 40:15; Father Charles Garnier resident at St. Jean 1649 40:15; Petuns expect to defeat Iroquois 40:15; Petuns, people of courage, accustomed to war, seek Iroquois December 5, 1649 40:15; Iroquois attack St. Jean December 7, 1649 40:15-19; Garnier and weakest prisoners killed by Iroquois 40:17-19; Two Fathers from neighbouring Mission (St. Matthias) go to St. Jean, find and bury Garnier, return home 40:19; warriors of St. Jean return home, mourn 40:19; eulogy for Garnier 40:19-33; Garnier gathered wild grapes to make wine 40:31; death of Father Noël Chabanel, sixth of the Mission to die violently 40:35-43; Chabanel companion to Garnier, left St. Jean December 5, 1649, to go to Ste. Marie 40:35; travelled with 7 or 8 Christian Hurons (Petuns ?) on exceedingly bad road 40:35; hear approaching Iroquois with captives from St. Jean singing war song December 7, 1649 40:35; Huron (Petun) companions return to Tobacco Nation 40:37; Chabanel reaches river December 8, 1649 40:37; apostate Huron (Petun) says he canoed Chabanel across, and kept his hat, writings and blanket 40:37; suspicion Chabanel dead 40:37; Huron (Petun) apostate had boasted he would

kill a Frenchman 40:37; eulogy for Chabanel 40:37-43; at Mission of St. Matthew 40:41; Hurons flee to the Mountains of the Tobacco Nation 40:45;

PETUN REFERENCES IN JR41: Petun arrive in Montreal to trade April 1654 41:77; Tionnontatehronnons, whom we formerly called the tobacco Nation, with Ondataouaouats, called by us Cheveux relevez go to Montreal to trade April 1654 41:77; Petuns and Cheveux releves have forsaken their former country and withdrawn to more distant nations 41:79; Hurons (Petuns ?) among Cat Nation 41:83; Hurons (Petuns?) among Onondagas 41:95,97,103,105,119,125,133; Hostagehtak, former Petun chief at St. Jean, captive among Onondaga 1653 41:97; Simon le Moyne speaks for Onnontio and Hurons (Petuns?) 41:109; Le Moyne exhorts Onondagas "to lay no more ambushes for the Algonquin and Huron (Petun?) Nations" 41:113; Le Moyne "recovered from the hands of one of these barbarians .. little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago 41:119-121; endnote 1 concerning Tionnontathronons or Tobacco tribe, and Ondatawawats, or Ottawas 41:255;

PETUN REFERENCES IN JR42: Hurons (Petuns ?) among Onondagas 1655 42:73; Otohenha, captain and host of Garnier & Garreau in Tobacco Nation, with his family and Ondoaskoua, daughter of René Sondiouanen, with a canoe of skins and gifts from two Petun captains to ask for a dwelling place at Quebec, captured by Onondagas 42:73-5; Huron (Petun ?) Christian woman Therese Oionhaton, and her sister, among Onondagas 42:81; a young Huron (Petun ?) among Onondaga baptized 42:149; Hurons (Petuns ?) among Iroquois, woman Gandigoura six years a captive in 1656 (*could be from Etharita*), woman Gannendio, Aatio, her son Tehannonrakouan 42:185-7; February 1656 a Warrior reports meeting a demon "Taronhiaouagui" who spoke "I am he who holds up the Sky, and the guardian of the earth .. I made you masters .. and victors over so many Nations: I made you conquer the Hurons, the Tobacco Nation, ." 42:197;

PETUN REFERENCES IN JR44: Father Gabriel Dreuilletes names a Pottawattomie village on the west shore of Lake Michigan 'St. Michel'. In this village are about 100 men of the Tobacco Nation, who took refuge there to escape the cruelty of the Iroquois 44:245-247,324;

PETUN REFERENCES IN JR45: The five Iroquois nations are, for the most part, aggregations of different tribes they have conquered, the Hurons; the Tionnontatehronnons, otherwise called the Tobacco Nation; the Atiwendaronk, called the Neutrals .. 45:207; two Frenchmen arrive at Quebec with three hundred Algonkins in sixty canoes loaded with furs, report that "six days' journey beyond the lake toward the Southwest, a tribe composed of remnants of the Hurons of the Tobacco Nation, who have been compelled by the Iroquois to forsake their native land, and bury themselves so deep in the forest that they cannot be found by their enemies. These poor people, fleeing and pushing their way over mountains and rocks, through these vast unknown forests, fortunately

encountered a beautiful River, large, wide and deep .. On its banks they found the great Nation of the Alimec, which gave them a very kind reception 45:235; Hurons flee to Neutrals and "the Tobacco Nation, but the latter was itself obliged to seek shelter among the upper Algonkins" 45:243;

PETUN REFERENCES IN JR46: From the southwest the Tobacco Nation has sent one of its Captains, he is making preparations to conduct some Frenchmen, as soon as spring opens (1660), to a spot sixty leagues beyond the lake of the people of the sea, where his compatriots have taken refuge, and believe themselves safe in the midst of several Algonkin Nations .. (Chequamegon) 46:69; on Ascension day, I saw a huron (Petun) who had started eleven days before from the Tobacco nation. He told me that people were dying of hunger, that toward the end of May the Iroquois killed 4 men, the Sioux (Natwesix, Nadousis, Nadouesieux) had killed 5 hurons, while the latter had killed 8 Nadwesiou. This huron left again with 3 Frenchmen and 3 Pottawattomies. They have a present for Sastaretse on my behalf 46:143; Hurons (Petuns ?) are invited to (Algonquin ?) Feast of the Dead 46:143-5;

PETUN REFERENCES IN JR47: Iroquois propose expedition against the Tobacco Nation 1661-2 47:149; Simon le Moyne restores Huron Church among Iroquois captives 47:175,185,197; Christian Huron (Petun?) women captives among Iroquois 47:187,197;

PETUN REFERENCES IN JR48: a Huron superstition among the Odawas at Chequamegong (1660) that baptism made them die 48:123; a Nation of poor Hurons whom the Iroquois caused to flee to the very end of that part of the world (Chequamegon). Among those Hurons were many old-time Christians, who eagerly asked for the Father (Menard) 48:127; Father Menard sent three Frenchmen ahead with presents, they found the Petuns starving, returned. A Huron (Petun) escort turned back from fear of starvation 48:127-129; Hurons (Petuns) with Odawa offer to escort him, 1661, fail for lack of food, leave Menard and party, who attempt to follow, Menard is lost on the way. Frenchmen go to Huron (Petun) village at Chequamegon to raise search party, but Menard's body not found 48:133-139; Eulogy for Father René Menard 48:139-143; companion Jean Guerin baptises more than two hundred children, killed accidentally 48:145; eulogy for Jean Guerin 48:145-147;

PETUN REFERENCES IN JR50: Of the Mission of St. Esprit, Huron Christians 1665-6, a Chapel between two large villages 50:297-305; Of the Mission to the Tionnontatehronnons 50:307-311; St. Esprit at Chequamegon. The Tionnontatehronnons of the present day are the same people who were formerly called the Hurons of the tobacco nation. They, like the rest, were forced to leave their country to escape from the Hyroquois, and to retire to the head of this great Lake, where distance and scarcity of game furnish them an asylum against their foes. They formerly constituted part of the flourishing Church of the Hurons, and had as pastor the late Father Garnier, who gave his life so courageously .. they

cherish his memory with marked veneration 50:307; Since their country's downfall they have received no Christian nurture, the intercourse which they have so long had with the infidels has nearly effaced from their minds all vestiges of religion, and has made them resume many of their former customs 50:307; their village is at no great distance from our abode 50:307; baptises more than 100 Petun children, all died but two 50:307-9; Petuns attend Sacrament & Mass 50:309; an esteemed old man Ousaki, captive among Petun, died 50:309; woman baptised, first promised baptism by Garnier more than fifteen years before 50:309-311; baptised girl, died 50:311;

PETUN REFERENCES IN JR51: Three Algonquins nations, Outaouacs, Kiskakoumac, and Outaouasinagouc collectively form one village, which corresponds to that of the Tionnontateheronnons, among whom Claude Allouez is dwelling (at Chequamegon) 51:21;

PETUN REFERENCES IN JR54: "Our little church (among the Iroquois) are almost all either Hurons (Petuns?) or of some other Nation that the Iroquois have destroyed" 54:41-43; A Christian man and woman of the old Church of the Hurons (Petuns?) now among Iroquois 54:63; The Seneca village Gandougaré is composed of the remnants of three overthrown nations, the Onnontioga, the Neutrals, and the Hurons (Petuns?), a conglomerate of several Huron villages all of whom were instructed and a number baptized before being overthrown 54:81-3; Hurons (Petuns?) among Seneca 54:83-93; "Of the Mission of St. Esprit at Chagaouamigong Point" 54:149-153; At the point of saint Esprit where the Outaouaks and the Hurons (Petuns) live 54:151,161; Twenty or thirty leagues this side of that spot (where copper is found) is situated Chagaouamigong point, where we have established the Mission of saint Esprit 54:161; Of the Peoples Connected with the Mission of Saint Esprit, at the Point Called Chagaouamigong 54:165; The three Nations Outaouaks and that of the Etionnontatehronnon inhabit this point (St. Esprit, Chagaouamigong) 54:167; an unnamed "remnant of a Huron Tribe that was once overthrown by the Iroquois but can still count about five hundred souls. They sent some of their chief men (to Quebec) to ask protection of the French against a powerful enemy, who quite recently declared war against them (1670?). They were very well received and were given entire satisfaction, being especially pleased with the presents that were made them in inviting them to become Christians, and join the Huron Colony in the immediate neighborhood of Quebec" (Petun?) 54:283-5;

PETUN REFERENCES IN JR55: (MAP) Jesuit map showing locations of Mission du St. Esprit and Mission de St. Ignace 55:94a; Toward the far end of Lake Superior is the Mission of St. Esprit, covering both the district known as Chagaouamigong point, and the neighbouring Islands. Thither the Outaouacs, with the Hurons of Tionnontaté, repair in the seasons suitable for fishing and for raising Indian corn 55:97; The Hurons called Etiennontatehronnons lived for some years on the Island itself (Michilimackinac), taking refuge from the Iroquois 55:159; The Mission (of St. Ignace) depends on the resolution adopted by the

Savages to return thither, the Hurons (Petuns) from Tionnontaté have already sought refuge there 55:167; Our Outaouacs and Hurons of point St. Esprit had thus far maintained a sort of the peace with the Sioux (Nadouessi); but during the past winter, some murders were committed on each side, our Savages had reason the fear the storm might burst over them, and deemed it safer to leave their location. This they did in the Spring (1671), when they withdrew to the Lake of the Hurons,- the Outaouacs to the Island of Ekaentonton (Manitoulin Island), and the Hurons (Petuns) to that famous Island of Missilimakinac, where we last winter began the Mission of St. Ignace. .. Father Marquette, who had charge of that Mission of saint Esprit .. was obliged to leave that post with the rest, and to follow his flock 55:171; Their purpose was to repair to that land of Missilimackinac where they had already dwelt in times past, and which they have reason to prefer to many others .. 55:173;

PETUN REFERENCES IN JR56: renegade hurons (Petuns?) among the Iroquois 56:51; Christian Hurons (Petun?) among the Seneca 56:65-7; The Hurons of the Tobacco Nation known as the Tionnontatés, being expelled years ago from their country by the Iroquois, took refuge in that Island so noted for its fisheries, named Missilimakinac. Here, however, they were suffered to remain but a few years, that same foe compelling them to leave so advantageous a position. They therefore withdrew farther to some islands, which still bear their name, situated at the entrance to the bay des Puans (Rock Island); but not finding themselves even there sufficiently secure, they retired far into the depths of the woods (Mississippi and Black Rivers); and thence finally sought out, as a last abode, at the very end of Lake Superior, a spot (Chequamegon) that has received the name of point St. Esprit. There they were far enough from the Iroquois not to fear them, but too near the Nadouessi, - who are the Iroquois, so to speak, of those Northern regions, being the most powerful and warlike People of that country, last year (1671?), these Nadouessi being angered by the Hurons and the Outaouacs, war broke out between the two sides, beginning with such warmth that some prisoners captured on each side were burned to death. The Nadouessi first returned to Father Marquette certain Pictures which he had given them, to convey to them some idea of our Religion and teach them through their eyes; he could not accomplish this otherwise, on account of their language being entirely different from the Huron and Algonquin. Such redoubtable enemies soon struck terror into the hearts of our Hurons and Outaouacs, who resolved to abandon this point Saint Esprit and all their fields, which they had long been cultivating. In this retreat the Hurons, recalling the great advantages they had formerly enjoyed at Missilimackinac, turned their eyes thither, purposing to seek refuge there, which they did a year ago (1671?). That spot has fish at all seasons, and the soil is very productive; there is excellent hunting,- bears, deer, and wildcats, last year we erected a Chapel there, to receive the passers-by and to train the Hurons who have there taken up their abode. Father Jacques Marquette, who followed them from point St. Esprit, continues in charge of them. Having been trained in Christianity years ago, before the Hurons' destruction, those who have continued in the Faith now display great fervour. They fill the Chapel daily, visit it often

during the day, and sing God's praises there with a devotion that has communicated itself in no small measure to the French who have witnessed it. There the grown people have been baptized, and the old people set the children an example in their assiduous attendance at prayers. In a word, they observe all the exercises of piety that can be expected from a Christian body organized more than 20 years ago,- although it has been, most of that time, without Church, without Pastor, and without other Teacher than the Holy Ghost. 56:115-9; Madame de la Peltrie "conceived the project of .. visiting the country of the Hurons. There the fort of the Missionaries was situated, and the population was reckoned at more than eighty thousand souls, including the people of the neutral nation and of the Tobacco nation,- all situated within a stretch of sixty leagues of territory, and all since then destroyed by the Iroquois, or scattered by them to more distant Regions" 56:267;

PETUN REFERENCES IN JR57: the savages of Tsonnontouanan comprise three villages, - two composed of Seneca natives, and the third of the remnants of several huron nations (petun?) destroyed by the Iroquois 57:27; the Christians of St. Francois Xavier to the Onneiout (Oneida) pray in two choirs, some in Huron 57:121; the Neutrals and the onnontioga, two nations who form part of this village (St. Michel) have followed the examples of the Hurons .. 57:193; The Mission of St. Ignace is regarded as an Odawa Mission 57:203-205; The Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of saint Ignace at michilimakinaung, Began last summer a fort near The Chapel, in Which all Their Cabins are enclosed .. they frequently relapse into those sins in Which they have been reared .. This year the Tionnontateronnons were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the Outaouasinagaux. 57:249-251; Some Christian hurons who came up from Quebec and Montreal 57:253; A savage of Note among the Hurons (Petuns) invited me to his feast, at which The Chiefs were present,.. to state his intention .. that he was a Christian 57:253; Over two hundred souls left last autumn for The Chase; those who remained here asked me what dances I prohibited .. I did not find any harm in any of them, except that called "The bear dance" .. They were Covered with bearskins and wore fine porcelain collars; They growled like Bears; they ate and pretended to Hide like bears .. The men who acted as Singers had great difficulty in carrying out The sick woman's designs, not having as yet heard similar airs, for That dance was not in vogue among The Tionnontateronnons 57:255; I tried to induce some huron (Petun) women not to be present at any of the dances.. Winter was severe, but did not prevent The savages from coming to The Chapel .. many, twice a day 57:257; As the savages have vivid imaginations, they are often cured of Their sickness When They are granted what they desire 57:259; I did not fail during The autumn to go and visit them in Their fields where I instructed Them 57:259; a Blind woman, who had formerly been instructed by Reverend Father Brébeuf, had not during all those years forgotten her prayers .. 57:259; I baptized (this year) twenty-eight children .. two Adults 57:261; the Hurons (Petuns) who went to Hunt .. killed a great number of bears, Stags, Beavers, and Wildcats .. 57:261;

POSSIBLE PETUN REFERENCES IN JR58: A Huron from Quebec visits "those of his nation who are naturalized in the Iroquois Oneida country" 58:197; A Huron (Petun?) married to an Iroquois woman among Onondaga 58:221; a Huron (Petun?) woman among the Senecas 58:229;

PETUN REFERENCES IN JR59: the second of three residences among the Odawa is near Lake Huron, at the Mission of Saint Ignace, where Hurons (Petuns) and Algonquins are gathered 59:69-71; the second mission is that of Saint Ignace, at Michilimakinac, an excellent fishing station situated exactly between the lake of the Hurons and that of the Illinois. The Hurons of Etionnontaté and some Algonquin tribes have gathered together. A considerable number from both nations publicly profess the faith, and live in a very Christian manner: the former are under the direction of Father Pierson .. In the fine chapel fourteen adult Hurons (Petuns) were baptized with thirteen children .. on Easter Sunday (1675) sixteen Hurons (Petuns), both men and women, made their first communion 59:217-219;

PETUN REFERENCES IN JR60: The huron mission of Tionontate increases in number and faith, augmented this year by 45 Children and some 47 adults, baptized 60:209-211; Ever since the medicine men and jugglers gave their word, more than 2 years ago, to abandon their customary juggleries and superstitions, they have no longer had recourse to them. There are still, it is true, among the infidels some errors .. 60:211; The Iroquois from Sonnontwan came here this winter on an Embassy, and gave valuable presents to our hurons (Petuns), under the pretext of wishing to join them that they might go Together to Fight to Nadoussiens .. we greatly Fear .. another design .. to lure all our Savages to their country 60:211;

PETUN REFERENCES IN JR61: Father Henri Nouvel is witness of the labours performed by Father Pierson for his Church of the Tionnontaté Hurons, among whom he has this year baptized five adults and twenty-six children, in our chapel of St. Ignace .. 61:69; The Mission of St. Ignace at Missilimakinac comprises four quite distinct missions: that of the lake of the hurons, That of the nipissiriniens, that of the hurons of tionontate, and that of some outaouacs who have settled at St. Ignace 61:95; "Of the Mission of the Apostles on the Lake of the Hurons .." 61:95; Of the Huron and Algonquin Missions which are at St. Ignace, at Missilimakinac, the huron mission of tionontate, of which father piercon has charge, consists of 500 souls; These were but 300 during the winter, the others having gone hunting. These two missions are a quarter of a league apart, the huron mission is the most advanced, and nearest to our Church at St. Ignace 61:101-105; Petun christian devotion and practices 61:105-123; At Christmas "All the hurons, Christians and non-Christians, divided themselves into three companies, according to the different nations that constitute their village; and, after Choosing their Chiefs, one for each nation .." 61:113-119; The Christian Algonquins were afterward invited by the Christian Hurons (Petuns) to a feast .. at which, according to their custom, the Hurons did not eat .. preceded by a

dance 61:119-121; Huron (Petun) Christians visit village of Algonquins, over the ice of our lake .. the Algonquin Christians made a feast for the Huron Christians 61:121; Christian hurons (Petuns) made another procession at Easter 61:123;

PETUN REFERENCES IN JR62: The Outaouc missions include the Hurons (Petuns) at St. Ignace, three-fourths of a League from the Kiskakons and three other Odawa tribes at Saint Francois de Borgia, at Missilimakinak. We have houses with chapels at St. Ignace and St. Francois de Borgia) 62:193; Father Philippe Pierson has care of the hurons (Petuns) of St. Ignace, who do not have the same docility regarding matters of faith as among those of Lorette. Father Nicolas Potier has gone to take the place of Father Pierson 62:193-5; the chiefs of the Hurons (Petuns) and Kiskakons pay homage to Christmas cradle .. The Hurons (Petuns) had in their church a Wax Image of the infant Jesus, bore it in procession to the Kiskakons, who carried it back to the Huron (Petun) church eight days later, hymns in French, Algonquin, and Huron (Petun) 62:195-7;

PETUN REFERENCE IN JR69: History of Huron (including Petun) dispersal to Quebec, the Iroquois and the west, Mackinac, St. Ignace, and then to Detroit 69:285-286;

PETUN REFERENCES IN JR72: Dinondadies, 5:279, 71:294 71:200. See Petuns, Tionontates, and Wyandots. Dinondaddies, 8:304. See Dinondadies, Petuns, Tionontates, and Wyandots.

PETUN REFERENCES IN JR73:

JR73:231

PETUNS (Dinondadies; Etionnontarehronons, Khionontatehronons, Tionnontatehronons; Huron; Hurons of Tionnontate; Tobacco Nation, Nation du Petun, Tobacco Hurons: Fr). Huron-Iroquois tribe 14:285; origin and meaning of name, 1:22, 8:304, 10:325, 20:43, 38:235. See also Wyandots.

Location: before dispersion 1:21-2, 5:279, 10:145,324, 18:233, 20:43,308, 21:317, 23:326, 33:61, 38:235; at St. Michel, 44:324; beyond Mississippi (1660) 45:235; at Chequamegon Point 50:307, 54:167, 55:97; in Ottawa village (1667) 51:21; on Mackinac island 55:159,167, 56:115; present 5:279.

Population, etc.: Population - Wolf tribe of, 10:326; villages 19:269; at Mackinac (1673) 57:249, (1670) 61:103. Language - same as Huron 8:115, 20:43, 41:77; preserved among Wyandots 8:304. Characteristics - cultivate tobacco 1:22, 17:165, 20:43, 38:235; practice tattooing 1:279; sedentary (villages) 19:269. Deity of 10:195. Relics of, in Ontario museum, 5:279; famine among 46:143; history 5:279, 71:274.

Relations with other tribes: trade with other tribes, 1:22. Algonquian tribes take refuge with, 44:245-7, 46:69,143. Hurons - kindred and allies of, 1:21-22. Trade with, 15:155. Hurons take refuge with, 1:26, 34:203,223, 35:81. Iroquois - attacked and defeated by, 1:27, 5:279, 35:107-117, 36:181, 40:15-9, 42:107, 47:149, 56:115,267; remnants of, propose war against, 38:181; captive among, 45:207; flee from 40:37, 41:79, 44:324, 45:235,243, 50:307. Neutrals with, 5:279.

Relations with French: Jesuits project mission to (1640) 18:247; Jesuits with, and missions to, 1:24, 8:135,290,307, 9:313, 19:125,259, 20:43-67, 21:157,177-185, 23:179, 35:107, 40:15,45, 42:73, 50:307-311, 57:249, 61:69,103; Jesuits slandered to, 15:21; send envoys to Jesuits 15:57; desire Jesuits, 46:69; Christians among, 54:167. Trade with, 41:77.

JR73:364

Tionnontatehronnons (Tionnontateheronnons, Tionnontateronnons, Tionnontates, Tionontatés, Tionnontaté Hurons, Hurons from Tionnontaté [Tionontate]), appellation of Huron-Iroquois tribe 1:22, 5:279, 8:290,304, 41:77,225, 45:207, 50:307, 51:21, 55:97,167, 56:115, 57:,249,255, 60:209, 61:69,95,103, 71:294. See also Dinondadies, Petuns, Tobacco Nation, and Wyandots.

JR73:365

Tobacco Nation, Huron-Iroquois tribe.1:22,279, 5:71,279,297, 8:135,290,304, 9:313, 10:145,195,324,325, 15:21,57,155, 17:165, 18:247, 19:269, 20:43,308, 21:317, 23:179,326, 33:61, 34:203,223, 35:107, 36:181, 38:181,235, 39:251, 40:15,37,45, 41:77,255, 42:73,197, 44:245,325, 45:207,235,243, 46:69,143, 50:307, 56:115,267; 57:249. See Dinondadies, Petuns, Tionnontatehronnons and Wyandots.

JR73:390

Wendat (Ouendats, Wendot, Wyandots): preserve Huron dialect 8:304; at Detroit 38:294; town named for 38:294; history 71:293-4. See also Dinondadies, Hurons, Neutrals and Petuns.

JR73:397

Wyandots 8:304, 38:294, 71:293,294. See Wendats.

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REFERENCES BY SUBJECT

Names: (from primary French and Italian sources): "la Nation (nation) du Petun (petun)" 5:70, 8:134, 10:144,194, 15:20,56,154, 18:246, 20:96, 21:124; 33:60, 34:202,222, 35:78-80, 35:106,108,148,162, 36:180, 38:180, 42:72,196, 44:244-6, 45:242, 46:68,142; 47:148, 56:266; "les (Les, des, nos, aux) Hurons (hurons)" 48:122,126,128,132,142, 50:296,308, 54:150,166,168, 55:170, 56:115,116,118, 57:252,254,260, 59:70, 60:210, 61:114,116,120, 62:192,194,196; "des (les) Hurons de la Nation (nation) du Petun" 45:234, 50:306; "des Hurons Etionnontatehronnons" 54:166; "les Hurons d'Etionnontaté" 59:216; Étionnontatés 60:52; "Etionnontatehronnons" 54:167; Etionnontarehronnons 73:231 (misprint for `Etionnontatehronnons' 54:167; "Hurons de Tionnontaté" 55:96,166, 61:68; "hurons de Tionontate (tionontate)" 60:208, 61:94; "les Miffions Huronne" 48:138; "mission huronne de tionontate" 61:102; "Les Hurons, appelez Etiennontatehronnons" 55:158; "Les Hurons de la Nation du Petun, appelés Tionnontaté" 56:114; "khionontaterrhonons" 8:116; "Des Khionontaterons ou Nation du petun" 17:164; "les Khionontatehronon" 18:232; "des Apoftres aux Khionontateronons" 19:124; "Khionontateronons" 19:258; "des Apostres aux Khionontateronons" 20:42; K[h]ionontater[on]ons" 20:42; des Apoft. aux Khionötatehronons" 21:156; "des Apostres aux Khionontatehronons" 21:176; "Kionontatehronon ou Nation du petun" 23:178; "la miffion des Apoftres" 23:180; "del Tabacco" 38:234, 39:250, 40:14,36,44; "Tionnontatehronnons" 41:76; "des Tionnontatehronnons, autrement Nation du Petun" 45:206; "Tionnontateheronnons" 50:306, 51:20; "Tionnontateroñons" 57:248; "Tionnontateronnons" 57:248; Wyandots 5:279;

Names: (from English language sources) Dinondadies 5:279; Tobacco Nation, Nation du Petun, Tobacco Hurons 5:70, 8:134, 10:144,194, 15:20,56,154, 18:246; 20:96, 21:124, 33:60, 34:202,222, 35:78-80, 35:106,108,148,162, 36:180, 38:180, 42:72,196, 44:244-6, 45:242, 46:68,142; 47:148, 56:266;

Origin and Meaning of their Names: "Tionontates" (all versions) `people beyond the hills' 8:304; 10:325; 20:43; 38:235; also named "Tobacco" because this plant was produced there in abundance 38:235;

Language and Culture: Huron language "la langue Huronne" 8:115,304,304, 20:43, 41:77; 48:134, 62:196; language preserved among Wyandots 8:304; a Huron-Iroquois tribe 14:285; have Wolf and Deer clans (?) 20:308;

Names of Petun people and Places:

Ehwaë (a village) 20:307,308;

Ekarenniondi, Ecaregniondi, Karegniondi (a rock, a village, a lake) 20:308;

Gandigoura (Huron (Petun?) woman six years a captive among Iroquois in 1656, could be from Etharita) 42:185-7;

Gannendio and **Aatio**, women, the latter's son **Tehannonrakouan** captives among Iroquois 42:185-7;

Louis **Honare,enhak** (not named, killed Noel Chabanel) 1:26, 35:149,151, 35:169;

Hostagehtak (former Chief of St. Jean, captive among Onondaga 1653) 41:97;

Therese **Oionhaton** (Huron (Petun ?) Christian woman, captive among Onondagas 42:81;

Onditachiaé (Petun shaman) 10:195;

Ondoaskoua (daughter of René Sondiouanen) (Petun?), captive among Onondagas 42:73-5;

Otohenha (former Chief (of St. Mathew?) and host of Fathers Garnier & Garreau, captive among Onondagas) 42:73-5;

Pierre **Outouré** (Petun captured by Iroquois) 35:171;

Sastaretse 46:143;

Location and Territory before the Dispersal (1650): southwest of Hurons 1:21-22; territory Collingwood, Nottawasaga and Sunnidale townships 5:279, 20:308; Blue Mountains 5:279; adjoined Huron territory 10:324; adjacent to Cheveux relevés 14:285; reached via Ottawa river 18:233; route to Japan and China near 18:237; twelve to fifteen leagues west of the Hurons 20:53; west-south-west of Hurons, distance from Hurons to Petuns twelve leagues 33:61; west of Hurons 38:235; distant from Hurons 35 or 40 miles 38:235; forty miles distant from Ossossane 39:251; six days journey from Neutrals 21:317;

Description of Territory before Dispersal: contains the trail to village of souls 10:145,147; contains the rock Ecaregnondi 10:145; contains Oscotarach or "Pierce-head" 10:147; had nine villages in 1639 19:269, 20:43; mountains 34:203, 35:81, 35:107, 40:15, 40:45; a river to be crossed (Nottawasaga river) on the road to the Hurons 35:149; had wild grapes 40:31;

Locations after Dispersal (post 1650):

(1650-1652?) Mackinac 5:279, Mackinac Island 55:159;

(1652?) Tea, onto'rai (Mackinac Island?) 38:181;

(1652?-1658?) A,otonatendĭa (Rock Island?) 38:181,294;

(1652?-1658?) St. Michel, a Pottawattomie village on the west shore of Lake Michigan with about 100 men of the Tobacco Nation (perhaps Rock Island, or close by on mainland of Green Bay) 44:245-247,324;

(1658?-1665?) inland, Mississippi and Black Rivers 45:235;

(1665?-1671) Chequamegon Point (Mission of St. Esprit) in the midst of several Algonkin Nations 46:69,143-5; 48:127; 50:297,307; (1667) 51:21; 54:151,161,165,167; 55:94a; 55:97;

(1671-) Michilimakinac (Mission of St. Ignace) 55:161,167,171,173; 56:115-9; 57:205, 57:249-251,255; 59:69-71,217-219; 60:211; 62:193;

(later) Detroit 69:285; Anderdon township near Amherstberg 5:279, 8:304;

Population, etc.: nine villages in 1639 19:269; at Saint Esprit (1668) 500 54:169,283; at Saint Esprit (1669) four or five hundred souls 54:169; at Saint Ignace (1672) 380 57:249; at Saint Ignace (1670) 500 souls 61:103;

Relations with Eries: Hurons (Petuns ?) among Cat Nation (ca. 1653) 41:83;

Relations with Fire Nation: an Atsistaehronon "Nation of Fire", captive among (1639) 20:61; an esteemed old man Ousaki, (the Fire Nation ?) captive among Petun, died (1666) 50:309;

Relations with Hurons before the Dispersal: Hurons flee to Petuns (1649) 1:26, 34:203,223, 35:79-81, 40:45; Hurons flee to Neutrals and "the Tobacco Nation, but the latter was itself obliged to seek shelter among the upper Algonkins" 45:243; trade with 15:155, 20:51-53; formerly waged war against 20:43; recently renewed alliance with 20:43; Hurons refuse to guide Jesuits to Petuns 1639 20:45; the Huron Joseph Chihouatenhoua has kinsmen among Petun, assists Jesuits 19:259, 20:55-59; Joseph Chihouatenhoua reproached by Petuns 20:59; Joseph Chihouatenhoua rebukes principal Petun Captain 20:63-65; Petuns do not go down to Quebec to trade 21:177; Hurons cause mistrust between Jesuits and Petuns 21:177;

Relations with Huron post-Dispersal: Some Christian Hurons come from Quebec and Montreal to visit Petun at St. Ignace (1672) 57:253; A Huron from Quebec visits "those of his nation who are naturalized in the Iroquois Oneida country" (may include Petuns?)(1673) 58:197; A Huron (Petun?) married to an Iroquois woman among Onondaga (1673) 58:221; a Huron (Petun?) woman among the Senecas (1673) 58:229;

Relations with Iroquois before the Dispersal (1650):

Petuns almost destroyed by Iroquois (1649-1650) 1:27, 5:279; Unnamed enemy (Iroquois) burn part of St. Peter & St. Paul (1641) 21:181; Iroquois consider attack on St. Jean (1649) 35:107; news of possible Iroquois attack sent to Petun 35:109; Petun await Iroquois with confidence, men of St. Jean seek Iroquois (December 5, 1649) 35:109, 40:15; Iroquois attack St. Jean (December 7, 1649) from unexpected direction 8:308; 35:109-115, 40:15-19; Iroquois take captives from St. Jean towards Nottawasaga river about midnight (December 7, 1649), singing war song 35:149; Prisoners from St. Jean taken to Iroquois homeland 35:111; Pierre Outouré, a Petun from St. Mathias, captured by Iroquois, but released 35:171; about fifty Petun men on way to Quebec (1650) captured by Iroquois 36:181; Petun of St. Matthias terrified by exaggerated reports from refugee Hurons of approaching Iroquois (March 1649) 39:251;

Petun captives amongst Iroquois after 1650: Huron (possibly Petun?) captives among Iroquois 46:89, 48:81, 56:51, 69:285; Simon le Moyne speaks for Onnontio and Hurons (Petuns?) 41:109; Le Moyne "recovered from the hands of one of these barbarians a little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago 41:119-121; Huron (Petun?) captives among Iroquois, woman Gandigoura six years a captive (1656)(could be from Etharita), woman Gannendio, Aatio, her son Tehannonrakouan, other Christian women 42:185-7, 47:187,197; (February 1656) an Iroquois Warrior reports meeting a demon "Taronhiaouagui" who spoke "I am he who holds up the Sky, and the guardian of the earth .. I made you masters .. and victors over so many Nations: I made you conquer the Hurons, the Tobacco Nation, .. 42:197; The five Iroquois nations are, for the most part, aggregations of different tribes they have conquered, the Hurons, the Tionnontatehronnons, otherwise called the Tobacco Nation, the Atiwendaronk, called the Neutrals .. 45:207; Simon le Moyne restores (Petun) Church among Iroquois captives 47:175,185,197; "Our little church (among the Iroquois) are almost all either Hurons (Petuns?) or of some other Nation that the Iroquois have destroyed" 54:41-43; A Huron from Quebec visits "those of his nation who are naturalized in the Iroquois Oneida country" 58:197; among **Onondaga** (1653) 41:95,97,103,105,119,125,133, (1655) 42:73,81,149, 45:207; Petun captain Otohenha with his family and Ondoaskoua, daughter of René Sondiouanen, with a canoe of skins and gifts from two Petun captains, went to ask for a dwelling place at Quebec, captured en route by Onondagas 42:73-5; Hostagehtak, formerly Chief at St. Jean, captive among Onondaga (1653) 41:97; Le Moyne exhorts Onondagas "to lay no more ambushes for the Algonquin and Huron (Petun?) Nations" 41:113; Otohenha, Petun chief, host of Garnier & Garreau in Tobacco Nation (St. Mathew?) captive among Onondagas 42:73; Petun captain Otohenha with his family and Ondoaskoua, daughter of René Sondiouanen, with a canoe of skins and gifts from two Petun captains to ask for a dwelling place at Quebec, captured by Onondagas 42:73-5; Huron (Petun ?) Christian woman Therese Oionhaton, and her sister, among Onondagas 42:81; a young Huron (Petun ?) among Onondaga baptized 42:149; A Huron (Petun?) married to an Iroquois woman among Onondaga 58:221; among **Seneca** 54:83-93; The

Seneca village Gandougaraé is composed of the remnants of three overthrown nations, the Onnontioga, the Neutrals, and the Hurons (Petuns?), a conglomerate of several Huron villages all of whom were instructed and a number baptized before capture 54:81-3; Christian Hurons (Petun?) among the Seneca 56:65-7; the Senecas at Tsonnontouanan comprise three villages, - two composed of the Seneca natives of this country, and the third of the remnants of several Huron nations (Petun?) destroyed by the Iroquois 57:27; the Neutrals and the onnontioga, two nations who form part of the Seneca village St. Michel copy Hurons (Petuns) 57:193; a Huron (Petun?) woman among the Senecas 58:229; among the **Oneida** 57:121; the Christians of St. Francois Xavier to the Onneiout (Oneidas) pray in two choirs, some in Huron 57:121;

Relations with Iroquois in the post-Dispersal west: Petuns flee west from Iroquois 41:79, 45:235,243, 50:307, 56:115; Petun killed by Iroquois at Chequamegon (1661) 46:143-5; Iroquois propose expedition against the Tobacco Nation (1661-2) 47:149; Petuns are "a Nation of poor Hurons whom the Iroquois caused to flee to the very end of that part of the world" (Chequamegon) 48:127; The Tionnontatehronnons of the present day at Chequamegon (St. Esprit) are the same people who were formerly called the Hurons of the tobacco nation. They, like the rest, were forced to leave their country to escape from the Hyroquois, and to retire to the head of this great Lake, where distance and scarcity of game furnish them an asylum against their foes 50:307; A Christian man and woman of the old Church of the Hurons (Petuns?) 54:63; The Hurons of the Tobacco Nation known as the Tionnontatés, being expelled years ago from their country by the Iroquois took refuge in flight 56:115; The Iroquois from Sonnontwan came to St. Ignace on an Embassy (1676), gave presents to Hurons (Petuns), under the pretext of wishing to join them to fight the Sioux. Jesuits fear the intention is to lure the Petuns to their country 60:211;

Relations with Neutrals: Neutrals at St. Peter & St. Paul 1639 20:47,51; nearest Neutral village six days journey from Petun 21:317; Neutral Captains among Petuns 23:183; Hurons (Petuns? e.g. Honare,enhak) flee to 42:235, 45:243; Neutrals join Petuns at Mackinac 5:279;

Relations with Odawas/Algonquins pre-Dispersal: Algonquin spoken in two Petun villages, in one village male Algonquins are nude 21:125; Algonquins among Petuns 21:185; Nottawa village preserves Algonquin name for other tribes 23:326;

Relations with Odawas/Algonquins post-Dispersal: Petun and Cheveux relevez go to Montreal to trade (1654) 41:77; Petuns and Cheveux releves have forsaken their former country and withdrawn to more distant nations 41:79; Hurons flee to Neutrals and to "the Tobacco Nation, but the latter was itself obliged to seek shelter among the upper Algonkins" 45:243; (Rock Island) a Petun captains is making preparations to conduct some Frenchmen (1660) to a spot sixty leagues beyond the lake of the people of the sea, where his compatriots have taken

refuge, and believe themselves safe in the midst of several Algonkin Nations .. (Chequamegon) 46:69; The Hurons (Petuns) of Chequamegon are invited to Algonquin Feast of the Dead 46:143-5; a Huron (Petun) superstition among the Odawas at Chequamegon (1660) that baptism made them die 48:123; Three Algonquins nations, Outaouacs, Kiskakoumac, and Outaouasinagouc, and the Petuns (at Chequamegon) 51:21; Mission of St. Esprit, covers both Chagaouamigong point, and the neighbouring Islands, where the Outaouacs and Hurons of Tionnontaté repair to fish and raise corn 55:97; Our Outaouacs and Hurons of point St. Esprit had maintained peace with the Sioux (Nadouessi), but as their relations deteriorate with murders committed on each side, had reason to fear and deemed it safer to move to the Lake of the Hurons, - the Outaouacs to the Island of Ekaentonton, to join the people of their own Nation who had preceded them thither, and where we then planted the Mission of St. Simon; and the Hurons (Spring 1671) to the Island of Missilimakinac, where we last winter began the Mission of St. Ignace 55:171; The Odawa Mission of St. Ignace includes Petuns

57:203-205; three residences among the Odawa, the second being near Lake Huron, at the place where the Mission of Saint Ignace is situated, where Hurons (Petuns) and Algonquins are gathered together 59:69-71; the second mission is that of Saint Ignace, at Michilimakinac, an excellent fishing station situated exactly between the lake of the Hurons and that of the Illinois. The Hurons of Etionnontaté and some Algonquin tribes have gathered together. A considerable number from both nations publicly profess the faith, and live in a very Christian manner: the former are under the direction of Father Pierson .. In the fine chapel fourteen adult Hurons (Petuns) were baptized with thirteen children .. on Easter Sunday (1675) sixteen Hurons (Petuns), both men and women, made their first communion 59:217-219; The Christian algonquins were afterward invited by the Christian hurons (Petuns) to a feast .. at which, according to their custom, the hurons did not eat .. preceded by a dance 61:119-121; huron (Petun) christians visit village of Algonquins, over the ice of our lake .. the algonquin Christians made a feast for the huron christians 61:121; Christian hurons (Petuns) made another procession at Easter 61:123; The Outaouc missions include .. the Petuns who reside at St. Ignace, three-fourths of a League from the Kiskakons and three other Odawa tribes at St. Francois de Borgia. Jesuits have houses with chapels at .. St. Ignace, and St. Francois de Borgia 62:193; Father Philippe Pierson missions to the Hurons (Petuns) of St. Ignace; they are not as docile as the Hurons of Lorette. Father Nicolas Potier has gone to take the place of Father Pierson 62:193-5; the chiefs of the hurons (Petuns) and Kiskakons pay homage to Christmas cradle .. The hurons (Petuns) who had in their church a Wax Image of the infant Jesus .. 62:195; bore it in procession to the Kiskakons, who carried it back to the huron (Petun) church eight days later, hymns sung in French, Algonquin, and in Huron (Petun) 62:195-7;

Relations with Pottawatomies: St. Michel, a Pottawattomie village on the west shore of Lake Michigan, named by Father Gabriel Dreuilletes, has about 100

men of the Tobacco Nation, who took refuge there to escape the cruelty of the Iroquois 44:245-247, 324; A Huron (Petun) travels with 3 Frenchmen and 3 Pottawattomies to Chequamegon with present for Sastaretse 46:143-5. Hurons (Petuns ?) are invited to (Algonquin ?) Feast of the Dead 46:143-5

Relations with Sioux: Five Petuns at Chequamegon were killed by the Sioux (Natwesix, Nadousis, Nadouesieux)(1661), but Petuns killed 8 Nadwesiou 46:143; The Outaouacs and Hurons of point St. Esprit (Chaquamegon) had thus far maintained a sort of the peace with the Sioux (Nadouessi); but as their relations became embroiled during the past winter (1670), some murders even being committed on each side, our Savages had reason the fear the storm might burst over them, and deemed it safer to leave their location. This they did in the Spring (1671), when the Petuns withdrew to the Island of Missilimakinac 55:171; The Hurons of the Tobacco Nation known as the Tionnontatés, being expelled years ago from their country by the Iroquois, took refuge in flight and finally sought out, as a last abode, at the very end of Lake Superior, a spot that has received the name of point St. Esprit (Chaquamegon). There they were far enough from the Iroquois not to fear them, but too near the Nadouessi, - who are the Iroquois, so to speak, of those Northern regions, being the most powerful and warlike People of that country. Everything had been quite peaceful for a number of years until (1670?), when, these Nadouessi being angered by the Hurons and the Outaouacs, war broke out between the two sides, beginning with such warmth that some prisoners captured on each side were burned to death.

Such redoubtable enemies soon struck terror into the hearts of our Hurons and Outaouacs, who resolved to abandon this point Saint Esprit and all their fields, which they had long been cultivating, and retreat to Michilimakinac 56:115-9;

The language of the Sioux (Nadouessi) is "entirely different from the Huron and Algonquin" 56:267.

Relations with French and Jesuits (Pre-Dispersal):

Jean de Brébeuf visits (October 1634), baptises three Petun children 8:135; Fathers talk of going to the Petun 18:247;

Mission of the Apostles to the Khionontateronons (Petun), one of five missions, commenced All Saints Day 1639 until spring 1640, under Charles Garnier and Isaac Jogues 1:24, 8:307, 9:313; 19:125, 20:43-67, 21:181; "naked Savages" in winter 21:183; children baptized 21:183-5; The names of nine villages are given 20:43; **St. Peter & St. Paul**, principal village, home of Chief Captain, 45-50 cabins, home to Neutrals, corn scarce, healing ceremony held at, Jesuits suffer at, harassed at, missionary ill among, supposed madman seeks to harm Jesuits, attacked, child baptized 20:43-67, 43, 45, 47, 49, 51, 53-55, 59, 61, 65, 67, 21:181-3; Joseph Chihouatenhoua goes to Petuns to assist Jesuits, has kinsmen among Petuns, remonstrates against supposed mad man's designs on Jesuits,

reproached by Petuns, rebukes principal Petun captain 19:259, 20:55-59,63-65; presence of Jesuits a curse, creates fear, Jesuits refused hospitality, forced to leave village, are pursued 1:26; 8:307, 20:47-49,57, 59, 61, 65, 21:181; An 'Atsistaehronon' (Nation of Fire) captive resides at St. Peter & St. Paul 20:61; St. Peter & St. Paul, Petun name 'Ehwae', location 20:307,308, 21:181, 35:291; **St. Andrew** 20:43;

St. James 20:43; **St. Thomas** 20:43, 45; woman dies at 20:47;

St. John (Jean) 20:43,307,308; village of Wolf clan 20:308; location 35:291; **St. James & St. Philip** 20:43; **St. Bartholomew** 20:43; **St. Mathew** 20:43; possibly the unidentified village eleven or twelve leagues from **St. Peter & St. Paul** 20:56; **St. Simon & St. Jude** 20:43,308; Pierre Pijart and Charles Garnier return to continue the Mission of the Apostles (1640-1641) 8:290,307, 20:97, 21:177-185, 23:179,181; Missionaries better tolerated in 1640 than in 1639 20:97; Petuns gentler and more docile, willing to hear word of God (1641) 21:185; difficulties of Jesuits 20:99, 21:177; Algonquin spoken in two villages, in one of which the Algonquin men are nude 20:125, 21:125; Father from Mission feared lost in snow (January 1641), Hurons prepare to aid 21:157-9; Hurons cause mistrust between Jesuits and Petuns 21:177; Jesuits call General Council of Chief Petun men 1640 21:177; Cabins at 'Ehwae', surnamed **St. Peter & St. Paul**, principal village, burned by unnamed enemy (Iroquois)(1641) 21:181; people die of hunger, drowning, captured 21:181; territory not abandoned 21:181; Captain of neighbouring village comments on attack on **St. Peter & St. Paul** 21:181; Father Le Jeune prays for Tobacco Nation 5:71; Petun bewitched by French, vomits leaden pellet 15:21; Petuns visit Jesuits 15:57; offer beaver robe to Jesuits to "make sickness cease" 15:57; sickness among 15:57; Petuns do not go down to Quebec to trade, this lack of trade connection makes Jesuits strangers 21:177; Jesuits decide to discontinue Mission of the Apostles "to unite our forces" 23:179-181; Garnier visits Petun 1647 8:307; Christian Petuns move to or visit Ste. Marie 23:179; Refugees from Ossossane (Mission of La Conception) flee across ice to Petun March 1649 39:251; Petun terrified by exaggerated reports from refugee Hurons March 1649 39:251; now three Fathers in three Missions to Petuns 1649 34:203; Two Petun missions, St. Jean and St. Mathias (1647) 8:308, 35:107, 40:15; St. Mathias, location not determined, Petun name 'Ekarenniondi', Ecaregniondi, Karegnondi 20:308; **St. Jean**, Petun name 'Etarita' 8:308; **St. Jean**, principal village of St. Jean mission, six hundred families, Father Charles Garnier resides at, nearest and most exposed to enemy, Iroquois consider attack on 35:107, 40:15; news of possible Iroquois attack sent to Petun, Petun confident, men of **St. Jean** seek Iroquois December 5, 1649 35:109; Iroquois attack **St. Jean** December 7, 1649 8:308, 35:109-115; many of **St. Jean** taken prisoner 35:111; Charles Garnier killed 1:26, 8:308, 35:111-115, 40:15-19; weakest prisoners killed by Iroquois 40:19; summary 35:107-117; Charles Garnier's name 'Ouaracha' (Waracha) 8:308; Fathers from "neighbouring mission" (St. Mathias) receive refugees from **St. Jean**, go there, find and bury Garnier on site of chapel, return to St. Matthew same day 35:115,117, 40:19;

men of **St. Jean** return two days after, mourn 35:117-9, 40:19; Father Garnier eulogy 8,307, 35:119-145,289, 40:19-33; Garnier gathered wild grapes to make wine 40:31; Death of Father Noël Chabanel 1:26, 35:147-161, 40:35-43; Chabanel accepts dangerous post among Petun 35:159; a companion of Garnier at **St. Jean**, recalled to St. Marie II 35:147, 40:35; famine at **St. Jean** late 1649 35:147; Chabanel left **St. Jean** December 5, 1649 to go to Ste. Marie via **St. Matthew** (Mission of St. Mathias), leaves to travel six long leagues over a most difficult road in company of seven or eight Christian Hurons (Petuns ?) 35:147,159, 40:35;; Towards midnight (December 7, 1649) Chabanel hears approaching Iroquois and captives from **St. Jean** singing war song, his companions scatter and return to Petun ("Tobacco Nation") 35:149, 40:35,37; Chabanel halted at Nottawasaga river December 8, 1649 35:149, 40:37; An apostate Petun (Louis Honare,enhak) claims Chabanel crossed Nottawasaga River in his canoe, disburdening himself of his hat, bag of writings and blanket 35:149, 40:37; Chabanel believed dead, manner unknown, suspicion murdered for his possessions by the Huron (Petun), an apostate, but impolitic to investigate 35:151, 40:37; Chabanel eulogy 35:151-161,289, 40:37-43; Mission of St. Mathias 35:159,163-171, the second and last mission to the Petuns 35:163; difficulty of Jesuit work 35:163; one Father withdrawn, one left (1649) 35:163; infidel captains assemble in Council at **St. Mathew**, a village of the Mission of St. Matthias 40:41; Council decides to kill Frenchman 35:165-9; Death of Chabanel an outcome of the Council, the Petun suspected of Chabanel's murder a resident of Mission of St. Mathias (village of **St. Mathew**), states he "brained" Chabanel and threw body into the (Nottawasaga) river 35:169; chapel with belfry erected in another village dependent on the mission of St. Mathias demolished by non-Christians 35:169; two Jesuits fathers approach village, threatened but not harmed 35:165-7; Jesuits of St. Mathias baptize seventeen persons and confess a number of Christians 35:167; Pierre Outouré, a Petun from St. Mathias captured by Iroquois, released, 35:171; Madame de la Peltrie had "conceived the project of visiting the country of the Hurons. There the fort of the Missionaries was situated, and the population was reckoned at more than eighty thousand souls, including the people of the neutral nation and of the Tobacco Nation, - all situated within a stretch of sixty leagues of territory, and all since then destroyed by the Iroquois, or scattered by them to more distant Regions" 56:267;

Relations with French and Jesuits (Post-Dispersal): Simon le Moyne visits Iroquois, speaks for Onnontio and Hurons (Petuns?) 41:109; Le Moyne exhorts Onondagas "to lay no more ambushes for the Algonquin and Huron (Petun?) Nations" 41:113; Le Moyne "recovered from the hands of one of these barbarians .. little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago" 41:119-121; two Frenchmen arrive at Quebec and report that "six days' journey beyond the lake toward the Southwest, a tribe composed of remnants of the Hurons of the Tobacco Nation 45:235; Hurons flee to Neutrals and "the Tobacco Nation, but the latter was itself obliged to seek shelter among the upper Algonkins" 45:243; on Ascension day, I saw a huron (Petun) who had started eleven days before from the Tobacco

nation. He told me that people were dying of hunger, that toward the end of May the Iroquois killed 4 men, the Sioux (Natwesix, Nadousis, Nadouesieux) had killed 5 hurons, while the latter had killed 8 Nadwesiou. This huron left again with 3 Frenchmen and 3 Pottawattomies. They have a present for Sastaretse on my behalf 46:143; Simon le Moyne restores Huron Church among Iroquois captives 47:175,185,197; a Huron superstition among the Odawas at Chequamegon (1660) that baptism made them die 48:123; among Petuns at Chequamegon were "many old-time Christians, who eagerly asked for the Father" (Menard) 48:127; Father Menard sent three Frenchmen ahead with presents, they found the Petuns starving, returned. Petun escort turns back from fear of starvation 48:127-129; Petuns with Odawa offer to escort Father Menard (1661) but fail for lack of food, and leave Menard and party, who attempt to follow, Menard is lost on the way. Frenchmen go to Huron (Petun) village to raise search party, but Menard's body not found 48:133-139; Eulogy for Father René Menard 48:139-143; companion Jean Guerin baptises more than two hundred children, shot and killed accidentally 48:145; eulogy for Jean Guerin 48:145-147; Of the Mission of St. Esprit, Huron (Petun) Christians 1665-6 and a Chapel between two large villages 50:297-305; The Tionnontatehronnons of the present day at Chequamegon (St. Esprit) are the same people who were formerly called the Hurons of the tobacco nation. They formerly constituted part of the flourishing Church of the Hurons, and had as pastor the late Father Garnier, who gave his life so courageously .. they cherish his memory with marked veneration 50:307; Since their country's downfall they have received no Christian nurture, the intercourse which they have so long had with the infidels has nearly effaced from their minds all vestiges of religion, and has made them resume many of their former customs 50:307; their village is at no great distance from our abode 50:307; baptises more than 100 Petun children, all died but two 50:307-9; Petuns attend Sacrament & Mass 50:309; an esteemed old man Ousaki, captive among Petun, died 50:309; woman baptised, first promised baptism by Garnier more than fifteen years before 50:309-311; baptised girl, died 50:311; Three Algonquins nations, Outaouacs, Kiskakoumac, and Outaouasinagouc collectively form one village, which corresponds to that of the Tionnontateheronnons, among whom Claude Allouez is dwelling (at Chequamegon) 51:21; "Our little church (among the Iroquois) are almost all either Hurons (Petuns?) or of some other Nation that the Iroquois have destroyed" 54:41-43; A Christian man and woman of the old Church of the Hurons (Petuns?) now Iroquois captive 54:63; The Seneca village Gandougaraté is composed of the remnants of three overthrown nations, the Onnontioga, the Neutrals, and the Hurons (Petuns?), a conglomerate of several Huron villages all of whom were instructed and a number baptized before being overthrown 54:81-3; Hurons (Petuns?) among Seneca 54:83-93; "Of the Mission of St. Esprit at Chagaouamigong Point" 54:149-153; At the point of saint Esprit where the Outaouaks and the Hurons (Petuns) live 54:151,161; Twenty or thirty leagues this side of that spot (where copper is found) is situated Chagaouamigong point, where we have established the Mission of saint Esprit 54:161; Of the Peoples Connected with the Mission of Saint Esprit, at the Point Called Chagaouamigong 54:165; The three Nations

Outaouaks and that of the Etionnontatehronnon inhabit this point (St. Esprit, Chagaouamigong) 54:167; an unnamed "remnant of a Huron Tribe that was once overthrown by the Iroquois but can still count about five hundred souls (Petun). They sent some of their chief men to ask protection of the French against a powerful enemy, who quite recently declared war against them (1670?). They were very well received and were given entire satisfaction, being especially pleased with the presents that were made them in inviting them to become Christians, and join the Huron Colony in the immediate neighborhood of Quebec" 54:283-5; (MAP) Jesuit map showing locations of Mission du St. Esprit and Mission de St. Ignace 55:94a; At the far end of Lake Superior is the Mission of St. Esprit, covering both the district known as Chagaouamigong point, and the neighbouring Islands. Thither the Outaouacs, with the Hurons of Tionnontaté, repair in the seasons suitable for fishing and for raising Indian corn 55:97; The Mission (of St. Ignace at Michilimackinac) depends on the resolution adopted by the Savages to return thither, the Hurons from Tionnontaté have already sought refuge there 55:167; Our Outaouacs and Hurons of point St. Esprit had thus far maintained a sort of the peace with the Sioux (Nadouessi) but now deem it safer to leave their location. This they did in the Spring (1671), the Hurons moved to that famous Island of Missilimackinac, where we last winter began the Mission of St. Ignace. .. Father Marquette, who had charge of that Mission of saint Esprit .. was obliged to leave that post with the rest, and to follow his flock 55:171; Christian Hurons (Petun?) among the Seneca 56:65-7; The Hurons of the Tobacco Nation known as the Tionnontatés, being expelled years ago from their country by the Iroquois, are now expelled from St. Esprit by the Sioux and move to St. Ignace where the Jesuits erected a Chapel to receive the passers-by and to train the Hurons who have there taken up their abode. Father Jacques Marquette, who followed them from point St. Esprit, continues in charge of them. Having been trained in Christianity years ago, before the Hurons' destruction, those who have continued in the Faith now display great fervour. They fill the Chapel daily, visit it often during the day, and sing God's praises there with a devotion that has communicated itself in no small measure to the French who have witnessed it. There the grown people have been baptized, and the old people set the children an example in their assiduous attendance at prayers. In a word, they observe all the exercises of piety that can be expected from a Christian body organized more than 20 years ago,- although it has been, most of that time, without Church, without Pastor, and without other Teacher than the Holy Ghost 56:115-9;

The Senecas at Tsonnontouanan comprise three villages, - two composed of the Seneca natives of this country, and the third of the remnants of several huron nations (petun?) destroyed by the Iroquois 57:27; the Christians of St. Francois Xavier to the Onneiout (Oneida) pray in two choirs, some in Huron 57:121; the Neutrals and the onnontioga, two nations who form part of this village (St. Michel) have followed the examples of the Hurons .. 57:193; The Mission of St. Ignace includes Odawas and Petuns 57:203-205; The Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of saint

Ignace at Michilimakinac, Began last summer a fort near The Chapel, in Which all Their Cabins are enclosed .. they frequently relapse into those sins in Which they have been reared .. This year the Tionnontateronnons were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the Outaouasinagaux. 57:249-251; Some Christian hurons who came up from Quebec and Montreal 57:253; A savage of Note among the Hurons (Petuns) invited me to his feast, at which The Chiefs were present, to state that he was a Christian 57:253; Over two hundred souls left last autumn for The Chase; those who remained here asked me what dances I prohibited, I did not find any harm in any of them, except that called "The bear dance". They were Covered with bearskins and wore fine porcelain collars; They growled like Bears; they ate and pretended to Hide like bears .. The men who acted as Singers had great difficulty in carrying out The sick woman's designs, not having as yet heard similar airs, for That dance was not in vogue among The Tionnontateronnons 57:255; I tried to induce some huron (Petun) women not to be present at any of the dances. Winter was severe, but did not prevent The savages from coming to The Chapel, many twice a day 57:257; As the savages have vivid imaginations, they are often cured of Their sickness When They are granted what they desire 57:259; I did not fail during The autumn to go and visit them in Their fields where I instructed Them 57:259; a Blind woman, who had formerly been instructed by Reverend Father Brébeuf, had not during all those years forgotten her prayers 57:259; I baptized (this year) twenty-eight children, two Adults 57:261; the Hurons (Petuns) who went to hunt killed a great number of bears, Stags, Beavers, and Wildcats 57:261; three residences among the Odawa, the second being near Lake Huron, at the Mission of Saint Ignace, where Hurons (Petuns) and Algonquins are gathered together 59:69-71; the second mission is that of Saint Ignace, at Michilimakinac, an excellent fishing station situated between the lake of the Hurons and that of the Illinois. Here the Hurons of Etionnontaté and some Algonquin tribes have gathered. A considerable number from both nations publicly profess the faith, and live in a very Christian manner, the former are under the direction of Father Pierson. In the fine chapel fourteen adult Hurons (Petuns) were baptized with thirteen children, on Easter Sunday (1675) sixteen Hurons (Petuns), both men and women, made their first communion 59:217-219; The huron (Petun) mission of Tionontate, at St. Ignace, gradually increases in number and faith, augmented this year by 45 Children and some 47 adults, whom I have baptized 60:209-211; Ever since the medicine men and jugglers gave me their word, more than 2 years ago, To abandon their customary juggleries and superstitions, they have no longer had recourse to them. There are still, it is true, among the infidels some errors .. 60:211; The Iroquois from Sonnontwan came here this winter on an Embassy, and gave valuable presents to our hurons (Petuns), under the pretext of wishing to join them that they might go Together to Fight to Nadoussiens .. we greatly Fear .. another design .. to lure all our Savages to their country 60:211; Father Henri Nouvel is witness of the labours performed by Father Pierson for his Church of the Tionnontaté Hurons, among whom he has this year baptized five adults and twenty-six children, in our chapel of St. Ignace .. 61:69; The Mission of St. Ignace at Missilimakinac

comprises four quite distinct missions: that of the lake of the hurons, That of the nipissiriniens, that of the hurons of tionontate, and that of some outaouacs who have settled at St. Ignace 61:95; (Of the Mission of the Apostles on the Lake of the Hurons ..) 61:95; Of the Huron and Algonquin Missions which are at St. Ignace, at Missilimakinac, the huron (Petun) mission of tionontate, of which father piercon has charge, consists of 500 souls; These were but 300 during the winter, the others having gone hunting with a part of their families. These two missions are a quarter of a league apart, the huron mission is the most advanced, and nearest to our Church at St. Ignace 61:101-105; Petun christian devotion and practices 61:105-123; At Christmas "All the hurons (Petuns), Christians and non-Christians, divided themselves into three companies, according to the different nations that constitute their village; and, after Choosing their Chiefs, one for each nation" 61:113-119; The Christian algonquins were afterward invited by the Christian hurons (Petuns) to a feast, at which, according to their custom, the hurons did not eat, preceded by a dance, the huron (Petun) christians visit village of Algonquins, over the ice of our lake, the algonquin Christians made a feast for the huron (Petun) christians 61:119-121; Christian hurons (Petuns) made another procession at Easter 61:123; The Outaouc missions include .. the hurons (Petuns) who reside at st. Ignace, three-fourths of a League from St. Francois de Borgia (the Kiskakons and three other Odawa tribes are at Saint Francois de Borgia, at Missilimakinac .. We have houses with chapels at St. Ignace and St. Francois de Borgia) 62:193; Father Philippe Pierson has care of the hurons (Petuns) of St. Ignace, who do not have the same docility regarding matters of faith as among those of Lorette. Father Nicolas Potier has gone to take the place of Father Pierson 62:193-5; the chiefs of the hurons (Petuns) and Kiskakons pay homage to Christmas cradle. The hurons (Petuns) had in their church a Wax Image of the infant Jesus, bore it in procession to the Kiskakons, who carried it back to the huron (Petun) church eight days later, hymns in French, Algonquin, and in huron (Petun) 62:195-7; settle near Detroit 69:285;

Traits and Incidents Before Dispersal: trade with other tribes, 1:22; association with tobacco 1:22, 5:279, 10:325, 17:165, 20:43, 38:235; practice tattooing 1:279; belief in Village of souls 10:145,147; the rock Ecaregniondi 10:145; the entity Oscotarach or "Pierce-head" keeps brains of dead 10:147; Onditachiaé, Petun shaman, controls weather, assisted by the Devil 10:195-7; origin of feasts 10:325-6; origin of Wolf phratry 10:326; Petun vomits leaden pellet 15:21; offer beaver robe to Jesuits to "make sickness cease" 15:57; sickness among 15:57; the Moon requires Petun tobacco to be given to Huron woman 17:165; sedentary and cultivate the land 18:233-5, 19:269; roads difficult in winter (1639) 20:45,99; hardly any corn at St. Peter & St. Paul 1639 20:47; Chief Petun Captain resides at St. Peter & St. Paul 20:49; Huron Joseph Chihouatenhoua has kinsmen (clansmen ?) among Petun, reproached by Petuns 20:57-59; Atsistaehronon "Nation of Fire", captive among, resident of Ehwae 20:61; Petuns do not go down to Quebec to trade 21:177; principal village Ehwae attacked (1641?), people die of hunger, drowning, captured, but territory not abandoned 21:181; snow extraordinarily deep 1639-40 21:181; Petuns naked in winter 21:183; men of St.

Jean mourn loss of village 35:117-9; famine at St. Jean late 1649 35:147; Prisoners from St. Jean sing war song in captivity December 7, 1649 35:149; infidel captains assemble in Council at St. Mathew, a village of the Mission of St. Matthias 1649, decide to kill Frenchman 35:165-9; Nottawasaga Bay froze two or three feet thick 35:185; Fifty Petun men on way to Quebec 1650 captured by Iroquois 36:181; Petun of St. Matthias terrified by exaggerated reports from refugee Hurons March 1649 39:251; Petuns expect to defeat Iroquois, are people of courage, accustomed to war 40:15; Petuns seek Iroquois December 5, 1649 40:15; Iroquois attack St. Jean December 7, 1649 40:15-19; warriors of St. Jean return to destroyed village, mourn 40:19;

Incidents and Events After Dispersal: Tionnontatehronnons, whom we formerly called the tobacco Nation (Petun), with Ondataouaouats, called by us Cheveux relevez go to Montreal to trade (April 1654) 41:77; Petuns and Cheveux releves have forsaken their former country and withdrawn to more distant nations 41:79; Hurons (Petuns ?) among Cat Nation 41:83; Hurons (Petuns?) among Onondagas 41:95,97,103,105,119,125,133; former Petun chief Hostagehtak captive among Onondaga 1653 41:97; Petun name Hostagehtak 41:97; Chief at St. Jean Hostagehtak 41:97; Simon le Moyne speaks for Onnontio and Hurons (Petuns?) 41:109; Le Moyne exhorts Onondagas "to lay no more ambuscades for the Algonquin and Huron (Petun?) Nations" 41:113; Le Moine "recovered from the hands of one of these barbarians .. little book of devotion that had been used by the late Father Charles Garnier, whom these very people killed four years ago 41:119-121; a Petun superstition at Chequamegon (1660) that baptism made them die 48:123; a Nation of poor Hurons (Petuns) whom the Iroquois caused to flee to the very end of that part of the world (Chequamegon), with many old-time Christians, who eagerly asked for Father Menard 48:127; Frenchmen find Petuns at Chequamegon starving (1660). A Petun escort turned back from fear of starvation 48:127-129; Petuns offer to escort him, 1661, but fail for lack of food 48:133-139; companion Jean Guerin baptises more than two hundred children 48:145; Since their country's downfall they have received no Christian nurture, the intercourse which they have so long had with the infidels has nearly effaced from their minds all vestiges of religion, and has made them resume many of their former customs 50:307; an unnamed "remnant of a Huron Tribe that was once overthrown by the Iroquois but can still count about five hundred souls (Petun) send some of their chief men (to Quebec?) to ask protection of the French against a powerful enemy, who quite recently declared war against them (1670? Sioux?). They were very well received and were given entire satisfaction, being especially pleased with the presents that were made them in inviting them to become Christians, and join the Huron Colony in the immediate neighborhood of Quebec" (Petun?) 54:283-5; The Hurons called Tionnontateronnons, or The tobacco nation, who compose The mission of saint Ignace at michilimakinang, Began last summer a fort near The Chapel, in Which all Their Cabins are enclosed, they frequently relapse into those sins in Which they have been reared, This year the Tionnontateronnons were here to the number of three hundred and eighty souls, and they were joined by over sixty souls of the

Outaouasinagaux 57:249-251; Some Christian hurons who came up from Quebec and Montreal 57:253; A savage of Note among the Hurons (Petuns) invited me to his feast, at which The Chiefs were present, to state that he was a Christian 57:253; Over two hundred souls left last autumn for The Chase; those who remained here asked me what dances I prohibited, I did not find any harm in any of them, except that called "The bear dance". They were Covered with bearskins and wore fine porcelain collars; They growled like Bears; they ate and pretended to Hide like bears .. The men who acted as Singers had great difficulty in carrying out The sick woman's designs, not having as yet heard similar airs, for That dance was not in vogue among The Tionnontateronnons 57:255; As the savages have vivid imaginations, they are often cured of Their sickness When They are granted what they desire 57:259; I did not fail during The autumn to go and visit them in Their fields where I instructed Them 57:259; a Blind woman, who had formerly been instructed by Reverend Father Brébeuf, had not during all those years forgotten her prayers 57:259; the Hurons (Petuns) who went to Hunt killed a great number of bears, Stags, Beavers, and Wildcats 57:261; the medicine men and jugglers give word to abandon their customary juggleries and superstitions, they have no longer had recourse to them. There are still, it is true, among the infidels some errors 60:211; The Iroquois from Sonnontwan came here this winter on an Embassy, and gave valuable presents to our hurons (Petuns), under the pretext of wishing to join them that they might go Together to Fight to Nadoussiens. We greatly Fear another design, to lure all our Savages to their country 60:211; At Christmas "All the hurons, Christians and non-Christians, divided themselves into three companies, according to the different nations that constitute their village; and, after Choosing their Chiefs, one for each nation" 61:113-119; The Christian algonquins were afterward invited by the Christian hurons (Petuns) to a feast at which, according to their custom, the hurons did not eat, preceded by a dance 61:119-121, the huron (Petun) christians visit village of Algonquins, over the ice of our lake, the algonquin Christians made a feast for the huron christians 61:121; Christian hurons (Petuns) made another procession at Easter 61:123; The Outaouc missions include the hurons (Petuns) of St. Ignace, not as docile regarding matters of faith as the Hurons of Lorette, God has nevertheless souls there who serve him faithfully 62:193-5;

Archaeological Remains and Evidence (before Dispersal): thirty-two village sites known to A.F. Hunter 5:279; forty ossuaries known to A.F.Hunter 5:279; Petun artifacts in Provincial Archaeological Museum 5:279; tobacco pipes 5:279; trumpet-mouth pipes 5:279; David Boyle 5:297; Annual (Archaeological) Reports 5:297;

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DREAM SENT FROM HEAVEN 38:10

Christian religion ruined the Hurons 42:12

bear dance among Iroquois 47:181

there is a Mission of the Apostles among the northern islands of Lake Huron 57:16,203, 239-247; 61:95

Tionnontoguen 57:25,27 Mohawk country (Agnie) ? \library\JR.ndx

- the Outaouacs to the Island of Ekaentonton, to join the people of their own Nation who had preceded them thither, and where we then planted the Mission of St. Simon 55:171;77

an "old man" and grandfather is between fifty and sixty years of age JR46:95.