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NOTES *Section 9-1903*

ON

Sites of Huron Villages

IN THE

Township of Oro (Simcoe County)

BY

ANDREW F. HUNTER, M.A

TORONTO :

Printed by WARWICK BRO'S & RUTTER

1903





ARCHAEOLOGICAL MAP OF THE TOWNSHIP OF ORO (SIMCOE COUNTY).

EXPLANATIONS OF THE MAP.—The small squares indicate the positions of the different village sites, and the enclosed number in each refers to the description in the text, of which it forms a key. The heavy dots indicate the bonepits. Dotted lines show the forest trails. The shading shows the positions of four raised lake shore lines, and these give the altitude of the land, the extinct shore line being supposed to run along the base of each line of shading.



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NOTES ON SITES OF HURON VILLAGES IN THE TOWNSHIP
OF ORO, SIMCOE COUNTY, ONTARIO.

By Andrew F. Hunter, M.A.

The township report submitted herewith is the fourth in a series intended to cover the district once occupied by the Hurons, the townships of Tiny, Tay and Medonte having successively formed the subjects of preceding reports. When collected they form a connected story of some portion of the remains of this remarkable nation of aborigines, unique in mortuary practices, agricultural methods, myths and other characteristics. There is every reason to believe that the other townships in the Province possess an interest for the archaeologist equal to these townships of the Hurons. There are more than 500 organized townships in Ontario, and each promises work enough for the entire time of a skilled archaeologist without his going beyond its bounds. The large amount of early historical literature, however (including the narratives of Champlain, Sagard, Bressani and the Jesuit Relations), which is devoted to these townships of the Hurons, and which is to be found about no others in the Province, makes them especially interesting. One of the chief objects of making a systematic examination of them, archaeologically, is to throw as much light as possible upon this literature, and it is important that this thorough examination should be completed before the facts are beyond recovery.

INTRODUCTION.

Physical Features.

A narrow, swampy basin crosses the centre of Oro from east to west, and divides the township into two nearly equal parts. The drainage from this basin flows in three directions. That of the westerly part goes by the Willow or Crownhill Creek to the Nottawasaga River; the Hawkestone Creek drains the centre into Lake Simcoe, and Brough's Creek takes the drainage of the easterly part to Shingle Bay, near the Narrows of Lakes Simcoe and Couchiching.

In the south half of the township the land is gently undulating and does not reach a height of more than 250 feet above Lake Simcoe, which is 720 feet above sea level. The ground in this half was wet in many places when forested, and except in its easterly parts it contains but few Huron village-sites. It was too swampy for them.

The "Dry Hills" of Oro.

The north half of the township is very hilly. The highest altitude in the country of the Hurons is attained on these hills. In a few places here the land attains a height of more than 600 feet above Lake Simcoe, or nearly 1,400 feet above sea level. What are known as the "dry lots" or "dry hills" of Oro occupy the north-westerly quarter of the township. They are called "dry" because the settlers among them have to use cistern water all the year round. These people have often made attempts to get water by excavating deep wells, but mostly without success. Standing out by itself, an island as it were, this tract of high ground gives to anyone an exceptionally good point of view on a clear day. From the crests of the hills one can see a great panorama; landscapes in the adjoining counties present themselves in every direction. And in the clearest weather, by looking in a north-westerly direction the Indian peninsula beyond Owen Sound may be made out; to the south, across Lake Simcoe, the Oak Ridges of York County are distinctly visible; to the northeast lies the granitic and Laurentian area of Muskoka—a blue stretch of abraded and uniform country looking like a distant sea.

There are two or three conspicuous rifts or valleys across these hills at high levels. The highest one of them is traversed by a very high abandoned shoreline, which is about 410 feet above the "Algonquin" (this high shoreline is not traced on my map), and which runs from the deep glen at the Ellsmere site (No. 6). These valleys are dry and secluded, and evidently had their due effect upon the occupation of the intervening hills by the Hurons, for in this part of Oro the valleys and ridges run in a north-westerly direction, and the village sites are in lines which run in the same direction.

This hilly tract does not contain any springs or streams; the other parts of the township are all better supplied with streams than these dry hills. The drainage from their northern edge goes toward Georgian Bay. In other places, abandoned shorelines are

water-bearing, i.e., springs issue along them; but in these hills the high shorelines become less water-bearing the higher one rises up their flanks. And near their summits they furnish no springs, but are completely dry. These summits were the earliest "up-heavals," and they have been longest exposed as dry land. They are of equal age with the highest parts of the Oak Ridges in York County.

The soil is usually a compact sand of a fertile, though dry, kind. Beds of gravel occur here and there. All the surface deposits were evidently laid down under water—the sport of currents. On the sandy loam of these hills, the woods were quite open beneath, thus furnishing more convenient passage for the aborigines in every direction than the lower swampy ground.

There is some wild land in the north half of the township, which is known as "Upper Oro," and the primeval woods cover the land in many places. But what land has been cleared has yielded considerable evidence of Huron occupation. The timber on these steep, wooded hills includes red oak, sugar maple, beech, grey elm and white pine. These are the prevailing kinds—a flora quite different from that of the swamps.

The preference of the Hurons for such high ground has been noted in my previous reports on Tay and Medonte. Hurons probably selected sandy, upland soil for corn-growing, the cornpatch being always a feature of the Huron village. According to the view expressed to me by a Negro settler in these hills, the Hurons planted their corn on the high hills because "the nearer the sun they could get, the better the corn would grow." Perhaps this philosophy of the sun and his effect upon their crops, amusing though it may be to us, has a morsel of truth. What did the Huron know about astronomical distances? To him the sun was a hot ball, a mile or two away, perhaps less; and the advantage gained by 500 feet of altitude would be, in his humble opinion, a very great advantage indeed. The business relations of the sun with the crops of the aborigines have a considerable part in their mythology.

Features of the Modern Topography.

In the Old Survey, i.e., Concessions One and Two, the lots are numbered from south to north; but in the New Survey they are numbered from the northern boundary of the township down to Lake Simcoe. In other respects, Oro is surveyed like Tay and Medonte, except that a gore, caused by a bend in the Penetanguishene Road or western boundary, is inserted at the lake between Concessions Two and Three. This gore is divided into Ranges One and Two.

The usage of the settlers in Oro in the naming of the Concession lines is not uniform—some (a majority) counting the line after, others counting it before, the concession itself. The side-roads are called "crossroads": in earlier years the sideroads at lots ten and fifteen and the Ridge Road, were known respectively as the Upper, Middle and Lower Crossroads, and they are still sometimes designated in this way.

The Raised Shorelines and Their Archaeological Significance.

Here, as in the other townships, one of the most prominent physical features is the old shoreline markings. Their great height above present water levels suggests what a vast period of time has elapsed since the waters washed the highest parts of the hills. But there are evidences everywhere that they have done so at some remote time. The plan of the accompanying map is identical with that of the other township maps that I have lately issued. Four of the most important shorelines are marked, so as to give the altitudes of the different parts of the township. The "Algonquin" shoreline is taken as the base-line, and the other three shorelines are designated by their altitude above this one, viz., 110 feet, 230 feet, 310 feet, as it is the most important. The strong shoreline at 310 feet above the "Algonquin" is the highest one I have marked on the map, although there



Example of an Ice-Reef. (See Report for 1896, p. 70.)

are markings still higher than this. Some of these raised shorelines made numerous small islands, all of which it is impossible to mark down on the map, but the main portions of them are shown. The 110-foot shoreline saw climatical conditions of a kind widely different from what we now have. At this shoreline and also those at 70 feet and 40 feet (the two last not being mapped), ice furrows or ice-reefs become so numerous that a sub-arctic climate is distinctly shown. In the valley of the Willow or Crownhill Creek, and onward throughout the Central Basin of the township, referred to in the opening sentence of this introduction, there are many of these ice furrows of a serpent-like

form. Their most remarkable feature is that they occur at uniform altitudes everywhere—always in the vicinity of the three shorelines just mentioned, and more especially in what were sheltered bays at the time of their formation. The material of which they are composed is usually modified boulder clay. A few years ago the writer took part in the examination of similar clay ridges or reefs in Innisfil, which township is separated from Oro by Kempenfeldt Bay. The object of the investigation was to ascertain whether they were artificial. In structure, which in their case was mainly a sedimentary clay, the material was much mixed and thus they resembled artificial work. But they lacked a line of humus along the bottom. The conclusion then reached was that they had a natural origin, but that on account of the frequency of Indian remains near them some attention had been given to them by the aborigines, who had also been struck by the curious phenomena. (See Archaeological Report for 1896.) They were evidently caused by thick ice shoving up reefs on the beach. Numerically, although they are to be found in all the protected bays of the zone of altitude from 40 feet up to 110 feet above the "Algonquin," still they reach a maximum at the 70-foot shoreline. The conjectural attention of the aborigines to these ice-reefs, which can at this day be little more than a matter of speculation, is not the only phase of the subject that needs to be mentioned. One often hears people describe them as "Indian mounds" or "fortifications," or as "Indian embankments" and even as "Indian race-courses." This is, of course, an error. Similar reefs or ridges also occur in other localities, but always at an altitude corresponding with that above mentioned. Some in Michigan have been described by F. B. Taylor in an article on the surface geology of that State. (See Bull. Geol. Soc. Am., Vol. 8, 1896, p. 44.) In Michigan as well as here, some people claim to recognize in these remarkable ridges the work of prehistoric man. And on account of the wide range of this popular fallacy it is worth our while not to dismiss them without full consideration. In Ohio and other adjoining States archaeologists are becoming more careful than they were a few years ago in distinguishing the work of ice on former lake shores from actual earthworks and mounds.

The Village Sites.

These are chiefly found in the north half or Upper Oro. They are not so distinctly divisible into natural groups as we found in Medonte. There is, however, a difference in kind between east and west villages in Upper Oro. The line of demarcation that divides the northwesterly group of villages from the northeasterly is a physical boundary—a rift across the hills. In the one case (the west) they have no iron relics except in two instances on the Neutral trail; in the other case (the east) they have a moderate supply of European relics, with swords in three or four instances at the southeast. Again, the west are seldom at shorelines that are now water-bearing, but the east are usually at such shorelines and as a rule the latter villages were larger and more permanent.

The west group were probably early villages of those "nations" found in the townships farther north during the historic period.

Some of the smaller sites in the Dry Hills might have been those of temporary villages established for convenience in corn-planting or corn-gathering at particular seasons, or for stopping-places on the trails, or as winter quarters. They are often distant from any water-supply, and they do not suggest permanence, unless the springs were more numerous in Huron days than now, which is quite doubtful.

Throughout the township the village-sites exhibit marks of having had a sedentary and established Huron population. The Hurons, especially those in the northwest group, like those in the previously examined townships, show considerable development in agriculture (corn-growing, etc.); they had evidently made no little advance in this art.

Nearly everywhere ash beds with pieces of pottery and other fragmentary articles, are all that remain to mark the situations and extent of many populous and permanent villages. In some places the sandy soil might have absorbed even the ashes and left few traces of occupation.

Around Bass Lake, a nice sheet of water in the northeast corner, the sites are very numerous. This might have been expected from our results at similar small inland lakes in the townships formerly examined. From the numbers of Hurons camped around this lake, the Jesuits would doubtless become quite familiar with it. And it is therefore probable that it is the lake marked on Ducreux's map, which has been confused with Lake Couchiching.

In some cases the encampment covers a few acres of elevated ground surrounded according to the common plan by steep acclivities or sometimes by ravines on about three sides. And in addition to the natural defences of such a position, we may readily infer that the whole village was surrounded by a wooden palisade. Villages which thus appear to have had a stockade are Nos. 2, 19, 26, 38, 48, 52, 57 and 62. From the apparent absence of palisading in the northwest group of villages it seems probable that they belonged to the period before the wars of the Hurons with the Iroquois.

My list of 69 sites is the result of a promiscuous survey, carried on as opportunity permitted for some years past, and perhaps the list does not include one-half of what sites will ultimately be recorded for this township. But what I give are representative sites, and are numerous enough to show the extent of Huron occupation, the geographical distribution of the sites and the natural laws that governed this distribution, and to establish the courses of the chief trails. The important sites, which are, of course, the ones that are best known to the settlers and which will be the first to reach the ear of an investigator, will probably be found in this list. It may be regarded as a collection of first-hand information, reported and revised by the writer, and will, at least, make an opening in the field for the correct elaboration of the whole story of the Hurons. The descriptions contain the

names of as many successive occupants of a farm as possible, since when the name of the finder of a relic is known, or the name of the man on whose farm it was found, it becomes easier to assign it to a definite locality, and there is no work so necessary as the definite location of the multitudes of relics that are exhibited here and there without the slightest clue to the place where each was found.

In the historic period of the Hurons—the period to which our attention is chiefly directed—the inhabitants were too numerous to get subsistence only by hunting and fishing. And an extensive cultivation of corn, etc., had to be adopted, although the Hurons were an agricultural people from the very earliest period. Carbonized corn grains are often found on the sites, and patches of corn-hills occur in the vicinity of many centres of population.

In addition to one's own observations, farmers and their workmen are very useful in giving testimony of features observed by them; in fact, their evidence is indispensable in archaeological work, which in its nature differs from geology and many other sciences depending upon direct observation. But on the other hand, an archaeologist is at the mercy of their fancies and exaggerations, seldom consciously made. I have kept this before me, and have given no statements that are not well attested. But I have seldom given my authorities, as this would have increased the size of the report with information of minor importance.

The appearance of European metal implements on a site is a feature of great assistance in clearing up the question of the period to which the village belonged. If we find this character common to some sites and not to others, we are safe in concluding that the former were inhabited after the arrival of the French traders. In this, as in other matters, negative evidence has, of course, little value, since the reported absence of such relics from a site can only be taken provisionally. And, besides, there is the chance (always a slim one) of a European relic being lost on top of an earlier and pre-French site. But in the aggregate, these chances lose their effect, and from the total figures we learn a useful lesson of the actual state of occupation. Scarcely any iron relics have been found in Oro west of the seventh concession. On the other hand, nearly all the sites along the Lake Simcoe front have yielded such relics; some of these were evidently recent, i.e., they belonged to times subsequent to the Huron days, and the remainder were in all probability used as landing-places by the Hurons and early white traders. In Medonte we found that 73 per cent. of the village-sites yielded French relics, but in Oro this falls to 32 per cent., there being 22 village-sites out of 69 where such relics have been reported. And these 22 have yielded them in minor quantities in comparison with sites in the northern townships: in several cases, too, included in the 22, the sites are evidently post-Huron; by making allowance for this, the difference between Oro sites and Tay sites, for example, would become still wider. These figures are derived from promiscuous inquiry, and on further investigation may be slightly changed; but the difference shown in the aggregate is too great to be changed much, or be proved to be an accidental or chance result. Thus in our

southward journey through the townships of the Hurons, it is in Oro that we first actually reach the prehistoric sites. In a separate article on "French relics" I have shown, from a comparison of the frequency of these relics in the various townships, that the Hurons had lived in the southerly townships before the French came, and had been driven into the northerly townships at the dawn of the French or historic period. This conclusion, derived from purely archaeological considerations, agrees with the independent evidence furnished by the chronicles of the Jesuits, who narrate the effects of the war between Iroquois and Hurons in driving the latter farther north.

Burials.

The most easterly sites in Oro, such as Coleman's (No. 41), or Morrison's (No. 57), have hitherto yielded no bonepits. Some burial pits have been found as far east as Orillia town, but they are not so common at the east side of the county as in the north and west. This absence of communal burial pits in the eastern sites resembles the results obtained by Geo. E. Laidlaw in the Balsam Lake district, farther east, where he found that the burials are almost entirely in single graves. Single burials occur at Nos. 1, 3, 6, 22, 30, 31, 36, 38, 41, 47, 53, 57, and 65. There are seven bonepits, viz., at Nos. 16, 24, 26 (2), 29 (2), and 44.

Cahiague and St. Jean Baptiste.

Like other historic Huron villages, Cahiague is doubtless represented by a cluster of sites, rather than by a single one, for herein lies a feature of Huron life, and indeed of aboriginal life generally, which has to be kept in mind. It had doubtless been removed to a different place, probably three or four times in succession, from Champlain's visit in 1615 till 1647, when its successor was abandoned. But the inhabitants were practically the same people, or their descendants, all the time. The passage in the Relation for 1640 (chap. 9), almost identifies the Cahiague of Champlain with the later St. Jean Baptiste of the Jesuit missionaries. Lalemant there informs us that the Arendarronons had a distinct and favorable recollection of the great traveller. The identification is not quite complete, although most writers identify the two. The village of the earliest, or Champlain, period, was, in my opinion, the Buchanan site (No. 38), where extensive remains have been found near a small lake (Bass Lake), and which otherwise fulfils the conditions. In the Burrows' Re-issue of the Jesuit Relations, vol. 20, p. 305, I identified Bass Lake with the small lake on Ducreux's map, which may have been confused with Lake Couchiching. The small lake mentioned in Champlain's narrative as lying near Cahiague also becomes identical with Bass Lake. The late Joseph Wallace, of Orillia, whom I regarded as the best authority on this question, endorsed my view of the identity of the lakes.

As with other Huron towns mentioned in the early writers, the vaguest surmises have been made as to the position of Cahiague.

Most writers have assigned it to the shore of Lake Couchiching, several miles northeast of the town of Orillia. A little more attention to distances, and a better acquaintance with the nature of the country along the shores of Lake Couchiching, would perhaps help to eradicate their error.

Rev. Father Martin (Life of Jogues, Appendix A) identifies Cahiague with the Contarea mentioned by Brebeuf as lying on the frontier of the Hurons. Cahiague contained, according to Champlain, 260 cabins, which Parkman (Pioneers of France) thinks were small, because if they had been the ordinary Huron cabin the population would have been enormous. They were probably single lodges, with a family in each lodge.

In the site on the Buchanan homestead (No. 38) we find such evidences of size and character as Champlain's description of Cahiague would lead us to look for. Yet the moderate quantity of European relics found at this site, and others south of Bass Lake, leads me to think that it was abandoned at an early part of the historic period. North of Bass Lake, European relics are more abundant,—viz., in Medonte and North Orillia. This goes to show that the north was occupied down to a later date than southward of Bass Lake. Ragueneau (Huron Relation, 1648, chap. 4) says the Arendarrons, who were the most exposed of the Huron "Nations," were so harassed by the raiding Iroquois that they quitted their territory in 1647, and withdrew to the more populous Huron towns. This migration had doubtless been in progress for some time.

The best evidence, therefore, seems to point to the Buchanan site, and what would seem to prove it is: (1) Ducreux's map places St. Jean Baptiste southwest of what I believe was intended, though perhaps confusedly, for Bass Lake. This map gives the positions of the missions about 1640, and Cahiague, which may be regarded as the predecessor of St. Jean Baptiste, would have a place in the same neighborhood. (2) Champlain's Itinerary agrees with this, for he distinctly mentions the vicinity of a small lake. (3) The formation of the ground in South Orillia, i.e. the formation and courses of the ridges, indicates that a trail passed from the south side of Bass Lake to Lake Couchiching, and then to the Narrows, which was the course Champlain took after visiting Cahiague. It is essential to collect further data, and understand all the facts, before we can finally determine the positions of Cahiague and St. Jean Baptiste at all the different parts of the historic period.

For various reasons, I am inclined to regard the Arendarrons, or Rock "Nation," whose capital was St. Jean Baptiste, as Huronized Algonkins, and not Hurons in much else than language. In race they were closely related to the Algonkins, and, for that matter, so were all the Huron tribes. Their religion, myths, etc., so far as they have been recorded by contemporary writers, are chiefly Algonkin. Scarcely any of their myths and religious practices resemble those of the Iroquois, who were more distinctively national or representative of the Huron-Iroquois race than the

Hurons, if we can so name the race, the Iroquois having corresponded closely with the Sioux races of the Plains.

Trails.

No feature of the Huron occupation of North Simcoe is more important than their system of forest trails. The word "trail," as used here, means a path (more or less unbeaten) made through the high, open woods, and used by the Indians in going from one village to another. These followed the higher parts of the ridges, where the trees had lofty branches, and the woods were easily passed through. Perhaps "blazes" were sometimes used to mark trees along these trails, as it was a common practice among Indians to "blaze" trees, but it is very doubtful whether any general system of marking them was ever adopted, as the Indians had good instinct in the woods. Everyone knew the topography of his own district,—the slopes and courses of the ridges, the direction of the streams, the belts of hardwoods and evergreens, and other features. The trails of the Hurons were often used down to present times, as I have mentioned in former reports. As in Medonte and the other townships, the trails of Oro were mostly diagonal to the modern roads. This is a result of the physical features; the ranges of hills, the valleys, and the streams run this way. There were no canoe portages in Oro; all were forest or overland trails. From the important villages in the north half of the township, there were at least two trails down to Lake Simcoe.

The Main Trail, or Hawkestone Trail.

The more important one of the two trails just mentioned began at the outlet of Hawkestone Creek, and followed up the west side of the stream for a considerable distance, not immediately beside the stream, but along the ridges a short way from it. The Indians used it from the earliest times, and it was also a deer path; then the early settlers used it, about 1832 and later, on their way to Upper Oro, from Hawkestone, where there was a landing-place for settlement purposes. Yet I am informed that it was never widened into a waggon road, but was only a path, although in some places it was wide enough for an ox-team. I have not determined where it crosses Hawkestone Creek, but in the neighborhood of Mitchell Square it reappears along the east side of the creek, or at least I suppose it to be the same trail. It is probably the continuation of the Main Trail from Medonte toward Lake Simcoe, which we found crossing out of Medonte into Oro, in the sixth concession. At any rate, I have called it the "Main Trail," as its position would suggest this name [See also Site No. 29.]

We have thus found the Main Trail passing through Oro, Medonte, and Tiny Townships, to Cedar Point, on the northwest shore of the latter township. It runs in one general direction all the way for more than thirty miles, following the spine of the Huron country. Along its course over the chain of hills we have found many of the important towns or villages of the Hurons. There can be little doubt that it was much used in Huron days.

A trail evidently passed along the northern flank of the high ridge north of Rugby. Down to the present day the Rama Ojibways frequent the parts near where this trail passed, for the purpose of picking ginseng. This was the branch of the Main Trail to Bass Lake and the Narrows.

Trail to the Neutrals.

While investigating the Huron occupation of Oro, I had constantly before me the probability that the trail leading to the Neutrals might have passed through this township. So I gave some time and attention to making enquiries in the west side of the township for evidence of its course if it existed there. The overland, or forest trail, by which Brebeuf and Chaumonot went in 1640 on their famous journey to the Neutrals, necessarily passed around the head of Kempenfeldt Bay. But its course from this Bay northward for some distance, is not quite so evident. After making enquiries for the clearing up of this question, I have concluded that it passed through Vespra, west of the Little Lake in that township. From the increased number of remains in that locality, when compared with those in the west of Oro, and from the nature of the ground, it is evident the Vespra route was the one mainly used. It did not pass through Oro, except at the northwest corner of the township, where two sites (Nos. 1 and 2) indicate its course.

A trail went from Shanty Bay toward Gilchrist P.O., near site No. 21, and at the west half of lot 17, concession 4, it united with another branch from Crownhill. The latter came from the Penetanguishene Road, at lot 12, and crossed the Crownhill swamp at a narrow part (where a Trespass crossroad through lot 18, concession 3, still marks its course), before uniting with the former. The early Highland Scotch settlers in the northeast of Oro used these trails, or both branches of the one, as the Ridge Road was not open eastward much beyond Shanty Bay in the early days of settlement. This Gilchrist trail might have been used a little by the Hurons, but it evidently led to the Arendarronons in the east, and the swamps were too extensive to be regularly crossed going by this trail toward the northwest corner. It was used within the memory of living persons, by Indians travelling overland from Barrie to Orillia.

It is probable the Penetanguishene Road was not an Indian trail, although sites occur along this early colonization road, and numerous streams take rise near it, where eligible spots for villages may be found. The trail marked on some old maps, and agreeing with this Road in a general kind of way, is doubtless the one to the Neutrals. But it should be remembered that any agreement in the courses of the two can be only accidental, because the Penetanguishene Road was surveyed in 1811, and opened in 1814, as the shortest and straightest route between Kempenfeldt and the head of Penetanguishene Bay. While, on the other hand, the trails of the aborigines take us back to nature itself, before the white man, with his straight roads, came upon the scene.

The Ridge Road.

This is the main highway from Barrie to Orillia, and was opened as a public road along the "Algonquin" lake ridge, in 1848, eastward from Shanty Bay, the westerly part having been opened before. It appears to have been an Indian trail, originally, as there are a few sites along the ridge, and no swamps to cut off the travelling. The ridge is almost continuous for a long way, and there are no streams flowing into Kempenfeldt Bay from the north, but a few small ones begin to make their appearance as soon as the lake itself is reached, near Oro Station. Sir George Head ("Forest Scenes") mentions the ridge running into Oro from the head of Kempenfeldt Bay, which he found passable as a trail in 1815. But I have not met with any other tradition of it. Nearly all the sites found along the top of this ridge yielded European relics.

Other Transverse Trails.

There are evidences of some local trails, crossing the "Dry Hills" from southeast to northwest, but I have not marked them upon the map, as I have not met with any tradition of their existence in modern times, and their terminations, if marked, would be conjectural.

CATALOGUE OF VILLAGE SITES.

The Northwest Group of Sites.

1. On the south half of lot 39, concession 1, George McLean. On sandy soil, near a spring (now nearly dry), and a swale. Remains have been found on a patch of five acres or more, but they were most numerous at the spring, which is the source of a stream called Bishop's Creek, or sometimes Lang's Creek (so-called after early settlers). The original wood was chiefly maple. There were four or five artificial holes at the site, perhaps empty single graves or caches. Among the relics found were two or three iron tomahawks, besides animal bones, etc. Some of the pipes had the Huron trumpet-mouth pattern. Several human bones (thigh bones, lower jaws, etc.), were ploughed up near the surface, in scattered positions, as if no care had been taken of their dead. [It may be recalled in this connection that captives or prisoners were usually eaten, and their bones received no regular burial.] A man who lived here many years ago, when describing these human bones to me, spoke of them as the skeletons of two or three persons. Relics of various kinds, indicating camps, have been found on the adjoining farm southward (s. half lot 38, Henry Minty's). Another stream rises here, and it may be found that these camps belonged to a village quite distinct from that on Mr. McLean's.

2. On lot 35, concession 1. The Penetanguishene Road passes through this site; and as it is thus readily seen, and is often talked about, the place has received the name of "Pottery Hill." On account of its situation on a public road, the site on "Pottery Hill" is well-known to every person in the locality, and it has enjoyed

greater distinction than many another site which is really more important. Various persons have occupied the land on the Oro side; among these have been Henry Cannon, Paul Sheffield, and Ephraim Salisbury. The site extends into the farm of John Marshall, lot 35, concession 1, Vespra Township. The whole site occupies a hill, surrounded by ravines, and was, perhaps, palisaded. Three or four acres is the extent of land over which ashbeds and relics have been found. As is usual at nearly every other village site, a spring issues near at hand, and from it, no doubt, the Indians of the village got their supply of fresh water. It is on the land of Mr. Marshall, and is the source of a small stream that runs to Willow Creek, in Vespra. One man found here a coin, or ornament, the only European article that has been reported to me as having been found here. Another observer, whom I interviewed, remarked that he saw corncobs (carbonized) dug out of the refuse heaps; this goes to prove that the site was of Huron origin. One early observer of this site was R. W. Douglas of Toronto, who obtained pipes and other relics from this place in 1878. Large quantities of pottery fragments were to be seen at that date, and he considered it had been used as a pottery. The name "Pottery Hill" perhaps also implies this view. But this is a common error in regard to the deposits of refuse on early sites; such heaps are always thickly mixed with pottery fragments. In the collection at Toronto University Museum, the description of No. 17 is:—"3 clay pipes (imperfect) from a mound on Penetanguishene Road, near Hillsdale—R. W. Douglas, donor." (The mound is, of course, a refuse heap, and not a burial mound, in the special sense of the word.) There is no evidence at hand that should lead us to assign this site to a late part of the historic period of the Hurons.

3. On lot 40, concession 2, Joseph Jennett has found a few Indian remains, including a stone axe, or "skinner," a human skull in one place and a thigh bone in another. He has not found ashbeds; the place is rather too dry for permanent camps, but might have been part of a cemetery in connection with an adjacent village site in Medonte, just over the townline. (Probably site No. 49 in our catalogue of that township.)

4. On the west half of lot 3, concession 3. George Sargeant. Mr. Sargeant, who has lived here for thirty-six years, has found pipes and pottery fragments on the hill northeast of his house, but has observed no ashbeds. There is a spring about a quarter of a mile westward, but the land at the site itself is very high and dry, being about 600 feet above Lake Simcoe.

5. On the east half of lot 3, concession 3 John Shaughnessy. This site extends into the east half of lot 2 (Jas. Fraser's). Several clay pipe bowls of the pattern which I have provisionally named the Belt pattern, have been found here. (See Medonte Report, p. 77.) No iron relics are found. The high, dry land hereabout yields good Indian corn at the present day. In a deep glen northward, good springs are found.

6. On the west half of lot 1, concession 4. The usual relics, indicating camps, have been found on the portions of this farm occupied by John Elsmere and Joseph Elsmere, sr., respectively. And a little way up the high hill westward, on a flat patch of ground on the east half of lot 1, concession 3, workmen unearthed an Indian's skull near the present townline. Strong springs issue near where the camps were placed.

7. On lot 2, concession 4. Geo. Kissick. Here, as at so many other Huron sites, a few single graves were found on or near the site of the village. No iron relics have been reported.

8. On the east half of lot 1, concession 5, J. J. McNally, owner (absentee). Geo. Cook became tenant last spring, and has found pottery fragments, etc., southeast of the barn, on a plateau, near deep ravines. There are no surface springs anywhere, and the land is very high, that immediately to the west of the place being the highest part of the Dry Hills. When Mr. McNally himself occupied the farm, some relics were found.

9. On the west half of lot 4, concession 4. George Henry Eddy formerly occupied this farm, and found some remains of the usual kinds. The land is now under sod, and nobody lives on it. It is owned by James Hewitt, of Edgar.

10. On the east half of lot 33, concession 2. Joseph Bertram. The occupants have found pottery and pipe fragments, stone "skimmers," flints, etc., but the site is apparently small.

11. On the east half of lot 6, concession 3. Alexander Eddy. At the small grove of second-growth pines south of his dwelling, Mr. Eddy has found pipes, pottery fragments, stone axes, etc., but no iron relics were observed by him.

12. On the northwest quarter of lot 7, concession 4. Wm. Weeks. Mr. Weeks has found a few remains of the usual kinds.

13. On the east half of lot 8, concession 4. Joseph Cavanagh. His father, Patrick Cavanagh, settled here many years ago, and found the usual pipe stems, pottery fragments, stone axes, etc. (but no iron relics), on a patch of elevated ground north-west of the farm buildings. There are no surface springs now, and no water is obtainable by digging, as they once dug a well 120 feet deep and got none.

14. On the west half of lot 29, concession 2. Jas. Milbee. The Milbee homestead. When the elder Milbee lived here, a number of years ago, they found ashbeds, pottery fragments, stone axes, etc. The site is on the ridge eastward; it is only three or four rods square. No iron relics have been reported. The Hurons appear to have followed the ridge here, which runs toward the north-west.

15. On part of lot 27, concession 2. Robert Milbee. The remains were found near the east end of this farm, on the high ground. They were found more especially when Mr. Gardiner owned this farm. The woods covering the ridge here contain a large proportion of beech trees. It is but a short distance from the place where the remains were found to the bonepit mentioned

under the next number, and there might have been some connection between the two.

16. On the northwest quarter of lot 9, concession 3. John Harrison. Many years ago Mr. Harrison's son found a bonepit here. He had been sent to dig a grave for a small dog that had died, and on digging into a hollow a few yards south of their dwelling-house, he found the deposit of human bones. According to Mr. Harrison's statements, the pit was about 14 feet in diameter. There was a sinkage of the ground about two feet below the surrounding level; then, the deposit of bones was about two feet thick, thus making the bottom of the pit about four feet from the level of the ground. Mr. Harrison took out about 20 entire skulls from the part he dug. About the year 1876, or perhaps earlier, Rev. S. N. Jackson, M.D., and Rev. E. D. Silcox, Congregational ministers, then living in the neighborhood, made some examination of the pit. It was estimated that it had contained 100 skeletons altogether, at the lowest estimate, some of the bones being of large proportions. No relics of any kind are reported as having been found in it, but Mr. Harrison found pipes, etc., when he first cleared the land near the pit. He observed no ashbeds; hence this might have been the cemetery of the next-named site, No. 17, which was upwards of half a mile distant, but quite large.

17. On lot 10, concession 3. John Thompson. Formerly occupied by T. M. Thomas. This site was large, remains having been found over an extent of nine or ten acres. Artificial holes in the ground occurred at it, and there were four or five refuse heaps. Bone needles, stone axes, grains of corn (carbonized) in considerable quantities, and other relics have been found, but no iron relics have been reported. The village does not seem to have had much attempt at palisading. It is the best known site in this neighborhood, perhaps because some of the ashbeds with pottery fragments can be seen along the roadside, where passers can readily observe them. The bed of a stream (now dry) crosses the road here. It seems to have been the chief village in this vicinity, and the last-mentioned bone-pit, No. 16, was probably its cemetery.

18. On the west half of lot 17, concession 1. Chas. Partridge, sr. The site covers an acre, more or less, on top of a hill. The relics found at it include fragments of clamshells, pottery, clay and stone pipes, flints, etc. These were found many years ago, when the patch was first cleared, but ploughing has almost obliterated the evidences of occupation. No iron relics have been observed. The site now has no springs or other water supply closer to it than a swamp at some little distance. At the foot of the hill on which the village stood there are ridges that might be taken for fortifications. But it is probable they are ice-reefs, like others to be seen at many places along the valley of this Crown-hill creek.

19. On the northeast quarter of lot 15, concession 3. John Elliott. Remains of camps were found on a peak of raised ground

between two streams which meet. No iron relics have been reported.

20. On the west end of lot 11, concession 1. On the southwest corner of this farm, at a house now occupied by Daniel O'Rourke, many years ago numerous pottery fragments and stone axes or chisels were found. Some people supposed this was where pottery had been made, as the fragments were very abundant. But this is a common error regarding refuse heaps at sites. The village or camps stood on the edge of the Crownhill swamp.

21. On the east half of lot 20, concession 3. Geo. Caldwell, sr. Mr. Caldwell found some pieces of Indian pipes, etc., on a ridge of light soil in one of his fields when it was first cleared. The remains were not extensive, but are sufficient to indicate former occupation, as also the course of a trail which passed through his farm going to Shanty Bay. (See under "Trails" in the Introduction.)

22. At Kempenfeldt Point, in the brickyard. Flint spearheads, pipes, etc., were found here by George Johnson several years ago. These were found a few inches below the surface, when removing clay to make bricks. Also some stone chisels or axes, pipe bowls, an iron knife, and some human skeletons, three or four crowded into holes, and a child's in a board coffin. The last named was evidently recent. They were found by Wm. Crowe, who lives near the place and often worked in the brickyard. This Point was a landing-place for Indians down to recent years, and the Hurons might have used it in their day, although pottery fragments have not been reported. Ojibway Indians some years ago also camped a few hundred yards northeast of the Point. I will quote from a letter written to me in 1897 by Dr. C. N. Laurie, of Coboconk, Ont., who spent his boyhood near the place:—"Indians used to camp at the foot of the hills east of Kempenfeldt Hill and Point, on the road leading to Shanty Bay. There used to be many small pine trees there, and perhaps they are there yet. My grandfather, the late Thomas Drury, said that the Indians camped there every summer as long as he could remember, and he first came to the country in 1819. The place was fenced in about 15 years ago (in 1882), after which the Indians ceased to camp there."

23. On the west half of lot 27, concession 4. Some time before 1887, James Ross, who was then the occupant of this farm, found in his orchard an iron tomahawk, two flint-lock pistols, but no pottery fragments. A paragraph in the Barrie "Examiner," Feb. 13, 1890, adds that a flint-lock gun and a sword were also found. South of this place there is a cove on the shore of Kempenfeldt Bay, where there is a good landing-place. The spot is on the brow of the ridge, overlooking the "Algonquin" shoreline.

THE EASTERLY GROUP OF SITES.

24. On lot 3, concession 7. Ebenezer Walker. Remains were found west of the farm buildings on the east half, on a flat, ele-

vated piece of ground. Among the relics found here was a stone mortar. A bonepit was found about 60 rods distant to the west, on the southwest quarter of lot 3. It was discovered and first opened about the year 1857 by William Walker, of Coulson, who gave me particulars of it. He appears to have been the first person to make an opening in the pit, but he did not dig to the bottom. Others did so at later times. A large pine grew over the pit. Mr. Walker, in the course of his digging, found no brass kettles in it or other articles of European manufacture; but another person informed me that brass kettles were subsequently found in it, though I have had no confirmation of this story and am inclined to disbelieve it. The late F. Whitelock informed me that the three bonepits of this neighborhood (i.e., this one and the two mentioned under No. 26) were excavated by persons from Orillia. The only articles, besides bones, that I have positively known to come from this pit, were a copper ring (or perhaps brass) and a pipe. The late J. M. Hunter and the writer examined it briefly in 1888, but the pit had evidently been thoroughly dug out previous to our visit. It was in porous, sandy soil. I estimated, from its dimensions, and from the various accounts of the diggers, that it originally contained about 150 skulls, or skeletons. Mr. Walker has found relics near the pit itself, and the owner of the northwest quarter of lot 3, Chas. Emms, has also found numerous remains on his land.

25. On the west half of lot 4, concession 7. Mr. Cook. The occupant's brother, George Cook (now of the e. half lot 1, con. 5), occupied this farm until April, 1902, and found many relics, chiefly broken ones, on this site, but no iron ones. It appears to have been extensive. The occupant found some iron tomahawks in this neighborhood. It is not far from the bonepit mentioned under the last site, and may have been contemporary and connected with it.

26. On the west half of lot 3, concession 8. Neil McNevin. The marks of about twenty Huron lodges, having in nearly every case three fires for each lodge, were to be seen over an area of about three acres (not more), when I first visited the site on Aug. 27, 1887, and June 11, 1889. The Huron lodge form was more discernable on the ground here than at any other place seen in my archaeological visits. The village was probably palisaded, as it was situated on rising ground, almost surrounded by ravines. The south edge of the site extends over the boundary of this farm into lot 4. In the ravine along the west side of the site, there is a streamlet, which flows to the Coldwater River. It was evidently a village of considerable importance. Jas. Davis, now of Orillia Township, cultivated the west half of lot 4 for a term of years, and the part of the site on his land was used by the Davis family as a garden on account of the great richness of the soil. To Mr. Davis and family I am indebted for aid in my researches at this site, as well as at other places. They readily gave me several relics which they found, and these were sent by me to the Provincial Museum. The public spirit shown by them is highly commendable.

A list of the relics (with their catalogue numbers) is here given, as they are typical of a Huron village. The preponderance of bone relics is worthy of note in connection with this purely Huron site. From Jas. Davis: A grotesquely modelled black clay pipe (6920), this fine specimen is fully described at p. 51 of the Archaeological Report for 1896; the illustration is herewith reproduced. Stone axe (16,332); clay pipes (16,336), (16,337); a toy, or miniature, clay pipe



was found by a member of the Davis family; (it is described and figured at page 45 of the Archaeological Report for 1898, bone chisel (16,920); pointed bone (16,921); arrowhead, two imperfect bone awls, beaver's tooth, blue glass bead (European), and two imperfect soapstone specimens (all 17,824). From Neil McNevin, the owner of the land, I received: Bone awl or needle (7,916); bone chisel (16,898). The only articles of European manufacture reported as having been found here were an iron tomahawk, found by Mr. McNevin, and the blue glass bead above-mentioned. The village thus obviously belonged to an early date. Black pottery ware, of which the pipe, No. 6,920, is a specimen, is not very common on Huron sites. It is said to have been produced by double burning, or kilning. After the first fire had made the clay articles intensely hot, the bright coals were raked away; and from the fresh fuel then applied the smoke stained the pottery a black color throughout its entire thickness. (See Mason's "Woman's Share in Primitive Culture," p. 106). Two bonepits of medium size were found a hundred yards or more to the southward, on lot 4. They had been thoroughly ransacked when I saw them. Having been guided to them by Jas. Davis, I estimated that each had contained somewhere from 100 to 150 skeletons. Pipes were the only relics said to have been found in them, besides bones. Some medical students, natives of this township, had obtained crania and other bones from them. Southeast of these pits there were from 50 to 100 shallow pits to be seen, in 1889. The place was then in woods, but has since been cleared. This was probably

the scaffold-patch, or place of temporary burial; or the irregularities may have been due to heaps of earth for a cornpatch.

27. On the east half of lot 4, concession 7. The land belongs to Alex. McLean, who lives about a mile distant. Wm. J. Hunter, jr., of the adjoining farm (lot 5), observed pottery fragments, etc., here, while at work on the land. I have been unable to ascertain the extent of occupation of the aborigines, but I judge the site was small and transient, as there is no surface water supply on the farm.

28. On the east half of lot 6, concession 8. Alex. Woodrow. Numerous springs rise in the sandy hills hereabout, and are sources of the Coldwater River. Remains have been found more or less frequently throughout a field of six acres. When it was first cleared several years ago, a few iron tomahawks were found, besides the usual relics of native manufacture. The occupant of lot 5, who is also Alex. Woodrow by name, has found remains on his land. The village on lot 6 might have been the village of which the next number was the burial place, the distance between them not exceeding half a mile.

“Dr. Bawtree’s Burial Pit, No. 3.”

29. On the east half of lot No. 7, concession 8, may be seen the best known archaeological feature in Oro, two bonepits having been found near the dwelling house many years ago. When the first of these was discovered, the farm was occupied by Malcolm McArthur. He had settled upon this farm before 1837, and had lived there more than ten years before the discovery of the pits. The farm is now occupied by the Robertson brothers. The larger pit contained:—A large number of human bones (some of which were of mammoth proportions), brass kettles (many or all of which were damaged by having a hole knocked in the bottom); a piece of fur; a braid of hair; beads, etc.. John C. Steele, Esq., of Coldwater, has a well-preserved conch shell, found by John Galbraith in this bonepit. Galbraith kept a tavern about two miles from the pit, when its fame was greatest, and he appears to have done more digging in the pit than anyone else. The shell, when found, had the end rubbed, or drilled, off, so that it could be used as a horn. The Jesuit Relations mention that these shells were in use among the Hurons as trumpets. When Mr. Steele lived in Oro,—about five miles from the pit,—his family used the shell as a dinner horn. It could be heard two miles away, and was known as “Steele’s horn,” though always in a dryly humorous way, because it made the neighbors feel hungry. Hence it came about that, in the nineteenth century, as well as in the seventeenth, “the horn of hunter was heard on the hills” of Oro. Mr. Steele informed me that nine brass kettles, all damaged in the way described above, were found in the pit. And I prefer to adopt nine as the number found, because other eye-witnesses have mentioned this as the true number, although exaggerated accounts have increased the

number to seventeen, and, in the case of one person, to sixty. South-east of the pits there is a sandy plain, overgrown, when I first saw the place in 1888, with second-growth pines. Here there was a curious network of apparently artificial arrangements on the ground (perhaps cornhills), which the settlers remarked when they first came to the neighborhood. On account of its peculiar appearance they called it the "Orchards," but I have been unable to understand the propriety of the name. No springs now exist on the surface anywhere near the pits or "orchards," the land being hilly and dry.

An account of one of the bonepits was written about the time of its discovery, by Edward W. Bawtree, M.D., of the Military Establishment at Penetanguishene, and appeared in the Edinburgh "New Philosophical Journal" for July, 1848. But Dr. Bawtree had no opportunity of correcting the proof of it; hence, the text which here follows is that of a corrected typewritten MS., sent by him to the Canadian Institute, Toronto, in 1894, which I am permitted to use in preference to the published texts.

Dr. Bawtree's Description.

"The third of these sepulchral pits (the first and second were in the Township of Tiny), which has been examined, is not in this immediate neighborhood. It is situated on lot 7, 8th concession of the Township of Oro, and was visited on the 4th of November last (1847). It had been opened by the proprietor of the land about a fortnight before. The land belongs to a Mr. Galbraith, an intelligent Highlander, who gave a very distinct account of the exploration of the pit. It has been cleared for several years, and no notice taken of the pit till the above time, when a new settler built a shanty nearly over it. A French Canadian, happening to come there to work at the house, immediately recognized its peculiar appearance, and told the people that if they would dig there they would certainly find plenty of bones and twenty-six kettles, a prediction which was speedily verified.

"The pit is on elevated ground, in the middle of a fine undulating and hilly country; but apparently without any particular relation in its situation to surrounding objects or places; except perhaps that it is on a short line of communication between Lakes Simcoe and Huron (now called Georgian Bay), [See 'Trails,' Introduction]; the soil is a light loam. It measures about fifteen feet in diameter; has the distinctly defined, elevated ring, but the centre less depressed than in those before examined, which may have arisen from the character of the soil or the greater bulk of its contents. On its margin grew formerly a very large pine, which was cut down at the clearing of the land. The roots of this pine had grown through the pit in every direction.

"The bones were scarcely covered with earth. They were of all sizes; Galbraith himself made a rough calculation of the number by counting the skulls from a measured space, which gave to the whole not less than fifteen hundred; this was probably an exaggerated number, though they undoubtedly amounted to several

hundreds. They were in good preservation; on some, pieces of tendon still remained, and the joints of the smaller bones were even unseparated.

"It was noticed that only a few of the skulls bore marks of violence; one, which was exposed in our presence, had a circular perforation on the top resembling a bullet-hole; and others, it had been observed, bore the appearance of having been 'tomahawked.' A similar observation was made on the size of these bones as had been on those found in the other pits—that some of the lower jaws were very large and would amply encircle that of a full-sized European. The cylindrical bones, however, did not appear to be of unusual size.

"As in the first noticed pit, were found also twenty-six kettles, four of brass and the rest of copper; one conch-shell, one iron axe, a pipe, and some of the lozenge-shaped beads (wampum). The kettles in this pit were described as being arranged in the form of a cross through its centre, and in a row round the circumference. From observations made with the compass, it is probable that the points of this cross bore relation to the cardinal points; two of them faced upwards, the others were placed with their base upwards.

"The conch-shell was found under one of the kettles; they had been carefully packed with beaver-skins and bark.

"These kettles resembled exactly those before described (see Dr. Bawtree's descriptions of his first and second burial pits in Report on Tiny township), though they averaged of a smaller rim. They were in good preservation, but with this peculiarity that each had been rendered useless by blows from a tomahawk. That they had been intentionally cut into there can be no doubt, some bearing one, others three or four incisions, all of the same length and shape, and all on the bar of the kettle; they had evidently been made with an axe, and the size of the incisions seemed to correspond to the edge of one found with them, but no opportunity occurred of comparing them. Should any doubt exist as to the exact history of the pit, the fact of these kettles having been rendered unserviceable seems highly calculated to remove that doubt, as it appears to be a proceeding so very contrary to the habits and ideas of Indians in general."

[E. G. Squier, who quotes this description in his "Antiquities of the State of New York" (p.p. 100-107), makes the following note at this place: "Dr. Bawtree is mistaken in supposing this practice uncommon. The Oregon Indians invariably render useless every article deposited with their dead, so as to remove any temptation to a desecration of the grave which might otherwise exist. A similar practice prevailed among the Floridian Indians.]"

"The conch-shell is smaller than those found in the Township of Tiny. It is in good preservation, though quite white, and in some parts has lost its smooth surface; a piece has been cut from it as in the last described. (See Dr. Bawtree's No. 1, Tiny.)

"A pipe was also found, which the person who explored the pit described as having been formed out of blue-stone or hard

clay, and very neatly cut in a succession of circles, the base nearly as large as a common tumbler. On one side it had a human face, the eyes of which were formed of white pearly-looking beads. This pipe was unfortunately destroyed by some drunken farmers while examining it. It was described as being remarkably handsome, and would have been more carefully preserved had the discoverer noticed its beauty at first, but in its dirty, soiled state he paid but little attention to it.

"An iron axe exactly similar also to that before mentioned, though of smaller size, was found, and a large quantity of the flat circular beads."

After describing a Huron Feast of the Dead and the formation of a burial pit, Dr. Bawtree proceeds:

"That the kettles which were found in Pit No. 3 in the Township of Oro were deposited there under some such circumstances seems most likely from the fact of their having been previously rendered unserviceable, this proving almost to a certainty that they were not placed there for any purpose suggested by their ideas of the future lot that attended their deceased friends, as a broken kettle would be even less serviceable to them in their happy hunting grounds than to those they left behind."

Sir Daniel Wilson makes a reference to this burial pit, and the preceding account of it by Dr. Bawtree, in his essay on shell articles, in the *Canadian Journal*, Series II., Vol. III. (1858), p. 399.

As to the exact position of the village belonging to this famous pit, I have not definitely determined it, though No. 28 is not too distant to have been the one with which it was connected.

30. On the east half of lot 2, concession 11, Thos. Jarratt, who has lived here for many years, has regularly found pottery fragments, pipes, etc., in and near the ashbeds on the high ground on this farm. Eastward, across the concession road, on the west half of lot 2, concession 12, numerous evidences of Huron occupation have also been found. The latter is the farm of the late Wm. Miller, the present owner being Donald McLean, although no person now lives on it. Isolated human skeletons have been ploughed up on this farm, on the hill adjacent to the land of Mr. Jarratt. An iron tomahawk or two have been reported, but relics of European manufacture are not numerous.

31. On the west half of lot 2, concession 13. The McKinley homestead, Donald McKinley being the present occupant. They have found pipes, stone axes, pottery fragments, etc., but no iron relics are remembered. Mr. McKinley, grandfather of the present occupant, found a human skeleton. A large sinkhole occurred on lot 1, not far from the site.

32. On the east half of lot 1, concession 13. Thos Hipwell. The site covers four or five acres beside Bass Lake. Mr. Hipwell found iron tomahawks bearing the French stamp, two round stones (large), pottery fragments, pipes (including a carved animal stone pipe, which his late father gave away). One of the camps had a pavement of burnt stones. When his father, the late John Hipwell, first settled here in 1849, black bass were very numerous

in the lake, and from this circumstance the lake got its name. Two acres of lot 1 are in the lake.

33. On the east half of lot 2, concession 14. John S. Nelson. Beside Bass Lake. Stone relics, especially stone axes, have been found in considerable numbers near the lake. An interesting stone relic, once found here, was an axe at one end and gouge at the other. The stone axe (No. 17785 in the Provincial Museum, Milne's collection) came from this site. Mr. Milne obtained an axe with a groove around it. It is worthy of note that many of the stone axes found here are very primitive in their workmanship. Although an iron knife and an iron tomahawk have been found by Mr. Nelson, it is apparent from the kinds of relics that races of aborigines lived here long before the Hurons.

34. On the west half of lot 6, concession 10. Wm. H. Crawford. There is a rift in the hills through this lot in concession 10, and a stream takes its rise near this site and follows through the glen between the hills, making its way at last to Bass Lake. The usual pottery fragments, pipes, etc., and a stone mortar, have been found here. There is a spring just a little north of Mr. Crawford's sawmill, where the Indians of this village could procure water. When I visited this place on July 11, 1902, three patches of blackened soil, mixed with pottery fragments, were visible in the garden on a hillside. Other camps and ashbeds occur near, and on the west side of the hollow in which the sawmill is placed some Indian remains have also been found.

35. On the west half of lot 6, concession 11. James Thompson. The camps were indicated by the usual pottery fragments, etc., which were found more abundantly near the edge of the swamp, through which flows the stream mentioned under the last site. Some years ago Mr. Thompson found a few iron tomahawks. In the field south of the dwelling-house, and occupying the space between the house and the crossroad, several pipes, etc., were once ploughed up.

36. On the east half of lot 6, concession 12. David Johnston. Ashbeds more than a foot deep were found here, chiefly beside the low ground of the adjoining swamp. The usual relics have been found. A human skull was unearthed beside the crossroad, and near this site. A few remains have also been found on the west half of the lot.

37. On the east half of lot 7, concession 12. Robert Johnston. Some clay pipes and other remains have been found here. There are some trenches or corrugations on the surface of the ground, supposed to be artificial. Donald Johnston of the west half of this lot (No. 7) has found a pipe and pieces of pottery on his land.

38. On the west half of lot 7, concession 13. The late Donald Buchanan, sr., was the first settler here, many years ago, and in early years began to find evidences of aboriginal occupation. His son Donald is the present occupant of the farm, and another son, Frank Buchanan, has also paid close attention to the remains of

the aborigines found here. Considerable remains of a town or village have been found, and, like the other sites hereabout, it was evidently connected with the fishery at the neighboring Bass Lake. The site has seven or eight acres altogether, on a raised plateau, which includes the present dwelling-house and farm buildings. In the garden of the original dwelling, beside a pond, there were thick deposits of ashes with relics and fragments. A few European beads and iron tomahawks have been found, but not in any great quantity. A few human bones have also been found. Dr. Bawtree of Penetanguishene made an archaeological visit here in 1848, or earlier, and obtained pipes, etc. There is a group of artificial holes (probably empty caches or empty single graves) on the higher ground southward from the site, but on the same farm. In consequence of the proximity of Bass Lake, fish bones have been found in the debris at this site in great quantities. This is an important site, and I have concluded that it represents the earlier position of the "capital" of the Rock nation of Hurons (Arendarronons), and was probably the town visited by Champlain and called Cahiaque. My reasons for this view will be found in the Introduction.

39. On the east half of lot 7, concession 13. John Robertson. The ground is blackened with the camps of aborigines. The occupants have found stone axes, pipes, pottery fragments, fish bones, etc. The extent of the remains is not so great as at the last mentioned site on the west half of the same lot.

40. On the west half of lot 8, concession 14. Robert Roberts. This site is beside the road along the west side of the 14th concession, and also adjoins Mr. Coleman's land. (See next site.) Mr. Roberts has found pipes, pottery fragments, skinning stones, etc., but no iron relics, so far as he remembers. The field containing the site has seven acres, but relics are not found over all parts of it. It is situated on the north edge of the high ridge, and overlooks the valley that contains Bass Lake.

41. A site of some interest occurs on the southeast quarter of lot 7, concession 14, the owner of the land being Jas. (Michael) Coleman, and Arthur Mealing, tenant. It is near the boundary of lot 8 (the Jenkins farm), which is occupied by Donald Horne. There is a burial ground, at which single graves were numerous. The cemetery was in a valley, which had graves on both sides of it. There was no communal bonepit of any kind, so far as anyone remembers, with whom I have consulted regarding the place. The following description of it by Dr. Jas. N. Harvie of Orillia was communicated to me in a letter dated June 27th, 1889; it preserves a record of some of the more interesting features of the site: "It is on a slight elevation; soil, sandy; it is thickly studded with small trees and a few large pines, whose roots have penetrated and crossed many of the graves. My brother-in-law said it appeared as if, when the graves were made by the Indians, the space had been quite clear of trees, with the exception of a few pines, which have since grown and extended their roots very much; whilst a second forest of other trees has been since growing

up. The graves were comparatively numerous; he thought there would be somewhere about a hundred. Some years ago (probably twenty or thirty) a gentleman by the name of Donald Buchanan, sr. (see Site No. 38), dug up some of the graves and found, of course, many skulls; and it was observed that almost all (if not all) of these were gashed on the side, as if the Indian had been killed by a blow from a tomahawk on the side of the head. The wounds seemed to be almost all on the side of the head. . . . Mr. Buchanan gave one or two of the skulls to a doctor in Orillia." It is worthy of note in connection with the openings made in the skulls, that Huron Indians had a practice of making these holes in the skulls after death. This view is further strengthened in the present case by the fact that, as I am informed by Frank Buchanan, some of the thigh bones found here were also marked with tomahawks or other sharp tools. This could only have been done after death, and after the flesh had been stripped from the bones. The mortuary practices of the Hurons were quite unique in many respects; and the theory of a battle to account for singular markings on the bones will hardly explain the phenomena satisfactorily in the present case, or in many more where the theory is put forward.

42. On the highest part of the main ridge in the Dry Hills, but near the eastern end of the ridge, there is a site far away from any water supply. It is on the east half of lot 8, concession 7. Archibald McDuff. Numerous pottery fragments, pipes, stone axes, etc., have been found on Mr. McDuff's land. Across the concession road on the farm of George Strachan, lot 8, concession 8, some pieces of rusted iron implements were once found. And on the east half of lot 7, concession 7, the farm of Andrew Brown, adjoining Mr. McDuff's, there are some peculiar holes, apparently artificial. The relics found have been numerous enough to show that this place was frequented by aborigines; and as it lies upon the line, or close to the line, of travel from the northwest toward Lake Simcoe, it may be taken as a proof of the existence of the Main Trail thither. It was evidently a halting-place for those crossing the hills.

Along the south side of the Dry Hills, some village-sites are found at the edge of the swamp that nearly divides the township into two halves. We shall begin at the west curve of the swamp, near Edgar, and follow this chain of villages to the east side of the township.

43. On the east half of lot 10, concession 5. John Rowat was an early settler on this lot, and relics were found here in his time. John Hewitt, sr., of lot 11, is the present owner. He has found numerous remains, and has given some attention to them. The site covers about an acre, and may be a part of the next one, or may have had some connection with it. Springs are numerous hereabout, and on the lower ground a short distance southward there are many ice-reefs which have been by mistake supposed by some persons to have had an Indian origin.

44. A site on the west half of lot 10, concession 6, is notable for the finding of a bonepit at it some years ago. The land was owned and occupied at the time of its discovery by John Ashfield, and his name still clings to the pit when people are describing it. The present occupant is Thos. Hutchinson. The bonepit, which has been completely covered over, was situated near the banks of a small pond, which is fed by springs. Some relics have been found over the cleared portion of this farm, but more especially near the pond. The pit seems to have been found and excavated between the years 1862 and 1868. Prior to the last named year a doctor (probably Dr. Tache) excavated it, and took away a number of perfect crania. About 90 crania in all are said to have been found. A pine tree had grown over the bones; when it turned up it exposed them. The pit it said to have contained brass kettles, but this point is not fully confirmed. Another statement, that skeletons were buried with heads toward the centre, also lacks confirmation; it is more likely they were buried pell-mell, as in almost every other Huron bonepit. Grains of Indian corn, carbonized, and pottery fragments have been observed in the adjacent ground. It is probable this site, as well as the last one, and No. 17, belonged to the period of Champlain's visit.

45. On the east end of lot 11, concession 6. John Morningstar. Mr. Morningstar, having lived here for about 35 years, has had good opportunities for observing the traces of aborigines. Immediately south of his barn he has found pottery fragments, pipe stems and bowls, clam shells (he calls them "oyster" shells, as they were thicker than ordinary clams), fish-bones, etc., but no iron relics.

46. On the east half of lot 12, concession 7. The homestead of Sergeant Donald Grant, who settled here in 1832. Robert Grant is the present occupant. The site is where the dwelling-house stands, and in the orchard. It is near the source of a feeder of Hawkestone Creek, between the foot of the range of hills and edge of the swamp. The occupants formerly found relics, but only a few in late years. No iron relics are remembered. Modern Indians camped near at hand as late as 1885.

47. On the west half of lot 11, concession 8. Alex. McEachern. The owner has found pottery fragments, pipes, clam shells, etc., in considerable quantities on a low hill beside a supply of spring water. The remains of camp fires were formerly distinct, but ploughing has nearly obliterated them. No iron relics have been found. The Orillia "Packet" of Sept. 6th, 1900, has this brief notice of this important site: "Indian relics—pipes, tomahawks, spear and arrow heads, skinning stones, etc.—are still occasionally found in this part of the country. On lot 11, concession 8, of Oro, there has evidently been an Indian village, as large quantities of these relics were formerly found there, with traces of numerous camp fires. Some time ago Mr. A. McEachern, while ploughing, discovered two Indian skeletons just below the surface. They had evidently been doubled up and buried with little or no care. On finding them, a hole was dug, and the remains buried deeper."

48. On lot 12, concession 8. Wm. Clark. There is a raised patch of land projecting into the swamp from the north, and on this patch some evidences of aboriginal occupation were found—skippers, a pipe, etc., but no iron relics were remembered by Mr. Clark.

49. On the east half of lot 10, concession 9. Peter Gillespie. Some relics and a few other evidences of camps have been found here and on the opposite farm, but there is no convenient supply of spring water.

50. On the east half of lot 14, concession 9. William Rouse, jr. There was an old road, used by the early settlers, through the west part of this farm, and which was evidently the main Indian trail, converted to the white man's use. A few evidences of Indian camps were found—pipes, pottery fragments, etc. And there are reef formations on the farm which some persons suppose to be artificial. But as the 110 foot shore line comes into the farm, both on its east and west sides, and makes ice-reefs, the formations were doubtless produced in this way. (See Introduction.)

51. On the west half of lot 13, concession 10. James Horne. This farm has had several successive owners and occupants. It originally belonged to Neil Galbraith, then to Francis Baker, lumberman. During the ownership of the latter, Wm. McMullen and John Stonehouse were occupants. In the ashbeds, pottery fragments, pipes, stone axes, etc., were found in abundance. No iron relics have been reported. In a small ravine, near the site, there is a spring, which is the source of Brough's Creek, a stream of considerable size and importance in the east parts of the township. A little further down the stream from the source, on the farms next to Mr. Horne's, there are many old beaver dams. The camps were on the east side of the ravine, and may have been connected with the beaver-trapping at the adjacent dams.

52. On the west half of lot 12, concession 10. Henry Jermey. There is a low hill with a flat top, partly surrounded by ravines, where the farm occupants have found relics and other evidences of a village. Thus situated on an isolated, compact patch of this kind the village was probably palisaded. It is located upon the east fifty acres of the west half (formerly Wm. Harrison's fifty).

53. On the east half of lot 13, concession 11. William Johnston. Mr. Johnston has lived here for many years, and has been a good observer, having taken notice of many points and features in connection with this village-site. They have found pottery fragments, stone axes, pipes, etc., and a human jawbone, but he reports no iron relics. Mr. Johnston estimates the site covers two acres. It is near springs which flow to Brough's Creek, and also at an abandoned shoreline. When this neighborhood was in forest, deer had a runway toward Lake Simcoe, from the higher ground a little to the northwest of this place, and Mr. Johnston thinks this circumstance had something to do with the selection of the site. The old runway passes near this place, which is on the edge of the swamp, at a narrow part of it.

54. On the east half of lot 10, concession 11. Richard Anderson. He has found pottery fragments, a pipe, two iron tomahawks, and other evidences of early occupation; though these were probably not extensive, as there are no springs now at the surface of the ground. Mr. Anderson also found a few pottery fragments and skimmers on the east half of lot 11, concession 11. which he also owns.

55. On the east half of lot 11, concession 12. Alexander Brown. Camps strewn with pottery fragments, pipes, etc., were found beside the stream here (Rugby Creek).

56. On the east half of lot 12, concession 13. Silas Locke. Mr. Locke has found pottery fragments, etc., in a field north of his barn. The ground at the place is comparatively low, and near Rugby Creek. He has found skimmers at the site and elsewhere on his farm, but no iron relics.

57. On the northeast quarter of lot 10, concession 14. Thomas Morrison. There are about four acres on raised ground, on which remains have been found. This patch extends into the adjoining farm of Robert Anderson, southeast quarter of lot 10. There were some prominent ash-heaps, and quantities of pottery fragments, pipes, etc., have been found. There is conflicting evidence of the finding of two iron tomahawks. A boulder or two of some kind of ore was found on the site, its peculiar coloring having perhaps attracted the attention of the Indians. Mr. Morrison regards it as a "worship stone." In 1899 I obtained five typical relics from Mr. Morrison, and they are now in the Ontario Museum: 21370-71, two bone awls; 21372, part of small clay vessel, with finger-nail markings; 21373, two bone beads, one within the other, as found. A few single graves had stones in them besides the bones.

58. Along the south edge of the main swamp there are a few sites, but they are less extensive and numerous than those on the north edge. On the east half of lot 16, concession 6, John C. Steele, who formerly owned and occupied this farm, found some pottery fragments, a stone axe, and other evidences of the aborigines; but he said these were few in comparison with other sites. And the evidences have been obliterated by cultivation, as the present occupant, Peter McCuaig, has observed no signs of ashbeds or pottery fragments. The farm was originally the Dunsmore homestead.

59. On the east part of lot 15, concession 8. Robert Paisley. Some remains were found on this land, more especially when Jas. Coates lived on it. He found, about twenty years ago, some flints, pipe-heads, etc. The place overlooks the wide, swampy basin already mentioned. Originally it was cleared by the Bell family, who found the first traces of Indian occupation.

On the west half of lot 16, concession 12, the occupant, James Maudsley, ploughed up, about the year 1867, a sword or rapier of an interesting kind. This blade bears on one side the inscription, "M. C. Fecit," and on the other, "in Valencia." It was exhibited

at the Historical Loan Exhibition in Toronto in 1899 by its present owner, Lawrence Heyden. The place where it was found is not a village-site, and there is no site known to me within a mile of it. But it was in the course of a trail, on a gravel ridge near the south-east corner of his farm. A stone pipe was once found on the same farm, and other articles scattered here and there in the neighborhood show the course of the old trail.

60. On the east half of lot 15, concession 13. Harris Wigg is the present occupant. Formerly Silas Baskerville occupied it. Pottery fragments, pipes, stone axes, etc., were found here several years ago. Brough's Creek passes through the adjoining farm, on the north side.

61. On the east half of lot 16, concession 13. John Leigh. This is a somewhat important site. Remains have been found near springs, which are the source of a stream flowing eastward to Lake Simcoe. The relics, which include iron tomahawks, were numerous just south of an old orchard. Some of the pipe-bowls are of the Belt pattern (see Site No. 5)—a distinctively Huron pattern.

62. On the northeast quarter of lot 14, concession 14. Peter Robinson. The usual relics have been found here. Donald McCallum of the east half of lot 11, concession 13, found many relics here about 1884, including two stone mortars. No iron relics are remembered by Mr. Robinson. The site occupies about one-fifth of an acre, on top of the high hill overlooking the "Algonquin" shoreline. This abandoned shoreline built a large gravel bar across the valley of Brough's Creek here; and, as in so many other places, the Hurons evidently utilized this bar for the course of their trail across the valley toward the northeast.

63. On the east half of lot 20, concession 10. William Laughead. When Edward H. Allingham lived on this farm he found a few relics—a piece of a sword (rapier), two stone skinners, steel hunting knife, clay pipe—just enough to show occupation during the French period. The place is quite wet, and apparently unfit for permanent habitation; but it evidently marks the course of the old trail from Hawkestone to the interior of the township.

64. On the west half of lot 23, concession 9. Guy Kirkpatrick. The occupants have found pipes, pipe fragments, pottery fragments, etc.; and at a place near the barn they found a cache of nine stone axes. Six inches below the surface of the ground they found ashes, charcoal and pottery fragments. A boulder here showed marks of fire. On the adjoining farm of Archibald Ross, lot 24 (west half), a few remains have also been found.

65. On the east half of lot 24, concession 8. Richard O. Bell. This site is beside the Ridge road, which was probably a trail, and at the top of the "Algonquin" cliff. Mr. Bell has found the usual relics, especially when he dug a cellar for his house, including a human skull.

66. On the west half of lot 26, concession 9. Beside Lake Simcoe, at an attractive little cove in the shore. The land was for-

merly occupied by William Braydon, but is now unoccupied, though owned by Guy Kirkpatrick. (See Site 64.) This was an Indian landing-place from time immemorial, and a trail is said to have started from here into the interior of the township; but heretofore I have been unable to determine the course. Braydon found stone fire beds, pottery fragments, etc., and Capt. Burke, a lumberman who once carried on some operations here, is said to have found a sword at the place. On Mr. Burt's land, just eastward, isolated relics have been found.

67. On the west halves of lots 24 and 23, concession 12. This was a famous Indian landing-place at the outlet of Hawkestone Creek, and a trail ran from here toward the northwest. (See "Trails," Introduction.) William Hodges, the occupant, who has lived here since his birth in 1834, ploughed up some stone fire-beds, pottery fragments, iron tomahawks, etc. These were on the west side of the outlet of the creek, at the beginning of the trail. Similar remains have been found on the Capt. Davis farm, on the east side of the creek's outlet; and also at places nearer the creek itself.

68. On the east half of lot 19, concession 13. John Hazlett. The occupants have found on this site, at different times: two or three clay pipes, a stone pipe, some skimmers, and quantities of pottery fragments, but no iron relics. Patches of reddened and blackened earth mark the site, which is beside the 14th line, or concession. I have seldom found sites marked by red-colored soil where the camp fires were placed; but whenever I do find such indications, the site bears every evidence of being a very old one. Isolated skimmers have been found on the adjoining farm northward, lot 18.

69. On the west half of lot 19, concession 14. Alexander McPhie. The site is on the brow of the ridge overlooking the "Algonquin" shoreline, a little east of the farm buildings. The owner found there: pipes, flint knives, pottery fragments, brass or copper kettles, with a capacity of two or three quarts. These things were found when the land was first cleared; cultivation has partly obliterated the traces of the aborigines.

Barrie, Ont., Dec., 1902.

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HISTORIC SITES OF TAY

By
Andrew F. Hunter, M. A.

Reprinted from the Author's "Notes on Sites of Huron Villages
in Tay," with additions.

BARRIE, ONTARIO
1911

PRESS OF BARRIE "SATURDAY MORNING"



Present Appearance of the Environs of Ste. Marie.

(Looking across the Wye River).

The illustration shows the outlet of the main trench in the river bank, at the extreme left.

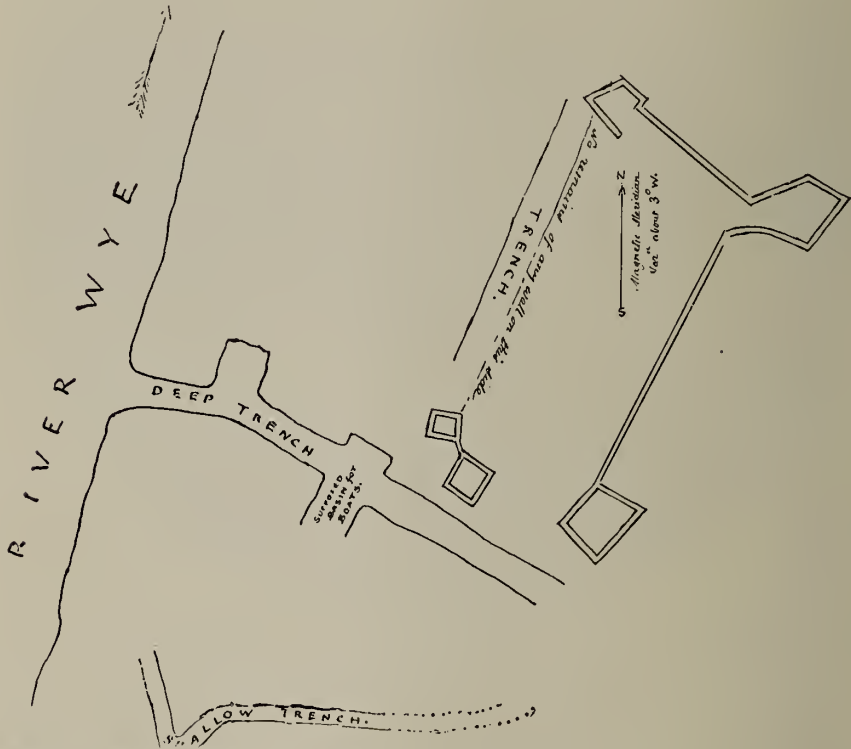
STE. MARIE ON THE WYE.

The remains of Ste. Marie, the fortified mission built by the Jesuits in 1639 and occupied by them for ten years, are on lot 16, concession 3, of Tay. Near the ruin flows the Wye River, about 100 yards in width but about twelve feet lower than when it filled the empty moats or trenches which may still be seen. This fort is the most noteworthy object of historic interest in Simeoe County, though in its present crumbled condition it is only a ruin of a ruin. Indeed, it is the oldest stone ruin (of European construction) in America, because, while the native ruins in Central America and Mexico may antedate Ste. Marie, no other building of white men does.

One of the features of the ruin is the system of artificial trenches made for the protection of the place when it was in use, or what the English translator of Isaiah would call its "brooks of defence." The fort stands on a corner formed by two of these trenches, one branching off at

a right angle from the main trench. These may still be seen, although they show less clearly than when the first settlers came, especially the parts at the southwest corner of the fort. It was at this corner where one could see the archway or passage for canoes and for getting water, of which the old settlers used to speak, but it has long since collapsed.

A plan of Ste. Marie in 1852 by the Rev. Geo. Hallen, furnishes the accompanying engraving made by photographic methods. This will be of more value to students of history than any plan in recent years, as the



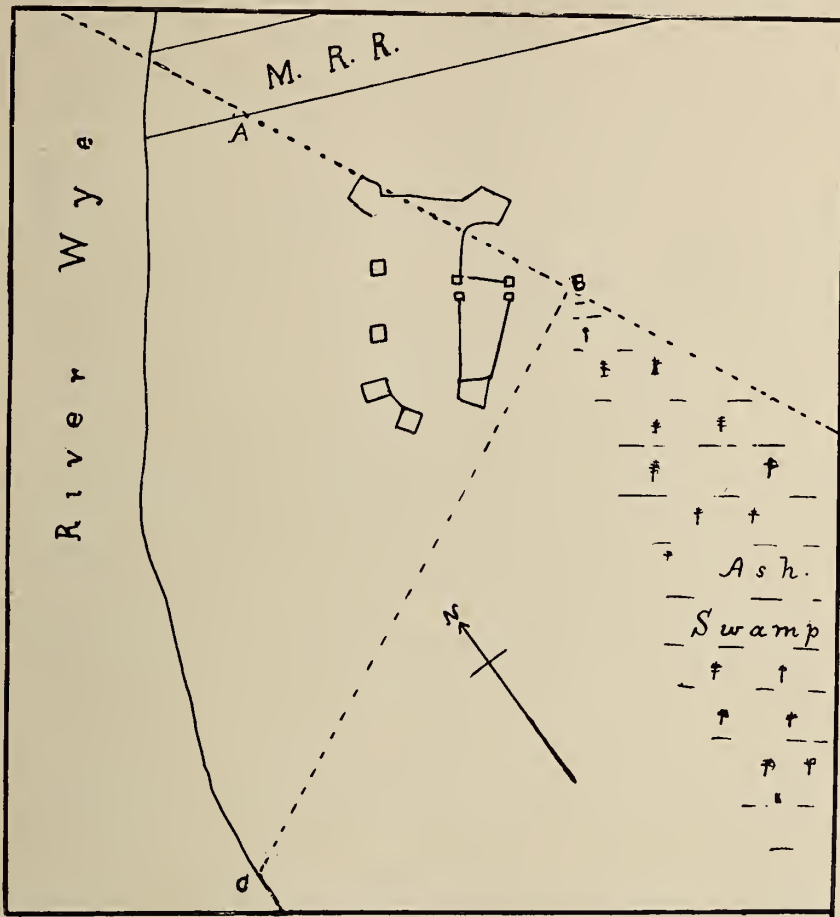
Plan of Ste. Marie on the Wye. By the Rev. Geo. Hallen (in 1852).

present condition of the fort scarcely admits of the making of a sketch showing its original profile. Although the small tracing of the fort in the Rev. Felix Martin's Montreal edition of Bressani's Relation was copied from this plan of Mr. Hallen's, it lacks a number of the details of this original sketch, especially the moats.

On the original sketch Mr. Hallen wrote a note that is worthy of attention—"In the (easterly) Bastion is an instance of the flank of a bastion being curved with its convexity towards the interior of the work, instead of being rectilinear." The original sketch also furnishes us with means for the measurement of the dimensions of the fort. The curtains on the two sides fortified by stonework are approximately 110 and 57 feet in length; while the extreme measurements in straight lines along the same sides (i. e. including the widest reaches of the bastions) are about 165 and 110 feet. The distance from the fort to the river is 44 yards. The trench along the southerly end does not continue in this diagram beyond the

stonework, but it did actually continue in a southerly direction to Mud Lake, thus giving double access for water coming into the trenches.

As every observer records features that do not "strike" another observer, it may be interesting to compare Mr. Hallen's plan with one made by Peter Burnet, P. L. Surveyor, who sketched the place in 1876. The latter



Plan of Ste. Marie on the Wye. (1876)

By Peter Burnet, P. L. Surveyor.

AB is the line between east and west halves of Lot 16.
BC is the northern line of demarcation of an acre in the west half. and a separate ownership.

plan includes all the environs on the west half of lot 16, but we reproduce therefrom only the fortification itself. The structures marked by Mr. Burnet along the western side are still extant.

The visitor to Ste. Marie at the present day will observe how the trenches are now entirely destitute of water, the river being many feet below, and incapable of filling them. On the day the writer first measured the amount of this drop (September 13, 1901), it was ten feet from the

surface of the river to the top of the bank, where the main trench enters. The brow of this bank has probably suffered from denudation, and the fort itself is now more than forty yards distant on slightly higher ground. So it would appear to require at least twelve feet of a rise to completely fill all the empty trenches.

The surface of the Wye in this part of its course, viz., between Mud Lake and Georgian Bay, a distance of about a mile, has the same highth as that of the Bay itself. When the surface of the water rises or falls with any change in the direction of the wind (and here the wind exercises a great influence over the highth of the water in the long arms of Matchedash Bay), there arises a current which flows inward or outward according to circumstances, and when in flow it is here called a "tide." Accordingly, our estimate of the fall of the river by twelve feet since the abandonment of the fort in 1649, as shown by the empty trenches, also holds good of the surface of Georgian Bay itself. The value of the ruin as a gauge of the water level is thus considerable, and it adds emphasis to the need for its careful preservation. One can obtain similar measurement of the drop of the water from Ste. Marie on Christian Island, which was also upon the water's edge in 1649, but is now quite high above the present shore.

It seems this lowering of the water did not occur suddenly. Fully one-third of it took place within the nineteenth century, and persons who lived until recent years, and who remembered the time when the Georgian Bay was above four feet higher, have verified the fall independently of each other. Due allowance is necessary for the direction of the wind and for the time of the year at which the observation is made, as it appears to be subject to greater fluctuations with the seasons since the surrounding land was cleared. But, making every allowance, the evidence establishes a distinct decline of the level within the nineteenth century. Since Bayfield's survey of Georgian Bay, about 1820, the fall of level to the present time has been four feet six inches, as various portions of land, which were islands then, are now at all seasons parts of the mainland.



The Huron Map in Father DuCreux's "Historia Canadensis" (1660).

The higher shore line of 1649 would be, in many places, more deeply serrated with long bays than the present shoreline; and this circumstance gives an explanation of some features on the map of this territory in the Rev. Father Ducreux's History which represents the shores as they were about 1640-5, but the map itself was not issued until 1660. (The reproduction of this map, shown herewith is an exact copy from the original by photographic methods). It is really a map of the old shore line, and it would be difficult to identify it with the existing shore line of to-day, even after making due allowance for the lack of any actual survey by its makers. There is a wide discrepancy, for example, between the long Coldwater Bay, as shown on the map, and the actual Bay on maps of our day. (See engraving).

As descriptions of Ste. Marie have often appeared in books and pamphlets, a list of some of these will perhaps be useful, with a few bibliographical notes for the guidance of those who may wish to pursue the subject further. The description by the Rev. Felix Martin, published in his *Life of Jogues* and in his various other writings, is the earliest account and is worthy of the reader's attention, as he visited the fort in 1855, when it was in a more complete condition than it is in at present.

Bibliography of Ste. Marie.

Adam, G. Mercer. *Georgian Bay and the Muskoka Lakes.* (Picturesque Canada, Vol. II, Toronto, 1882).

At page 582 there is an account of Fort Ste. Marie on the Wye and the Hurons.

Bain, Jas., Jr. The present condition of the old French Fort at Ste. Marie. (Proc. Canad. Institute, 3rd Series, Vol. III, 1886, p.p. 278-279).

This contains the substance of a paper read before the Institute in 1885.

Boyle, David. Ste. Marie. (Fourth Archaeological Report, Toronto, 1891).

This was issued as an Appendix to the Report of the Minister of Education for Ontario. The notes on Ste. Marie at pages 18 and 19 deal chiefly with its condition in 1890-1.

Bressani, Rev. F. J. *Relation Abregee.* (Montreal, 1852. Edited by the Rev. Felix Martin).

This is a French translation from the Italian of Father Bressani's "Breve Relazione." It has various references to Ste. Marie, and contains also at page 333 some notes on the ruins by the editor, with a small plan of the fort.

Charlevoix, Francois X de. *History and General Description of New France.*

In Book VII. there is a description of Ste. Marie.

Harvey, Arthur and Alan Macdougall. Forty-third Annual Report of the Canad. Institute. Transactions, 4th series, Vol. III., 1892.

This contains a reference to the excursion to Ste. Marie by the Canadian Institute on Sept. 28, 1891, and mentions some features of the fort, including the "water gate," recognized during the visit.

Hunter, A. F. Ste. Marie on the Wye. (Burrows' Reissue of the Jesuit Relations, 73 vols. Cleveland, 1896-1901).

Vol. 19 contains a note on Ste. Marie, at page 269, with sketch map at page 270.

James, C. C. The Downfall of the Huron Nation. Trans. of the Royal Society of Canada, Vol. 12, (1906).

This has the photo of Ste. Marie made by Dr. W. H. Ellis in 1891. Also a reprint (p. 343) from Rev. F. Martin's notes on the fort in "Auto-biographie du R. P. Chaumonot."

Jones, Rev. A. E. Sendake Ehen, or Old Huronia. (Fifth Report of the Ontario Bureau of Archives, 1908).

This contains (p.p. 9-11) Rev. Felix Martin's description (from the MS.) of Ste. Marie in 1855, with the colored sketch.

Lalement, Jerome. Relation de ce qui s'est passe en la mission des Hurons (June, 1639 to June, 1640).

Chap. IV. contains an account of the founding of Ste. Marie.

Martin, Rev. Felix. Life of Jogues. (Second edition, Paris, 1876).

Appendix A. contains a carefully written description of Ste. Marie, which Father Martin visited in 1855.

Parkman, Francis. Jesuits in North America in the Seventeenth Century. (Various editions).

In Chap. 25 there is a description of Ste. Marie, based mainly upon the Jesuit Relations.

Ragueneau, Rev. Paul. Relation de ce qui s'est passe en la Mission des Peres de la Compagnie de Jesus Aux Hurons, es annees 1648, et 1649.

This contains accounts of the destruction of the Huron villages by the Iroquois, with numerous references to Ste. Marie.

ST. LOUIS IDENTIFIED WITH THE McDERMITT VILLAGE SITE.

Our next step in these Notes will be to throw some light upon the positions of the Jesuit missions among the Hurons, of which Ste. Marie was the centre; more particularly to find the village they called St. Louis, where the missionaries, Jean de Brebeuf and Gabriel Lalemant, were captured, and also the other called St. Ignace, where they were put to death.

At a part of the farm of John McDermitt (lot 15, concession 4) there are accumulations of blackened soil and ashbeds, mixed with Huron relics. This village site is near the line between the west and east halves of the lot, but a little way into the east half. It is situated on a conspicuous hill, almost surrounded by low ground, (see illustration); and on account of occupying such a position, it is evident (*prima facie*) that the village had been palisaded. But in addition to this evidence, the light iron crowbar I have usually employed in this work, readily showed the position of the palisade line around the village site. From this place to Ste. Marie the distance is about a mile. Just west of the site rise some springs from which the village had a plentiful supply of fresh water. A workman, while ploughing on the site some years ago, found an earthen pot (which broke on being disturbed), and in it were six iron tomahawks. Northward from the village there was a graveyard containing a few burials, which, so far as observed, were of the isolated or single type. Among these, one of the workmen found the skeleton of a person of large proportions. Angus McDermitt, brother of the owner, counted twenty lodges at the site, the ashbeds of the camp-fires being in some places as much as three feet in thickness when the forest was first cleared away.

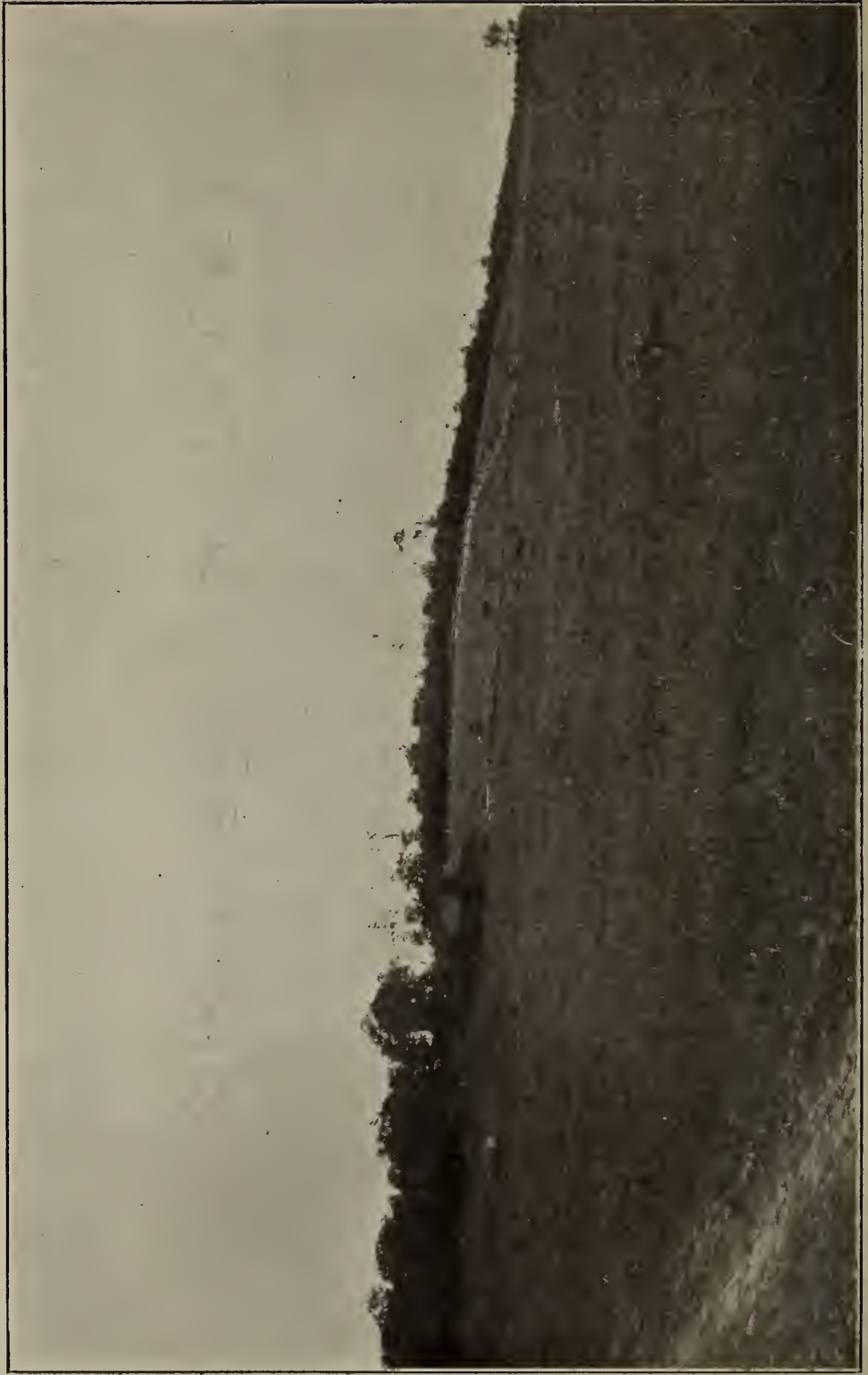
It is most probable the site is that of St. Louis, one of the Huron villages taken by the Iroquois, March 16, 1649,—the one at which they captured the Jesuit missionaries, Brebeuf and Lalemant, and thence took them to St. Ignace, where they put them to death. Among the considerations that lead up to this conclusion are the following;—

(a) The size, as reckoned by Mr. McDermitt when it was freshly cultivated, *viz.*, twenty lodges, (and counting the usual number of four or five families to every lodge), would give nearly the size of St. Louis as recorded by the Rev. Paul Ragueneau, who wrote the first account of it. According to that chronicler, about 500 Hurons had forsaken the place at the first alarm, leaving 80 warriors only to fight the Iroquois.

(b) It was on the only route from Ste. Marie eastward to Victoria Harbor, which was the centre of the Huron population then living in this locality, as remains clearly show. The ground immediately south of this trail was, in Huron times, unsuitable for much travelling, its surface consisting of hummocks surrounded by thickets and by small streams flowing into Mud Lake. And so far as this southerly ground has been examined, it yields no traces of villages or trails.

(c) The relics found at this site are of such kinds (French iron tomahawks, etc.,) as to show that this was a village of the very latest period of the Huron occupation of the district. The existence of palisading also tends to prove the same, because, farther back in the country, the Huron villages of earlier date seldom had palisades. Of all the fortified villages belonging to that latest period yet found, this is the nearest to Ste. Marie.

(d) As to the distance of St. Louis from Ste. Marie, a little apparent



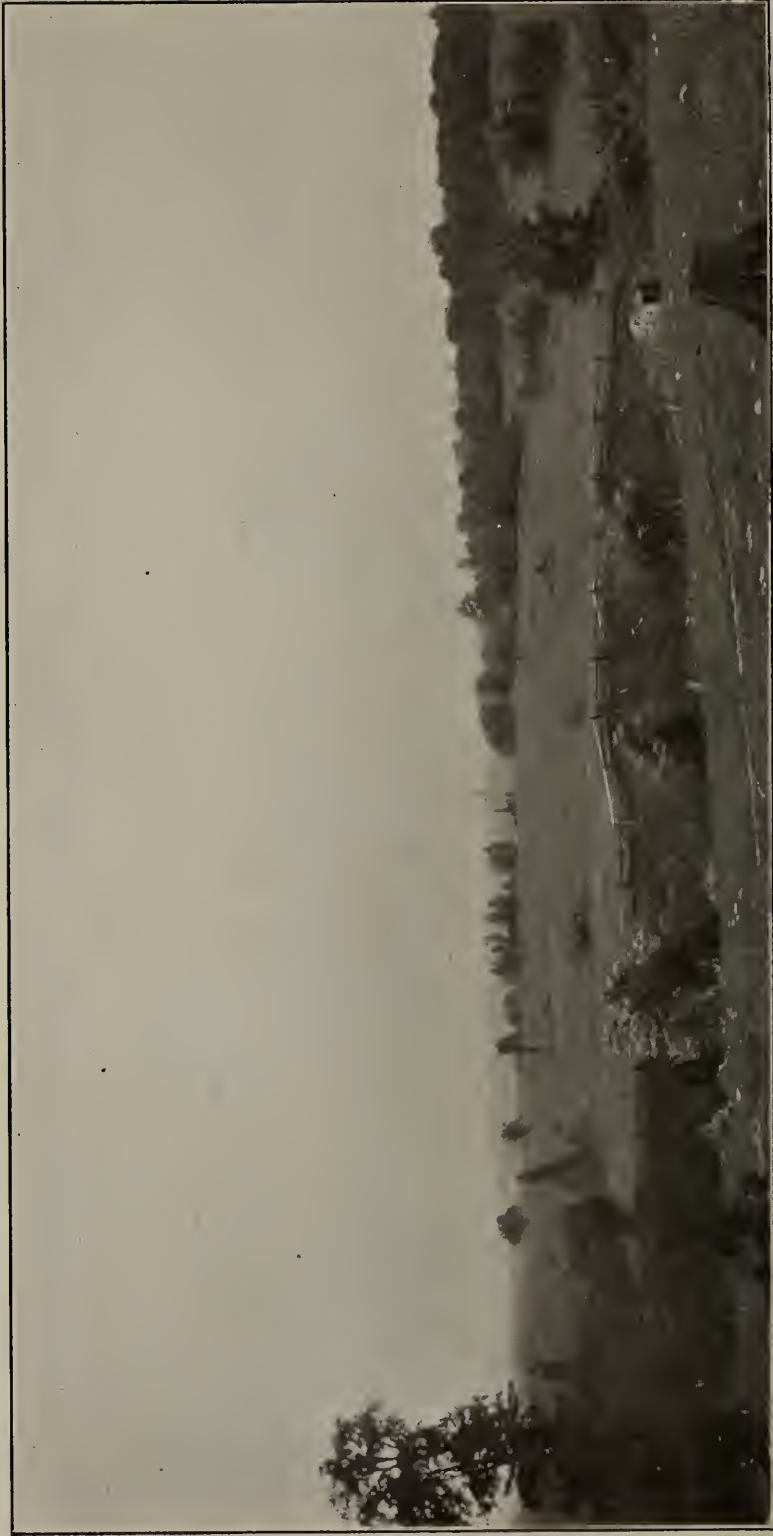
The Probable Site of St. Louis.

On the hill in this illustration are the remains of the palisaded Huron village.

diversity in the evidenee furnished by the reeords eonfronts us, but it is apparent rather than real. The Rev. Paul Ragueneau (Relation, 1649) gives us the distance as not more than a league (2.42 English miles); but Christophe Regnaut explicitly makes it much less. (See Letter, Canadian Archives Report, 1884). The latter writer uses the name "St. Ignace" (really applied to the mission among all these villages, as Ragueneau also tells us) for the village to which the two missionaries had set out, and does not mention the name "St. Louis." Regnaut gives the distance as "about a short quarter of a league" from Ste. Marie. The site under consideration, therefore, is not at variance with the conditions prescribed by either of these writers, or by the Rev. F. J. Bressani, who (in his "Breve Relatione") says the distance was not more than two Italian miles from Ste. Marie. (An Italian mile was 132 yards less than our English mile). The Rev. A. E. Jones, S. J., disputes the testimony of Regnaut as to this distance, on the ground that his narrative is dated 29 years afterward, when he was 65 years old, and so perhaps liable to lapse of memory. (Ontario Archaeological Report, 1902, p. 98). I do not see that it is necessary to eontradict Regnaut's plain, honest statement; he is entitled to a fair hearing and a fair interpretation of his words. And the signifieant fact remains of the three men (Ragueneau, Bressani and Regnaut) who mention the distance of the nearest village from Ste. Marie, Regnaut was the only one who actually travelled over the ground itself at the time, viz., a few hours after the massaere.

(e) Wherever situated, it is a fact that St. Louis eould be seen from Ste. Marie, as all the writers agree in stating that those in the fort eould see the burning of the village. This furnishes a well-authentieated test. From observations made upon the ground, I found that, looking eastward from Ste. Marie, the only plaee where speetators eould see a fire in the distance was at this very site. A small traet of elevated ground, rising out of evergreen thiekets, eloses the view from Ste. Marie toward the southeast, and disqualifies the sites farther along the trail at the head of Vietoria Harbor from being St. Louis.

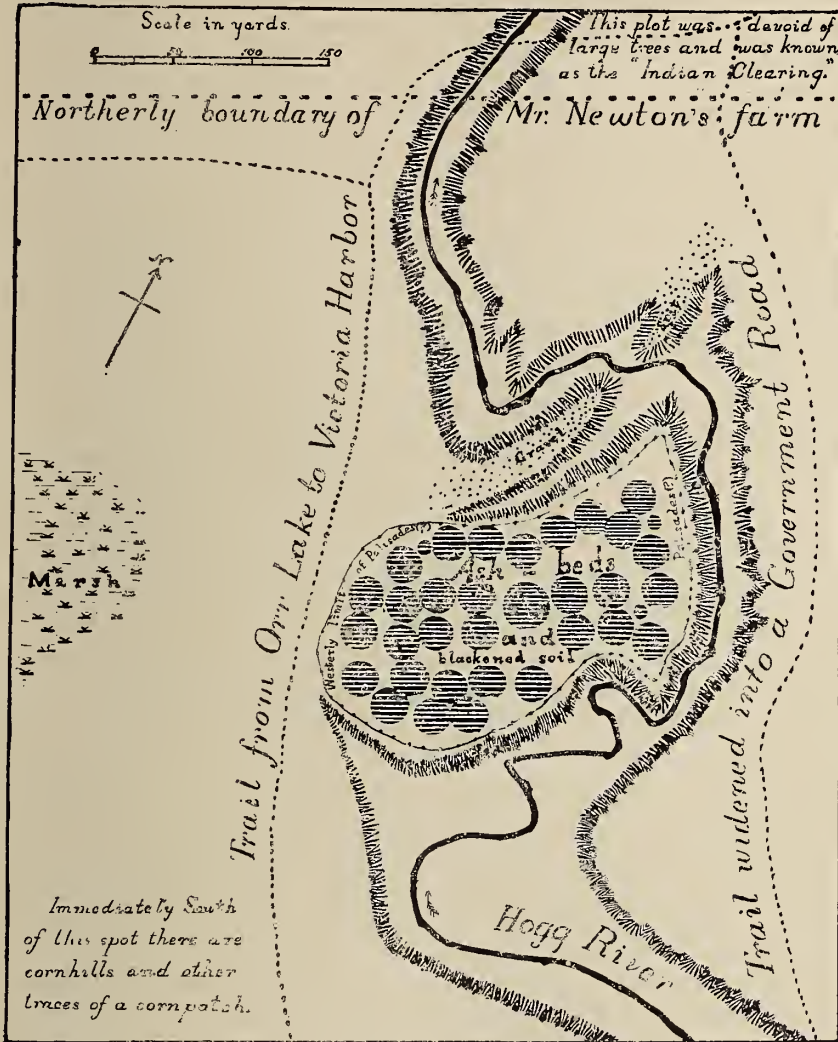
Port MeNicoll, the new eastern terminal of the C. P. R. on Georgian Bay, lies about a mile north-eastward from this village site.



The Probable Site of St. Ignace.
On the plot of ground in this loop of the Hogg River is the site of the palisaded Huron village.

ST. IGNACE IDENTIFIED WITH THE NEWTON VILLAGE SITE.

The position of St. Ignace has been an open question for many years. As at least half a dozen places had been suggested, the writer, in 1899, visited all the Huron village sites within reasonable distance of Ste. Marie



The probable site of St. Ignace and its environs.

on the Wye, and after carefully considering the question in all its bearings, arrived at a conclusion substantially as follows.

The physical features of the land governed the courses of the forest trails of the Hurons. The continuous high ground, along which trails could pass, makes its nearest approach to the Georgian Bay at the head of Victoria Harbor. Here then was the commercial centre of the Hurons,

as it has also been of later Algonquin tribes. In other words, the physical features of the district were such that Victoria Harbor naturally became the focus or centre of the Huron population, the trails radiating from the head of the harbor in several directions inland along the higher ground. It appears to have been this very centre, the heart of the Huron confederacy, the Iroquois attacked in 1649; otherwise the Hurons would not so precipitately have deserted their country immediately after the capture of only two of their villages, had these villages been of the ordinary unfortified kinds. (It should be borne in mind that Ducreux's map is a guide for the position of the earlier St. Ignace and not that of 1649).

Through the farm of Chas. E. Newton, Esq., the west half of lot 11, concession 6, Tay, the Hogg River has cut a deep path in the old lake-bed deposits to a depth varying from fifteen to twenty feet. In this part of its course the river makes a loop something like the letter U, which encloses an ideal spot for a village requiring means of defence. (See illustration)

Hurons selected for one of their villages this plot of ground containing about five acres in the bend of the river. This ground is covered with ashbeds and blackened soil, mixed with relics. The latter consisted of iron tomahawks, knives, pieces of metal cut out of worn-out brass kettles, and pottery fragments in endless quantities. All these relics show that the site was one of those occupied down to the very latest period of the Huron occupation of the district. There are empty caches at the site, and a pottery just south of it, where the clay is of such good quality for plastic work, that Mr. Newton experimented successfully in making terra cotta from it. What appears to have been "the village corn-patch" occurs southward near a house on lot 10, and it may have extended as far north as the site itself, although the cultivated ground no longer shows any traces of the corn hills. From this site to Ste. Marie the distance is $3\frac{1}{2}$ miles.

A trail comes from Orr Lake by the way of Waverley, and just before reaching this village site divides into two strands, one passing down each side of the river. These meet again at the "Indian Clearing" further north on lot 12, as the diagram shows. The trail down the east side as far as the "Indian Clearing," and thence to the mouth of the river, was widened many years ago into a Government timber road, but is now disused. It is probable this so-called "Indian Clearing" is due to the gravelly soil, which would not permit of the growth of trees, rather than to actual clearing by the aborigines. But whatever its origin it was certainly a resort of modern Algonquin Indians, who followed pretty closely the paths of their predecessors, the Hurons.

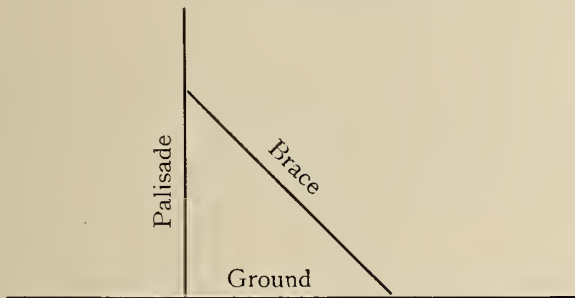
It is most probable this site in the river's bend was St. Ignace, the Huron village captured by the Iroquois in the early morning of March 16, 1649, and the place to which they brought as captives Fathers Brbeuf and Lalemant a few hours later, and there tortured them to death. Its distance from Ste. Marie coincides pretty well with the records, all the writers agreeing that it was less than two leagues (five miles), and about a league from St. Louis, which agrees well with the site at Mr. McDermitt's. But the strongest evidence is in the configuration of the ground. The Rev. P. Ragueneau's account of the place (Relation, 1649) suggests a plan of the village and its surroundings, and tells us beforehand what appearances we may expect to find there. He says;—

"It was surrounded by a palisade of posts from fifteen to sixteen feet

high, and by a deep trench (fosse), with which Nature had powerfully strengthened the place on three sides, a small space alone remaining weaker than the others. It was through that part the enemy forced his entrance."

While this description of St. Ignace will suit in some measure almost any palisaded site, because these were as a rule placed on a spur of land, the completeness of its fortification by a trench, effected by Nature in this case, was such as to attract the attention of the chronicler who wrote the description just quoted. (As the destruction of the place occurred in March, when the Hogg River would be covered with ice, its own existence in the gully or trench would not be conspicuous enough to attract a recorder's attention). After a diligent search through all the sites of the locality, I can find none that so exactly agrees with this description of St. Ignace as this site on Mr. Newton's farm.

LATER EXAMINATION OF THIS SITE. The foregoing account is substantially the one the writer prepared after his examination of the site in 1899 and published a few months later. Since that time he has



Cross Section of Palisade and Bracing.

given further attention to the site at various times, and has become even more firmly convinced that it was St. Ignace. The following particulars relate to evidence from examinations since the first account appeared.

At different times, when re-examining the palisading I used a light iron crow-bar (three-quarter inch, four feet long), driving it into the ground repeatedly along numerous lines of tests selected from where the ashbeds and signs of habitation ceased, and passing outward across the margin of the village site. At every stroke the crowbar sinks to the depth of the plowing, but along every line of tests made in this way it shows two places with softer subsoil, by sinking to much greater depths. In most cases these are about five feet apart, and occur at the palisade line, the outer being the palisade and the inner the feet of its line of braces. The spade always shows disturbance in the color of the subsoil wherever the crowbar indicates the line by sinking deeper than usual. The silted sand on this site was good material for the insertion of palisades by aboriginal methods, but not good for preserving traces of the palisades themselves, being too porous. Some traces, however, of the palisading are left, in the blackening of the sandy subsoil below the plow's depth.

A conspicuous refuse heap toward the northwest quarter of the site received our attention. This yielded the usual ashes mingled with potshreds and waste of Huron food supplies, especially animal bones, and teeth, clam shells, etc. But the significant feature was an abundance of traces of bark in the upper part of the heap, evidently debris from a collapsed bark cabin, and in this particular it differed from the former ordinary refuse heaps of my experiences.

On April 28, 1902, the plow turned up a small bronze medal or token at a place near the easterly end of the site. On one side this bears the German motto "Gotthsgaben sol man lob." (God's gifts ought to be praised). The other side has the name of Hanns Krauwinkel, with the letters, "IN NU," i.e. "In Nuremberg," which was famous for its manufactures in bronze, the material in the medal itself. It was not easy to obtain information of the maker, Hanns Krauwinkel, in Canadian libraries, but the writer was able to get a few particulars about him through the courtesy of Dr. Wilberforce Eames of the New York Public Library and Mr. Lyman H. Low, a specialist on coins and medals, 287 Fourth Ave., New York. The medal is what is called a counter, and Hanns Krauwinkel was a maker of these at Nuremberg during the period from 1580 to 1601. These counters were restruck at later periods, in thinner issues, to which class this thin specimen belongs.

Within the northerly side of the palisade, there is a line of whitish substance mixed with the soil, though now faintly defined from having been disturbed by the plough. A fragment of this crumbled deposit, when examined by a chemist at my request, proved to be old mortar. This line of deposit resembles the shape of the letter L as if from two sides of a cabin, with lengths of about 10 feet and 15 feet, the angle of the letter pointing in a northerly direction. Its position is on the highest rise of this somewhat flat site, and at its north side. As the Indians did not make and use mortar, this was doubtless the work of the Frenchmen. (The records contain evidence that the Jesuits maintained a lodge of some kind at St. Ignace.)

Indications, such as the foregoing, tend to show that this was St. Ignace. The Rev. A. E. Jones selected a spot about three miles farther from Ste. Marie since I fixed upon this Newton site, but the more distant place has not even yielded any indications of a Huron village site of any kind, as I have pointed out elsewhere. The proof of the question rests not so much upon theoretical assertions or claims, as upon what evidence the ground itself furnishes. And the authentic evidences at the Newton site, as furnished by the use of the spade, have been gradually increasing.

NOTES OF
SITES OF HURON VILLAGES

IN THE
TOWNSHIP OF TINY (SIMCOE COUNTY)
AND ADJACENT PARTS.

PREPARED WITH A VIEW TO THE IDENTIFICATION OF THOSE VILLAGES
VISITED AND DESCRIBED BY CHAMPLAIN AND
THE EARLY MISSIONARIES.

BY ANDREW F. HUNTER, M.A.

(An Appendix to the Report of the Minister of Education.)

TORONTO :
WARWICK BROS. & RUTTER, Printers, etc., 68 and 70 Front St. W.
1899.

To the Honorable G. W. Ross, LL.D.

In accordance with the desire of various persons interested in the history and archæology of our Province, and more particularly of the country of the old Hurons, I submit herewith my notes on Huron remains in the Township of Tiny, which you have been kind enough to undertake to print. While engaged in other pursuits, I devoted considerable attention during the past twelve years to the collection of information regarding the Huron predecessors of the white men in this district, the results of which are partly included in the following notes.

By your making provision for the publication of these notes, my work becomes in some degree a part of the more elaborate system carried on by Mr. Boyle of your department for the examination and collection of aboriginal remains throughout the Province. In the elucidation of this particular field, therefore, I trust these notes will prove of value and interest.

I have the honor to be,

Yours respectfully,

A. F. HUNTER.

Barrie, Ont., March, 1899.

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16
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INTRODUCTION.

The peninsula dividing Matchedash and Nottawasaga Bays from each other forms the Township of Tiny, and is the most northerly extension of land in Simcoe County. Occupying this northernmost position, the township contains the spot, not yet satisfactorily determined, where Champlain and the early missionaries first landed when they arrived in the country of the old Huron Indians. After long voyages by canoe from Quebec, following the Ottawa and French Rivers to Georgian Bay and then passing down the eastern shore of the latter, they made their first halt somewhere on the north end of the peninsula, having found there the settled Huron communities they were seeking. With such historic associations as these, Tiny, first of all the parts visited by these early travellers, deserves to receive attention in our endeavors to interpret correctly their interesting narratives and to identify the places where they sojourned.

The township extends in a south-easterly direction as far as Waverley, where it is first touched by the Penetanguishene Road that runs northward and marks the easterly boundary. This road, the leading one in the district and the earliest constructed, divides it from the Township of Tay, which lies along its east side for part of its length. On the south side lies the Township of Flos.

Some of the physical features of Tiny are interesting. It is crossed diagonally by four parallel ridges running almost north and south. These ridges have varying heights in different parts of their courses, but nowhere exceed five hundred feet above the present level of Georgian Bay. Between the ridges lie wide tracts of lower ground; through these tracts flow the streams of the township, which are likewise parallel with each other and with the higher ground. When the lake waters stood at higher levels than they occupy in recent times, the ridges were islands; and around them one may now see wave-worn cliffs, boulder pavements, occasional sand beds, and other similar features common to old shore lines. In fact, there is perhaps no township in the province that shows more clearly or more abundantly the effects of former lake action on its surface. This condition is traceable more especially in the south-westerly corner of Tiny. Here, in the land bordering Nottawasaga Bay, from the southerly boundary of the township as far north as Wyevale, there is an extensive belt of boulders; and the chain of sand dunes of Sunnidale and Flos also

extends through the same tract, though the dunes decrease in size towards the north. For these reasons, this tract was, for the most part, not very suitable for Huron occupation.

Of the streams, the most important is the Wye, a branch of which issues from Cranberry Lake. But its longer branch comes out of Orr Lake and flows for some distance westwards through a tract of low-lying, marshy ground, thus making, before the woods were cleared and the ground thereby dried, a wide barrier along nearly the whole length of the township's southerly boundary. After the two branches of the Wye unite, they flow northwards and cross the Penetanguishene Road at Wyebridge. As in the case of its Orr Lake branch, the Wye itself formed a natural boundary for the Huron tribes. West of the river lived the 'Bear Nation,' the most westerly member of the Huron confederacy. It will be seen that the territory of this 'Nation' included the northwesterly part of Tay Township. Notes on this part, as well as on the islands, are included here, with my Tiny notes, in order to cover the territory of the 'Bears.' And for the purpose of completing all the naturally protected district north of Orr Lake and its outlet, the contiguous northeasterly corner of Flos is also included.

In the territory thus selected, I shall give, in the following pages, some notes on forty-nine village sites and twenty-four bone pits. Besides these two classes of Huron remains, there is a third kind—the forest trails—which are indicated by dotted lines on the accompanying map.

Our plan of dealing with these village sites and the associated bone pits, is to begin at Christian Island, on the extreme northwest, then cross to the mainland and proceed in a southerly direction to Orr Lake.

THE VILLAGE SITES.

In a general way, the important villages mentioned in these notes are situated in a line beginning near Cedar Point, a trail, beside which the villages were located, having existed to and from this quarter for a very long time. There is, however, another chain of villages beginning at Pinery Point; or to speak more accurately, one part of the main chain begins at Cedar Point and the other part at Pinery Point. But near the latter, and in the district north of Messier's Lake, where there is an extensive maple forest, exploration of the remains has not been much prosecuted owing to the wooded character of the district.

It is important to hold in view these two chains of villages, because, in the writings of Champlain and the missionaries who succeeded him, the travellers appear to have followed such a route, most probably one of these here mentioned. The problem to be solved,

viz., to trace their footsteps correctly along the line of villages, whichever line it may prove to have been, will doubtless find a solution after this upper district has been carefully explored. Father Martin, in his Life of Jogues, (Appendix A), considers the west side of the entrance to Penetanguishene Bay as the probable site of Ihonatiria. From this we may infer that he would fix the landing place (Toanche) near Pinery Point, because, according to Brebeuf, the distance between Toanche (the landing place) and Ihonatiria was only three-quarters of a league (Relation, 1635, p. 28, Can. Edition.) But Dr. Tache, who made a study of the subject at a later time, inclined to believe that Thunder Bay was the landing place. His view of the question may be found in a footnote on Toanche in Laverdiere's edition of Champlain's Voyages, Vol. 3, (1870). But in the map he supplied to Parkman for the 'Jesuits in North America' he puts Ihonatiria further to the east near Penetanguishene Bay, in agreement with Father Martin's view, yet ignoring Brebeuf's statement of the short distance between the two places.

It should be borne in mind that the forty-nine villages were not all occupied at the same time. In the territory inhabited by the 'Bear Nation,' which nearly corresponds with the part containing the forty-nine villages, the largest number recorded as having been occupied at once was fourteen (Relation, 1638, p. 38). Champlain mentions only five principal 'Bear' villages in the same district, but it is not known whether this was the full number in existence during this time.

Thirty-nine of these forty-nine villages, or about eighty *per cent.* of them, show evidences of European contact. Some of the remaining ten may even yet be found to yield European relics.

In several cases corn patches of considerable extent have been observed, and are mentioned in these notes; in a few cases, wild plum groves; and in some others, fishing, fowling and trapping grounds have been noted. From these instances, and from the relics found at village sites, we can form some idea of the means of subsistence at those villages where no such indications have yet been observed.

The aborigines invariably chose the site for a village close to springs or to a small stream where fresh water could be obtained all the year round; and they shunned the shores of the lakes and larger streams by at least half a mile, in order to be safe from canoe parties. They could not dig wells, and their choice of village sites was accordingly limited. As the springs, in the district under consideration, most frequently issue near the old lake shore lines already mentioned, it is sometimes easy to determine the positions of their village sites.

THE BONEPITS.

The twenty-four bonepits have all been dug out, often by the farmers or young people in the neighborhood. To describe one of these pits is almost equivalent to describing all, so closely do they resemble each other. I have included in these notes the descriptions given by Dr. Bawtree, because they describe a few of these so minutely that it will be sufficient to refer to his accounts on subsequent pages.

THE FOREST TRAILS.

The third class of remains—the trails—have been singularly preserved from obliteration by succeeding Algonquin tribes. These tribes followed the original trails that were used by the Hurons in the seventeenth century, and kept them open down to the clearing of the forest by white settlers. Our knowledge of the location of these trails has been derived chiefly from pioneers of the district who themselves used the trails before the present public roads were constructed. From the fact that the sites of the Huron villages are now found along the trails, whose courses have been obtained from the pioneers, it is clear that the paths recently closed were the original Huron trails. In the district from Waverley to Wyebridge, the trail was probably not very different in its course from the present Penetanguishene road. Into the, naturally secluded district that we have under consideration in these notes (those parts north of the longer branch of the Wye) there was only one possible way by land from Lake Simcoe, viz., past the east end of Orr lake; the route, in fact, now represented by the Penetanguishene road. There was indeed a trail along Nottawasaga Bay, past Cranberry Lake, but this led to the Tobacco Nation in the west, and could not be used into the south.

I have visited many of the village sites and bonepits mentioned in the following pages, in order to verify by observation my statements regarding them. In cases where this was not done, the testimony of at least two persons was taken before I set down any site in the list.

The space at my disposal does not permit me to go into greater detail regarding the historical evidence for the determination of the positions of some of the mission villages. But my notes in the Burrows' Reissue and Translation of the Jesuit Relations will give, to anyone desirous of pursuing the subject, some further details in regard to the locations of these.

The object of the present undertaking is merely to accumulate evidence; and it must not be supposed that data respecting the antiquities of Tiny are exhausted by the following list. Many points, connected with the identification of the sites mentioned by Champlain

and the missionaries, will remain uncertain, and therefore the subject of debate. The notes give only such information as I have been able to glean at intervals during the past twelve years, provision for the publication of which has been made by the Hon. Dr. G. W. Ross, Minister of Education for the Province of Ontario. It should also be added that my obligations to others who have helped me in this undertaking are acknowledged throughout the notes. Farmers, particularly the French settlers, have always been courteous while I was prosecuting my enquiries; and it is hoped that, among other results, this report will further stimulate them and others to observe closely the Huron remains of their respective neighborhoods.

1. STE. MARIE ON CHRISTIAN ISLAND.

On Christian Island are to be seen the ruins of the second fortified Jesuit mission of Ste. Marie, and the remains of an extensive Huron village surrounding it. The fort is situated on the picturesque bay in the southeast part of the island, and at the east end of the present Ojibway village. Its walls, enclosing about quarter of an acre, were built of stone and lime. At the time of my first visit to the place (September 7, 1886), their appearance was much dilapidated, and in the twelve years that have elapsed further disintegration has been steadily going on.

Near the centre of the fort is a work of masonry, oval in shape (or rather like a horseshoe, as the south end of it is gone), its greatest breadth being about six feet, and its greatest length about twelve. Within this a spring rises, the water flowing through the open side; and running over the ground toward the bay it has produced a swamp about the south front of the ruins. The spring thus walled up evidently was the water supply at the time of the occupation of the structure (1649-50). It would appear to be this well that is meant by the small square marked on the Rev. Geo. Hallen's diagram in Bréssani's *Relation Abrégée*, page 280, (Montreal, 1852), which figure we reproduce here.

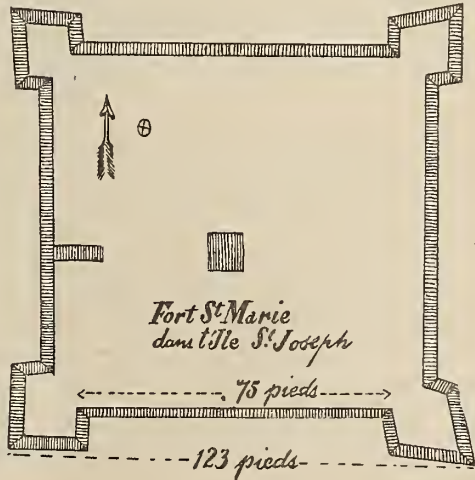


Fig. 1.

The place has yielded a number of interesting relics. The melted remains of the chapel bell were once found in a corner of the ruins by an

Indian, the late Peter York. Besides brass articles, some bearing French inscriptions, a number of French coins of the period have been found, and sometimes human bones. A steel stamp bearing three letters (I. H. S.) for making sacramental wafers, was found in 1848 by Joseph Bouchier, and secured by Dr. Bawtree for \$10, it is said, for his collection of relics. It is now in an English museum.

A stone fortlet some distance east of this main one, just described, appears to have been an outpost for the protection of the surrounding Huron habitations. In the winter of 1649-50 there were more than a hundred such habitations containing from 6,000 to 8,000 Hurons, dying from famine and disease.

As a reminder of this dreadful winter, a bonepit existed north-west of the main fort, twenty feet in diameter. This was examined by Mr. Boyle, who estimated that the bones of 400 or 500 persons had been buried in it. For some interesting details of his examination, as well as other features of the fort and surroundings, see *Archæological Report for 1897*, page 35, etc. See also the writer's article "Ahoendoe; the last refuge of the Hurons" in *The Indian*, Hagersville, Ont., 1886) page 217.

2. LIGHTHOUSE PLOT, CHRISTIAN ISLAND.

Across the bay, on the Christian Island lighthouse plot, is the site of a village where only the Huron lodge type prevails. There were about five lodges, showing four 'fires' each, as nearly as could be distinguished when I examined this site on September 7, 1886, and again on July 30, 1887. Stones cracked by fire were numerous on the ground, also fragments of pottery and pipes. A whole clay pipe, found here, was presented to the museum by Thos. McKenny, Thornbury (No. 6946, museum catalogue).

3. WM. H. RICHARDSON'S.

On the farm of Wm. H. Richardson, east half lot 19, concession 20, there is the site of a village, evidently of Hurons with whom the early French traders had come into contact. It extends across the 21st concession line into the farm of John McLellan, sr., the two parts together covering a space of about five acres.

In company with A. C. Osborne, of Penetanguishene, on Sept. 2nd, 1898, I visited this site, its existence having been called to my attention a few days before by Geo. E. Laidlaw, of Balsam Lake. Its situation is on a kind of high lake terrace or plateau, overlooking Georgian Bay, with Beekwith Island just opposite. The land had been cleared about four years previous to our visit, and it was during this operation that the first evidences of Huron occupation had been observed. These consisted in the usual ash-beds containing pottery

fragments in abundance and other relics common to such sites. Mr. Richardson directed us to two small pits or sink-holes along the top of a small ridge in the lower ground between the hill and the shore. We made excavations in both but found nothing in them to indicate whether their origin was human or not.

Upon this site and on some farms in its neighborhood, many iron tomahawks of early French pattern have been found. The triple

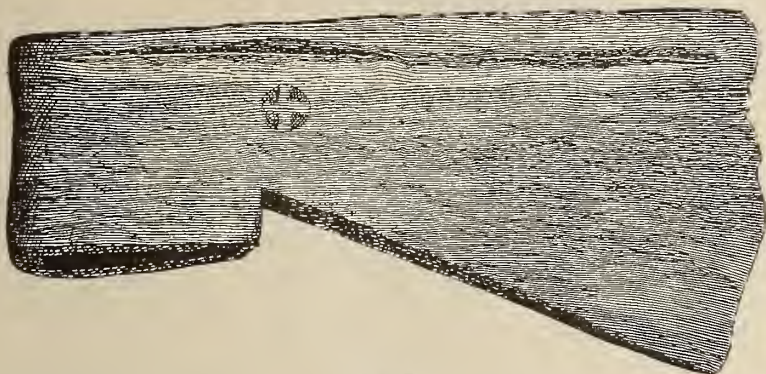


Fig. 2.

Fleur-de-lis always to be seen on these French hatchets is a sign of the country whence they had origin, not less certain than the ubiquitous 'Made in Germany' of our own day. Some of these hatchets have been picked up on the farm of Arch. McLean, lot 20, concession 21, and others by Wm. Pulling, on his farm (s. w. quarter lot 20, concession 20), where there is also a tract of land adaptable to the growing of Indian corn.

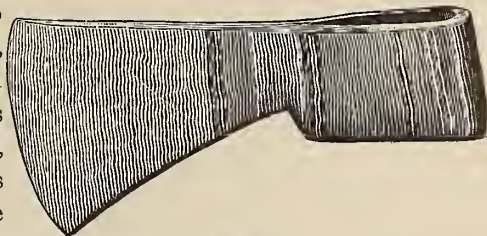


Fig. 3.

Nearly all of them are worn out or damaged in one way or other; the Hurons, like ourselves, would cast away any that had become unfit for use, just such as we find now-a-days, and would save the good ones.

In August, just before our visit, Mr. Laidlaw had received two steel knives and a clay pipe, found at this site. Many other relics have been found, but, as usual, nearly all except those of the smallest size, are in a fragmentary condition. The writer obtained six wampum beads of aboriginal workmanship and four European beads.

From the compactness of this site and its position on a hill, we might easily infer that the town or village was palisaded. It was evidently inhabited during the French or historic period, as the relics show. It is not improbable, therefore, that it was Toanche, as it is

situated so close to the shore ; but it is still difficult, at the present stage of our enquiries, to fix upon the position of that place—the earliest of the mission villages. The position of this place is further west than we should have attributed to Toanche.

4. EUGENE MARION'S.

In the woods on the farm of Eugene Marion, lot 17, concession 18, were two interesting bone-pits. On July 29, 1887, I made some examination of these pits, having been guided to the place by John Hoar, then the light-house keeper of Christian Island. There was a large oval bone-pit here, and at a few yards from it a smaller round one. Their situation was on elevated ground near the source of a small stream that flows into Thunder Bay. Large hardwood trees (chiefly beech and maple) grew near, and some decayed trunks lay on the ground, indicating a considerable antiquity for these still earlier deposits of human bones. The pits were in dry sandy soil, the larger of the two having a longer axis of twenty feet and a depth of ten feet in the centre.

In Huron fashion, only the bones and not bodies had been originally interred, as the following circumstances plainly showed: (1) We found a bundle of thigh bones (femurs) and shin bones (tibias) arranged side by side like a bundle of faggots, but the thongs that bound them together had perished and left no trace. (2) Skulls were found in greater number than other bones of the body, indicating that the most important relic had received more attention than other bones which should have been deposited at the same time. (3) Very small bones (ribs, toes, etc.) were scarce, having been for the most part neglected.

If we may be allowed to form an opinion from the closeness of other bone-pits to village sites, there must exist a village site at no great distance from these pits (probably not more than a few hundred yards away), though the forest still conceals it.

Their distance is not much more than a mile from the south-west corner of Thunder Bay, which may be considered to have been the landing place for this village, and numerous iron hatchets have been found on the farm of Ambroise Labatte, lot 16, con. 19, beside Thunder Bay. In attempting to identify these remains with one of the Huron towns of history, it may be remembered that Brebeuf records the distance of Ihonatiria from the shore as three-fourths of a league. [Relation, 1635, p. 28, Canadian Edition (1858)]. The same writer tells us again (Relation, 1636, p. 96), that Ihonatiria was 'near the edge of a great lake,' but Le Mercier (Relation, 1637, p. 149), records the fact that a large island was in sight of it, which would seem to discourage the theory that this was Ihonatiria, as the place lies too far inland to allow any of the islands to be seen.

5. MOISE CHEVRETTE'S.

The site of another Huron village may be seen on the farm of Moise Chevrette, sr., south half lot 13, concession 17. A very interesting feature, evidently connected with this site, was an extensive corn patch across the seventeenth concession line on the farm of John Hark, north half lot 13, concession 16. Before the forest was cleared on the latter farm, there was to be seen an extensive area covered with corn hills.

The method, among ancient Huron agriculturists, of planting corn, was very different from that now adopted by our own farmers. They planted the seed in the tops of hillocks of considerable size,—large enough to remain from year to year without renewal; in fact they have lasted for three hundred years almost in their original shape. This mode is well outlined in the following paragraph from the *Toronto Globe* of January 27, 1885: ‘The Indian method of planting corn was to make a conical hillock, in the top of which the corn was placed, and being used for the same purpose these hills became so hard that they have in some old fields lasted till to-day. In some places in Michigan a heavy growth of maple has sprung up since, and yet the old corn hills are clearly marked.’

The Rev. W. M. Beauchamp notes that a similar method was practiced by the early Iroquois in New York State. He says: ‘Corn hills were large, and stood well apart. They are still to be seen in some New York woods.’—[Aboriginal Chipped Stone Implements of New York, p. 55.—Albany, 1897.]

6. J. M. BIRD'S (DR. BAWTREE'S, No. 1.)

The next site—still proceeding southward—is one that has often been described in books during the last fifty years, though always with but a vague account of its exact location. It is on lot 15, concession 15, of which the owner is J. M. Bird, Gravenhurst,—John Glaspell having lived on the same farm when some of the remains were found. It is south of Marchildon's stream, but on the north side of the Randolph ridge.

The first published notice of the bone-pit appears to have been a short article by Capt. T. G. Anderson, Government Indian Agent at Penetanguishene, in the *British Colonist* (Toronto), Sept. 24, 1847. Although it advocates the Israel-Indian theory—a fallacy prevalent in that time—the entire article is reproduced here, as its quaint descriptions are otherwise almost inaccessible to the public.

H. H. Thompson, Esq., Penetanguishene, one of the gentlemen mentioned in the *Colonist* article as having examined the bone-pit, confirmed (Sept. 1, 1898), in the presence of the writer, several of the

facts mentioned therein, identifying it with the one to be seen on Mr. Bird's farm. Another resident who has lived in the neighborhood of the site for many years—Henry Hark—on the following day (Sept. 2) also identified, independently, a number of the features mentioned. At the time of its discovery, when the forest was everywhere, it was more difficult to define the boundaries of farms, and this method of designating location was less attended to. But there is now no reason to doubt that the site brought so much into evidence fifty years ago is that of Mr. Bird's farm.

SINGULAR DISCOVERY IN CONNECTION WITH THE ABORIGINES OF THIS CONTINENT.

British Colonist (Toronto), 24th Sept., 1847.

We are indebted to Major Anderson of the Indian Department for the particulars of a singular discovery made near Pentanguishene ;

Some three years since, Canadians exploring in the neighborhood of Pentanguishene found about six miles from it a cavity in the earth, into which they thrust their 'walking staffs,' and disturbed one or two skulls, but did not proceed further with the inquiry.

From time to time the matter was considered and discussed till at length* Mr. Henry Thompson and Mr. Hill, of the Mohawk, determined to visit the spot and examine it more carefully. Provided with fitting implements they went on with the excavation, in the course of which they threw out about 50 human skulls and a large quantity of bones. With these were found twenty-six or twenty-seven copper kettles,† shallow in form, about $\frac{3}{16}$ of an inch in thickness, and three feet in diameter. Some among them were hooped with a rude iron band, so rude that the hammer stroke is scarcely discernible except where they are rivetted. Some of those vessels are perfect ; others are fractured from the extent to which corrosion has gone on ; while many bear on the base marks of some red pigment which time has failed to remove. It is assumed that they would each contain twenty gallons.

With these remains were found three conque shells, which as our readers are aware, are altogether unknown in the inland waters. Scattered irregularly among the bones were found a number of beads, not coral, or glass, or porcelaine, but apparently sawn out of the conque shell and perforated, that they might be strung. The presumption is, that this formed the original "wampum," before the introduction of beads, such as now grace the neck of the Squaw. With these articles was found an iron axe, the rust, however, prevented any marks being discerned. The whole of these remains and implements were placed on beaver skins, the fur of which was destroyed, as may well be imagined by the damp, the skin, however, remaining entire. The care bestowed by these denizens of the forest on the remains of those torn from them, when considered relatively with their rude mode of life, is "passing strange." A bed of Beaver skins, how few among the civilized have had this in the "still, cold chamber of the narrow grave." A short distance

* H. H. Thompson states (Sept. 1, 1898), that his companion on this occasion was Mr. Atrill, purser of the Government Steamer Mohawk. The name "Hill" in this article is, therefore, a misprint.

† Mr. Thompson gave these kettles to different persons, Mr. Labatte, a blacksmith living at Thunder Bay, getting some of them.

from this spot, a similar discovery has been made on Bantry's Island, by some Canadians who were digging, and found a large worsted belt, bearing the indication of its having belonged to the sacerdotal office*. With this were some pieces of copper, of an isosceles triangular form, each weighing two to three ounces, and an agricultural implement, made of copper and fixed in a wooden shaft. The skulls found are of a retreating character, in the portions allotted by phrenologists to the perceptive and reflective faculties, bearing a marked resemblance to the early Egyptians. Nor are the utensils of which we have spoken without the evidence of their pattern having an Eastern origin, as will be palpable to all who shall examine the specimens in the hands of Major Anderson.

One singular feature of the discovery consists in the fact, that over the cavity (or rather in the centre of it) from which these relics were procured, a tree was growing, some eighteen or twenty inches in diameter, and giving assurance of its being at least two hundred years old.

The questions then present themselves, who in the year of grace 1647, were the lords of this continent ?

Who then traversed the forests on Lake Huron, and indulged in their siesta on the little islands with which its bright surface is studded ?

Who taught the art of making copper vessels of the thickness of a penny and of three feet in diameter, at such a period ? For what purpose were such vessels constructed ?

It may not be unprofitable to revert for a moment to the mention of such vessels in Holy Writ, which are there always spoken of as brass. In Exodus, there is the declaration "Thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans" : In Numbers, "The censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar ; and they shall spread upon it a covering of badgers' skins." Again, "every open vessel which hath no covering bound upon it is unclean," and in Ezekiel, "Take thou also unto thee wheat and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel."

May it not be, that some of the forms of the Israelitish faith were received by these poor Indians, long before Columbus crossed the Atlantic, and retained by them, till the gigantic strides of *civilization* made, subsequently to 1550, reduced them to their present abject state.

We are neither antiquarians nor archeologists ; would that we were, but we do not feel the less anxious that, those whose acquirements fit them for, and whose engagements are consonant with such enquiries, should devote their attention to the subject.

"Truth is strange, stranger than fiction," and it may be that even here some information, all important in our reading, lies hid. However other relics and remains may have puzzled the inquirer heretofore, we do not recollect any circumstance forcing on the mind such important questions, as does the discovery of these Indian remains at Penetanguishene.†

* The article here referred to appears to have got into the Bawtree collection at Netley Military Hospital, England, and is thus catalogued : 'No. 37—Part of a Sash'. Dr. Bawtree, a page or two further on in the MS. Catalogue, speaks of it in the terms employed in a subsequent page of these Notes (page 21).

† I am indebted to Thos. D. Mounsey, of the House of Commons Staff, for making a copy of the foregoing article from the file in the Parliamentary Library, Ottawa.

Another account, which seems to have been written about the same time as the foregoing, was given by Edward W. Bawtree, M.D., of the Military Establishment at Penetanguishene. It appeared in the *Edinburgh New Philosophical Journal* for July, 1848, but Dr. Bawtree had no opportunity of correcting the proof of it. The text which here follows is that of a typewritten MS., sent by Dr. Bawtree to the Canadian Institute,* Toronto, in 1894, which I am permitted to use.

A BRIEF DESCRIPTION OF SOME SEPULCHRAL PITS OF INDIAN ORIGIN LATELY DISCOVERED NEAR PENETANGUSHENE.

BY EDWARD W. BAWTREE, M.D.

This discovery (of a bonepit) led last autumn to the more accurate examination of a pit of the same description about seven miles from Penetanguishene, in the Township of Tiny. This pit was accidentally noticed three or four years ago by a French-Canadian. While making sugar in the neighborhood, he was struck by its appearance and the peculiar sound produced at the bottom of it by stamping, and on turning up a few spadefuls of earth he was surprised to find a quantity of human bones. It was more accurately examined in September last, and found to contain, besides a great number of human skeletons of both sexes and all ages, twenty-six copper and brass kettles or boilers, three large conch shells, pieces of beaver skin in tolerable preservation, a fragment of pipe, a large iron axe evidently of French manufacture, some human hair (that of a woman), a copper bracelet, and a quantity of flat, circular beads, perforated through the centre.

The form of the pit is circular with an elevated margin. It is about fifteen feet in diameter, and before it was opened it was probably nine feet from the level of its margin to the centre and bottom; its shape in one word, "funnel-shaped." It is situated on the top of a gentle rise with a shallow ravine on the east side through which runs a small stream at certain seasons; at the present time there is nothing peculiar or striking in its position, except perhaps its being almost central on the peninsula which extends on to Lake Huron, between Gloucester and Nottawasaga Bays, and which is deeply indented by Thunder Bay and Penetanguishene Harbor and from both of which bays the spot is nearly equidistant. The locality is not elevated above the surrounding country; the soil is light, free from stones and dry. A permanent stream runs within a quarter of a mile of it to Nottawasaga Bay, and there is a fine spring of water within a few hundred yards. The character of the bush surrounding it seems similar to that elsewhere; the timber is chiefly of hardwood; a small ironwood tree about two inches in diameter grew in the centre of the pit.

In consequence of the scramble among the French-Canadians which followed the first finding of the kettles, the exact position of the different contents of the pit could not be accurately observed. The bones had been removed to the depth of three or four feet before any of the other contents were exposed. The kettles were found arranged over its bottom with their cavities upwards, placed upon pieces of bark and filled with bones; they had evidently been covered with beaver

* I am under obligations to Jas. Bain, jr., Vice-President of the Institute, and Miss Logan, the Assistant Secretary, for their efforts in unearthing the MS. here followed, in preference to the published texts.

skins as pieces of that fur were still adhering to them in good preservation. The shells as well as the axe were found in the intervals of the kettles ; the beads within them, and in scattered groups elsewhere among the bones, generally in bunches or strings. The other objects were picked up after the pit had been disturbed by Canadians who made a second search.

The kettles resembled somewhat the copper boilers in use at the present day ; they appeared to be formed of sheet copper, the rim being beaten out to cover a strong iron band which passes entirely or only partly round the neck of the vessel, for the purpose evidently of strengthening them and to carry the iron hoop by which they were surrounded, and what with a somewhat clumsy hook on either side is attached to an eye upon the band. The smallest of them measures about eighteen inches in diameter and nine in depth, and will hold about five gallons. One of the largest is more than two feet in diameter, and thirteen inches in depth, the thickness of the metal about one-sixteenth of an inch. The handle remains perfect in some, in the form of a strong, removable iron hoop. The copper is in good preservation, the iron deeply corroded, no stamp or maker's name could be found on them ; on the base of one only was a mark as shown on the margin in red paint resembling chalk, and the inside of a piece of beaver skin was marked with a similar matter. Two of the kettles were of brass constructed much in the above manner, one only varied in shape from the others, and seemed as if the upper part of it had been cut off, the sides were nearly perpendicular, whereas those of the remainder were circular in every way, though varying in design of rotundity.

The accompanying sketch is intended to show one of the largest and most perfect, and also the smallest of them. The brass kettles were of rather neater workmanship than the copper, the lip being turned over in a scroll, and the hooks for the handle were well riveted on to the vessel.

The largest of the conch shells weighs three pounds and a quarter, and measures fourteen inches in its longest diameter. Its outer surface has lost all polish, and is quite honey-combed by age and decomposition ; the inside still retains its smooth lamellated surface ; it has lost all color, and has the appearance of chalk ; a piece has been cut from its base, probably for the purpose of making the beads which were found with it.

Another of the shells is smaller in size and in better preservation from having been originally a younger shell, its surface is unimpaired by age though it has lost all color. From the base of its columella a considerable piece has been cut in a regular and even manner as if, too, for the purpose of making the before mentioned beads. The extreme point of the base of each shell has been perforated.

The axe is nearly of the same model as the present tomahawk in common use among the Chippewa Indians for their hunting excursions, though very much larger, measuring eleven inches in length and six inches and a half along its cutting edge and weighing five pounds and a half. It must have lost considerable weight as it is deeply indented by rust. It has no characteristic mark, but was recognized by the French-Canadians as being probably of French manufacture, and similar ones have been found in the neighborhood on newly cleaned land ; no less than five of the same pattern were found under a stone near Thunder Bay a few years back where they appear to have been placed for concealment. The metal of these axes is remarkably good and easily converted into useful hoes by the Canadians.

The pipe is imperfect. It is made of the earthenware of which so many specimens are found in the neighborhood in the form of fragments of vessels, pipes, and the spots where the manufacture of these things was carried on are still distinctly marked in some places.

The beads are formed of a white chalky substance, varying in degree of density and hardness, and resembling the material of the large shells. They are accurately circular with a circular perforation in the centre of different sizes from a quarter to half an inch, or rather more, in diameter; but nearly all of the same thickness, not quite the eighth of an inch; they may be compared to a peppermint lozenge with a hole through the centre. They were found in bunches or strings, and a good many were still closely strung on a fibrous woody substance. One of these strings was remarked as being composed of a row of beads regularly proceeding in size from the smallest to the largest.

The above mentioned appear to have been the characteristic objects contained in this pit.

The beaverskin was found in pieces, but many of them in good preservation. The bracelet is a simple band of brass an inch and a-half broad, and fitting the wrist closely. The hair is long, evidently that of a woman, and in good condition.

It is perhaps worthy of notice that in the neighborhood of some of these sepulchral pits other ancient signs of Indian existence are still to be found. Within about half a mile of this first pit may be seen a place where the earth has been thrown up so as to form square enclosures. These spots might be passed without notice and the mounds attributed to fallen trees, but on examination no traces of timber or roots can be found, and persons familiar with the bush consider them to be artificial. They may be traced extending in a line for a considerable distance. Below this and following the course of a tolerably sized stream for about a mile is what the Canadians of the neighborhood call the "plum garden." It is an alluvial level having the appearance of being at times flooded by the river, and abounding in wild plum and cherry trees, with a mixture of poplar. They have given it this name under the idea that it has been cleared before and planted with fruit trees (by the French, they think), though it is more likely that a peculiarity in the soil alone accounts for the existence of so many of these trees. Following a small tributary of the river back to the rising ground, from this place a spot may be seen quite bare of vegetation, somewhat elevated, and covered, apparently, with baked earth. Pieces of earthenware are found here in great quantities which make it likely that the material was manufactured on this spot.* A Canadian cutting a basswood tree from the neighborhood of the "plum garden" not long since struck upon an iron ring which was deeply imbedded in its substance. Stone and iron axes are often found in this neighborhood.

E. G. Squier in his "Antiquities of the State of New York" (1851) reprints (at p. 100) the foregoing account by Dr. Bawtree of this site, as well as accounts by the same writer of three subsequent sites, the object being to make comparisons of the remains with

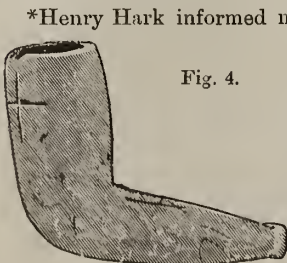


Fig. 4.

*Henry Hark informed me that on lot 12, concession 14, was once found an "old well"—probably meaning a caché or hiding pit—in which were found two earthen pots of Indian make. This may correspond with the place mentioned here by Dr. Bawtree. In this connection it may be mentioned that a stone pipe marked with a rudely cut cross on the front was found by Mr. Ed. Todd on the same farm, lot 12, concession 14. See Mr. Boyle's *Archæological Report* for 1898, page 48.

similar remains in New York State. Father Martin in his notes on Bressani's Relation Abregeé (Montreal, 1852), at p. 101 speaks of this discovery; and Sir Daniel Wilson, in the Canadian Journal (Second Series), Vol. III., p. 399 (1858), also refers to the bonepit and its contents, particularly the conch shells, mentioning Dr. Bawtree's account of them.

A. C. Osborne, of Penetanguishene, identifies the site with Arente of the Jesuit Relations, and it is a very good conjecture as Arente was two leagues from Ihonatiria (five miles by our reckoning), Relation, 1636, p. 133 (Canadian edition), and Relation, 1637, p. 110. In making this conjecture Ihonatiria is assumed to be one of the sites near Thunder Bay.

7. EDMUND LAURIN'S. (DR. BAWTREE'S, NO. 2).

Two miles west of the last named site is another on lot 18, concession 17, the present owner of the farm being Edmund Laurin. H. H. Thompson, one of the gentlemen who examined the last one, informed the writer (Sep. 1) that he did not see this one; but Dr. Bawtree appears to have visited it and gives the following account of it:

ACCOUNT BY DR. BAWTREE.

The second pit was opened on the 16th of September last (1847). It is about two miles from the first pit, on lot 18, 17th Concession of Tiny; it was accidentally discovered by the owner of the lot who settled on it last year while searching in the bush for his cow. It is considerably smaller in diameter than that just noticed, being only about nine feet in diameter, and its depth when dug out, the same. It is situated on rising ground, on light sandy soil, but there is nothing more remarkable in its situation. A beech tree six inches in diameter grew from its centre; it probably contained as many bones as the last, as there were no kettles to narrow the above space which was entirely occupied by them. The bones seemed to belong to persons of both sexes and of all ages, though in this pit there were probably fewer of a small size; among them were a few foetal bones.

On the skulls which were found in the last pit, it was remarked that no signs of violence could be detected, and where any fracture existed they appeared to be easily accounted for by natural causes, as many of them were much decomposed and brittle; but in this the fractures and injuries found on the skulls could hardly be explained in that way, and it is thought must have been produced previous to death. It was remarked quite satisfactorily that the injury was more common on the left side than on the right, and a great many were found with the left parietal bone quite broken in, while fracture of the right was comparatively rare. In one skull was a clean, round hole, of the size of a musket ball, and in another a circular depression of the same size, appearing to have been an old gunshot wound. Besides those so distinctly fractured on the parietal region, a great many others had quite collapsed and become flattened, and from the fact of their not appearing more decomposed than the entire ones and from the known strength of the uninjured skull, it is perhaps not unreasonable to conclude that they had been previously injured.

Besides the bones were fragments of a brass vessel and a variety of beads. This vessel, of which a small piece of the rim only remained, must have been about a foot in diameter and probably resembled the brass kettles last noticed as the rim had been neatly turned over in a scroll which covered a small circular iron hoop about a quarter of an inch in diameter; at one point a square piece of the same metal is neatly folded over its edge, having an eye in its centre for the attachment of the handle. This vessel could hardly have been destroyed by time as the pit was perfectly dry, and apparently more adapted to preserve its contents than the last one opened, and it would seem as if the piece had been buried in the state in which it was found; it had evidently been packed in furs.

The beads or wampum found in this pit were of several kinds, the principal were chalky looking bodies varying in size from a quarter to an inch-and-a-half in length, of irregular shape and thickness, some being quite flat and oval, others nearly circular which a great many distinctly showed by their fluted and irregular surface, their origin, namely, the convolution of a large shell. On some the smooth inner surface of the shell still remains in the form of a depression, and in others the worn edge shows the texture and formation; each is perforated through its long axis; they were found in bunches, and had evidently been strung together in graduated rows of large and small.

Besides these were found cylindrical pieces of earthenware and porcelain or glass tubes from one-eighth to a quarter of an inch in diameter, and from a quarter to two inches long. The former had the appearance of pieces of red and white tobacco pipe worn away by friction; the latter of blue and red glass.

An hexagonal body with flat ends about an inch-and-a-half in diameter and one inch thick was also found; it seemed to be formed of some kind of porcelain, being of hard texture, nearly vitreous and much variegated in color, with alternate layers of red, blue and white. This also was perforated through the centre, and was probably used as an ornament or formed part of a pipe.

This pit was carefully examined, and it is worthy of notice that no beads similar to those found in the last and two following (the third being in Oro Township) could be detected by the closest search.

Besides these large and more evident excavations which once seen would not again be passed unnoticed, smaller ones of the same shape and apparent character are frequently met with. The Canadians now often notice them, and people accustomed to the woods can easily recognize their peculiar features. It is not unusual to hear them called "potato pits," as supposed to have been made for the purpose of preserving that vegetable in. No less than five of them were found by a farmer within a quarter of a mile of the second pit just mentioned; they were close together. One of them he carefully dug out to the depth of six feet as the ground appeared to have been disturbed to that extent, when he came to solid clay. It is about four feet in diameter. The only relic it contained, but which satisfactorily proved its connection with Indian customs was an iron or steel arrow-head.

8. TELESPHORE DESROCHE'S.

On lot 20, concession 17—a farm now occupied by Telesphore Desroches, but formerly by James Drinnan—is the site of another Huron village. The usual ashbeds, with their contents, are to be seen, but no bonepit has been discovered.

9. THOMAS CONDON'S.

Another of the numerous bonepits was found several years ago on lot 22, concession 17—the farm being occupied at the time by Thomas Condon. Not far from it were to be seen many peculiar holes in the surface of the ground, probably empty caches, and by digging, the ashes of camp fires were exposed, and other remains of Huron occupation.

10. BEAUDOIN'S.

On the Beaudoin homestead, lot 22, concession 16, was the site of another village, at which a number of human skeletons were found.

11. BEAUSOLIEL ISLAND.

Some attention should be given next to the remains found at Beausoliel Island. This is the correct name of that large island in the Christian group marked on maps "Prince William Henry," though the latter high-sounding name is not in use anywhere in the district.

A little diagram in the corner of the large map in Father Ducreux's "Historia Canadensis" (1660) is the only map that lays down the Huron villages as they were in the time of the Jesuit missions. The diagram (which, though much distorted, is a valuable guide) shows a large island by the name of "Ondiotana"—the seat of the mission of the Ascension—two villages being marked on the island. But few remains have been found on any other than Beausoliel in the group, except on Christian Island itself, so far as my enquiries have hitherto extended. It is not improbable, therefore, that Ondiotana and Beausoliel are identical.

The relics found on Beausoliel have been interesting. Part of a sash found there is in Dr. Bawtree's collection of relics from the Huron country, now in England. On this article and the others found with it, that gentleman wrote as follows in the year 1848: "The things actually found (at Beausoliel) seemed to indicate that a priest may have been buried there. The fragment of sash or breviary was a matter of interest to my friends, Father Charest, the paid priest, and the much respected Father Proulx, who inspected them from time to time."

12. PRESENT ISLAND.

Later, (in 1889), two young men from Honey Harbor—Arthur Finch and Andrew Simons—dug from a grave in Present Island several articles which were afterward procured for the Provincial Museum by the Rev. Th. F. Labreau of Penetanguishene. These consist in: three double-barred crosses (Nos. 5650-5652); two white metal brooches (5659, 5666); a brass knife handle with an inscription (5665),

and a piece of cloth with bangles (5671). These articles were described and figured (David Boyle—Fourth Archæological Report, pages 64, etc.) at the time they were placed in the museum (in 1890); but as copies of the report referred to have become scarce, we will reproduce the descriptions and figures for the benefit of our readers.



FIG. 5.

‘This double-barred cross, with two others, was found on Beausoliel *(should be Present Island) Island in the Georgian Bay. Double-barred crosses of this kind are now, it seems, unknown in connection with Catholic worship.

‘Regarding this peculiar form of cross, Dean Harris of St. Catharines, writes: “This small, dual cross is permitted to be worn only by patriarchs of the Latin Church. It is also sometimes carried as a processional cross, and as Richelieu was bishop and cardinal, it is possible that he used such a cross either as pectoral or processional. In all probability these ornaments were sent out to Canada during his *regime*, and receiving the blessing of the priest among the Hurons, would have served the double purpose of being ornamental and of being used in devotion.”

‘It should be noted that on two of the crosses there are engraved respectively the letters ‘C. A.’ and ‘R. C.’

Taking a clue from Dean Harris’s reference to Richelieu, these letters may mean *Cardinal Archbishop* and *Richelieu Cardinal*, but as the dean says, “We can easily conjecture many things in association with these letters, but they would be only conjectures.”

It was stated in one of the newspaper accounts of the discovery that one of these relics showed Richelieu’s coat of arms. But of this I am not quite sure.

“Fig. 6 represents one of several ‘bangles’ found with the crosses (on Present Island). They appear to be made of silver, or else of some other soft white metal.



FIG. 6.

*My informant as to the correct location was Dr. Raikes, formerly of Midland, but now of Barrie. He saw the place where these articles were found on Present Island.

“It has often proved puzzling to account for the presence of numerous little brooch-pins (like those here figured) in ossuaries. The specimen of cloth represented shows us the use that was, at least in some cases, made of them. Apparently the whole

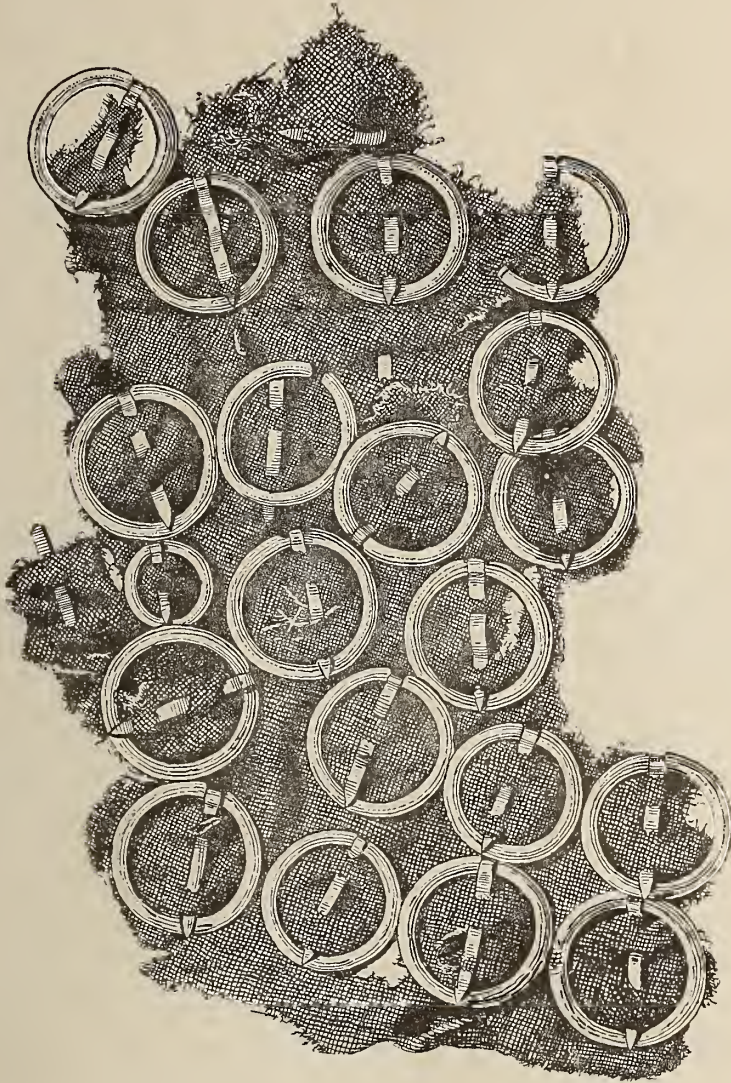


FIG. 7.

skirt or body, or perhaps the whole of a garment, was adorned in this way. Although all are now coated more or less with verdigris, the metal is white. The verdigris may, in part, be owing to the presence of a small copper vessel that was found beside them in the grave.

“The fabric to which they are fastened is a coarse linen and of brown color. It was found along with the crosses already mentioned, and was procured for the museum by the Rev. Fr. Laboreau of Penetanguishene.”

George E. Laidlaw, of Balsam Lake, has kindly permitted me to print from a letter to him the following comments on the brooches by Charles Stuart, Chief Factor of the Hudson's Bay Co.

PORT HOPE, Jan. 2, 1892.

These brooches (Fourth Archæological Report, pages 66-7), were in stock as articles of trade in the Hudson's Bay Co.'s store at Grand Lac, Upper Ottawa, when I entered the service in 1840—a few of the large ones were still remaining when I retired in 1874. I am under the impression that they were introduced by the North West Company many years ago.

CHARLES STUART,
Late Chief Factor H. B. Co.

13. PINERY POINT.

A large bone pit was discovered some years ago at Pinery Point (marked “Pine Point” on some maps) at the west side of the entrance to Penetanguishene Bay. In comparison with other ossuaries in the Huron country, it seems to have presented no unusual features. Further evidences of Huron occupation existed near it in the collection of ash beds invariably found at a village.

14. DONALD DAULT'S.

Following the shore of Penetanguishene Bay southward, the site of another village is met with in the flat ground near the bay, on land occupied by Donald Dault (about lot 5 concession 15). This site has been considered by some to be that of Ihonatiria of the Jesuit “Relations”; in fact, it is a prevalent idea in the district, and has even found its way into print. For instance, this site is the one meant, when it refers to Ihonatiria, in the Historical Sketch of the County of Simcoe in Belden's Atlas (Toronto, 1881), page ix.: “The names of the settlements on Penetanguishene Bay of two and a half centuries ago were different (from the present name). There were two villages then—one, ‘Wenrio,’ near the foot of the hill at its southeast (southwest?) extremity; and the other, ‘Ihonatiria,’ just back of the ‘North-west Basin,’ and immediately opposite the present site of the Provincial Reformatory.” It is not probable that Ihonatiria was here; some of the evidences bearing on the question have been already considered in connection with the Marion site. The impression had evidently arisen from the fact that this Dault site was known at an early date,

before other sites were discovered, and a hasty conclusion was then made as to its identity with the headquarters of the Jesuits. Some remains, described in the following terms by Dr. Bawtree in 1848, appear to have been connected with this site or the preceding one :

“ A small empty pit of the same description (as those mentioned before) that has been examined is situated about a hundred yards from the beach in a little sandy bay in Penetanguishene harbor, generally called Colbourne Bay. There can be little doubt of its artificial origin though the most minute examination failed to detect anything that would explain the purpose to which it had been applied.

There is another on a piece of high land opposite the garrison which forms a part of the Government reserve at the entrance to the harbor ; the spot is nearly bare of trees, and has the appearance of an old clearing ; it is about two feet and a half deep through light sand, with a hard gravelly bottom, and about three feet in diameter ; nothing was found in it but pieces of bark, they were carefully packed over the bottom of the pit, evidently to form an artificial flooring.”

15. JOHN ROBB'S.

A village site immediately southwest of the bay at Penetanguishene has often been wrongly identified with Wenrio of the Jesuit “ Relations ” This is the site meant in the above extract, though “ southeast ” is the direction there given. But this is evidently a misprint, for “ southwest,” as the same Atlas (on page i. of the sketch above referred to) speaks of Wenrio as “ a town at the southwest corner of Penetanguishene Bay.” The site under consideration is on Park lot No. 37, of which John Robb is the owner and occupant. It is not at all probable, however, that this site was identical with Wenrio.

16. JOSEPH GROZELLE'S.

About two miles southwest of the last named site, on a high plain or terrace abutting against a higher range of hills sometimes called the Randolph Ridge, is the site of an Indian town or village that appears to have played a conspicuous part in Huron times. The terrace (250 feet above the present Georgian Bay) is the ancient shore of the extinct Lake Algonquin, made by the cutting of the old water-line into the hillside, and it is an object of much interest to a visitor. A bonepit was discovered here some years ago, accompanied by the usual ashbeds and remains of Indian habitations. The position of this site is best known from the name of a farmer near it, Joseph Grozelle, lot 12, concession 12. It is near the foot of the Ridge, at the roadside, and was probably the site of Onentisati, as a steep hill or ‘ mountain ’ is mentioned in the Relations (Le Mercier, 1637, p. 149, Can. Edition)

as having stood near that place. But hills, though of less magnitude were to be seen near other sites. Consequently, all conjectures, in the search for Onentisati, must for the present be somewhat provisional.

17. VINT'S SETTLEMENT.

On lot No. 16, concession 12, are the usual marks of a former Huron village, viz., ashbeds containing pottery fragments, etc. This site is in what is known as Vint's Settlement. A bonepit was once found near the bay shore, in the same neighborhood.

18. JOSEPH P. MORTON'S.

It is my intention in the present undertaking to cover, besides other ground, all that district west of the Wye River, which formed a natural boundary for the Huron nations. From various sources of information it appears that the territory west of that river belonged to the Bear Nation of Hurons. With this purpose as to the scope of my work it will be necessary to include some particulars of four sites, which, although in a corner of Tay Township, really belong to the Bear division.

The first of these occurs on the farm of Joseph P. Morton, lot No 25, Ordnance Survey. The discovery of a bonepit was made, in the spring of 1886, by the accidental sinking of a horse into it while the animal was ploughing. The pit contained a quantity of Huron remains. This site is immediately behind the Provincial Reformatory, near Penetanguishene, and near a small sheet of water called St. Andrew's Lake.

Near this site there was found a remarkable stone implement, gouge at one end and axe or chisel at the other. It is figured and described at page 38, of Mr. Boyle's Fifth Archæological Report, having been presented to the Provincial Museum, by Thos. McCrosson, Esq., Warden of the

Reformatory. Regarding the exact locality where this relic was found, Mr. McCrosson replies to my enquiry as follows:—

'It was found near the east shore of Penetanguishene Bay,

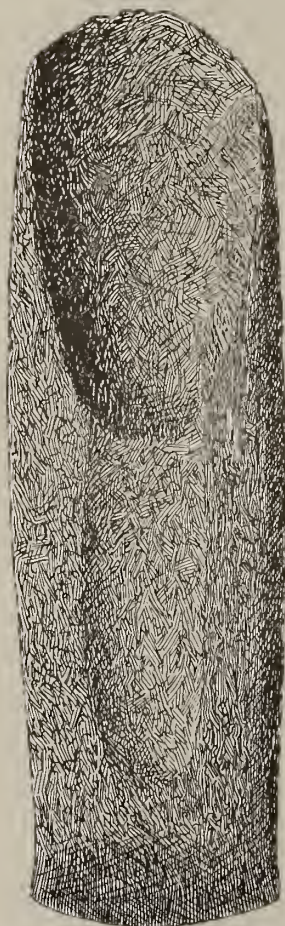


Fig. 8.

immediately fronting the Reformatory. It was some feet below the surface, and was unearthed when digging the foundation for the pumping station.'

19. WM. PRATT'S.

Another site, which Dr. Tache is said to have examined, occurs on the farm of William Pratt, lot 113, concession 1, Tay Township. A bonepit was once found here. There is also a circular work, apparently of human origin, in the construction of which stones had been used by the aborigines.

20. MIDLAND PARK.

In September, 1889, while workmen were digging post holes for a fence around the Agricultural Exhibition ground in Midland, they came upon a bonepit. A dozen or more of skulls were gathered out, and fragments indicated that the pit had contained many more than that number.* Two remarkable copper relics were also found and presented to the Provincial Museum. From Mr. Boyle's Fourth Report (pages 60-62) we take the following descriptions of these curious relics:—

'In Fig. 9, we have a cut of one of the most peculiar copper implements ever found in Ontario, or, so far as I am aware, in America. It was discovered in an ossuary now within the limits of Midland driving-park. This unique specimen was presented to us by the directors of the park, through their secretary, Mr. H. F. Switzer, town clerk. It is a little over thirteen inches in length, and is nearly three inches across at the widest part. It is remarkable not for its size alone, but for its curve and its undulating or round-toothed edge. No part of the blade is more than one-eighth inch thick, and the tine is only about three-sixteenths. The teeth are fifteen in number, and the condition of the specimen is so good as to show clearly how the making of them has been done. . . . When this blade was deposited

* At page 17 of the Fourth Report, Mr. Boyle thus describes the bonepit at this site:—

'Just outside of the (Midland) town limits is a beautiful little lake of two or three hundred acres in extent, the shores of which were a favorite camping-ground (for Indians). Near the highest point of land between the town and the lake is a driving-park, which has recently been acquired and laid out by the enterprising citizens. In digging a post-hole for fencing purposes near the south-west corner of the park, the workmen came upon a small ossuary. None of the skulls or other bones were in sound enough condition to be preserved, but in the middle and at the bottom of the pit were found two very fine native copper implements. Both of these, when placed in the grave, were wrapped in Beaver skin, portions of which yet adhere to one side of each implement.'

with the bones of the deceased "brave" it was carefully wrapped in Beaver skin, a portion of which is still adherent to one side. As no European traces were discovered about the burial place, it is safe to say that this implement is at least 260 years old, and may be much more.

Along with the curved knife already described from Midland, there was found a very gracefully formed copper



Fig. 9.

a half inches wide at the lip, and barely a quarter of an inch thick. It is perfectly symmetrical in every line, and has been smoothly finished.



Fig. 10.

axe, and like the knife, having the original Beaver skin in which it was rolled up when deposited, still attached to one side. While eight and three-fourth inches long, it is only one and

21. MIDLAND POINT.

At lot 22, concession 3, Tay Township, close to the present town of Midland, when the railway was constructed around the point just east of the town (in the year 1872), a quantity of pottery fragments, pipes, and other relics were found, indicating the former existence there of an Indian village.

22. MICHAEL CARNEY'S.

Returning to Tiny Township, we next find a village site on north half lot 111, concession 1, of which the present tenant is Michael Carney. The usual indications of Huron camps are to be seen, and I was informed that a bonepit was once found near the site. Its location was beside an old "timber road" leading to Penetanguishene. On enquiring for particulars from John Quigley, one of the men who were present at the excavation of it, I was informed by him that the pit was first noticed by Joseph Masters. In the year 1875, Mr. Masters, in company with Henry Jeffrey, Roland McRoberts, and the brothers Charles and John Quigley, (my informant), dug it out. They worked by night, using a lantern, and "found nothing but lime," the pit having been "filled with masonry."

23. CHRISTOPHER GRAHAM'S.

Lannigan's Lake was a favorite Huron resort; at every side of it the ashbeds of their camps and villages have been found. Doubtless it was Lake Contarea of Ducreux's map, a name that occurs occasionally in the Jesuit Relations.

Approaching this small lake from the northwest, the first site one reaches is on the south half of lot 9, concession 11, on land owned by Christopher Graham. The village was situated on the southwest end of a ridge about 30 feet high, immediately north of Mr. Graham's house, and separated from it by the 11th concession line, which is unopened. On this site Mr. Graham has found, in addition to the usual fragments of pottery and other Indian relics, some articles of European manufacture, such as iron axes, a padlock, a chain, a knife, etc., suggesting contact with French traders.

It was evidently because it was an excellent fishing place that Hurons resorted to this lake in such numbers, as even in the memory of living persons, it contained mud-cats, sunfish and perch. But it is now drained, a trench having been cut out from it by the late S. H. Kerfoot, Mr. Graham's predecessor on this farm.

24. DR. BAWTREE'S, No. 4.

Several persons gave me information of a bone-pit once found on the north side of Lannigan's Lake; but as I had no guide at the place and did not see it, I can only mention at second hand the fact of its existence. It is described as being situated near the north-east end of the ridge mentioned in our description of the last site, and not more than a mile from the lake.

It appears to be the same as the fourth pit described by Dr. Bawtree. H. H. Thompson, Esq., of Penetanguishene, when interviewed by Mr. Osborne and myself, on Sept. 1, 1898, distinctly recollected this pit, found more than fifty years before. He stated that a party, including Dr. Bawtree and himself, went from Penetanguishene to see it. No excavation, however, was made on that occasion, so that at a later date Dr. Bawtree must have made the examination, the result of which he describes so minutely in the following terms:—

DR. BAWTREE'S DESCRIPTION.

The fourth * pit to be noticed was opened on the 19th of Dec. (1847) last. It had been known for some time to a French-Canadian who came upon it accidentally in the bush, and who expressed no curiosity concerning it till his attention was more immediately drawn to the subject by the recent discoveries of the same kind.

It is situated on a gentle slope, probably on lot 119, 2nd concession, west of the Penetanguishene Road, and in the Township of Tiny, having no peculiar feature in its locality except a small and highly picturesque lake at a short distance, and which is surrounded by a cranberry swamp. This, however, can hardly be a feature worthy of notice as such lakes abound in the neighborhood, and few are more than two miles distant from others. It is about two miles from the head of Penetanguishene Bay. The soil in which it is formed is sandy and free from stones.

The size of this pit is about the same as Nos. 1 and 3, and it is supposed to have contained about the same number of skeletons as the first of them; the other contents were sixteen conch-shells, a stone pipe, a clay pipe, a species of pipe or ornament of which the size is not exactly known, copper bracelets and ear ornaments; three beads of the red pipe-stone; copper arrow-heads; an article which resembled an old iron ladle; beads of several kinds, and pieces of fur among which that of the marten could yet be distinguished.

The shells seemed to be arranged round the bottom of the pit, not in a regular row, but in threes or fours; the other things were found mixed with the bones. The bones were of all sizes, and the skulls uninjured except by time. The conch-shells were exactly similar to those found elsewhere, and require no further description. The accompanying sketch will sufficiently show the character of the pipes; the stone pipe still contained some tobacco which was burned by the finder for the purpose of analysis.

The stone ornament or pipe may probably be recognized as appertaining to the "Medicine ceremonies" still in use among some tribes of Indians; the stone of

* His descriptions of the first and second have already been quoted; the third was in the Township of Oro.

which it is formed is common in the neighborhood, and does not appear to be that usually applied to the formation of pipes. A lizard's (?) head composes a handle to the flat circular part which is about three-eighths of an inch thick and an inch and a quarter broad, bearing on its upper surface a cavity which would contain about the point of the thumb, and to the bottom of which passes a small hole apparently adapted for the attachment of a pipe stick; another perforation on the side and lower edge seems to have been used to suspend it by.

The arrow-heads, as they were supposed to have been, were simple folds of sheet copper resembling a roughly-formed ferrule to a walking stick. Besides the "lozenge-shaped beads," which were found in great numbers, were a few cylindrical porcelain beads resembling those from Pit No. 2, as well as two other varieties; one of them consisted of cylindrical bodies resembling the porcelain just noticed, but of a different material; they averaged three-eighths of an inch in length and two-eighths broad; had a large central perforation, and appeared to have been formed of shell, the convolution of which is shown on some of them in a small oblique groove.

The other variety was a small oval bead of glass or porcelain which had probably been used for ornament, and some pieces of shell of various shapes, also found there, seemed to have been applied to the same purpose.

It is perhaps worthy of remark that no hair was found in this pit as in two of the others; this fact might lead to prove a difference in the date of the formation.

In the neighborhood of (this) Pit No. 4 are several of the smaller (empty) pits, two or three of which have been opened, but the winter season prevented their accurate examination. Pieces of pottery and one or two human bones only were found in them, mixed with stones and very black earth which seems to strengthen the supposition previously formed that they are Indian graves from which the bodies have been removed for interment in the larger pits.

The following is the authority for calling some of the beads found in these pits by the term "Wampum," and Charlevoix's description of the shells of which they seem to have been made:—

"I have said that the porcelain (wampum) of these countries are made of shells; they are found on the shores of New England and Virginia. They are hollow (Cornelians), elongated and rather pointed.

"There are two sorts, or to speak more properly, two different colored shells, one white and the other violet. The first is most common and perhaps on that account less esteemed. The second appears to possess a finer grain when worked. The brighter the color, the more valuable it is considered. They make of both little cylindrical grains which they pierce and put on a string, and thus it is they make the 'Branches et les Coliers de porcelain.'"

This description of wampum applies to the cylindrical beads found in No. 4 Pit. The large beads, too, which were found in No. 4 Pit are evidently made of shell as the specimen will show, but it is doubtful whether the circular ones, which appear to be by far the most common, were made in the same manner. From the exact roundness and from the edge as well as the surface of many of them being glazed, it is probable that they were of French manufacture. Wampum is still worn as an ornament by some of the Indians of Lake Huron, and consist chiefly of pieces of porcelain tube of various colors.

25. FRANCIS BERRIAULT'S.

The two bone-pits once found on another part of lot 110, concession 2 (the farm of Francis Berriault, jr.), give a further proof that Lannigan's Lake, near to the east end of which these pits were located, was a favorite resort of the aborigines in early Huron days. One of these pits was examined about the year 1888 by John Bateson and Alfred Wagner of the neighborhood. They found in it, along with the bones, three large conch shells (one having a hole drilled through it), a native earthenware cup (probably a food cup), some beads and other small articles. They estimated that the pit had contained a hundred human skeletons. (This was a very low estimate.)

Guided to the place by John Bateson, on August 19, 1898, I made an inspection of this bone-pit. It proved to be not of the largest kind, but had a diameter of about fifteen feet and was about nine feet deep. On a low gravel ridge a short distance south-west of the pit and on lot 109, are indications of Indian camps—stones cracked by fire, pottery fragments, etc. Among these remains Mr. Bateson once found a much decayed brass kettle, in size resembling a twelve-quart pail. About twenty-five rods east of the spot where the kettle was found, on the same ridge, and about forty rods from the bone-pit, there was to be seen a small empty pit, apparently a "cache."

26. JOHN BATESON'S.

At a short distance from the last site there is another on lot 108, concession 2, John Bateson being the owner and occupier of the farm. At springs of water issuing along the foot of a steep cliff of boulder clay (the beach of ancient Lake Algonquin), Mr. Bateson has identified some camp fires, in the debris of which he found many relics. These consist of the usual stone axes, pottery fragments, pipes, etc., and with them were associated some articles of European manufacture—glass beads, pieces of brass, iron axes, etc. Near the camp fires there is a large boulder stone which had been used by the Indians for grinding and rubbing purposes.

27. WILLIAM WAGNER'S.

Camp fires are also to be seen on the adjoining farm (William Wagner, owner), lot 107, concession 2, and many relics have been picked up from the ash-beds. These camps have a situation similar to those on the Bateson farm, viz., along the line of the springs issuing from the hillside.

28. OBADIAH SHAW'S.

The ash-beds of another small village appear on the south half of lot 9, concession 10 (Obadiah Shaw, owner), south of Lannigan's Lake

Two empty pits or caches were to be seen here. They had been used probably for corn or other stores, as no human bones were found in them.

29. GEORGE BENNETT'S.

On still higher ground on the farm of George Bennett, the north half of lot 9, concession 9, a considerable tract of ground, strewn with pottery fragments and other remains of camps, was first noticed in the autumn of 1886, while workmen were plowing a piece of new ground. Compared, however, with other sites, this one is not extensive, nor does it appear to have been occupied for any great length of time.

30. ALEX. SANTIMO'S.

At a village site on the farm of Alex. Santimo, north-west quarter of lot 11, concession 10, many relics of French manufacture have been found. On September 1st, 1898, I inspected this site, and observed that the camp fires were arranged along a small ravine, showing that the village had existed without any fortification. A stream, in a deeper ravine, flows through a field west of the camp fires. While walking over the ground here I observed iron axes of early French make, pieces of brass, etc. Mr. Santimo assured me that other French relics had been found here in abundance, amongst which there was a pair of small scissors. The camps, following the same small ravine, extend into the adjoining farm of Andrew Parent, north-east quarter of the same lot.

In connection with this site an interesting local misunderstanding appears to have arisen in regard to the existence of bone-pits at it. The first person to inform me of the site was Oliver Parent, who mentioned that a bone-pit had been found twenty feet in diameter; and while I was inspecting the camp fires Mr. Santimo showed me three empty pits which he called "caves," meaning bone-pits, and assuring me that many human bones had been found in them; their position was on the opposite side of the stream from the village and south-west of it. The three pits were in a row, having diameters of three, eight and five feet respectively. Very many boulder stones were lying around them, and were even numerous in the banks on their edges, an unusual feature in such cases. Fortunately, two days later I met with Christopher Graham, who had formerly lived on this farm. He informed me that he had helped to dig these pits for the purpose of getting limestones more than twenty years before. The central, or largest one of the three, had been the lime-kiln, in which the stones had been burned into lime. Thus the mysterious origin of the pits was settled beyond doubt. This should serve as a warning to future investigators at this site (or any other) to "Beware of imitations."

31. DR. BAWTREE'S No. 5.

In our southward progress through the township, we have now reached the part in which the last of the pits described by Dr Bawtree appears to be located; but, thus far, I have not been able to fix upon its exact position.* He describes it in the following terms:—

DESCRIPTION BY DR. BAWTREE.

Since the above was written, another pit has been examined about eight miles from Penetanguishene and as far back in the forest, having the same character as the others, but a little more interest attached to it from the following appearances in its immediate vicinity.

It is placed on a gentle elevation which has a descent to the south and is level to the north. In the former direction is Nottawasaga Bay, which is supposed to be about four miles off; in the latter is the small lake (Lannigan's) lately noticed. Its distance from the last pit being perhaps about four miles in a direct line across the lake. It is probably near the middle of the township of Tiny.

Close by the side of it is another pit, which is not circular, but elongated with a mound on each side. At the brow of the hill, if it may be so called, and commencing about twenty yards from the pit there is the appearance of a long ditch extending in the direction of southwest. Another ditch about half the length of this meets it at right angles on the top of the rising ground and is continued about four yards beyond the point of junction. A third ditch intersects the short one as shown in the diagram. The two first of these ditches form two sides of a parallelogram, but there is no sign of an enclosure at the other side where the ground is low and becomes nearly level. The first ditch is about seventy-five paces in length, and terminates abruptly at a moderate sized pine tree; the short one is half that length, and terminates at an old and decayed birch. Their average depth is about a foot and a half, some parts of them being much deeper than others, though the whole line is distinctly marked. On the north side of the shorter and upper ditch several Indian graves were found not placed in any order, but scattered about at various distances from each other. Three of them were examined and found to contain human bones; one in particular contained an entire skeleton in perfect preservation; found with the bones were some pieces of charcoal, but no weapons or ornaments of any kind.

The ditch just noticed had the appearance at first of being a succession of three small pits or graves, particularly near the point of junction of the two where the depth is greatest. This part was dug into with the idea that human bones would be found there also, but none could be discovered, nor was there any appearance of anything having been buried there, and it seemed certain that it had been applied to some other purpose than ex-graves, though what this may have been seemed difficult to determine. Had the enclosure appeared complete, it is thought there would be little doubt of its having been the site of a fortified Indian village. As it appears now, it could hardly have been made for protection, as the open sides of the space are guarded by no natural formation of ground even.

Another conjecture is that a temporary defence has been thrown up there against an approaching enemy; the open space may have been filled up with fallen trees, a mode of defence often adopted by the Hurons while encamped during war.

*The position given to this site on our map is only provisional. It may ultimately prove to be identical with one of those whose positions are known. But for the present we put it in a separate place.

The small pits or graves just noticed had the same appearance as those described at first, and the finding of bones in them seemed satisfactorily to prove the conjecture then formed of their use to be true. It may be remembered that the skull of the very perfect skeleton spoken of was found placed upon pieces of bark.

The larger pit was no doubt connected with the funeral ceremony Charlevoix describes, and from the fact of finding skeletons in the grave it is not unreasonable to imagine that the neighboring village was hastily deserted or quickly depopulated, so that the full form of burial had not been completed with all the dead. It seems to contain very few relics besides bones; only one small conch-shell could be found, and there were no traces of beads or crockery, which together with the decayed condition of the bones seem to show that this pit is more ancient than the others. The bones were covered with three or four feet of earth, which is more than is usually found on others, and for the pit a less evident form than the others.

32. PELLETIER'S.

Near the head of Dault's Bay, on the south half of lot 17, concession 10, the owners of which are George and Philius Pelletier, there is a site of some importance as it seems to have been the terminus of a trail from Midland Harbor to the Nottawasaga Bay, passing Lannigan's Lake. In 1867, Arthur Crawford made some examination of the bone-pit here, but it had been opened before he first saw it.

33. JOSEPH LALONDE'S.

On the farm of Joseph Lalonde, north half lot 15, concession 9, there is another village site having associated with it a large bone-pit. A few years ago, A. C. Osborne made some examination of the pit, which he described as the largest he had ever seen. He was of the opinion that it was Ossossane; and the bone-pit, accordingly, the one of which the origin is described by Brebeuf in his Relation for 1636. Its distance (of about four leagues, or ten miles) from Thunder Bay, near which Ihonatiria is assumed by some to be, makes it possible to hold this view. After the pit had been examined by several persons, the owner caused it to be filled up with stones, and it has remained in this condition for a long time. A few rods west of the pit were some large heaps of ashes from the camp fires.

34. JOHN B. DUBEAU'S.

A village site and bone-pit of considerable dimensions are on north half lot 14, concession 7, the farm of John B. Dubeau. The pit appears to have been first noticed in 1869 or earlier, and some further examination of it was made in 1883. On August 18, 1898, I inspected it, having been guided to the place by Napoleon Dubeau, son of the proprietor. It had a diameter of about twenty feet, and large pine trees had grown on its edges since it was made. A few bones had been found in it belonging to persons who must have been of very

large stature. Mr. Dubeau pointed out four empty caches close to the pit, and there were two or three others now almost obliterated. In the ground immediately around the pit were the camp fires, near one of which he had once found a steel sword, much rusted.

35. ROBERT PARNELL'S.

Since the discovery of a bone-pit on lot 16, concession 6, about the year 1881, it has been regarded by many with special attention as the probable site of Ossossane. A few brass finger rings were found in the pit with the bones. In 1887, Rev. Father Laboreau, of Penetanguishene, presented to the Provincial Museum one of these rings (No. 5,705 in museum catalogue). On its seal are engraved the letters I. H. S., with a cross standing on the bar of H. See Mr. Boyle's Fourth Archæological



Fig. 11

Report, page 66. The late Rev. J. W. Annis examined the pit about 1885 and concluded that the site was Ossossane. For the purpose of getting some knowledge of the situation of the pit and its surroundings, I visited the place on August 20, 1898, and was shown over the site by Robert Parnell, the owner of the farm on which it is located. The pit is on the north-east quarter of lot 16, situated at the south-west corner of the quarter-lot. On its edge had grown an oak tree, but this has been removed and the pit itself filled up. The ground over it is now cultivated; and, in fact, all appearances of the former sepulchre are almost obliterated, except a few bone fragments here and there on the surface of the soil. From the slight depression still to be seen, however, and from Mr. Parnell's description of it, I ascertained that the pit was not of the largest kind. But this does not conflict with the Ossossane hypothesis, for in the Relation for 1636, Brebeuf records a division of the nation that year, five villages making a separate Feast, and eight or nine attending this one (if it be the same as the one he describes). The same writer relates that fifteen or twenty baptised Hurons were interred with the pagans in the Ossossane bone-pit, which may account for the finding of the inscribed finger-rings. Mr. Parnell found one or two iron axes (French) near it, and a few other remains west of it suggested the existence of a village site there, but the evidence of such is not very complete, and it is some distance to the nearest springs of water, which was an indispensable feature of a village site. The next site, however, about half a mile distant, might have been that belonging to the pit.

36. MURDOCH McRAE'S.

At the south-west corner of lot 17, concession 6 (Murdoch McRae, owner), in a five-acre field, from which the forest was cleared about the year 1887, there is a village site which, from its nearness to the

preceding bone-pit, might have been connected with it. But thus far, no iron relics have been observed at this (McRae) site. Spring streams rise near it and flow into Grier's creek, and the Nottawasaga beach is about a mile and a half distant

37. CRAWFORD'S.

Some of the villages described in this survey were of minor importance, having only one or two dozen lodges; others were very much larger, and had been occupied for a number of years as the thick deposits of ashes and refuse clearly show. To the latter class belongs a site on lot 101, concession 2, the farm of Thos. Crawford, extending into the adjoining farm of his brother, Arthur Crawford, and covering about five acres altogether, on a hill. This important village was located at the intersection of the two leading forest trails, the one from Cedar Point at the extreme north-west corner of the mainland to the Huron nations of the interior; the other from Midland harbor and Mud Lake to 'The Beach' and around the head of Nottawasaga Bay. It appears to have been first noticed in the year 1886, a despatch dated 'Midland, June 4,' announcing its discovery having appeared in the *Toronto Mail*.

As showing some of the means of subsistence of its inhabitants, it should be noted that numbers of plum trees grew hereabout when the place was in forest; and a corn patch, evidently belonging to the village, was situated just west of it. No bone-pit has been found, but many interesting relics have been turned up at different times, some of which were given to the collections of the late Rev. J. W. Annis, and of Dr. R. W. Large, Toronto. Both of these collections are now in the Provincial Museum, but unfortunately are not all labelled as to 'locality,' and as a result the relics found at this site do not all appear as such. For example, in the Large collection, the small soap-stone pipe (No. 16,729), and the pair of small scissors (No. 16,800) came from this site. (*Archæological Report*, 1897, pp. 9 and 11). The Messrs. Crawford have recently sent direct to the Museum a number of other rare relics found on their farms. Among the most interesting of these may be mentioned a stone pipe with human face (much worn), and stone discs, probably for games, marked with crosses. An engraved bone comb was found wrapped in birch bark, which doubtless accounts for its having been well protected from the weather. Clay pipes of the 'pinch-faced' type (fig. 16) are numerous here, parts of seven such,

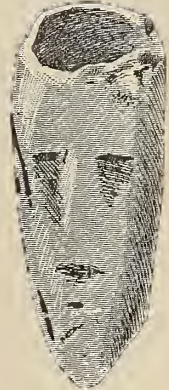


Fig. 12.

and a complete specimen, having been found on Thos. Crawford's. In addition to these, there have been found: a finger ring, marked I. H. S.; Indian corn, carbonized from age, though the grains still



Fig. 13.

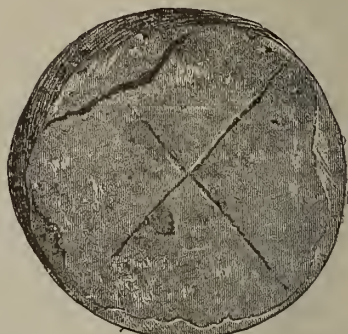


Fig. 14.

retain their shape; clay pipes of various sizes and shapes, mostly in fragments; iron tomahawks in considerable numbers; glass beads; pieces of copper and brass sheets (probably from kettles) in chinks of from an inch to six inches in size; numberless fragments of baked pottery, of ordinary coarse clay; fish scales; several bone tools and ornaments. In order to obtain exact information regarding this important site, I made visits here on August 17, 1887, and on August 18, and September 1, 1898. The identity of this village is doubtful, but if I may be permitted to guess what was its name in Jesuit times I should say it was the one frequently mentioned in the Relations as *Andiata*.



Fig. 15.

38. JOHN FRAZER'S AND WM. SMITH'S.

Separated from the preceding site by a tract of damp ground, through which runs a little stream (called Crawford's Creek), is a large patch of old cornhills, still traceable in the woods at the west end of lot 101, 1st concession. The patch crosses the entire width of lot 102, and covers 65 or 70 acres. I first saw this remarkable relic of the old Hurons on Aug. 17, 1887, having been guided to it by Arthur Crawford. At that time it was not evident where the village was situated to which the cornpatch belonged. But Mr. Crawford having recently discovered its position, in company with him I again visited the place on Sep. 1st, 1898, and saw the usual evidences of another extensive Huron village. These consisted of heaps of ashes, mixed

with fragments of pottery and other relics; one refuse heap had a length of thirty feet, and a width of sixteen. The village is situated on a hilltop, or sandy plateau on the top of a spur of the hill, in a good position for defence. Its position would indicate that it was palisaded. Springs issue at the foot of the hill in Frazer's swamp. The line between lot 102 (John Fraser) and lot 103 (Wm. Smith) crosses the site.

39. HERMAN WRIGHT'S AND GEORGE EDWARDS'

Another village site, of some importance, is on the farm of Herman Wright, lot 98, concession 1, extending into the farm of George Edwards, lot 97, and covering a space of about two acres. The usual ashbeds, with fragments of pottery and pipes, etc., may be seen; iron tomahawks and colored glass beads have been found, indicating contact with early French traders. The village was situated beside a stream flowing into Mud Lake. In the flat ground here, when the forest covered it, there was a grove of wild plum trees, about ten acres in extent.

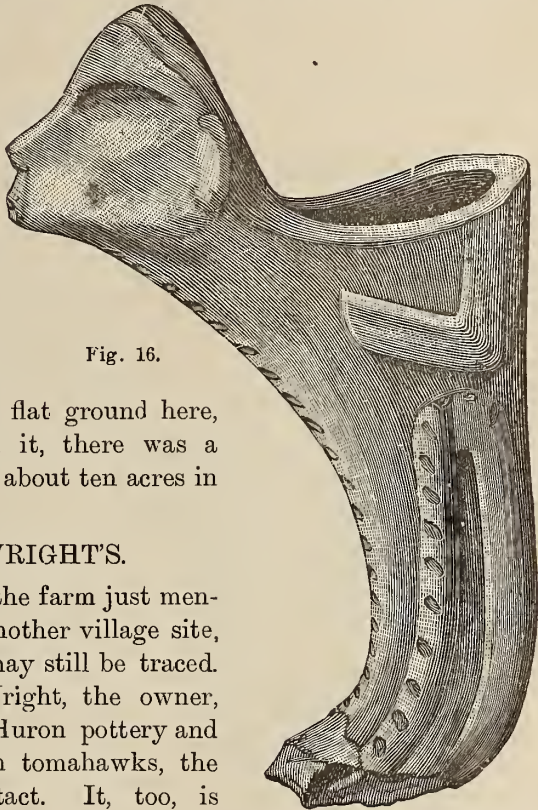


Fig. 16.

40. HERMAN WRIGHT'S.

At the west end of the farm just mentioned (lot 98), there is another village site, where the old cornhills may still be traced. At this one, also, Mr. Wright, the owner, has found fragments of Huron pottery and other relics, besides iron tomahawks, the mark of European contact. It, too, is situated near the same stream (Crawford's Creek). On the adjoining farm (lot 99), about the year 1880, there was found a French sword, evidently lost by some early explorer or trader. On a part of its handle was stamped: 'Anet in aeternum 1619. Erbum domini anno.'

41. LOUIS GUERIN'S.

In the same group of villages is another on lot 98, concession 2, the farm of Louis Guerin (pronounced "Yarrow"). The usual relics, including iron tomahawks, have been found at this site, and a few on lot 99, the adjoining farm.

42. ROBERT EDWARDS.

A small site occurs on the west half of lot 95, concession 1. Robert Edwards, the owner, has lived here since 1858, and has found, especially while ploughing, quantities of pottery fragments, pipes and other relics, including an iron tomahawk. There was a beaver dam near it on a small stream, and the site may therefore have been used by hunting or trapping parties.

43. ZECHARIAH CASSELLMAN'S.

Pottery fragments, pipes, stone axes, etc., indicating another small village, have been found on lot 93, concession 2, Zechariah Casselman, owner. An iron collar and small chain, very much rusted, were once ploughed up at the site.

44. WM. EDWARDS'.

The most southerly site on the left bank of the Wye, yet brought to our notice, is on lot 10, concession 5, (Wm. Edwards, owner). About 1886, Thos. Taylor, tenant of this farm at the time, while clearing new land, found a remarkable stone pipe, representing a crouching human figure. It was procured for the museum from A. C. Osborne, and is pictured and described at page 32 of Mr. Boyle's Fifth Archæological Report. The village is located on dry elevated ground, the soil being a light sand, but springs rise near the place and flow into the Wye River, toward which the land slopes. I visited this site on Sep. 3, 1898, and saw evidence of Indian occupation in the ashbeds and fragments of pottery, clamshells, and other remains.

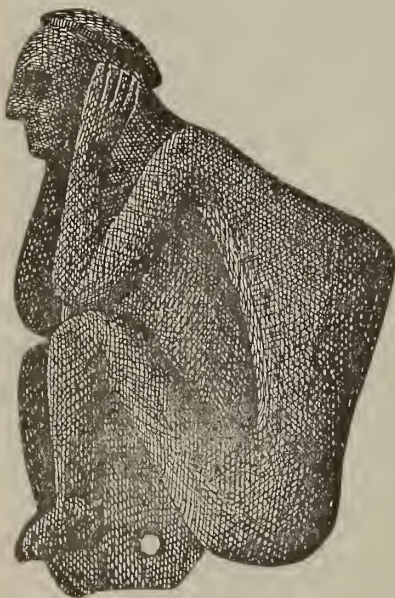


Fig. 17.

45. JOHN LEONARD'S.

With the foregoing, our notes on sites west of the Wye are exhausted. But across the river from the last named village, and removed at a little distance, may be seen traces of another. This is on the east half of lot 87, concession 1, (John Leonard, owner). The usual relics have been found, but we may note the finding of some iron tomahawks, indicating that the place was inhabited after French traders had entered the Huron country.

46. GABRIEL FRENCH'S.

A village site, with a bonepit of some importance, occurs in the 2nd concession on the farm of Gabriel French. The bonepit was found more than twenty years ago. It was on lot 76, in Tiny township; but the village was on lot 75, in Flos,—just across the townline from the pit. Gabriel French, sr., stated to me (Aug. 31, 1898) that in the pit there were bones to the depth of four feet. No relics, except bones, were found in it. It has since been filled in, and is now cultivated over.

Many acres of cornhills were in the vicinity, quite visible when the land was first cleared. A dozen iron tomahawks were found at the village, besides stone axes, pottery fragments, pipes, etc. It covered about two acres. This was near the site of St. Michael, the mission of the Jesuits among the Tohotaenrats; but the exact position of this mission is probably better represented by the Bowman site about to be mentioned.

47. WAVERLEY.

A bonepit, situated near Waverley, was examined in 1878 by R. W. Douglas, subsequently bookseller at 250 Yonge street, Toronto. Mr. Douglas informed me that the pit was situated just west of Waverley, from which I infer that it might have been identical with Gabriel French's; but in the absence of complete identification, I place the two separately. The position given to "47" on our map must be understood, therefore, as provisional. Mr. Douglas obtained a number of crania and other human bones. Some of the crania were taken to Russia for archæological study. Five others and a fragment, besides a right and a left femur, were presented to the museum of Toronto University. No. 164 in the University Museum collection is labelled: "5 pieces of pottery from an ossuary on the Georgian Bay—Douglas."

48. ARCHIBALD BOWMAN'S.

A site on lot 72, concession 2, Flos, possesses much interest as it would appear to be that of the mission of St. Michael. In the autumn of 1895, Archibald Bowman, the owner of the land, found a small bonepit containing about 25 skeletons. The most important feature was the finding, in the pit, of four brass finger rings, engraved with the letters IHS, thus indicating the burial of that number of baptised Hurons with the unbaptised. Along with the remains were also found six French tomahawks and a small copper kettle, very much decayed. Forty-five shell beads were also found, for particulars of which the reader is referred to Mr. Boyle's account in his Report for 1894-5, page 42.

49. ANGUS MACAULAY'S.

Beside Orr Lake, on lot 68, concession 1, Flos. (Angus Macaulay, owner), may be seen the remains of another village, situated here evidently for convenience in fishing and trapping. Several artificial holes occur here in the surface of the ground. The usual relics have been found, besides beads (some of European make), iron tomahawks, pieces of brass kettles, etc. Some of the ashbeds had a depth of several feet. Two refuse heaps (about 200 feet apart) were conspicuous; they were almost circular, and over them large maple trees had grown.

(The End.)



The small squares, enclosing numbers (referred to in the text), indicate the village sites; the bonepits are shown by dots; the forest trails, by dotted lines.

Huron Village Sites

BY
ANDREW F. HUNTER, M.A.

Being an Appendix to the Report of
the Minister of Education for
the year 1906

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HURON VILLAGE SITES.

BY ANDREW F. HUNTER, M.A.

POSITION OF THE HURON TRIBES AMONG THE ABORIGINES.

On the Dry Hills, in the northeasterly parts of Simcoe County, Ontario, the Huron tribes dwelt in well organized communities until their dispersion by the Iroquois in 1649-50. These tribes were near neighbors of various Algonquian tribes, who were the true natives of the forest belt. As a factor in the separation of different kinds of Indians from each other, the great North American forest belt played an important part in the geographical distribution of plants and animals, as well as of man. And while the Hurons naturally came under the influence of their Algonquian neighbors of the forests, and were like them in some ways, yet in many respects they resembled the Siouan tribes of the grassy plains in the west. Briefly stated, the Hurons were allied in blood to the Algonquins, but in language and some of their social institutions and usages transmitted by speech, they were allied to the Siouan tribes. And as they bore some resemblances to both of these peoples, it will be necessary to examine in detail some of their affinities with each one. First, then, let us speak of their relationship with the Algonquian tribes.

SOME AFFINITIES OF THE HURONS AND ALGONQUIAN TRIBES.

The forest tribes lived in lesser bands than the Indians of the plains, and, like all other communities in a low stage of barbarism, or with a low grade of civilization, they roved in the woods and along the streams as their necessities required. Under such conditions the villages of Algonquins were naturally small. The Hurons, on the other hand, lived in communities that were slightly larger, yet to a considerable degree their villages resembled in size those of Algonquins, except those which belonged to the years immediately before the close of the historic period, when they were compelled from danger to gather into larger villages resembling in size those of the Sioux. The Recollet and Jesuit missionaries saw prospects of doing better work among the populous, sedentary and agricultural Hurons, than among the nomadic Algonquian tribes, and accordingly opened missions in the remote Huron country in the very earliest years of their labors. Iroquois villages also occupied a middle position between Algonquian and Sioux in the matter of size, but upon the whole had larger villages than Hurons, and hence fewer of them in proportion to the whole population.

Huron myths and superstitious beliefs and practices, as given in the Jesuit Relations, though sometimes very meagrely, were closely akin to those of the modern Algonquian tribes of the same parts. The medicine-man, or "sorcerer," as the Jesuits called him, was the central figure of Huron paganism, as with Algonquian peoples generally. On the other hand, communal dances and ceremonies filled a larger place in the programme of Iroquoites, although the public feasts were not by any means absent from the traditional practices of the Hurons. Here, again, in an altogether different connection, the Iroquois verged upon the Sioux more closely than did the Hurons.

In decorative as well as useful arts, and attainments in the skilful use of canoes, there were various resemblances between Hurons and the Algon-

quian tribes. In other respects, especially in agriculture, there was some divergence between them; while the differences between Iroquois and Algonquins were somewhat wider. Although possessing an individuality of their own, the Hurons held a middle position between Algonquins and Sioux. Some details in one representative branch of Huron art, furnishing an example in this connection, viz., the decoration of clay pipes, will be found in subsequent pages.

This survey of the ethnological features of the Huron stock, although necessarily brief, must suffice for the present to show their resemblances to Algonquins in some particulars, and differences in others. As some isolated feature, such as language, is too often over-valued by ethnologists in the classification of races, let us therefore make a further survey of these two chief aboriginal stocks of Ontario, in the other branch of research, viz., their physical traits.

People who live in small communities, like those of the Algonquin tribes, or in remote corners of mountain regions, are smaller in stature than people of the plains, where inter-communication takes place more freely. Some bands of Sioux were athletely built, and well proportioned, the men being often over six feet high.

In stature and physical form, the aborigines of North America east of the Rockies ranged in considerable variety between two extreme physical types, viz., the tall and lithe form of the western plains, and the squat, broad form at the northeast, the extreme examples of the latter being the Eskimo and some of the Algonquian-speaking tribes nearest them. Ontario Indians were hybrids or intermediate types between the two forms, ranging variously from the one to the other.

The physical characters of the Hurons had an intermediate position between the two extremes. If the bones of their ossuaries may be taken as affording us any evidence, of which I have seen a considerable number, the stature of the men seldom exceeded 5 feet 8 inches, and was oftener 5 feet 6 inches. This stature was much less than the common stature of the Iroquois, but resembled the modern Ojibways and Missisagags, now living upon the Ontario reserves. Here, then, we find another resemblance between the Hurons and the Algonquins.

While the bones of Hurons and their allied tribes, as found in Ontario bonepits to-day, (and about 200 such communal pits of the Hurons have been examined more or less vaguely by the white settlers, and reported upon with even greater vagueness), show them to have been chiefly medium in stature, sometimes, however, bones of tall persons are occasionally found in the Huron pits. In the County of Simcoe, Dr. J. C. Tache found a few large bones in one bonepit, out of 16 pits that he examined. The southward range of the short Eskimo type has been considerable, W. K. Moorehead having found bone remains in Ohio mounds of what seems to have been the short race (similar to modern Ojibways and Missisagags), as far south as the Muskingum River.

The Iroquois, many of whom were stalwart, were larger than Hurons, perhaps by mixture with taller races than Algonquins, and in a much less degree, therefore, did they resemble Algonquins than Hurons. In the matter of average stature, then, there was this order discernible amongst the aborigines:—(1) Algonquins, (2) Hurons, (3) Iroquois, (4) Sioux.

Finally, the stature of Hurons of the present day, known to be actual descendants, without much intermixture, of the old Hurons, reveals the medium type to which they belonged. Leon Gerin, writing of the Hurons of

Lorette of the present day (Transactions of the Ottawa Literary and Scientific Society, 1900, p. 89), says that massive build and high stature are not common at Lorette.

There is, thus, evidence from stature of some mixture of physical types among the Hurons, but the prevailing one is the medium or Algonquin-Eskimo.

The question of headform is commonly received as an important one in shedding light upon the grouping of tribes into classes, and has a substantial basis upon solid facts, although the use of the cradle board introduced an artificial element into cranial measurements that is more important than it is usually supposed to be, and weakens their value. And it was probably the same distorting influence, viz., over-pressure upon the cradle board in infancy, that has caused wormian bones to occur in about one-fourth of the Huron skulls.

As to the headform of the Hurons, long skulls were the prevailing kind in their mortuary deposits. The long-skull people of the Huron bonepits had crania resembling those of Algonquins in the same localities, many Algonquins having evidently been incorporated into the Huron tribes in the course of many generations of contiguous habitation. In Sir Daniel Wilson's earlier measurements, from which he estimated that, as a rule, Huron skulls belong to the long class (Huron Race and Its Headform, Canadian Journal, 2nd series, vol. 13), we find a result that has been generally confirmed by later investigators. The cranial index of Hurons varied between 74 and 76, although in a few cases it rises above, and falls below, these figures. Among northern tribes of Indians of the Algonquin class generally, the long headform preponderates. Some southwestern tribes of North American aborigines have the short type of head, while among the Eskimo the opposite extreme of long narrow skulls is reached. And between the two extremes we find a chain of gradations, just as we found for the stature of the aborigines, the Hurons occupying a medium position.

SOME AFFINITIES OF THE HURONS AND THE SIOUX TRIBES.

On the other hand, it would appear that in some respects the Hurons were even more closely related to the Sioux than they were to the Algonquins, the points of resemblance to the Sioux all depending on language for their propagation. The resemblance was ethnical rather than physical.

In the matter of food supply, the Hurons resorted to both hunting and agriculture, but were not so much hunters as tillers of the soil, having a similarity with the Sioux in this respect, and differing from the Algonquins. As canoemen, Hurons were better than Iroquois, yet they did not have the efficiency in this direction possessed by the amphibious Ojibways, who got their name itself from their deft handling of the birch canoe in the rapids. The Sioux were mostly land "animals," but the Hurons, as in other respects, held an intermediate position between the two extremes.

Again, the Huron practice of scaffold-burial and subsequent making of a communal pit for the bones was similar to the funeral practices of the Sioux. This mortuary custom has extended also to some Algonquin tribes, and has survived down to modern times. It was perhaps in some degree made necessary for winter when it was impossible for Indians to dig the ground with the tools at their command.

In games and dances there was considerable in common between Sioux and Hurons. Phalangeal, or toe, bones of deer, with markings, were in common use in Huron games, as their remains show, and also among the tribes of the plains for the same purposes.

In the decorative art of the Hurons, (on pottery, pipes, etc.), geometrical designs have an important place. These arts reached the Hurons from the direction of the Sioux and the southwestern tribes of the plains. In the opposite direction, (viz., among the Eskimo and remoter Algonquins), free-hand ornamentation prevailed, *i. e.*, the use of figures of animals, etc. This question will be treated more fully under the head of pipes of the Huron tribes.

CURRENT THEORIES OF THE ORIGIN OF THE HURONS.

After thus tracing some of the resemblances and contrasts between the Huron tribes and the two adjacent groups or stocks, (of which the grouping has unfortunately been founded upon the basis of language, which is a very frail method, but as it is the current one it would be inconvenient to depart from it), let us now review some of the current theories of the origin of the Hurons. The foregoing considerations have led us to the conclusion that the Huron language, akin to the Sioux languages, though remotely so, was once grafted upon a race stock akin in its physical characters to those who now use the Algonquian languages. They have also forced upon us the resemblance to a condition of things that would occur if some conquering Sioux had come from a treeless region, for example, one in the Ohio valley or the Mississippi valley regions, and had taken refuge in the forests of Canada, mixing in small numbers with the native Algonquins. In other words, that the Huron tribes derived their origin from the interaction of the Sioux and Algonquian peoples. I do not pretend to say that this was actually the way in which they arose, because all intermediate peoples could be accounted for in a similar way. It is impossible to define the exact lines along which the interaction has taken place, but some general facts in regard to it may be traced.

In this connection we should recall the fact that any migrations of whole nations has been less in amount than is usually supposed, and among barbarous peoples migration is merely local in its extent. The distance the Hurons had migrated to their last place of refuge in the northern parts of Simcoe County, could not have been very great.

The permanence of a race, with its indelible physical characters, in any definite locality, is a point that is frequently emphasized by good anthropologists, and the rule holds even for the Indians. In eastern parts of North America, as we have already observed, there were but two permanent extremes of races, viz., the tall type, of whom the Sioux tribes of the plains are the modern representatives; and the dwarfish Eskimo type. The Hurons and the Algonquins of the forest belt merged into the two extreme types on both sides of them, and were geographically intermediate, as well as occupying an intermediate position in stature, headform and other physical traits, between the two extremes, the Hurons having been almost like the Algonquins in their physical characters.

Theories of the origin of the Hurons, which assign to them some remote region as the source from which they came, do not have much to support them, especially the far-fetched Labrador theory. There are enough ancient Huron village sites dotting the surface of Ontario to-day to have served the Huron tribes as dwelling places for centuries. It has been claimed by some that the Huron tribes descended from the northeast to where they were ultimately found by the early French. This view is sometimes based upon a tradition obtained from the Indians themselves, as to the migrations of their ancestors, and is somewhat misleading. This may have referred to the origin of some Algonquian-speaking tribe or tribes, whose migration myth became

transferred to the Hurons by the contiguity of the tribes. The legend would obtain less currency among Iroquois than among the Hurons; and it is a fact that among some of the Iroquois tribes, who were more closely related to the Sioux than were the Hurons, physically as well as ethnically, there was a migration legend in which the opposite direction was given as the source from which they came. The missionary Kirkland, in his *Journal of Travels in Western New York in 1788*, says:—"A tradition prevails among the Indians that all Indians came from the west" (probably referring more especially to the Senecas amongst whom Kirkland labored). Supporters of the theory of the northeast origin cannot, therefore, afford to rest their case upon the Algonquian myth of their own origin, because merely through contact of the Algonquins and Hurons, the Huron myths had a large element of the Algonquin infused into them.

Horatio Hale, contending for a northeasterly origin of the Hurons, in an article on "Indian Migrations as Evidenced by Language" (read before the Am. Association at Montreal, 1882), based a theory of migration upon the law of "phonetic decay," as defined by Max Muller. Mr. Hale concluded, from his investigations upon the languages, that the Mohawk and Wyandot (*i. e.*, Huron) dialects were the parent stocks because their words were less contracted, and that these tribes must have dwelt nearest to the original seat; while the Senecas (the most westerly of the Iroquois tribes and the greater half of them), spoke a derived dialect. And in this way he infers that the Hurons took rise in eastern Canada, probably at Hochelaga, near the site of which he was standing when he read the paper on the subject.

Again, from the point of view afforded by the mounds, Mr. Hale, in another paper, appeared to think there is some light to be gained. He referred to the similarity of shell wampum from Huron graves and from the mounds of the Mississippi valley (*Popular Science Monthly*, Jan., 1886). The builders of the mounds are no longer an obscure mystery, scientific students having dispelled the extravagant notions once held about them; and they are now regarded as early Indians. But as articles were often bartered amongst tribes, the wampum may have reached one or the other of these peoples through the medium of trade, and would not necessarily show any relationship between them.

The mortuary remains of the mound builders consist of skeletons which are not essentially different from the same two physical types and the intermediate gradations between them, that are found at the present day, and which we have defined above. Viewing Hurons, therefore, as the successors or descendants of mound builders, as some writers have done, and the Sioux also as descendants of mound builders, the branch represented by the modern Sioux would spread up the valley of the Upper Mississippi, while the Huron tribes would follow the Ohio upward, driving the Algonquin nations north-eastward before them, according to these writers, and mixing, partly at least, with them. From end to end of the great forest belt, on its side next the plains, there are traces of merging of the forest races with the mound building races.

Such expressions as the following are common in articles upon the Indian tribes:—"The Hurons and the Iroquois belonged to the same ethnical group, though they were at deadly enmity with each other." (Wilson's "Prehistoric Man"). The word "ethnical" is all important here, as the two nations were physically unlike each other; and the statement contains as much definite and practical knowledge of them as it is possible to have at the present stage of enquiry. Although it was not uncommon for Indian tribes of the same language stock to fall out and be at war with one another, there had to be

some wide dissimilarity in race before such prolonged hostilities could arise as rent the forests of Ontario in the early half of the seventeenth century; and the utter disparity of Hurons and Iroquois in everything else except language, and the ethnical arts and institutions immediately dependent upon language, was the fundamental reason why the deadly feud did not cease earlier than it did. The Crees and Blackfeet, on the Qu'Appelle and Saskatchewan Rivers, both Algonquin in speech but otherwise dissimilar, were also at war for years, from dissimilarity of race.

Looking into the remote past, therefore, we recognize a time when the Sioux culture invaded the forest belt and overran Algonquian ground, producing the mixed Huron cultures of later centuries. Survivals of cultures from older races than these may ultimately be discovered in Huron remains, but this cannot be done before more evidence upon the subject is obtained.

DECORATIVE ART ON CLAY PIPES OF THE HURON TRIBES.

As an example of the ethnic development amongst these tribes, an examination of their art in one illustrative department may suffice to show the application of the facts just reviewed in the foregoing section. Perhaps the most ingenious relics of the Hurons, Tobacco Nation, and their Algonquin neighbors on both sides of them, are the clay pipes which are found in such abundance on their village sites by the plowmen of to-day. In the making of pipes these tribes practised and developed the pictorial art to a surprising degree. As with all other peoples, there were prevailing fashions even in Huron clay pipes, and this is a point that I wish to emphasize very strongly at the outset, our chief object being to describe a few representative types rather than to attempt a treatise upon the whole subject, which is a very wide one.

The prevailing patterns amongst Hurons, Petuns and Algonquins were almost identical for the same period, only a few national or tribal differences being apparent. The Huron population, while the early French traded amongst them, was a medley from the effects of the war with the Iroquois. Need we, therefore, look for distinctively Huron, or characteristic art, in pipes, or indeed in anything else, amidst such a medley? If there were any characteristic arts, they were doubtless the remnants of the peaceful times before the war, when the four chief Huron "nations" lived farther south. Yet it is evident from some village sites that there were tribal differences even in the pipe art. The pipes from the latest sites prove to be somewhat of a medley, as we might have expected; and it is upon the earlier sites southward where we find the best proofs of individuality.

There was a very distinct preference amongst them for representing objects with life—plants as well as animals; and in the delineation of common objects strange notions were combined with natural features. People are not generally aware that the original inventors and mongers of "Yankee notions" (in pipes at least) were the Indians, who have left to us many odd ideas— weird as well as humorous. The notion that a savage commonly has of an object represented in art is well illustrated in the case of some Indians who witnessed a church festival at early Quebec. Father LeJeune tells us that they saw three images of the Virgin Mary in different places, and on being told that she was the mother of Christ asked how anyone could have three mothers. This circumstance illustrates with much force the difficulty that many primitive peoples must find in correctly comprehending the idea of a representation in art of any kind. Our own civilized people of the highest type become familiar with this mental process at a very early period in life through the multiplication of photographs, images, and all representations of the same object, but many Indians of primitive times never grasped the meaning of reduplication, however long they may have lived. The same difficulty has often turned up in the aversion of many savages to have their portraits made.

A primitive Indian believed there was a soul or spirit in the representing image of paint, clay or other material, just as he believed there was a soul or spirit in every other object and phenomenon. This was the usual fundamental belief of all primitive peoples. They believed the images upon the pipes to be in some way the abodes of the creatures they represented—to possess, in fact, a spirit. This was part of the Indian's religion, his "animal worship," as some people call it, and it would operate to improve the quality of his work in the plastic art. We may also be sure that if the pipe

was not well made, or was not in the pink of fashion, its owner would be exposed to a good deal of banter. In this way the quality of the work would reach the high state of perfection in which we find it to-day, and be kept up.

Some recent writers on pipes attribute very ingenious design and pattern to the influence of the contact with the early French; but this is merely a theory or reverie of the library arm-chair. It is impossible to think that a handful of paleface traders and missionaries, despised for the most part by the aborigines, should have moulded the æsthetic bent of the populous Huron tribes and "nations" within the twenty or thirty years between their arrival and the dispersion of the tribes. The enormous numbers of pipes made on a few patterns show that the entire populations of these tribes were familiar with the standard patterns possibly for centuries before the white men found them. Very often the patterns that are said to show early French contact are found upon sites that show no French contact in anything, but date before the time of Champlain and the earliest traders.

In the course of these Huron investigations, it has become abundantly manifest to me that the best pipe makers oftenest belonged to the regions of contact of the Hurons and Algonquin-speaking tribes, and that the question bears no reference whatever to the contact with the early French. Our modern estimate of the old Huron tribes, derived from the early French writers, is that they were inclined to be mercantile and predatory, trade and war going together in their case as in so many other cases of international relationship. On the other hand, the nomadic, Algonquin-speaking tribes were more isolated from the large masses of their fellows, thrust more upon their own resources as it were, and more utilitarian, though perhaps a little less aggressive as warriors than the Hurons. In the areas of contact between these two peoples, where enterprise combined with the resourceful, there we find the best attempts at pipe-making.

Some years ago, the late Dr. Tweedale of St. Thomas, Ont., called my attention to the fact that among the Neutrals the larger part of the clay pipes were plain, and that specialized forms were rare, such as the so-called "trumpet-mouthed" pattern of the Hurons, or the effigy pipes. If we will remember that the Neutrals lived further from the Algonquin-speaking tribes than the Hurons did, and differed more widely from them, the difference is readily accounted for. The Algonquins had an inclination chiefly for pictorial articles, or those decorated with the art of representation. The Hurons living next to them, had the same inclination in a large degree, but combined with it a taste for some of the merely decorative designs and geometrical patterns. The Neutrals, living still more remote from the Algonquins, also departed still further than the Hurons from the pictorial designs. This order is as we might have expected, because Algonquin-speaking tribes in Canada lived generally nearer the Eskimo, who, of all the primitive races with which we are acquainted, were most given to freehand representations on bone, ivory, etc., while the Sioux tribes of the plains, in the opposite direction, cultivated geometrical designs almost exclusively, as did also the Athapascan-speaking tribes and others of the Mountain belt.

It is well known that Algonquin-speaking tribes had a larger number of clans than the Huron tribes had, and that they had more "totemism" in their ceremonial practices and usages than almost any other group of tribes, the name "totem" itself, now so universal, being an Ojibway word. If we assume that in making pictorial pipes, some "totemism" was implied, we can easily understand why the representations of animals and plants in the art displayed upon their pipes should be so prevalent in the "home" of totemism. The clan system and totemism was prevalent in . . . early

Europe as well as among American aborigines, and even in our own times, the European families with long "pedigrees" still carry their "arms" as a mark or totem of their descent. So that if we would seek to establish a connection between the pictorial art of Algonquin-speaking tribes and the inhabitants of Europe, we shall have to go further back in time than the arrival of a few French traders among the Canadian aborigines in the seventeenth century, when the supposed transfer of ingenious ideas is alleged to have taken place when the two peoples met. *growing up on the sea*

The facts of the case, therefore, appear to be these: The Algonquin-speaking tribes, who were mostly littoral peoples living along the shores of lakes and the rivers, and were also canoe-using peoples, were less devoted to the cultivation of tobacco, and indeed all other crops, than were the Huron-speaking tribes, especially the Tobacco Nation. Sites of the Algonquins far removed from Huron sites, or belonging to an earlier age than the Hurons, yield few pipes, while early Huron sites yield an abundance of pipes, but they are mostly inartistic in their designs. Briefly stated, the Hurons brought the tobacco plant and its cultivation, while the Algonquins, possessing the ingenuity to fashion good pipes, brought this ingenuity to bear upon the production of good work. And so it resulted that along the areas of closest contact of the two peoples we now find the best made pipes.

HUMAN FACES OF THE CLAY PIPES.

Persons of all ranks, shapes and conditions appear on pipes—portly matrons and skinny grandmamas, medicine-men, warriors bold and chiefs bedecked in their best, little men and big men, fat men and lean men, all have their images on the pipes. Some are in holiday attire as well as countenance, and often there are rows of dots along the forehead, presumably to represent some beads or other ornaments.

In all periods of the world's history some races have far excelled others in depicting the human features. Like the Egyptians of old and the Japanese of to-day, the Huron and his Algonquin neighbors had an innate gift for portraiture. Some of the human faces on pipes are so lifelike that we are often forced to regard them as the portraits of Indians who actually lived, moved and had their being in those old Huron days. These pipe-bowls represent the Huron features of countenance more naturally and more lifelike than the likenesses of Hurons made by the early French travellers and filtered through the artistic processes of the engravers of the day. It is true that, in the work of the native artists as displayed upon the pipes, there are often exaggerations of some salient traits in the features, as well as crudenesses in the art, but the Huron racial features have been preserved with an approach to faithfulness, in these unique memorials. One never finds a smile in the features represented in the pipes; everyone wears the same stolid air as on state occasions in real Indian life. It is only since the introduction of instantaneous dry-plate photography that laughter is, even among ourselves, regularly "taken," or indeed any other expression of short duration. The countenance in a quiescent state was the invariable product of all the earlier artists, whether savage or civilized. Before the invention of photography, the Indians who sat for their portraits were, like our own people on such occasions, on their best behavior, which of course did not include laughter, especially among the staid Indians. Hence we find no laughter depicted on the pipes.

As examples of this class of pipes, here are three representative specimens. The first is very highly decorated. Eight vertical slots are arranged along the forehead, the last outer slot at each side being a little lower than the others, and evidently intended to represent ears, or the ornaments attached thereto. The boy who found it (in Oro Township) called it an "Indian Chief," and the elaborate ornamentation certainly does suggest the name. As the ears are indicated, the other knobs on the top (one of which had been rubbed off) evidently indicate hair knobs—i.e., some kind of headdress. This is a somewhat common representation in Huron portraits of human heads. In this connection we may also recall the fact that some Algonquin neighbors of the Tobacco Nation were called "Chevaux Releves" by Champlain, from their prevailing fashion of wearing their hair, and the name Huron, itself, is said to come from their style of wearing the hair.



FIG. 1. "Indian Chief" Pipe. (Front view.)



FIG. 2. "Indian Chief" Pipe. (Side view.)

The next pipe of this class is a veritable souvenir of "Sleepy Hollow." This specimen may not indicate good humor or laughter, but a war-whoop, or perhaps a sleepy yawn. In any case, it is the effort of an artist who evidently belonged to the impressionist school. Pipes of this kind are not by any means rare in the Huron country.

The third specimen has the physiognomy of an Indian who, if not a warrior, had at any rate a face so bold as to make the most courageous of us shudder when we look at his portrait. His grim visage has a likeness to the Old Man of the Mountain, whose face we are called upon to see in the profile of a high, rocky cliff in the White Mountains of New Hampshire. His Dante-sque features have a stony stare, and his chin, which protrudes much beyond the normal amount, gives the owner the expression of strong executive power, not always wielded for good, as some of his other features would indicate.

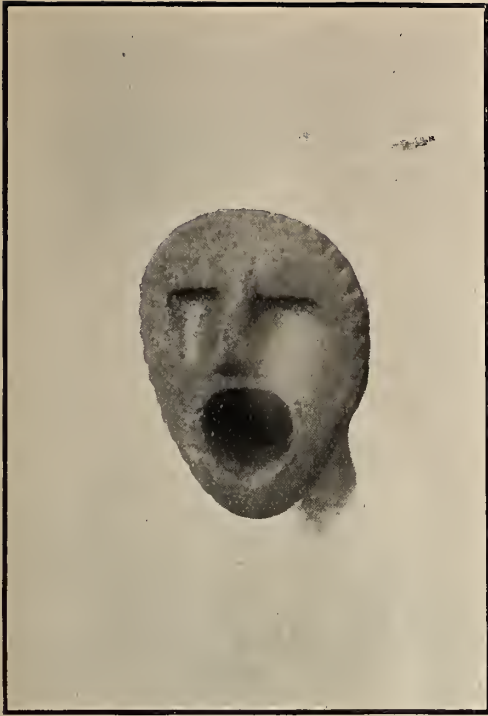


FIG. 3. Wide open mouth pipe. (Top view.)
A war whoop, or a sleepy yawn?



FIG. 4. Side view of the preceding pipe.



FIG. 5. Human face effigy pipe with a "determined" under-jaw.



FIG. 6. Face on the preceding (enlarged.)

ANIMAL FORMS ON CLAY PIPES.

These forms are often well made, and in some cases even the draughtsmen and plastic workers of our own race could not have designed them with the features better portrayed. The animal kingdom is represented by the wolf, beaver, deer, eagle, hawk, owl, heron or bittern and crane, coiled snakes, frogs, and many others. There was an obvious tendency to choose the biggest specimens in the animal tribes—the eagle and owl in the hawk tribe (rapaces), the raven in the omnivorous (hornbill) tribe, the panther in the cat tribe, the wolf and bear among the carnivora. Great things and portentous things commanded the attention of the Hurons in quite a human way, small and insignificant birds and animals being, for the most part, beneath their notice.

In this connection some questions will naturally arise—to what extent do these animal forms indicate the abodes of the clans from the positions where the specimens are found most abundantly, and to what extent were they merely pictorial? Were the pictorial pipes tribal marks, or clan emblems, used to denote clans, or did the Indians make them merely for amusement? This subject has already been referred to on a former page. It is evident that in many cases the pictorial pipes were emblematic, yet this was not universally true. According to Mecklenburg, each of the Mohawk clans or "tribes" carried its totem when they went to war in early times. Francis Assikinack, writing of the Ottawas, said that people of the same clan dwelt in a particular section or quarter of a village, with their totem on the "gatepost." (Canad. Jour. III., 117.) From these, and many other instances of segregation, we may suppose the tribal elements of the Hurons were indicated by the totems they bore, including the pictorial pipes. Unfortunately we have not yet sufficient data to decide these questions completely, although the evidence is accumulating from year to year.

The use of the open mouth as the pipe bowl is a common idea in Huron clay pipes, and I have seen different examples having this design with snakes, foxes and wolves, as well as the human face.

Some examples of the Huron animal pipes are realistic and lifelike pictures. In the American Museum of Natural History, New York, the pottery representations of animals made by the ancient Peruvians illustrate more than fifty different species. These were not on pipes, yet it need not surprise us if Huron animal representations are also numerous, with the more conspicuous features of each animal faithfully, though sometimes rudely, portrayed.

The long, slender limbs and forms of the heron and crane would be difficult to portray in clay, yet we occasionally find them in a cramped or conventional form. Their stately flight and deliberate movements seem to have impressed the Indians as much as they do ourselves. The crane is a clan still extant among the Lake Simcoe Ojibways.

Although there are multitudes of owl pipes, there was perhaps no owl clan among Indians; at any rate, any trace of such a clan has hitherto failed to come under my observation. But, as their legends relate, certain spirits took the form of an owl, especially the spirits about the graves of the dead. And it may have been in some such connection that the bird came to be depicted so often upon their pipes, rather than as a clan emblem. Being a bird of such evil omen, its conduct, or rather, its misconduct, did not warrant any gens in holding the bird in reverence as their progenitor. As well think of Judas Iscariot in connection with canonization, or the commemoration of

his name in any list of the departed saints. The facts and circumstances about the owl show the Indian's imagination at work, and his overpowering belief in the innumerable spooks around him. Indeed, the majority of image pipes of the Indians had more or less to do with the uncanny spirit world.

IMAGINARY ANIMAL FORMS ON PIPES.

A proportion of the animal forms and images on pipes are so unlike anything in the heavens, earth or the deeps, that they must be representations of mythical creatures,—vague nondescript beings and ogres, in whose existence the Indians had a firm belief. George E. Laidlaw has stated (in his essay on stone pipes) that a proportion of the stone pipes show nondescript animals, etc. The same remark is true of the clay pipes. Some of the creatures represented defy classification, according to our received principles in natural history. These creatures were perhaps mythical. The Thunder Bird pipe, found in the territory of the Neutrals and identified by W. J. Wintemberg, goes to prove that Indians did portray legendary beings, and it shows the possibility of finding other mythical forms as well as the Thunder Bird. If the aborigines of Ontario had confined their attention to images of real beings, as white men now know the real beings, they had been alone in the world in doing so. The Egyptians, Assyrians, and Babylonians had their griffins and sphinxes and winged lions and bulls, and other composite, mythic animals, now strange to us. Even the cultivated Greeks and Romans had their mythical beings, and the mythology of those nations is a very elaborate compilation. In recent ages, and not very far from our own people, attempts at delineating Santa Claus and even the Devil himself have been frequent, the latter personality having a composite structure, with his horns, cloven hoofs, and forked tail on a human body. For the worship of the Devil, in gay Paris at the present day, there is a so-called "church," so strongly are the worshippers held by fancy. Poor "Lo," in the simplicity of his untutored mind, actually saw the repulsive spirit, or perhaps sometimes talked with him as a friend, and that was why he could make a picture of the being. Amongst figures and images fashioned by barbarous peoples, there are always grotesque forms, taste with them being unsettled and capricious. As the fantastic monster or nondescript animal was the outcome of an individual's imagination, and had a personality as many-sided as their imaginations were numerous, no duplicate of any object in this class could likely be found anywhere.

PLANT FORMS ON PIPES.

While pipes are often found showing objects in the animal world, there is a corresponding class of pipes representing forms in the plant world. As examples of this class, I may cite the tobacco blossom (trumpet-mouthed shape), corn-cob, acorn cup, thimbleberry, not to speak of other common forms.

Plants and herbs have magical repute, barbarous peoples being unable to distinguish medicinal properties from magic. The relations which the plant pipes bore to the Hurons were evidently of a nature different from the so-called "animal worship" connected with the animal pipes. In many cases the plant pipes would be clan emblems; for example, there was doubtless a tobacco gens in the Tobacco Nation.

The clay pipe art of the Huron tribes imitated the common forms of plant life—foliage, flowers and fruit. The existence of this class of pipes, showing the commoner forms of plants, is not so widely known as the animal forms, and for this reason I wish to emphasize strongly the facts connected with its occurrence. These pipes are perhaps more common than the animal forms. Yet sometimes by reason of an infinity of repetitions of the plant model, the form becomes conventionalized and slightly concealed, but we can usually make out the meaning of the design. Often we see successful imitations of native flowers and fruit, as good as those of animals and human faces. The neat acorn-cup pipe, shown in the accompanying illustration, is a fair sample of this class. Was there an oak clan in the Township of Oro where the pipe was found? Among the Druids of ancient Europe, there was an oak totem, and the acorn-tree is sacred on the old Assyrian inscriptions at Ninevah, but we know very little as to the position of the oak clan in North America. The circumstances connected with this pipe need not create any connection between the Hurons and the Ten Lost



FIG. 7. Acorn-cup pipe.

Tribes, as in all times and amongst all peoples the oak held a high place. Most bulbous looking bowls are usually ornamental with lines (some doubtless intended to represent pumpkins), but the acorn pipe has dots.

The next pipe belonging to the plant class, of which an illustration is given, seems to represent a husk of corn, although the bend in it, to make the stem, may indicate that it belonged to the bean or pulse family. Sometimes we find imitations of the knot on the stalk of the Indian corn plant, as well as other members of the grass family. The cornstalk knot, placed at some little distance below the bowl, is a common feature on the shanks of clay pipes. In every kind of imitation of plant life appearing on pipes, we can see evidence of the unwearied industry of the females of the Hurons amidst their daily round of duties, coming so often into contact with the vegetable kingdom, and reminding us of the pale-face woman with her house plants.

Conspicuous among the classes of Huron pipes is the so-called cornet or trumpet-mouthed pattern. This Huron pattern is so well known that I need say but little concerning its shape. It is safe to say that it is not a copy of a cornet or other musical instrument, notwithstanding the assertion of a

recent writer on pipes to this effect. The Chinese opium pipes, and the Eskimo metal pipe-bowls, have nearly the same shape. Are these cornet-copies too? If the so-called cornet pattern, among Hurons at least, represents any material thing, it most likely represents a flower, the commonest product of every clime. The tobacco plant itself has a blossom of this shape, although anything to represent the petals are seldom shown in the pipe-bowls. But some pipes with this floral design have a scallop, or divided top, or are even divided into sections, presumably to represent the petals.



FIG. 8. Corn-husk pipe.

THE BELT PATTERN.

Another pattern is even more common on Huron sites than the preceding,—viz., one that I have provisionally called the "belt pattern." The decoration thus named consists of a mere belt of grooves around the top of



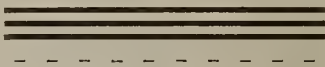
the bowl with a line of dots underneath them. Thus so many clay pipes are decorated in this way that they are a standard type and deserve to be placed in a separate class.

Such clay pipes as the belt pattern were perhaps a local phase of the clay pipe art, and it must be remembered that most art of primitive peoples was manifested in local phases. It is found universally over the entire Huron territory, although more abundantly in the south-westerly sites near Barrie, than in the others. There is a two-acre site in Vespra (No. 49) where all the pipe fragments I have seen bear exclusively this pattern, and I have

seen many such fragments on the site. G. E. Laidlaw has found some with the same pattern in the Balsam Lake district; and it is the same pattern, or a slight modification of it, that is found on some Neutral sites.

There are persons who profess to see in the lines and dots some mysterious story, but such an interpretation can only be fanciful. The markings are merely geometrical designs, and this peculiar ornamentation is more commonly employed by the Indian tribes of the grassy plains in the west than by the tribes of the forest belt. Pipes of this kind naturally fall into two divisions,—divergent and convergent, upward, enough of each kind being found to establish the two distinct types.

The belt pattern is found in combination with the cornet (so-called) and other patterns on the same pipe. Some interesting local variations of it are also found. At one village site (No. 47, Oro Township) the row of dots underneath the lines is always omitted, and the same variation may be found in other adjacent villages. At another village in South Orillia the dots are changed into dashes; the usual pattern, which is represented above becoming



This merely decorative pattern the aboriginal pipe-maker sometimes impressed on the raw clay by drawing a cord or thong around the bowl tightly with the hands. Accordingly, some pipes of this pattern show an unfinished part of the line where the cord did not fully encircle the bowl. In many other cases they made the lines with a pointed implement of bone or wood, perhaps after partial burning, as there is no glaze in the marked lines.

The belt pattern was much in vogue in the village sites of the period about the year 1600, but it rose and fell like all fashions. It is sometimes found in connection with iron relics, but usually not, thus pointing to an earlier time, for the most part.

SURVEY OF THE VILLAGE SITES.

In the pages which follow will be found some particulars about the Indian remains in two representative townships of the Huron territory—Flos and Vespra. As these are the concluding reports in a series covering the antiquities of seven townships once inhabited by the Hurons, it will be appropriate to say a few words in this place about the origin of the undertaking, the methods of working, the course and results of the work of survey, and the reports thereon now brought to completion.

When the writer first undertook the task of collecting notes describing the village sites, he had no idea that there had really been so large a number of village sites in the comparatively small territory between Lake Simcoe and Georgian Bay. He was fully aware, from the histories of the first half of the seventeenth century, that not a few villages must have existed. But the number he has located has surpassed any expectation he had at first, and has rendered the work a larger task than he had anticipated. In the previous reports on five townships, 273 sites came under review, while in the present two reports, 97 more are added. In addition to these, several others have come to my notice in the townships previously described, since the publication of the reports thereon, thus bringing the aggregate to a little more than 400. And it is not improbable that these are only one-half of the sites which really exist. In size, the sites range from two or three camps to towns covering fifteen acres; not by any means all occupied at once, but at different times, as the result of more or less shifting from place to place while the Huron nation dwelt in the territory. But a proportion of the sites were not Huron villages, and belonged to other times, all of which further complicated the task not a little.

Next to the actual location of as many of the village sites as could be found, it was important to acquire and record a general idea of the physical features and natural productions of the country in which the Hurons lived. This branch of the enquiry solves many problems and questions as to their occupation of the district, and shows their *habitat* to have been the hilliest tract in the centre of the small interlake peninsula. They prove to have been veritable Montagnais, or mountaineers, as well as agriculturists, entirely different in their mode of life from the nomadic Algonquins, who followed the rivers and lakes, camping mostly on the shores.

Then, to know something of the positions and courses of the early trails has not been the least of the advantages gained by the survey. For a white man to set out on the right trail, when the country was all covered with woods, and keep on it, he required Indian guides, who were alone to be depended on for such work. Champlain had Indian guides, and often the missionaries, who succeeded him, had also these necessary companions. Our survey, by unravelling the courses of the trails, considerably narrows down the problem of what routes Champlain and the missionaries actually took in their pioneer expeditions.

It has further become evident from this survey that the early sites are in the southerly townships, while the later ones are in the northerly townships; and that for the most part they all represent one continuous series. It was to this locality, protected as it is by water on nearly all of its sides, that during the wars with the Iroquois, (as the Jesuit Relations inform us), great numbers of the aborigines flocked from the more exposed parts of Ontario.

Altogether, the published notes are an effort to lay a substantial foundation for a general study of the Hurons, and to provide materials for the development of our knowledge of their relations with the early French traders and missionaries.

As a result of calling more attention to the Huron remains of the district, it may thus become, more than ever, the Mecca of mere relic-grabbers. Presumably, nearly all other townships in this province, and indeed throughout this continent generally, in comparison with Huronia, are quite as thickly bestrewn with relics of the aborigines as it is. So that the greater activity of relic seekers in the district, and their flocking to it, would result just as profitably in other quarters as it does here, and it is therefore in some degree misplaced. If, however, the services of these reports to history have some value, the incidental increase in the value of Huron relics cannot be a disadvantage.

In order to attain to some general view of the Hurons, based upon these researches, of which a few of the results have just been given, my plan was to reconnoitre the location or position of each site, if possible; determine the kinds of remains found at it and whether it yielded French relics; also burials, and what kinds, and the evidences of forest trails in the neighborhood of each. Other enquiries, more particular in their scope, or specially connected with each of the seven townships, were developed only as each township was reached in its due order on the map, the most northerly being the first disposed of, and the others following in succession southward across the district.

Before issuing a report of a township's sites, of which I had obtained some notes, I traversed, during the preceding season, many of the leading roads in that township, to get the physical features of each part. These were mapped from observation of the altitudes, the raised shorelines affording ready help in this connection. But for getting particulars of the village sites, on the help which I could hope to receive, it was impossible to canvass more than a small part of the dwellings for information. However, during the twenty years I have been gathering information promiscuously, I may have made some approach to getting all the more important of the sites. Generally, the farmers provided me readily with the leading facts, or what might be called the raw materials for the studies of which the reports are the outcome.

In the protracted researches upon which the reports are based, in order to verify the facts given in the text and otherwise prosecute the work, the writer travelled some 3,600 miles in the territory covered by the printed reports alone, not to speak of travels in other townships. And in these peregrinations, he visited personally the greater part of the village sites in the lists, travelling by bicycle, boat, horse-vehicle, besides some railway and pedestrian tours. With starting point for these trips at the Town of Barrie, which, as regards position in relation to the whole Huron territory, is not much less favorably situated than any other town in the district, especially in having radiating roads leading to different parts of it, he visited, inspected and examined all the sites within a reasonably attainable distance of the town; some of them quite frequently. And as for those more distant; the existence of a site, when the testimony of other persons became necessary, was proved by the statements of at least two persons independently of each other before it was entered in the catalogues.

In a uniform series of seven reports on the same number of townships, I have thus brought together some of the leading facts in regard to the Hurons and their remains. The five townships hitherto reported upon, the

reports on which have appeared in print, were these: Tiny, Tay, Medonte, Oro and Orillia. The report on Tiny was issued (in 1899) only as a separate pamphlet; of the next four, a portion of each was printed in separate form for binding with the others to form a connected work. The two townships now issued are the concluding ones for the interlake territory, usually known as the resort of the Hurons in the seventeenth century. Of these consecutive reports, some portion of all which appeared in separate form, and may be found in one collection, a limited number of copies of the separata, arrangeable in sets, are still available for free distribution to students and institutions requiring them. And the writer is willing to give attention to any application for them until the remainder of the publications are distributed.

In any further prosecution of this work, whether it be carried on by the writer or by others, (and it will admit of a great deal of further development), it will not be so necessary to particularize new sites merely for the sake of increasing the number, or trying to form a complete list of Huron sites, since those sites in the catalogues now published (370 in all) are fair samples of all others that may be found. The collecting of other kinds of data will deserve more immediate attention. Among features requiring further scrutiny may be mentioned this one—a closer discrimination of the Huron sites from the earlier or gouge-using peoples wherever a distinction has been hitherto impossible from the information at the writer's hand.

In conclusion, he hopes that what data the reports contain may in some degree inure to the benefit of those who interest themselves in the antiquarian subjects of this province.

THE VILLAGE SITES OF FLOS.

This township, at its northwest corner, has a frontage of about three miles on Georgian Bay,—a frontage which, although small in some respects, is of more than ordinary importance, archaeologically, as it contains the outlet of Nottawasaga River, outlets of rivers being always important places in the life of the aborigines. Its Ojibway name,—Nahdoway-Saga,—meaning the “saga” or outlet of the river of the Nahdoways, signified that the outlet was a place of some importance even in the pre-Ojibway times when another race dwelt in the locality. Before reaching its outlet, the course of the river receives a great deflection to the west, passing nearly across Sunnidale township. It then passes through a range of high sand-dunes, which extends for many miles near the shore of the bay, and in this part has several crooked windings, one part being known as the Ox-bow. After passing through the largest sand-dunes, and just before entering Georgian Bay, it makes another sweep to the northeast, and comes back nearly opposite to the point which it left, nearly ten miles up, yet not more than three miles in a direct course. For the last four miles of its course it runs nearly parallel with the shore of the bay, and only a short way from it.

PHYSICAL FEATURES OF FLOS.

It will be impossible to investigate the Indian occupation of this township with any thoroughness, without taking into account some of its physical features, and the recent, or surface, geology of the township, especially at the outlet of the river, and a few other places along its course. The extensive tract of sandy land lying within the large bend of the river is known as the Huckleberry Plains. Behind the range of sand-dunes there is a basin of flat land, and in this basin, Jack's Lake, which is a lake expansion of the river in Sunnidale township. It covers some 300 acres when the river is not flooded, and has marshy land extending beyond its margin for some distance. It is a remnant or survival of a much larger inland lake which covered parts of Flos and Sunnidale a few centuries ago, and whose bed (now dry except for this and another small lake known as Marl Lake) was too recent in age to collect many relics of the Indians. This inland lake existed really as a prolongation of the Georgian Bay up the valley. A large sand bar (now the range of dunes) was thrown across the lower end of the bay, and separated this lake from the main body of water. Some extensive peat deposits around Jack's Lake, however, seem to show that, although of a very recent date geologically, these deposits have taken a long time to accumulate, and that the lake in its present form, or something very similar, has been of long duration. Sometimes the level of this lake rises in springtime, with the flooding of the river, as in the Vespra lake-expansion. Then, there have been some oscillations of its level in the past, which it is not easy to understand. Modern Ojibway Indians of this district have a tradition of a change in the height of the water. “At first,” they say, “the water was low; then it riz,’ and you could sail a two-masted schooner where before there was dry land.” I have heard this tradition only in connection with the Cold-water arm of Georgian Bay, but if true of one arm, it must be true of the whole, as water keeps its own level. And certainly the buried timber or forest beds, and layers of vegetable matter engulfed beneath thick sand measures throughout the low ground, bear credible testimony of such a capricious fluctuation in the level of the water.

About eleven feet higher than Jack's Lake, and two miles distant from it, is Marl Lake in Flos, covering some 200 acres, and having marshy margins. A stream flows from Marl Lake to the river. This lake is a remnant

ant of the earlier and wider expansion, like Jack's Lake, and has extensive Marl deposits around it, containing freshwater shells. Its height has been reduced a little by municipal drainage within the past ten years. These two small lakes have always been, and still are, the favorite breeding haunts of water-fowl, especially wild ducks.

The large quantity of freshwater shells found in the Marl beds, and along the marginal raised shorelines of the wider lake bed, furnish evidence of a warmer period in recent geological times,—about a thousand years ago, or perhaps less. Dr. Robert Bell, of the Canadian Geological Survey, was the first to point out this fact in connection with the raised shorelines north of Lake Superior. (*Geol. Hist. of Lake Superior*, *Tras. Canad. Inst.*, Vol. 6, p. 54). The marl and shell deposits of this inner basin, (and likewise the similar deposits of a larger basin, or lake-expansion, in Vespra township, as we shall presently see), represent that warm period, which prevailed before the Hurons inhabited this district, but may have extended down nearly to their time. A part of Sunnidale township is added to the accompanying map of Flos in order to show the shape of the river's course in its lower parts, and the old lake expansions at higher levels than the present, there being two old margins now abandoned, which show prominently throughout the locality.

Still another feature calls for a few remarks. A ridge of boulder-covered clay land extends across the 12th concession of Sunnidale, having its crest in lot No. 9, and passing in a northwest direction. The raised shorelines of the ancient enlarged lake are distinctly marked against this ridge. Where the river reaches this ridge, it forms a series of rapids whose total fall in level has been variously estimated at from five to eight feet. But the deflection of the river through the sand barrier takes place soon after it passes the meeting place of the ridge and the river, as if the contest between the clay barrier and the sand barrier ended with the river choosing the easier course through the sand. Where the river passes through the sand measures, a gap in the sand hills also occurs, this being the place where the sandspits from the northeast and northwest shores respectively have their meeting place. It was upon the boulder and clay ridge thus described that the Indians dwelt in greatest numbers, and at the rapids they had their ancient fish weirs.

In the sand measures near its outlet, the Nottawasaga makes a considerable canyon in the loose deposits, the third in its course. The lowest basin, viz., that just within the sand range, extends up the river as far as the 4th line of Flos, the land rising step by step as one proceeds inland. In fact, the whole township may be said to rise thus in three stages:—1. The lowest area surrounds the level parts of the Nottawasaga near its outlet, as already described, and is lower than a conspicuous raised shoreline at 55 ft. above Georgian Bay. 2. Above the lake terrace at 55 ft., the land rises slowly, with wide plains having deficient drainage. 3. At some distance inland, one finds a country of greater declivities, with fertile plateau-like summits, consisting mainly of till. These hills are more marked than any of the preceding. It was on their summits, and around their edges that the greater part of the Huron villages in the township were placed.

Resuming the description of the successive rises, we find that, near the 4th line bridge, at the head of the lowest basin, the river banks begin to heighten, and they increase in height very rapidly up stream. Numerous ancient spits and other formations had been formed in this locality when the old outlet of the river was here, just as those we have described were formed at a lower and later stage of the river's lifetime. And by reason of these old

formations at the higher and earlier stage, the present course of the river is more crooked there than in ordinary places. One of its largest deviations here is known as the "Big Bend." It is a significant feature in this part of the river (viz., in the middle canyon), the course of the river here having been deflected from the west by the old shore formations. The river passes through a broad ridge in the 1st, 2nd, and 3rd concessions of Flos, and has cut its second, or middle canyon through this ridge. This barrier ridge rises much higher than the series of recent, raised shorelines on either side of it. Along its northerly edge was located the main Huron trail to the Tobacco Nation, and in still earlier times, when the waters of Georgian Bay, (and likewise those of the inland lakes), were higher than they are now, this belt of land or broad ridge which here intersects the course of the river, was also the rendezvous of many pre-Huron Indians who had their villages along its south edge, or the north margin of the next inland lake in Vespra township, as we shall presently see.

Vigo, at the 4th line of Flos, and Edenvale, at the Flos-Vespra town-line, on the outer and inner edges, respectively, of this barrier ridge, were the points most frequented by the Indians, just as they still are the leading places in the locality for their white successors, who have built bridges across the river at both places, but none between.

The course of the river through this ridge is a bend, having a direction the reverse of the large bend in the sand measures near the outlet. In the ridge it is such as to leave a considerable tract beyond its left bank in the southwest part of Flos. In this tract, a minor drainage basin, in which runs Doran's Creek, further subdivides the isolated territory in question into two, distinct parts. The more easterly of these two parts has its longer axis running south of west, and is cut by the present river; the other runs toward the Rapids in Sunnidale, near to where the aborigines had the other crossing of the river, as already noted. This drainage basin of Doran's Creek was probably an old blocked channel of the Nottawasaga, as the land on either side of it has the shapes and two directions peculiar to the other ridges formed in succession all the way from the river's outlet up to this place.

As we pass toward the interior of Flos, away from the river, we rise upon a belt of gently undulating country, and in its rear a shallow trough of flat land, but its altitude is higher than that of the flat ground near the river. Immediately north of Phelpston, and near the centre of the township, there is an extensive marsh in the trough just mentioned, containing 1,000 acres or more. It has an extreme length of fully three miles, and an extreme width in one direction of two miles. In the centre of this marsh there was once a shallow lake, but the Municipal Council of Flos removed this lake by artificial drainage in 1897, its outlet by the way of Marl Creek, having been cleaned out and deepened for that purpose. When the writer first knew the large marsh in question, before its drainage, it had the small lake near its centre, upon which boats were used. Flocks of wild ducks frequented its surface, and in the lake itself, fish of the pike tribes were common. Extending around the edge of this lake, there were wide tracts of rushes and coarse grass, amongst which pitcher plants were to be seen growing in the water; while around these tracts came a dense fringe of willows. Outside of the willows came the forest. In these suitable haunts, waterfowl and waders, (cranes, herons, etc.) used to breed. In the edge of the water, there was to be found, in considerable numbers, a species of black snake, which was confined, so far as this district is concerned, only to the marsh. In the surrounding forest, bears were occasionally seen, and deer were still accustomed to yard in the remotest parts of the marshy wilderness. There was plenty of

game for the native red men of ancient times, and even for the Indians of modern days. But all this was changed when the drainage came, and with it the removal of the surrounding forest.

A few miles distant to the northeast of this large marsh is the valley of the River Wye, which flows out of Orr Lake at an altitude the same as that of Lake Simcoe, (viz., 720 ft.) and that of many other small lakes in the district. In the basin of the Wye, the land is unusually flat. The timber of the original forest consisted mostly of water elm, from which the locality came to be known first as the Elm Flats, and later as "Elmvale." The meandering Wye so nearly encircles Elmvale, that it is almost impossible to enter the village by road without crossing the stream. In such flat ground, Indian remains have not been, and we need not expect they will be found in any considerable quantity. French's Hill, in the northeast corner of the township, is an eminence which makes a conspicuous landmark in the view for many miles around, its highest parts rising about 280 feet above Orr Lake and the Wye River.

In the east and southeast parts of the township there is also some high ground. On the lofty plateau of "Upper" Flos, in the east of the township, there are no wells, rainwater alone furnishing the only water supply of many of the farmers, all of them, indeed, with but two or three exceptions. Wells having a depth of about 200 feet have to be sunk, and even these are almost unworkable. Yet this is one of the most fertile parts of the district,—“as fruitful as a garden,”—consisting, as it does, of so-called boulder clay, or a modified till. The prominent raised shoreline at 790 feet above sea level girdles these hills and ridges along the east side of the township.

THE VILLAGE SITES IN FLOS.

Those village sites of Flos, about which some evidences have come to my attention, number 43; and when compared with many in Medonte, Tay and Tiny townships, they are found to be generally smaller, yet they form an instructive and important part of the whole Huron group. We may divide the Flos village sites into Huron and Pre-Huron; the former, again, into historic and prehistoric; and thus we have altogether three classes, viz., Historic Huron, Prehistoric Huron, and Pre-Huron, passing in order from the most recent to the earliest. Most of the Huron sites in the township are near the trails. Other sites of smaller size and seemingly of less importance, belonging apparently to the Pre-Huron class, have straggling positions in the other parts of the township that are distant from the trails of Huron times, and were probably of earlier date than the Hurons. Numerically, the Prehistoric villages, whether early Huron or Pre-Huron, constitute about two-thirds of the entire list.

In the vicinity of the Nottawasaga River there are several sites, and they appear to belong to different periods, as we might expect them to do. There is a wide tract of flat land in the northwestern part of the township, near the river, as already noted, and extending away from it, where village sites are scarce, or even entirely wanting in some places. Along the lot 20 sideroad, for example, there was apparently no crossing from the third line to the eighth line, where Indians could get dry footing in summer time, when the forest covered the land.

In the centre of the township, north of the Phelpston Marsh, there is low undulating country, which seems to have been inhabited by tribes earlier than the Hurons. There are not many actual sites of these Pre-Huron tribes to be found, but their gouges, roller pestles, stone axes, and other prehistoric implements, unmistakably proclaim their presence in this district.

On the ridge that passes through the south side of the township, the Huron sites, like most others in Huronia, are on the northwest side of the ridge, presumably through dread of the depredations and forays of the relentless Iroquois. With their native caution, the Hurons feared to show even the smoke of their villages to their long-standing enemy, the thick woods being no protection against the quick sight of the Iroquois when looking from one hill to another in search of signs of the quarry, especially in the severer season of the year when the foliage was wanting, and camp fires were more numerous.

The higher branch of this ridge in southeast Flos had no outlet across the wide swamps southward, and so the Hurons frequented it less than they probably would have done if it had ready access in summer at both ends. But on the other hand, as it afforded a shelter at its south face on that very account, there are a few sites there, besides the chain of sites along its north end, where the great trail to the Tobacco Nation touched it. The ridge in east Flos lay in the course of this great trail, and was plentifully dotted with sites.

The question as to the frequency of French relics, and the solution afforded by the sites of Flos, furnish evidences of Huron migration similar to that found in the townships formerly examined. Deducting from the 43 sites, six (viz., Nos. 7 and 13-17 inclusive), which I conclude were distinctly Pre-Huron, without signs of being overrun by Indians of the Huron tribes, we get 37 sites that belonged to Hurons, in all probability. Thirteen of the 37 sites yield French relics in small quantities, or 35 per cent. of the whole. In "Upper" Flos, i.e., the high ground of the ridge in the east of the township, the farmers find occasional iron relics of the early French, especially near the great Tobacco trail; but these are by no means so plentiful as on the hills north of Orr Lake. The obvious conclusion from this is that the more southerly of the two ridges was abandoned by the Hurons early in the historic period. In Champlain's time, the Hurons probably inhabited it, but soon afterward withdrew into the more sheltered or more secluded part of the territory farther north.

In the case of nearly every village site in the list, pottery fragments are found abundantly where the camps stood. In fact, this is one of the main features in determining where there was a village site. Accordingly it will be unnecessary to mention the circumstance of finding these common relics everywhere, but exceptions to the rule will be given in the notes. I have also varied the method followed for townships formerly examined and described in the earlier publications. By placing the ordinary statistics of the village sites, more particularly those of the lot and concession of each, the owners' names, etc., in tabular form, and placing only special features in the descriptive notes, the work, it is hoped, will be rendered more convenient. The numbering of the sites begins, as in the earlier lists, at the northwest corner of the township, and passes to the southeast corner.

INDIAN BURIALS IN FLOS.

For this township there are six Huron bonepits reported, viz., at Nos. 9, 20, 22, 24, 29 and 36. It is worthy of note, and has a certain amount of significance, that in no case has a second bonepit been found, as is sometimes the case elsewhere in the Huron territory.

Patches of single graves or individual burials occur at two sites, viz., Nos. 39 and 42, which is fewer than in townships hitherto examined further east. This may be taken to signify that only a few of the sites in Flos were

those of Algonquin-speaking tribes, who generally adopted the practice of burying in single graves. It is clear that the burials were mostly those of Hurons who, as a rule, adopted the scaffold and bonepit mode of burial.

EARLY INDIAN TRAILS IN FLOS.

The main trail through Huronia from northwest to southeast passed across the northeast corner of Flos, coming out of Medonte. (See Report on Medonte.)

Across the northwest corner of the township, near Marl Lake, there was a trail of considerable importance passing from the Bear Nation, in Tiny Township, to the Tobacco Nation. From the occasional sites and relics found along its course, it would appear to have passed just within the range of sand hills through Southern Tiny, and near the outlet of the Nottawasaga River. The smooth sand beach may also have been utilized for transit in those days, as it has been in our own times. The trail was doubtless the one used by the Jesuit missionaries when passing to and fro, on their travels to the Tobacco Nation.

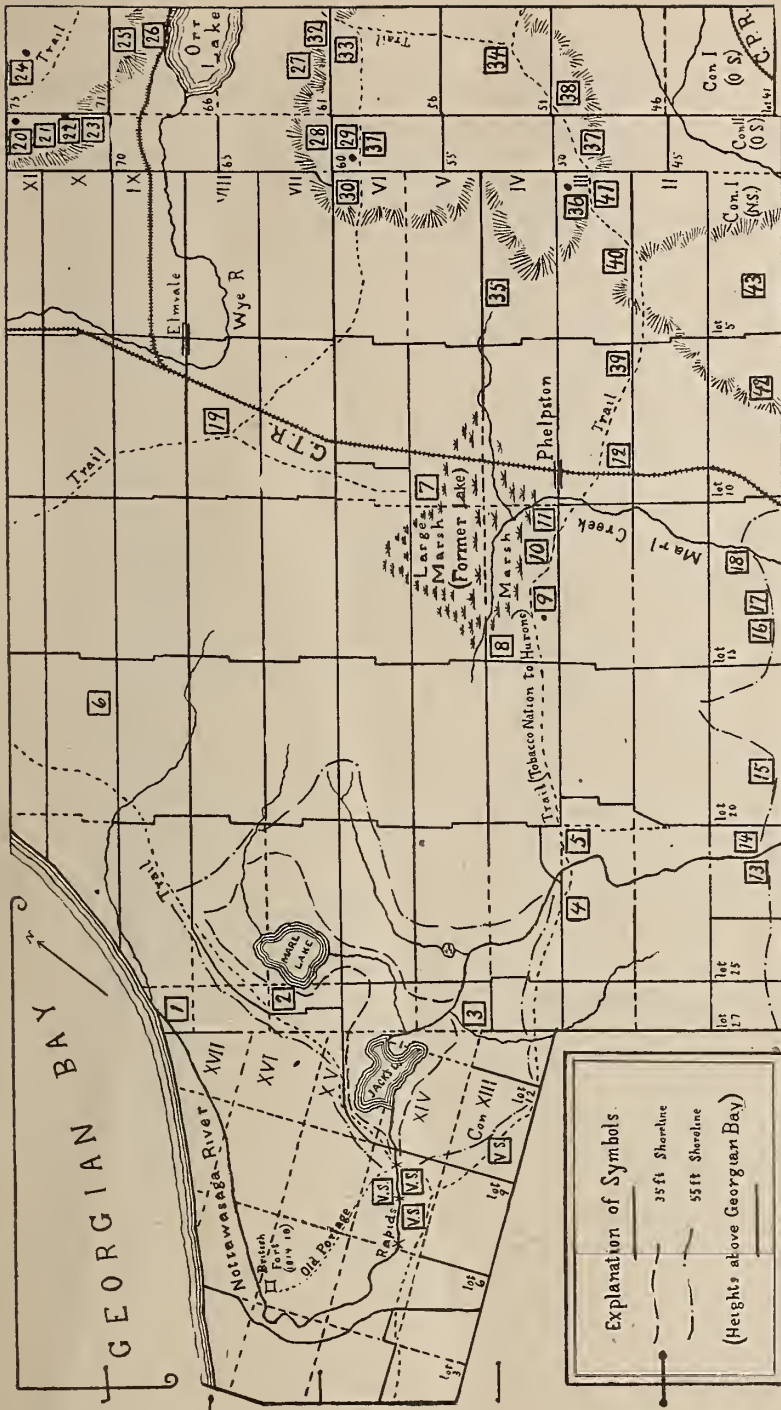
In the south side of the township, there was a great trail leading from "Upper" Flos, also to the Tobacco Nation. This ran from the Attignenonacs, who were located in Medonte township, while the one just mentioned as situated near Marl Lake, ran from the Bear Nation in Tiny. This Huron trail upon the southern ridge of the township, passed along its northerly edge,—a position more significant than it may at first sight appear to be. It corresponds with the placing of so many sites on the northerly edges of the ridges in all the townships, that is, on the side from the direction in which the Iroquois lived. The harassings had their due effect upon the Hurons' choice of position for the trails upon the "shady" side of the ridges. As the narrowing valley or estuary of Marl Creek runs up from the south, quite as far north as the 3rd line, the trail in question evidently crossed the creek somewhere north of that line. As well as for keeping out of sight of the Iroquois, the Hurons must have deviated to the north here also, on account of the fishing and hunting advantages of the Phelpston Marsh. As in most other cases where popular traditions of the positions of the trails support the archaeological evidence, so in the case of this trail there is the double evidence to support it. Old John Kenice, the first chief by popular election of the Rama band, (deceased, May 28, 1902), used to make occasional visits for fishing to the "Big Dump," (*i.e.*, log slide), on the Nottawasaga River. He was reported as saying that the early Indians of the Dry Hills in the east had a trail across the south part of Flos to the Indians living along the Blue Mountains in the West, (*i.e.*, the Petuns, or Tobacco Nation), and that the trail passed near the Phelpston bonepit. (See site No. 9.) He was thus relating a tradition of his tribe as to the existence of the trail. Old Kenice and his family, on their way to the Nottawasaga River, passed along what was substantially the same trail or its modern equivalent, (*viz.*, the 4th line), and they used to camp at the foot of the hill east of Fergusonvale, at the edge of the high ground. His mode of travelling was by horse-team and waggon, seemingly to us an up to-date way for an Ojibway, but not the way the Hurons and ancient "Tobaccoists" travelled over the same trail in the seventeenth century, nor even their instructors, the Jesuits. They all,—modern as well as ancient,—followed the same trail. That part of Sunnidale which this trail crossed has several village sites, and in it many single relics are also found, the latter doubtless dropped by the Indians *en route*,—especially the stone axes and chisels.

Various evidences exist of another trail, viz., from the high ground of "Upper" Flos, to Cranberry Lake or Marsh in Tiny township. It was less significant than the others, and scarcely deserves to be put in the same class with the great Tobacco Nation trails. It would probably not be one of those followed by Champlain in 1615-6. The evidences of its existence consist chiefly in (1) isolated Indian relics, which are found along its course; (2) a village site (No. 19) beside it, at a place where the trail appeared to fork, and (3) the occurrence of an Indian trail down to modern times, along the line of which the early white settlers opened a bush road. There was a ridge of but slight elevation through the N. half of lot No. 9. concession 9, on which a hardwood bush afforded a convenient passage for this trail, while on both sides of it there was swampy ground.

LIST OF VILLAGE SITES IN FLOS.

Site No.	Lot No.	Concession.	Present owner or occupant (1906).	Former owners or occupants, who reported finds.	French relics.
1	S. hf. 26	9	.....	John VanVlack .....	.....
2	N. hf. 26	7	Joseph Wetherall	Walter Little	F.
3	S. hf. 27	5	James Doran .....	.....	.....
4	N. hf. 23	3	James Erwin	John Cullens .....	.....
5	N. hf. 21	3	The Canada Co.	Henry Parr .....	.....
6	E. hf. 17	10	William Trace	James Trace .....	.....
7	N. hf. 10	5	George Downey .....	.....	.....
8	N. hf. 15	4	J. McGinnis	Bernard Kelly .....	.....
9	{ S. hf. 13	4	M. Kenney .....	.....	.....
	{ S. hf. 14	4	Francis Monig	Henry Parr .....	.....
10	{ S. hf. 11	4	William McKernan .....	.....	.....
	{ S. hf. 12	4	Philip Doyle .....	.....	.....
11	S. hf. 11	4	William McKernan	(Distinct from No. 10) ..	.....
12	S. E. $\frac{1}{4}$ 9	3	.....	James Moran .....	.....
13	S. hf. 22	1 N.S.	Jas. and Zeeman Rupert ..	.....	.....
14	N. hf. 21	1 N.S.	Adelbert Bennett	James Keaney .....	.....
15	S. hf. 19	1 N.S.	Thomas Knupp	P. Culford, Frank Jacobs ..	.....
16	S. W. $\frac{1}{4}$ 14	1 N.S.	.....	Edward Allsopp .....	.....
17	S. E. $\frac{1}{4}$ 14	1 N.S.	Fred Cole	Percy Kitching .....	.....
18	N. W. $\frac{1}{4}$ 12	1 N.S.	Albert E. Garrett .....	.....	F.
19	N. hf. 8	8	George and Robert Gray ..	Charles Nixon .....	.....
20	75	2 O.S.	George French	Gabriel French, sr.	F.
21	74	2 O.S.	John French .....	.....	F.
22	72	2 O.S.	James Bowman	Archibald Bowman	F.
23	71	2 O.S.	Charles Drinkill .....	.....	.....
24	75	1 O.S.	.....	(The Waverley Bonepit) ..	.....
25	E. hf. 70	1 O.S.	John Dwinell	John Rowley	F.
26	E. hf. 69	1 O.S.	John Macaulay	Angus Macaulay	F.
27	W. hf. 62	1 O.S.	Robert Martin .....	.....	F.
28	61	2 O.S.	Robert Jamieson	Thomas Turner .....	.....
29	60	2 O.S.	Fred Turner	John Turner .....	.....
30	N. hf. 1	6	David C. Drysdale .....	.....	.....
31	59	2 O.S.	William Preston .....	.....	.....
32	61	1 O.S.	.....	James Preston .....	.....
33	60	1 O.S.	James Hamilton	John Hamilton	F.
34	{ 53	1 O.S.	James Scott	William Dunn	F.
		1 O.S.	David Jamieson	Jas. Dickie, Robt. Cleland ..	.....
35	N. hf. 4	4	.....	Robt. Thurlow, I. Vollick ..	.....
36	N. W. $\frac{1}{4}$ 1	3	John H. Mulligan	Wm. Atkinson, P. Cleland ..	F.
37	49	2 O.S.	William Cumming .....	.....	.....
38	W. hf. 50	1 O.S.	James Fred McClung	Gavin Turner .....	.....
39	S. hf. 6	3	.....	Orsen J. Phelps .....	.....
40	S. W. $\frac{1}{4}$ 3	3	William Horan	John O'Hara	F.
41	S. hf. 1	3	William Horan	Edward O'Hara .....	.....
42	W. hf. 7	1 N.S.	.....	Arthur Peacock	F.
43	S. hf. 4	1 N.S.	James Hays	Terence Needham .....	.....

The letters O.S., after a concession number, denote "Old Survey," and N.S., "New Survey."



ARCHEOLOGICAL MAP OF FIOS TOWNSHIP, with a small part of Sunnidale added to show the course of Nottawasaga River and extinct lake beds. The numbers of the sites correspond with the numbers given in the text. The hills are marked along the 790ft. shoreline.

NOTES ON VILLAGE SITES OF FLOS.

No. 1. This is at the mouth of the Nottawasaga, on the south bank of the river. When the late John VanVlack lived here, he found numerous Indian relics in his garden. On the opposite point or bar between the river and the bay, there was once an old trading post, and the river banks hereabout would naturally be the camping ground for the Indians while trading. The remains of this trading post are indicated on a MS. map of a survey for the Northern Railway in the year 1836, the projected terminus of the railway having been at the mouth of this river. This was the first survey ever made for a railway in Canada, yet another route was subsequently adopted. There have been rapid changes in the shape of the ground on the bar, owing to the effects of the winds upon the sand and the work of the river's current, so that it might now be difficult to show the spot where the post stood. The MS. map is preserved, along with many other documents relating to the survey, in the Toronto Public Library. The Indian relics found at this site indicate the presence of some Indians who camped here before the period of white men.

No. 2. At the west side of Marl Lake, which is now partly drained. This appears to have been a frequent rendezvous of the early or prehistoric peoples, as well as of the Hurons. When this was the homestead of the late Walter Little, who was the first to settle here in 1880 and remove the forest, different members of his family found quantities of pottery fragments and other relics south of their dwelling house. Among these relics, two stone roller pestles and a large spear head of light colored chert indicated the presence of a people who lived here anterior to the Hurons of the historic period; while some clay pipes of well known patterns and an iron axe of French make showed that it had been, at a later period, a fishing village of the Hurons near the lake.

No. 3. There is a small stream near this site, flowing into the Nottawasaga River a short distance to the north. The Indian village that once stood here may have been a waterside village on the shore of the ancient inland lake of which Jack's lake is the remnant, its situation being at the place where the Nottawasaga entered the lake. The flat land which is flooded in springtime approaches the site.

No. 4. The most noteworthy feature of this site, is the abundance of stone axes and chisels found in its vicinity.

No. 5. This site is what is locally known as the "Big Dump," *i. e.*, log-slide, and numerous relics of the usual kinds have been found at it. It is situated at the head of the flat ground of the river, where the Nottawasaga emptied into the earlier lake expansion, and having this position it is significant. Modern Ojibway Indians in considerable numbers formerly camped here to fish on the river.

No. 6. On a sandy knoll at the southwest corner of the farm, with clay plains in its neighborhood. Much of the flat land hereabout consists of a stiff, brownish clay. The site was not extensive, evidently consisting of only a few camps, which were almost surrounded by shallow ravines. The late James Trace, who settled here in 1876, found various relics, including a stone pipe with two bowls.

No. 7. A pre-Huron site on the north side of the Phelpston Marsh. There is a drop in the land, or low cliff, of some four or five feet in height along the margin of the marsh, and this cliff was evidently the shore of a former inland lake. A few rods from the margin, the relics were found, including a stone gouge. Its location is where the old margin takes a long

bend to the east. On several farms in the vicinity, the farmers have found relics singly, some of which afford evidence of a considerable population in pre-Huron times.

No. 8. On the southeast part of this farm, near a swale. On clay ground, about 25 rods from the sand belt.

No. 9. Patches of blackened soil, with fragments of pottery, etc., showing continued residence at the place, occur along the roadside, opposite lot 13, and near these camp sites there are small ponds on the clay soil, where water could easily be obtained by the villagers. When the Kellys lived upon lot 14 (north half, concession 3), they found some relics. The position of these perhaps indicates the scaffold cemetery belonging to the village at the ponds or small marsh, as a bonepit was discovered across the road from the Kelly house in June, 1882, and was completely ransacked by numerous persons within a short time. The pit was circular and had a diameter of about 20 feet from brow to brow. A pine tree had grown within the circle of dirt thrown out when the pit was dug; this was at the west side, and a similar tree was at the east side, the latter, however, not so distinctly within the circle. It is situated about 60 rods due west from the permanent camps at the ponds. Wm. McKernan informed me that he found a skull in this pit in which were round holes, probably drilled, rather than bullet holes. This would doubtless be one of the drilled skulls, of which there are numerous instances in Huron burials. About four years after the discovery the writer placed on record in his memoranda a description of the opening of this pit, as follows:—

THE OPENING OF A HURON BONEPIT.

During the summer of 1882 some men found a large Indian ossuary, a few details of the discovery and excavation of which it will be advisable to record while the facts are still fresh in memory.

I visited the place as much as anyone else, or perhaps even more, the pit being situated but a short two miles from the Village of Phelpsston, where I was then living, and I am, therefore, not without some preparation for the task, which should be performed by someone before the facts are forgotten.

The pit is situated on the south half of lot fourteen in the fourth concession of Flos; and, although the fourth concession line is not four rods away from it, and had been travelled for many years, nothing was known (publicly, at any rate), of the pit before 1882. In June of that year some men were engaged in cutting logs at the place, some boys being also with them, and they remarked the unnatural depression in the ground. A tradition of the neighborhood regarded it as the work of Indians, but for what purpose they used it, up to that time nobody seemed to have either known or cared. The boys who were present at the time, through curiosity, and to occupy their time turned over the sod in the hollow and exposed to view a mass of human bones.

The news of the discovery spread like wildfire within a few days. On the first Sunday following the event, the place swarmed with men and boys; and as some went away, other visitors came. The excavation of the grave was by no means systematic. One or two men went down into the hole and dug furiously until they became tired, when they were relieved by fresh diggers. They kept this up for the greater part of the day, and long before night the logs near the pit had on them long rows of grinning skulls. Those members of the crowd who took no part in the digging stood about in little groups, ridding themselves of all sorts of wild theories as to how the remains came to be put there. The favorite conjecture seemed to be that some terrible war

had taken place in olden times among the Indians, and that the dead had been jumbled together into the hole at the time. It is hardly necessary to say here that such a theory is utter nonsense; but about this, more subsequently. Notwithstanding the activity of the diggers, only a small part of the grave was excavated that day, upward of thirty perfect skulls having been unearthed, besides great numbers of fragments. The other bones of the bodies were mixed up pell mell, and no definite arrangement could be traced in the disposal of the remains, except that in almost all cases, especially those at the bottom of the pit, the face of the skull was turned downward. From a comparison of the measurements of the part of the grave excavated on that day with the unexcavated part (which was afterward turned over) in respect to the number of skulls found in the first portion, I am quite safe in saying that the grave contained the remains of at least two hundred persons, of both sexes and all ages. Perhaps three hundred is nearer the correct number when one takes account of the fragments, many of which were mixed with the perfect skulls.

Further excavation of the pit after that day was irregular. As the news of the discovery began to spread abroad beyond the limits of the immediate neighborhood, many persons curious to see the grave visited it from time to time, generally digging enough to unearth a few good skulls, and very often taking them away. Among the persons who thus visited the place may be mentioned the late Rev. J. W. Annis (then of Barrie), who took a deep interest in the pit and its contents. Another visitor was the late James M. Hunter, M.A., also of Barrie, whose interest in the Huron remains of this county was stimulated by the visit. (He subsequently made an English translation of part of the Jesuit Relations from this district, the translation having appeared posthumously in the Burrows' reprint of the Relations.) On the occasion of his visit to the pit, he obtained two representative skulls, one of which afterward, through Dr. Fred. P. Bremner (now of London, Eng.), was presented to the celebrated anatomist, Sir Wm. Turner, and is now on exhibition in the Medical Museum at Edinburgh.

The excavation of the pit continued during the greater part of the summer of 1882, until the most of it had been overturned.

When considered with reference to other ossuaries that have come to light throughout Ontario, and especially in this part of it, this one presents but few peculiarities. It is beyond doubt a relic of the Hurons who were finally driven from this district by the Iroquois in 1649. The soil of the place where the grave was found is very light and sandy,—such as could be removed without the employment of any tools that man in a higher state of civilization uses, and without much labor. The Hurons were accustomed to place their dead on scaffolds immediately after death. At regular intervals of time, the skeletons were gathered down from the scaffolds, the bones tied into bundles, and carried by relatives of the deceased to an appointed place, where the whole tribe congregated to celebrate a Feast of the Dead. They spent several days in feasting and performing rites, and all the remains of those who had died since the preceding Feast were thrown into one large hole. One of the Jesuit missionaries, Brebeuf, who labored in this part before the extermination of the Hurons, witnessed a Feast of the Dead in 1636, and he has left a record of the ceremony. (Relation, 1636, p. 131, Can. Ed'n.) The grave which he saw filled cannot be more than a few miles distant from the one we are speaking about.

From the great number of skeletons in the pit it was evident that bones and not bodies had been originally thrown in. Once, by removing aside some earth mixed with bone fragments, there was found a considerable bundle of

leg and arm bones lying parallel to each other like a bunch of sticks. (This was on the occasion of James M. Hunter's visit.) The thongs that bound them together when they were thrown in had perished long ago, but the surrounding soil had kept them in their places. This circumstance throws light upon the origin of the grave. A further proof of the Huron origin of the pit lies in the fact that no hair could be found. Hair does not decay much more rapidly than bones, and hence the bones only had been thrown into it at first. William McKearnen, who lives near, informed me that he found the skeleton of an Indian still possessing the hair undecayed, under a pine stump not many rods distant from the ossuary. This goes to prove that hair, had it been cast into the pit when the bones were deposited there, would not have decayed so as to leave no trace of itself. The single Indian's skeleton may have been placed in its resting place at the time when the ossuary was filled, for it has been said that the chiefs were buried apart; or, sometimes the bodies of the recent dead were buried apart at the Feast of the Dead.

The skulls were of all shapes, none of them being very large. In general they were smaller than those of our own race. Two types seemed to preponderate, one short and round, the other long and narrow. They did not possess the high cheek bones that our present Indians have, and in this respect they resembled white people. The bones of the lower jaw were wanting in most cases.

It is impossible to account correctly for the origin of the grave by referring it to a war. The remains belonged to persons of all ages and of both sexes; and, as far as is known, no other mode of burial was adopted by the aborigines who populated this part so thickly during the first half of the seventeenth century. The great age of the pit is beyond all question. Two pine trees of good size had flourished within the circumference which was originally covered by the dirt thrown out to make room for the bones. The present Indians of the neighborhood are unable to give any account of its origin. In reply to my question an Indian told me that great wars had taken place here long ago. Since the time of the Hurons, no tribe has inhabited these parts in sufficient numbers to furnish dead bodies enough to fill such a cavity, and he referred no doubt to the war already mentioned, which resulted in the complete extirpation of the Hurons. Or he may have been repeating the current theory of the pit's origin. But I have found, on other occasions, the present race of Indians to possess a tradition of that war which he was only recalling.

The only implement of any kind known to have been found in the pit was a rough stone about six inches in length by two in breadth, very rudely made, and inclining to be wedge-shaped at one end. It was indeed a very rude attempt at implement making, and had I seen it anywhere else than in the hands of one of the diggers immediately after he found it, I should have passed it without noticing any artificiality in its formation. The visitors who saw it agreed in ascribing to it the uses of a "tool for skinning animals." It is not improbable that the centre of the grave had been ransacked by somebody several years ago, as the bones at that part of the pit had a more broken character than elsewhere; and if so, other trinkets might have been removed. But there is no record or tradition, so far as I ever heard, of such excavation prior to the one of 1882.

Although this relic of the extinct Hurons is highly valuable from an archaeological point of view, and as a curiosity it furnished a place of interest for all classes of people for a whole summer, and even longer, it is rather sad to reflect upon what became of it. Many of the perfect skulls were carried away as curios; and the adjacent ground became strewed with bones and

fragments, a few of the skulls having been unfeelingly crushed to atoms by the drivers of passing vehicles, though perhaps after nightfall when they could not see them. In most people there is more or less reverence for human bones, but this locality was unfortunate in being visited by some thoughtless persons who went so far as to decorate the surrounding stumps with skulls, in the hope of terrifying other persons who were too timid to look at such sights. We have heard of men who boasted that they had drunk water out of skulls, or, like Lord Byron, had converted a skull into a drinking goblet for wine; and persons of this kind were not absent on the present occasion. By such grim deeds of bravery, as they falsely believed them to be, and by the continual overturning of the contents of the ossuary, sad havoc was soon wrought in the large deposit of bones. Out of the large numbers of entire bones, little is left (in 1886) but fragments, and it would be almost impossible to find even one perfect skull. (Xmas Vacation, 1886.)

No. 10. The camps here were straggling or diffuse, and situated along an extinct lake ridge or cliff, facing the Phelpston Marsh. They appear to belong to Indians of various periods, from the earliest down to the time when iron implements, introduced by the whites, were in use among them, as an occasional iron tomahawk has been found. This camping site appears to have been much frequented by the aborigines, obviously for the purpose of hunting and fishing.

No. 11. Beside Marl Creek, near where it leaves the Phelpston Marsh. Some of the relics found here indicate the presence of a people anterior to the Hurons.

No. 12. The camps extended for about 40 rods, and were situated on clay soil near the source of a small stream.

No. 13. This, and the next four sites, are situated on a lake ridge, or marginal cliff of a large extinct inland lake in Vespra Township, the particulars of which will appear under that township. Its shores at these five places bear every appearance of having been occupied by aboriginal races anterior to the Hurons. This site is on the west side of the Nottawasaga River where it leaves the flat ground (once the bed of the ancient lake just mentioned) and enters the canyon which it has cut through the ridge dividing this lake basin from the one lower down stream. Stone axes, roller pestles, and gouges, (the two latter showing the presence of Pre-Huron tribes) have been found in abundance on the high banks of the river, above the canyon. The relics have all been found on the higher ground, and none on the flat made by the ancient lake, which is about 30 feet above the present surface of the river at this place. The soil is mostly a stiff brownish clay on the high parts above the canyon, and there is some gravel on the peak of land between the extinct lake shoreline and the river canyon. At this peak, where the river leaves the flat land, I saw many patches of black soil containing stones and fragments of boulders that seem to show the action of fire and traces of aboriginal occupation, although fragments of pottery were not mixed with the refuse as usual at aboriginal sites. Edward Richardson, whose land (west part of lot 22, concession 1) comes near to the river at one place, has found, like Mr. Rupert, roller pestles, stone axes and chisels, etc., in the vicinity of the river bank.

No. 14. On the opposite side of the Nottawasaga from the last mentioned site, the cut watercourse of the river being here quite wide, there is another site at which the evidences of occupation are less ancient, although the existence of pottery fragments here also is not well established. Successive owners have found arrow and spear heads, pipes, stone tomahawks, roller pestles, and other stone and bone utensils. The point which shows

most frequent occupation is the rising ground at the beginning of the canyon, distant a short way from the east bank of the river. The soil is chiefly clay, as on the west side.

No. 15. The first settler here (P. Culford) reported finds on the marginal cliff of the former lake shore, which here makes a bend into a bay on the north side. The position of the site is therefore on a point at the entrance to the cove.

No. 16. Mr. Allsopp found many stone axes and chisels, besides a pipe, a roller pestle, and other remains, on the highest ground on this farm, and he regarded the place as a camping ground at the time the ancient inland lake occupied the wide adjacent flat lands.

No. 17. Mr. Kitching, the former owner, found evidences of a prehistoric site here, on the rising ground, and part of the way up the hill. The relics found include two dozen or more stone axes and chisels, fragments, in small pieces, of coarse pottery with much crushed stone material, like quartz rock ground; also a native copper chisel about seven inches long, a large chert spear head, etc. At this place the high ground takes a northeasterly trend, making a recess in the north extremity of the extinct lake, into which Marl Creek flowed and still intersects. In other words, the position of this site is similar to that of No. 15, viz., at the west entrance to a bay.

No. 18. At the southwest corner of the land as described. The site is beside Marl Creek, and would be near its outlet into the extinct lake, if it was occupied during the continuance of that lake. But as evidences of the lake's shoreline are visible a little north of the site, i.e., outside of it, the camps must have been inhabited at a late stage in the decline of its surface. An iron tomahawk found here suggests post-French contact, although this specimen may have been a superposed, i.e., a subsequent, relic.

No. 19. This site, at which relics of the usual kinds were found, is beside a spring stream. It is in the line of a trail from Cranberry Marsh in Tiny to the high ground, in the east of Flos, and from here another branch seems to have passed to the Phelpsston Marsh. Its position is therefore at an essential point.

No. 20. Described as No. 46 in the writer's report on Tiny, as it is situated within the same physical area as sites in the Township of Tiny.

No. 21. On the southeast part of lot No. 74, on the very highest part of French's Hill, the name given to this elevated tract of ground. This was probably a corn village, as many cornhills were observed in this vicinity when the land was in the forest, and its position at a distance from a supply of spring water would lend support to this view. Relics of the usual kinds, including numerous iron tomahawks, were found.

No. 22. This has already been described as No. 48, Township of Tiny, to which the locality is contiguous. The late Archibald Bowman found the bone pit in hollow ground a short way north of his dwelling house, while digging a cellar for a stable. A local archaeologist, Dr. J. B. McClinton of Elmvale, devoted considerable attention to this relic of the Hurons, and has furnished some interesting particulars in regard to it. A short way south of the place, camps have been found, and these might have been the village to which the pit belonged. (See next number.)

No. 23. On top of a shore cliff of an extinct lake margin, at the base of which there is a supply of spring water. It was probably the village of which the Bowman ossuary (see last number) was the cemetery. It is beside the 2nd line, at what is known as Hunter's Clearing, from an early settler who cleared the ground, on which there was considerable debris of pottery

fragments, etc. At the gravel pit a little north, were also found pottery fragments, though the latter may have been the scaffold cemetery. The Clearing just mentioned is now overgrown again with second growth trees. Although the bonepit mentioned under No. 22 probably belonged to this village, I have retained the two features under separate numbers until more definite proof reaches us, as I have before had to do in similar cases, because the two may have belonged to distinct periods, notwithstanding their closeness to each other.

No. 24. The Waverley bonepit, described as No. 47, Tiny. A local report states that the number of crania obtained by the Toronto expedition to this place was 24.

No. 25. This site is near the Rowley homestead, and the plot on which relics have been found most abundantly has been cleared for many years. Mr. Dwinell found fragments of a brass kettle at a depth of two feet, when digging a post hole upon the site.

No. 26. The site is half way across the lot, on a ridge that ends at Orr Lake. Further particulars of the site may be found under No. 49, Tiny,—the number formerly assigned to it, as it was, along with three others then described, contiguous to the area of Tiny, where Huron remains of the historic period are plentiful.

No. 27. Its position is at the foot of a considerable hill, where there are springs to furnish a supply of fresh water. Amongst relics of aboriginal make, it yielded some iron tomahawks of French make, and evidently was a Huron site of the historic period.

No. 28. In the early years after the clearing of the farm, relics of the usual kinds were found on the westerly high ground. The bonepit once found on the lot south of this one may have belonged to the same period.

No. 29. This site is on rising ground, with a northerly outlook, and near it the surface drainage water collects and lies in a pond or swale. On the higher ground, when he first cleared the land, the elder Mr. Turner observed cornhills, but the cultivation of the land has obliterated these relics. At a distance of about 40 rods from the camps, many years ago a bonepit was found and opened. On the bank of earth cast out from the pit to form it, a tree had grown, in the growth of which Geo. Caston of Craighurst, who formerly paid close attention to the pit and its surroundings, counted 150 rings. No iron tomahawks of French make have been found here.

No. 30. In a field adjoining the 7th line the occupants have found relics of the usual kinds. The position of this site is near the brink of the high ground, and has a wide view in a westerly direction.

No. 31. The position of this site is toward the west part of the farm. The occupants have found relics of the usual kinds.

No. 32. At the northeasterly extremity of the high ground of the Hillsdale ridge. A trail doubtless left the high ground at this point.

No. 33. Among the relics reported from this site were iron tomahawks of French make.

No. 34. This site is on the boundary of lots 52 and 53, parts being situated on each, and it is nearer the easterly end of the land than the westerly, and some distance from the Penetanguishene Road. There is a spring at it, producing wet ground, where a supply of fresh water could be had. It covers an area of about two acres, about half on each farm, and the site is too small, therefore, and the iron relics found too few to give any support to the theory that it was St. Joseph, or Teanaustaye.

No. 35. The accumulation of soil above the remains was considerable in some parts of this site, as the late Jas. L. Brennan of Phelpston, while

excavating for the foundation of John A. Coates' shingle mill in 1882, found fragments of figured pottery at a depth of four feet below the surface. Many fragments appeared on the surface also. A stream (called Marley's Creek) takes its rise in a fine spring near this site. It was an important site, and the settlers of the neighborhood formerly paid some attention to it. No evidences of fortification have been found, and it was probably unfortified, as higher ground occurs near it.

No. 36. The successive occupants of the farm have found camps, which yielded the usual remains. A short distance away, a lad named John O'Hara, who lived in the vicinity, discovered in 1848 a bonepit, which in course of time became the most famous of the wonders of the neighborhood. Fifty-six years later, the writer was fortunate enough to obtain from Mr. O'Hara himself the particulars of the discovery. He was looking for their cows in the woods at the time, and came upon the curious hole in the ground which aroused his curiosity, as it was a deep depression in the surface of the land. He marked its position by breaking a line of little saplings as he went away from it, thus making a trail that would lead him back to the spot when he should return. The device shows skill in the woods such as every person accustomed to forest life has to possess. He informed me that there were two pits, one of which yielded great numbers of bones. But the contents of the other pit, whatever it might have been, had been burnt, and they came upon nothing but black substances in it—no bones, at any rate. (It had evidently been a cache of some organic materials, nearly all of which had become carbonized with age.) Peter Cleland, who kept a store near Hillsdale, owned the farm at the time of the discovery, and if Father Martin, who visited the locality within a few years after, makes any reference to a Mr. Cleland, in his MS. notes, this is the man who is meant, and this the site. The first Sunday after he found the pit, many men and women came to see it, and there was digging and delving in it without end. It is said that some of the human bones found in it had mammoth proportions, while a few trinkets were also found in it. There were ashbeds on the easterly part of this lot (the homestead of George Richardson), and some remains were also found on the adjoining lot west (viz., lot 2), formerly Wm. Horan's farm.

No. 37. Near the west part of the farm. The marginal cliff of the strong shoreline at 790 ft. elevation is not far distant from the site.

No. 38. A few relics of the usual kinds were found here when Gavin Turner was the occupant of the farm, but no iron ones have been reported.

No. 39. The site covers a space of upwards of half an acre, in which there are ashbeds mixed with fragments of pottery, etc. Other patches of refuse containing fragments of well figured pottery occur in the northeast corner of lot 6, concession 2, i.e., across the third line from the other part of the site. As present appearances indicate, there is no spring water near the site, from which a supply of water could be had by the villagers, although springs which might have existed here at the time may have gone dry. A little way south at the rising ground there are some traces of graves. Going up the hill, I observed at the roadside the bones of an Indian minus the skull. They were falling out of the loose sand from beneath a large pine stump, the exposure having been made by cutting the road through a small rise of ground. It is said that two skulls were once found at this place, which has the appearance of being the cemetery of the village a little way north.

No. 40. Mr. O'Hara lived here for more than forty years, and frequently found pottery fragments and other relics near a spring on the low ground at the rear of the farm. Among the relics there was an iron or steel knife of early French make.

No. 41. This site may be a part of No. 36, but as it is on low ground, and apparently was unfortified, while No. 36 is on top of the hill, at some distance, and was most probably fortified, it may be as well to regard them as separate villages, as they may belong to two distinct periods of time. The occupants have found the usual fragments of pottery, pipes, etc., on this site, but not so abundantly as on the site on the hill (No. 36). There are large scooped basins in the low ground on this farm, and ice reefs, in regard to which there is prevalent in the neighborhood the usual belief that they have an Indian origin, but they had more probably a natural origin from ice and water. There is a water supply here,—a small creek which flows southeastward. P. Holleran, when a boy, found on this farm a Spanish copper coin. Unfortunately the second figure of the date seems to be defaced, but it is probably 8, as one side of the coin has the image and name of Isabel II. Jas. McGinnis on the adjoining farm has found relics of the usual kinds on the part of their farm adjacent to the site.

No. 42. At what is known as the Flos Picnic Ground. Water lies in a pond here all the year round, and might have been used for their supply by the aborigines, whose camps are here. A patch of single graves is reported in connection with the site.

No. 43. Its position is not on a high spot, and does not imply defence; yet the highest ground of this ridge occurs here, so it was perhaps a corn village. There is a supply of water near it.

THE VILLAGE SITES OF VESPRA.

While the Township of Flos touches, at its northwest corner, the shores of Georgian Bay, the next township south (viz., Vespra) completes the span from lake to lake by having a small frontage at its southeast corner on the waters of Lake Simcoe. This small frontage is all included within the limits of the Town of Barrie; but for the territorial purposes required in this article, it may be regarded as a part of Vespra, with which it was originally surveyed.

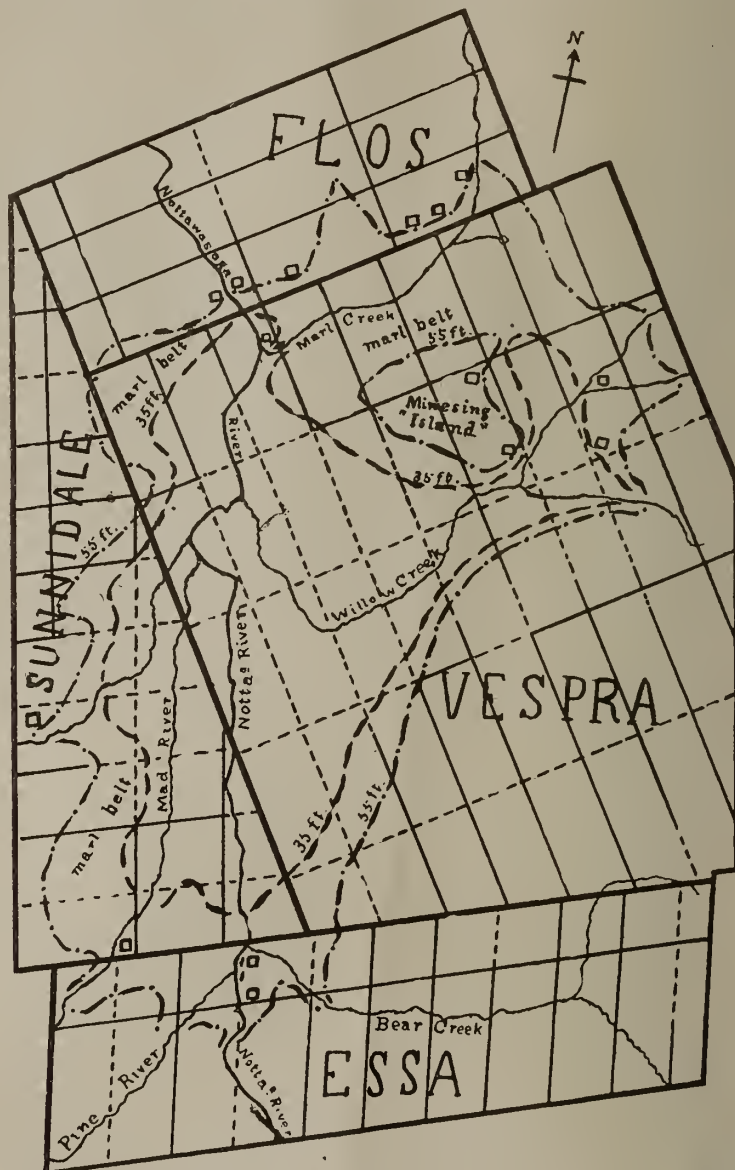
Physical Features of the Township.

Vespra has the physical features of Flos repeated, viz., in three stages; (1) a tract of hilly ground along the east and south sides; (2) the Nottawasaga River with low ground along the west side; and (3) an intermediate belt between them having, however, but trifling interest, archaeologically. The west and northwest parts of the township near the Nottawasaga are very low, and lay until a recent time under a lake, or lake-expansion of the river. This inland lake covered a third of Vespra township and small parts of three others,—Flos, Sunnidale and Essa. Only a narrow strip of land three or four miles wide (in Flos township) separated this inland lake from the ancient waters of Georgian Bay, which came further south than they do now. We can scarcely call this lake "prehistoric" because while there is no record of it preserved in the maps and narratives of the early white travellers, the Indians have preserved to this day a tradition or oral record of its former existence, their name "Minesing" (meaning "island") for the large island in it being still in use. Its abandoned shores all around the once-flooded space are well marked, and several village sites bear evidence that they stood on its margin when the lake existed, all of which were villages of the earlier or gouge-using people. Elsewhere, gouges are always found beside waters of lakes and rivers, and in the present instance, although the sites where the gouges are found are now far from any shores, there is no exception to the rule, as the waters which once were beside them have since retreated. It may be added that no mounds have yet been identified anywhere around these extinct shorelines.

Where the Nottawasaga leaves the inland flat ground at Edenvale there is a terrace on each side of the river at about 20 ft. above the normal surface of the water, or about 35 ft. above Georgian Bay. Another terrace having a broader plain occurs about twenty feet higher than the last named. These terraces correspond in altitude with the similar abandoned shorelines in the Flos basin lower down the river, as I have already pointed out in the description of that township. The space between the abandoned beaches at 35 ft. and 55 ft. above Georgian Bay, which is also the outermost belt of the flat ground or lake-bed, whose shape the accompanying map shows in detail, is now covered on the surface of the ground by dry beds of marl mixed with freshwater shells, deposits from the ancient lake which overlaid the space in question. These marl and shell deposits are so abundant that they indicate a warmer climate at the time when they were formed a few centuries ago, and they resemble the same kinds of marl formations at the same altitude in Flos, which were mentioned in our description of that township. This marl belt is more strongly pronounced in what were the bays of the ancient lake. The inner rim of the Marl Belt, as shown upon the maps that appear herewith, indicates the boundaries of a lake that existed probably in the earliest Huron times. At that time the space was covered permanently as a lake all the year round, and it is still flooded land to this

day, the lake existing for a temporary period in springtime. Its bounds extend almost to the lines of the former shore as marked at about 35 feet, and its lake-bed is silted over with mud, covering the marl deposits of earlier times.

At the present day, with the spring freshets and the resulting rise of the Nottawasaga, there is a flooding of this flat land along the river's bor-



Map showing outlines of the bed of an extinct lake in Vespra and three other adjacent townships. The small squares, marked on its shorelines, indicate fifteen Indian village sites inhabited when water covered the area. (See also maps of Flos and Vespra.)

ders, and for some distance into the lowest parts of the adjacent territory, lasting for some weeks. The space actually flooded I have estimated to be 16,000 acres, or, say, 25 square miles. Outside of this, the Marl Belt, which

is unflooded, might bring the total acreage of flat land up to 30,000 acres. Sir Sandford Fleming estimated in 1853 that in some seasons nearly 25,000 acres are covered with water (Canadian Journal, vol. I., 1st series, p. 223).

This flooding is a prolific source of litigation and agitation. For a few days in the spring of 1904 the inundation of the Nottawasaga raised the waters about 15 feet, which was far above their normal summer level, and the flooded space covered the 16,000 acres which I have reckoned as its maximum extent. This unusual rise was caused by the rapid melting of the snows, the rapid flowing off to the basin under consideration, and rains falling at the same time in some parts of the Valley. This unexpected inundation compelled some families to live upstairs for awhile, and to go from their houses to their barns in boats, one family having to pass over a depth of at least five feet of water in this way. On that occasion the flooded space was also wider than it had been for 17 years, being about five miles broad at its widest part, viz., in the neighborhood of Willow Creek.

Since the removal of the forest from the greater part of the Nottawasaga Valley, and the removal of woody obstructions from the branch streams, there is naturally more rapid flooding in the spring when the water rises very fast. This opening up of watercourses into the main river from various directions has had its due effect upon the sudden flooding of the large inner basin. This was the effect of the artificial drainage of Marl Creek from Phelpston Marsh in 1897, resulting in the lawsuit of Priest v. Flos, the writ in which case was issued in August, 1899, and the case finally tried before the Ontario Court of Appeal Nov., 1900. A similar result followed the cleaning out of the Mad River, over which there was an arbitration. These cases show the aggravated effects produced upon the spring floodings by improved drainage and clearing the land. In the lowest parts, beside the Nottawasaga, the inundated lands extend for several miles on each side, and on these alluvial lands and inundations are sometimes attended with serious inconvenience and loss to the settlers, who are still few in number.

The whole flat (formerly occupied by the inland lake) is extensively wooded, (except in the few places cleared by the settlers) with forests of spruce, balsam, ash, elm, etc. Willows are numerous near some of the branch rivers and streams. In the westerly parts of the flat, (i.e., in Sunnidale Township), there is much black ash timber, and a large elm forest occurs near the Willow Creek, concession 13, Vespra. Some marshy parts of the flat lands, like the ruins of Babylon, are still "a possession for the bittern," and the flooded land generally is also the haunt of many birds of the wading class—plovers, herons, cranes—which haunt the margins of the swamps in considerable numbers.

The Minesing eminence, or "Island," during the existence of this inland lake, or lake-expansion of the Nottawasaga, contained about 4 square miles, or, say, 2,500 acres, and this hill is all cleared now and tilled. It was not an island much later than the end of the marl-forming period, but with the subsidence of the water, it coalesced with the mainland. Some aboriginal village sites on this Minesing "island" were occupied when the lake surrounded the hill, there being evidences that both the Hurons and the earlier gouge-using people occupied the island at successive periods. Modern Indians of this district have a tradition that the lake we have described occupied the surrounding flat in the time of their forefathers, their name "Minesing" meaning "the island," or "the place at the island." We may accept this etymology of the word Minesing as good evidence that

the ancestors of the modern aboriginal inhabitants were living in the district when the waters of this inland lake covered the flat lands, some parts of which are now well-cultivated farms; and that the lake reached to the sites of many of the lakeside villages which we now find fringing its extinct shores.

The Willow Creek has a few noteworthy features that deserve a remark or two in this place. First, the very tortuous course of its channel through the alluvial flat lands attracts attention, this being the usual habit of rivers in very flat ground. Another singular feature is to be seen in connection with this creek on its way to the lowest ground, viz., some of the land a few hundred yards from the banks of the creek is lower than the surface of the creek itself. Higher up in its course, viz., from Little Lake downward for a few miles, the Willow Creek flows through a deep watercourse worn out by the stream itself. The Little Lake just mentioned, although less than two miles from the western arm of Lake Simcoe, empties its surplus water into Georgian Bay by the way of one branch of Willow Creek. This branch comes out of Oro Township, and after forming the Little Lake, which we may regard as merely a lake expansion of the creek itself, it then flows through a deep valley which has bounding hills on both sides rising about 250 feet high, and is about two miles wide, being a deep rift in the ridges at this place.

A ridge having its westerly end near Grenfel, and extending across the south side of the township, is a conspicuous feature. It reaches an elevation of more than 1,000 feet above the sea level in a few places, or 400 feet above the surrounding flat land. In the succeeding paragraphs I shall refer to this as the Grenfel Ridge.

The easterly parts of the township are also hilly. In the north part, the end of the ridge comes out of the Township of Flos, but it has no archaeological features of much significance beyond a few village sites of only ordinary importance. The strong shoreline at 790 feet above sea level girdles all these higher hills and ridges in Vespra, except the Minesing hill or "island," whose top was washed off or denuded by the ancient water body whose surface had that altitude.

One or two features of the topography of Vespra as it is affected by the modern survey of the township remain to be noticed. Concessions I. and II. are in the Old Survey, and the numbering of the lots therein is from south to north. In the remaining concessions of the township the numbering of the lots is from north to south.

THE VILLAGE SITES IN VESPRA.

Vespra is interesting because a number of its village sites take us back to prehistoric times, before the arrival of the white man. Although its sites, as a rule, are not large, they occupy a significant place in the evolution of the Huron Nation, to which most of them belonged. The physical features of the township are such that they show better than any other township does the law of distribution of Huron sites, which are found on the high ground and are absent from the low ground. And still further, it will be observed that the Huron sites occupy positions on the northerly or rear portions of the ridges, as we found in the other townships. As their remains show, they carefully avoided showing the smoke of their villages along the southerly faces of the ridges, as they would be a mark (if thus placed) to anyone coming from the direction of the Iroquois in New York State.

There is a group of small village sites, however, on the Grenfel ridge, which, while they are situated on the higher eminences away from the water bodies, and quite inland, (the situation, in fact, which is distinctly peculiar to the Hurons), they may therefore seem to be an exception to the rule of position on the northerly faces. But they belong to a different period from that to which the others belong. The ornamentation of the pipes and pottery found at these sites is to some extent Huronian; yet the sites have some evidences of having an antiquity equal to or probably greater than that of the Hurons of the historic period. These small sites on the Grenfel ridge resemble some in the Township of Innisfil in a few respects, iron relics being scarce in both groups. It may be conjectured by some that the sites of both groups were temporary hunting camps of the Hurons who lived in the townships further north, but this theory is not tenable as they show signs of having been permanently occupied. In comparison with the sites similarly placed along the south edge of the high ground in the south part of Flos, which fronted the extinct lake, the unfortified sites along the south edge of the Grenfel ridge bear very few resemblances to the first named. Both groups have yielded gouges, however, Nos. 29, 40 and 42 in Vespra having yielded specimens of these implements, and a few gorgets have also been found in the vicinity of the Vespra group.

The sites along the north side of the Grenfel ridge, Nos. 45 to 49, belonged to Hurons of the early class, and they were probably fortified as they are situated on eminences which were evidently chosen for the natural protection they afforded. For their sites the early Hurons utilized almost every peak of land along the hills fronting Little Lake and Willow Creek upon the north edge as well as the south edge of the valley. The Huron tribes who inhabited the villages upon either side of the valley had French implements and ornaments in a very limited quantity, as these kinds of relics are scarce at their sites, and in many cases are wholly wanting. Accordingly, they seem to have lived here before the French came, or about that time, but not before the outbreak of the feud with the Iroquois, which was already an issue when Champlain visited the Hurons of this district in 1615. Along both sides of the Willow Creek Valley, facing the stream, amongst the numerous village and camp sites (Nos. 18 to 25, and Nos. 45 to 50) many ravines furrow the sides of the high ridges.

Vespra villages of the Pre-Huron class show no evidences of fortification. The villages that, from their positions appear to belong to the palisaded class were Nos. 5, 19, 37, 45, 46, 47, 48, 49, 54; and these (except No. 37) were all "early Huron," as their relics show.

There can be no doubt that nearly all the Huron sites in Vespra belonged to the early period, and were occupied by one and the same people. This period was evidently before or about the time of the arrival of the French, as iron relics are absent except in very small quantities. In all other respects the Vespra villages are like the villages in the townships north and east of this one, and for each of which I have already shown the late period to which they belonged from the high percentages of European relics found at them. The two kinds of villages differ from each other only in the absence of iron and other European relics, the articles of native make being the same in both. Altogether, they represent the consecutive abodes of the same people, covering the space between the lakes from south to north. And the circumstances connected with the Vespra sites throw further light upon the duration of hostilities with the Iroquois before Champlain's time, show-

ing that considerable time must have elapsed in a period of warfare before he arrived upon the scene, only, alas, to make it worse.

Excluding from the 54 village sites one that was evidently modern (viz., No. 1) and three Pre-Huron sites (Nos. 2, 3, 4), of the remaining 50 sites ten (or 20 per cent.) have yielded French relics in small quantities, and only a single article in most of the ten cases. In several instances where only a single iron relic was found, the finds were suspiciously suggestive of having been articles lost upon the older sites by stray travellers over the same ground, that is, the lost articles had been "superposed." Altogether, in the entire township no more iron relics have been found than we might expect to find owing to the passage of so many Indians over the same ground during the centuries after the white man's arrival, and such as would possess iron implements which they might occasionally lose on or near the earlier sites. There is certainly a wide difference between this feature of Vespra and the eighty or ninety per cent. which it is usual to find in those townships in the north where Hurons of the later, or iron, period lived. So many Huron sites in Vespra, and so many similar ones in the townships farther south, are without iron relics (and were therefore probably prehistoric), that we are forced to conclude that the Hurons had lived in this district for a long time before Champlain and the early French traders found them out.

From archaeological evidence (apart from French objects), it is possible to indicate definitely the distinction between Huron and Pre-Huron sites. There is a clear distinction between the two in relation to the high dry land and water bodies, the Hurons having built their villages upon the former, while the Pre-Hurons built beside the latter. Sites which do not yield French relics to serve as a guide in determining whether they belonged to Hurons or not, yet yield native articles, especially pottery and pipes, which show by their patterns that they were "Huron," and the various patterns or styles in vogue among them make this quite easy in a large percentage of cases. In clay pipes, for example, the Belt pattern largely preponderates at Huron sites; and elsewhere (Report on Medonte) I suggested that the Huron tribe that used pipes with this decoration were what the Jesuits knew and named the "Cord" Nation.

Spear heads were more common at the Nottawasaga River sites, in both Flos and Vespra, and at other fishing places, than at the inland sites. Large flint spear heads were not much in use among Indians of historic times, the flints found in connection with Huron sites being chiefly small ones, that is, arrow-heads. The larger flints appear to have gone out of use by the time the Hurons arrived in the district. Our results and conclusions in this particular coincide with those of Rev. W. M. Beauchamp in connection with the Iroquois sites in New York State (see his "Aboriginal Chipped Stone Implements of New York," p. 39) except that I have been led to regard the earlier races who used the large flints as probably Algonquin-speaking peoples who dwelt in the district prior to the Hurons.

The distribution of gouges is also instructive, as they occur on sites beside water bodies, and likewise on a few of the earliest Huron, i.e., inland, sites, no instance having come to my notice or being on record in the early travellers and writers of a gouge having been found in connection with any Huron site of the historic period along with iron relics. A question naturally arises—if we find gouges upon the earliest Huron sites, may we not expect to find them upon the later (historic) sites, notwithstanding the fact that they are not mentioned by the Jesuits or other early writers? The answer is—had they been in use among the early Hurons themselves we might ex-

pect to find them on later Huron sites too, but apparently their use was among a people with whom the early Hurons only came in contact, and Hurons themselves did not necessarily use or adopt them. Under such circumstances, stray specimens might find their way into the early Huron sites, and not be found upon the sites of their descendants. The absence of gouges from Huron sites resembles the condition of things on the Iroquois sites of New York State, according to the Rev. W. M. Beauchamp, who says:—"They were unknown to the Iroquois." (Polished Stone Articles used by the N. Y. Aborigines, p. 20).

The descriptions of the Vespra village sites in the following pages will further illustrate the features and principles which I have now explained in general terms.

INDIAN BURIALS IN VESPRA.

There are seven bonepits reported at three villages, viz., at Nos. 19, 52 (3), 53 (3), all three places being on or near the trail to the Neutrals. There are evidences of at least three pits at each of the two last mentioned sites. A patch of single graves or individual burials occurred at No. 34, and it appeared to be very ancient. It probably belonged to the early Huron class, as there are early Huron sites in its vicinity, but it also shows the close resemblance of those people with the early Algonquins who practiced the custom of single-burial. There were isolated burials at sites Nos. 16, 45, 47, 49, 52 and 53, but the examples found at these places were interred without regard to a cemetery, in a random sort of way, and all were at villages which I have, on other grounds, classified as "early Huron."

Holes bored in the Indian skulls, of which there have been accounts of many instances brought to light from the Huron graves and ossuaries, but only a few examples actually saved, and of which a short account will be useful here, as Vespra has yielded numerous examples, show a distinctly national mortuary custom of the Hurons. The writer believes that it is an explanation of, or at least a reference to, the burial practice, that occurs in a passage (Relation, 1636, p. 105, Canadian edition) written by Brebeuf, to whom we are indebted for so many instructive observations on Huron customs. He says: "Upon the same road (i.e., the road to the Tobacco Nation) before arriving at the village, one finds a cabin where dwells a certain person named Oscotarach, or Head-piercer, who draws the brains from the heads of the dead, and looks after them." The holes we find in some of the skulls, when they are brought to light at the present day, are doubtless some of Oscotarach's wierd performances. That professional gentleman, with very little experimenting, would soon find that the brains would come out at the axis hole much better if another hole would let in the air, with the germs of putrefaction. His explanation of the circumstance might not be along the lines of the mechanical theories of aerodynamics, or of the modern germ theory, but practice always, or nearly always, precedes theory; and savages are invariably found in possession of brains enough to adopt customs based upon the laws of nature. We may therefore regard the holes drilled into the skulls as the outcome of an extravagant mortuary custom of the Hurons, whose Feast of the Dead itself was one of the most unique of all known mortuary customs among savage nations.

EARLY INDIAN TRAILS IN VESPRA.

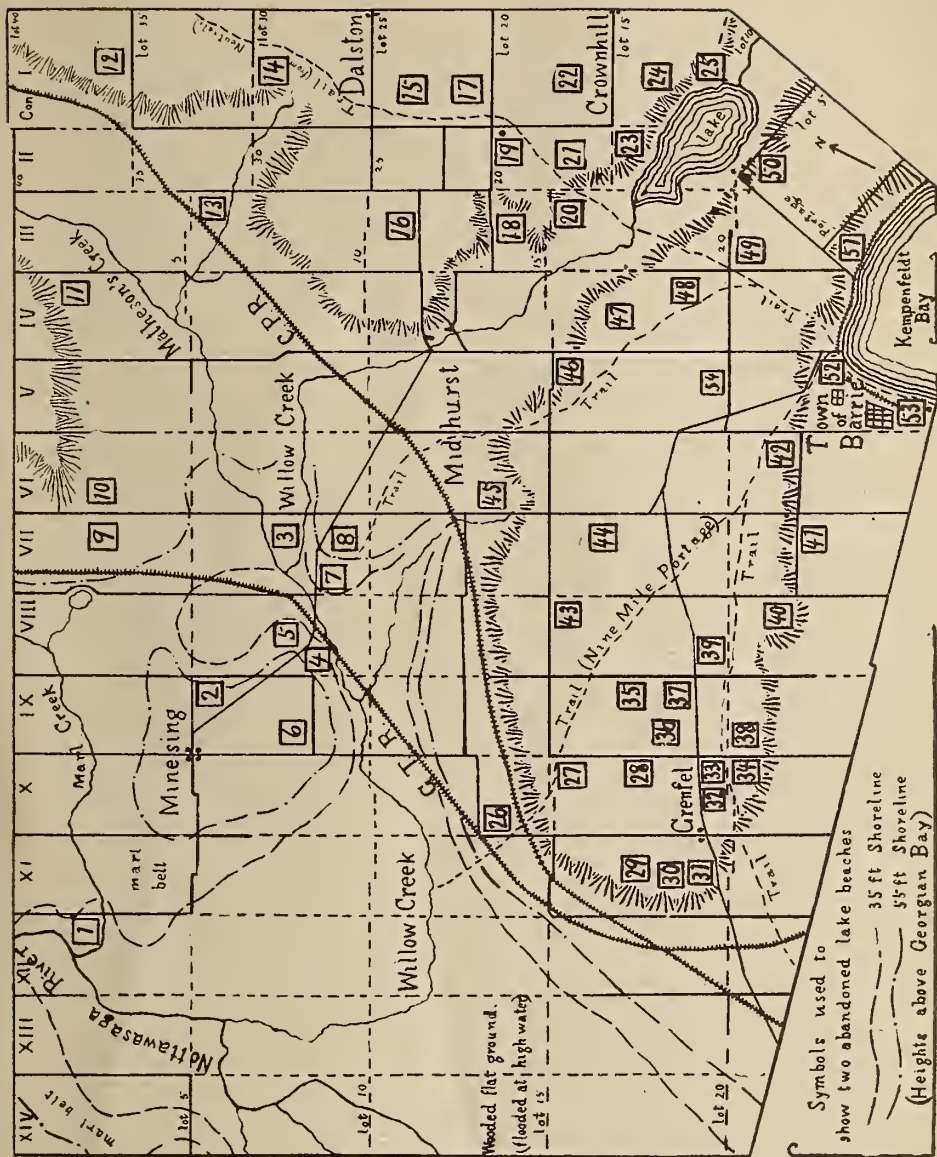
The trail to the Neutrals stands first in order of importance. Its general course is nearly due north and south through the township, which it

crossed passing near its east side, and beside the head of Kempenfeldt Bay. Some marshes occupied the low ground along the south side of the Grenfel Ridge, and made the trail to the Neutrals pass necessarily beside the head of Kempenfeldt Bay, which had a fine sandy beach that was much used for travelling purposes down to comparatively recent times.

The Nine Mile Portage became the most useful of all the Vespra trails to the white man, although it is not evident that the Hurons had used it much. It crossed the plateau from the head of Kempenfeldt Bay to the Willow Creek, and was a canoe portage of later Algonquins, like the Cold-water trail, each being a link in the great waterways rather than forest trails among villages. In the History of Simcoe County I have described this portage at some length, and need not enter into full details here. It is probable that the Hurons used the Minesing trail more than they used this one.

The present Minesing Road (formerly called Lount's Road) follows a trail of the modern Indians to Minesing, and it was evidently used by early Indians too, as many clay pipes having the distinctly Huron pattern, which I have called the Belt pattern, have been found at site No. 5 upon the Minesing hill. This shows that the Hurons occupied the site, and had a trail thither by the approach at No. 8, whether the flat ground was then occupied by a water body or not. Before the Hurons came, some tribes occupied the Minesing "island," as, among other evidences, gouges have been found at the earlier sites, thus showing the unmistakable presence of at least one earlier tribe.

There is, lastly, the trail that became the Sunnidale Road (from the head of Kempenfeldt Bay to the Nottawasaga River), passing near the southerly edge of the Grenfel ridge all the way. It branched off the Nine Mile Portage in the Sixth Concession, and thereafter held a course of its own, westward.



ARCHAEOLOGICAL MAP OF VESPRA TOWNSHIP.

The numbers of the sites on the map correspond with the numbers in the text. The outlines of the hills are those with bases at the 790 ft. shoreline.

LIST OF VILLAGE SITES IN VESPREA.

Site No.	Lot No.	Concession	Present owner or occupant (1906)	Former owners or occupants who reported finds	French relics.
1	2	12	John Campbell		modern.
2	E. hf. 6	9	Isaac J. Middleton	Richard Dixon, Samuel Jacobs	
3	E. hf. 8	7	Charles Littlejohn		
4	W. hf. 9	8	Timothy S. Morton	O. F. Wright, Charles Wright	
5	W. hf. 8	8	Robert Stewart	Joseph Orchard	F.
6	W. hf. 8	9	Joseph Chapelle	Geo. Plowright, Ephriam English	
7	W. hf. 9	7	Thomas Elliott	James Corrigan	
8	E. hf. 10	7		Charles F. Wattie	
9	E. hf. 3	7	James Muir		F.
10	W. hf. 3	6	David Donnelly		
11	E. hf. 2	4	Matthew Kennedy		
12	N.W. $\frac{1}{4}$ 36	1	James Williams		
13	E. hf. 6	3	Edward Shanacy		
14	30	1		Thomas Spence, sr.	
15	24	1	Alfred Salisbury		F.
16	E. hf. 12	3	Arthur Garvin	David Garvin	
17	W. hf. 21	1	Joseph Bonney	Samuel Brown	
18	N.E. $\frac{1}{4}$ 14	3	James Pearce	Thomas Wright, Robert Poole	
19	20	2	George M. Coutts	Duncan Coutts	F.
20	E. hf. 16	3	Henry Sutton		
21	17	2	Thomas Sutton	Richard Monteith	
22	17	1		Wellington Partridge	
23	15	2	George Shannon	David Peacock	
24	S. hf. 14	1	James Rix	James Wickens	
25	10	1	Joseph Caldwell		
26	W. hf. 14	10		William Dempster	
27	E. hf. 16	10	Joseph McKernan	John McKernan	F.
28	E. hf. 18	10		Donald Campbell	
29	N.W. $\frac{1}{4}$ 19	11		John Hirons, William A. Heron	
30	S.W. $\frac{1}{4}$ 19	11		William Hirons	
31	W. hf. 20	11	George Young		
32	E. hf. 20	10		William Shanacy	
33	20	10		John & P. Quinn	
34	E. hf. 21	10		John W. Quinn	
35	E. hf. 18	9		John Copeland, sr.	
36	W. hf. 19	9	William Howard	James Hewis	F.
37	E. hf. 20	9		Henry Harrison	
38	W. hf. 21	9	Fred Harrison	Richard Harrison	F.
39	W. hf. 20	8	James & E. Greenfield	Peter Curtis	
40	E. hf. 22	8	Thomas Dawson		
41	E. hf. 23	7		William Chappell	
42	E. hf. 22	6	Peter McLaughlin		
43	E. hf. 16	8		Alfred Smallman	
44	E. hf. 17	7	Frederick Sneath		
45	W. hf. 14	6	Robert J. Munro		
46	E. hf. 16	5	P. Dunn	Thomas Dunn	
47	W. hf. 18	4	John Gordon		
48	E. hf. 19	4		John A. Fraser	
49	W. hf. 21	3	Daniel Quinlan	M. Quinlan	
50	W. hf. 5	1	James McBride	Frederick Hood	
51	1 & 2		(W. Nelson Square,	Barrie)	F.
52			(Elizabeth Street,	Barrie)	F.
53			(Allandale Station,	South Barrie)	F.
54	E. hf. 20	5	Robert Brown	Thos. Cundle	

NOTES ON VILLAGE SITES OF VESPREA.

No. 1. This site is at the junction of Marl Creek and the Nottawasaga River, and the relics were found on a small field of about two acres. It had iron tomahawks, stone axes and chisels, arrowheads, etc. Modern Indians have frequented this place quite often, and it is evidently a comparatively modern site, no pottery fragments or other early relics having been found that would lend any support to an opposite conclusion.

No. 2. Its position is on a knoll, or gently rising piece of ground, in a bay of the extinct inland lake, around whose margin is a raised terrace of that lake. The various occupants of the farm have found stone axes, pipe and pottery fragments, light-colored flint chips, etc. It is on the Minesing "Island," already described in the introduction to the Vespra sites. The evidence afforded is sufficient to place it in the Pre-Huron class.

No. 3. A site of the gouge-using people, who dwelt here probably when the extinct inland lake reached to this place. In this farm the shore of that lake made wave-washed formations of reddish sand, and evidently went no further east up the valley, but made here an ideal place for camps of those early aborigines. In modern times there was a good fishing place at the fork of Matheson's Creek with the Willow Creek, and the modern Indians made use of this place as a camp site as well as the ancient ones.

No. 4. Numerous relics have been found on the low ground here at some distance from the foot of Minesing hill. It seems to have been a site of the gouge-using people, or water-edge site, those Indians living here, as elsewhere, at the sides of the lakes and rivers. In this case, it is assignable to the period of the extinct inland lake.

No. 5. This site is about 100 feet higher than the surrounding land, being on the edge of the top of the Minesing hill, formerly known as Thomlinson's Hill, and commands one of the best views of all the country around. It is on the Minesing "Island," which is surrounded by flat ground, and is immediately opposite the end of a peak of land along which ran a trail, evidently directed toward this place. The site is on both sides of the Minesing Road, which crosses it, there being an acre or more east of the road, on which remains were found. Altogether, it covered about four acres, and was an important village in its day. It appears to have been an early Huron site, and its position on the hill suggests palisading. Large pine trees have grown up since the place was inhabited, and their stumps were to be seen until lately. Among the numerous relics found here, there have been many fragments of pottery with elaborately decorated patterns of Huron type, pipes (some of them of the belt pattern), bone tools (in these was a phalangeal or toe bone of a moose, dug up from the depth of two feet), and other kinds of relics. In the neighborhood of the site, a single iron tomahawk was once found, but otherwise the place has yielded no relics of European make, and even this one may have been lost at a date subsequent to the occupation of the village. The site has a diameter of about 100 paces, or yards, and is irregularly circular or oval. Down the hill, springs issue from the banks and flow to Willow Creek. The soil of the site is gravelly and is dotted with the thick black patches of the separate camps, which have a massed appearance, such as the condition of the village would prescribe, if palisaded.

No. 6. The former occupants of this farm obtained many relics of the usual kinds, at this site, but none of European make. Springs occur along the base of the raised lake shoreline here, furnishing a supply of water for the inhabitants.

No. 7. This site is at the peak referred to under No. 5. It is at the edge of the hill facing the "lake" flat, with a southerly outlook. The present occupant has found various remains of the usual kinds.

No. 8. Situated on the old trail along the peak of land mentioned under Nos. 5 and 7. In modern times, this trail was opened as a public highway, and was known for many years as Lount's Road, but now as the Minesing Road.

No. 9. At the west end of the farm, near the railway, and situated at the top of the hill overlooking the wide "lake" flat. The usual relics have been found. Among them was one iron tomahawk, found near the site, having a mattock poll. Other than this relic the remains were all of aboriginal make.

No. 10. Its position is south of the dwelling, at a moist piece of ground, in which springs occur and furnish a supply of water.

No. 11. Near Matheson's Creek, and several springs issue from the hillside near where the site is placed. It is on a lake terrace at the base of which the springs issue.

No. 12. Near the west end of the farm, on the brow of a hill which has the strong raised shoreline at 790 feet at its base. Lower than this line, there is damp ground furnishing water. On the brow of the hill mentioned, there is a flat patch of land suitable for camps, and from their position of advantage we might infer that there was some kind of palisade, or defence. It is near the line of the trail to the Neutrals.

No. 13. The site is near a spring, which is the source of a stream. It is distinctly Huron of the early period. The relics found included clay pipes, many of them of the belt pattern. An unfinished stone pipe represented a bird. Other pipes had the so-called trumpet-mouth pattern and human faces. A chert spearhead and a phalangeal or toe bone of a small deer were also found, but no European relics.

No. 14. Some years ago, tenants of this farm (which is the Spence homestead) plowed up pottery fragments and other relics. There are also signs of camps on the adjoining lot north (lot No. 31), on the low ground westward.

No. 15. About half way across the farm, (which has a length of a mile and a quarter), the owner has found various relics. There is an area on the higher ground westward, that bears evidence of having been the corn patch of the village.

No. 16. The site had the usual pottery fragments, and other relics, but has been somewhat obliterated by cultivation. Some years ago two Indian skeletons were found near it.

No. 17. This one occupied about 50 square yards, near a spring. It was comparatively small, but was in the neighborhood of a large village. (See No. 19.)

No. 18. This site is among hills, on a flat piece of ground beside springs. Springs are common among these hills, at the surface of the ground, and also at a few inches depth. The site was not large, but yielded various relics, including a stone mortar. No iron relics have been reported.

No. 19. This site, covering about 5 acres, overlooking a ravine, had patches of the usual black soil and ashes of the camp fires, mixed with pottery fragments, pipes, and other relics and fragments. A heap of refuse here had a depth of 4 feet of ashes, etc., and in it were a bear's skull, numerous clam shells, pottery fragments, etc. About 80 rods distant to the northwest from the camps, Alex. Coutts found a bonepit about the year 1865. His father, the late Duncan Coutts, owned the farm at the time of

the discovery, and soon afterward the pit was thoroughly excavated by the neighbors and others, after which the occupants of the farm filled it with logs and refuse. It was about 8 feet deep from the level of the ground to the bottom of the pit, and it had a diameter of 12 feet. A large boulder was found on top of the centre of the pit. The finder, (Alex. Coutts), estimated the number of skeletons deposited there at 250, while Dr. Crookshank of Barrie, who made an examination of it at the time, estimated the number at 300. From the pit the latter secured a skeleton of large proportions. The owner of it, according to the doctor's estimate, attained a height of 6 ft. 6 inches. From the pit were also obtained an iron knife (pointed in shape), wampum beads, and a stone pipe, which Major Rogers presented to a museum in London, England.

No. 20. The owner has found straggling camps on the low ground at places suitable for inhabitation, especially where springs occur at the outlets of the cross ravines. At such places, he has found the usual pottery fragments, and other relics and fragments.

No. 21. Half way between the second and third lines, on this farm, I observed two straggling camps, on a high lake terrace. There was abundance of broken pottery, but the blackness of the soil was not so distinct as in many other cases, perhaps on account of the high position, which has been subjected to much weathering.

No. 22. In former years, the plow turned up numerous remains here, but continued cultivation has somewhat obliterated the site.

No. 23. This site is on the second line, where it reaches the edge of the hill; and being thus situated at the top of the hill or ridge, it overlooks Little Lake, which is about half a mile distant. There is a spring at the foot of the hill, where the inhabitants of the village evidently got their water supply. In the cultivated field on the west side of the second line, I counted some five camp fires, all of which had broken pottery and other fragmentary relics, the pottery having had Huron patterns. On the other side of the road there are also camps which belonged to the same village.

No. 24. There are camps beside a spring, about half way across the farm to the second line, from the first. It faces Little Lake. Relics of the usual kinds have been picked up.

No. 25. This site is on rising ground, with marshy ground in its neighborhood, where a supply of spring water could be obtained. E. H. Williams found some pottery fragments in the usual blackened soil. This, and the preceding seven sites, form a sort of chain of villages, all facing the Willow Creek and Little Lake, and situated on or near the edge of the high ground northeast from the lake and creek. The remainder of the sites in Vespra occupy the large ridge on the opposite side of the Willow Creek.

VILLAGE SITES ON THE SOUTHERLY RIDGE.

No. 26. Pottery fragments have been observed in considerable quantities in the field of this farm next to the eleventh line. Across the line are the remains of the "Old Fort," marked on modern maps. This was a blockhouse, built in 1814, in connection with the Anglo-American war, and was used as a fortified station until the thirties, or probably as late as 1842. The remains may have belonged to Indians camped near the fort, but they would seem to indicate an older period than the fort itself, as old as the

Hurons. The Nine Mile Portage, from Kempenfeldt Bay at Barrie passed here on its way to the Willow Creek, in the swamp beneath the block-house.

No. 27. A ravine is close to this site where the Indians could obtain a supply of water. The occupants of the farm found relics in moderate numbers. The soil is clay, and in this respect, which is exceptional, it resembles another site in the neighborhood, No. 33.

No. 28. The former owner, Donald Campbell, found relics at a camping ground, which was probably not extensive. There is no water supply on the surface at the present time. The traces of aboriginal occupation have been well nigh obliterated by cultivation.

No. 29. This site is small, covering about quarter of an acre. It is beside a small stream, and had ashes of the campfires, strewn with pottery fragments, etc., but no iron relics were reported by the three observers, whose evidence I have taken in connection with it. It is situated on the ridge with springs at the foot of cliff, facing the west, with the Blue Mountain range, in the distance, across the Nottawasaga valley, on which the Tobacco Nation dwelt. On the adjoining farm, (lot 18) some relics were found. Although situated on a ridge, it is doubtful whether this site was palisaded.

No. 30. A ravine separates this site from the last one. Like site No. 28, it is on the ridge overlooking the westerly valley of the Nottawasaga. The signs of Indian occupation were more distinct many years ago than now, having been made indistinct by cultivation.

No. 31. At the boundary of lots 19 and 20. Blackened patches of soil are still to be seen near where the former house of Wm. Hiron stood, on the first mentioned lot. Its position is also on the ridge, like the two previous sites. Here was once found a stone combination tool, axe at one end and gouge at the other.

No. 32. It occupies about an acre, south of the farm orchard, and is near a supply of water. Cultivation of the ground has well nigh obliterated the signs of aboriginal occupation.

No. 33. This site is on high ground, and is exceptional in being at some distance from spring water. The soil is clay, and in this respect is also exceptional, but resembles site No. 27, in the same neighborhood. Some five camp fires, the remains of that number of single lodges, were to be seen, compactly arranged. The population could not have exceeded fifty, and from the compact arrangement and the absence of water supply, I should judge it was a winter village encampment. The usual fragments were found strewn throughout the blackened soil, but cultivation has largely obliterated the traces of Indian occupation. Augustine Quinn, son of the former occupant of this farm until 1889, was a close observer of the remains found here.

No. 34. The noteworthy feature here was a burial ground of single, or isolated graves, on the south face of a steep hill. The positions of the graves were indicated by slight depressions in the sandy soil, and from the statements of those who made some examination of a few of them, I conclude that the corpses were placed in a sitting posture. This burial ground resembles those of Algonquin origin in other parts of Simcoe County. It is said that the bodies were disposed about due north and south. On account of the great age of the burial ground, or the porous condition of the soil, the bones were very much decayed, and had become like slaked lime.

No. 35. A few stone axes, two or three clay pipes, and some other relics were found some years ago by the late Mr. Copeland, on a patch near the old farm house. A water supply was near when the forest was in existence, but has become dry since that time, and the present well is 190 feet deep. A ravine running westward goes through the high ground near this place.

No. 36. Two patches of camp fires, about 10 rods apart, and each covering from 30 to 40 square yards, once were to be seen near the barn, but have become somewhat obscured by cultivation in recent years. At these camps, pottery fragments, pipes, (including face pipes and animal pipes), and other aboriginal relics were found, also two iron or steel knives having a pointed shape, and a medal or bangle of silver or other white metal with two holes for suspension. It is said there was an artificial earthwork at the creek on the same farm.

No. 37. This site is half way across the farm mentioned, on a flat patch of ground partly surrounded by ravines, and may have had some attempt at fortification. It is near the trail, which became the present Sunnidale Road. In company with Peter Curtis, I made some examination of an ashbed here in 1898, to determine the characters of the site, if possible. We found various bone fragments and utensils. The pottery, or some of it, had the basket made form or pattern, *i.e.*, had probably been moulded inside a woven basket, the marks of the individual withes being visible on the surfaces of the fragments. One of the pipes (clay) had the belt pattern in a modified form.

No. 38. The camps straggled along a shelf of ground, without attempt at fortification. Some springs and pondholes are near the place. As its position is in the farm orchard, and near the buildings, the evidences of aboriginal occupation have been obliterated. The village may have had some connection with the burial ground on the other side of the concession line. A single iron article is reported to have been found at this site.

No. 39. This site covers about an acre in the orchard. It was a straggling village, unfortified, and there is now no water supply on the surface of the ground, although the case might have been different when the forest covered the land here.

No. 40. On a high lake terrace here, there is a site covering about two acres. The ashbeds (about 15 campfires) were arranged in an oval form, of which I made a diagram in 1898, observing then the oval form. Subsequently, on reading a passage (p. 27), in Wm. E. Connelley's "Wyandot Folklore." (Topeka, 1899) in which he records the tradition of how the Wyandots, in ancient times, built their villages in an oval order surrounding the shell of the Big Turtle, I was able to attach a meaning to the oval arrangement at this site. The ashbeds are single, not the Huron form of long-house. The clay pipes yielded by this site have not the belt pattern of early Huron sites, unless we call it a modified form of the belt pattern. There was some basket-made pottery on the site. A little farther westward on the same farm, there is a spring creek, on which are some remains of old beaver dams (six or more of which may be counted). There were remains of other camps on the low ground near this creek, probably of different date from the higher village; so that, there probably were two sites here instead of one.

No. 41. This site is beside a trespass road, where a stream emerges from what is known locally as the "Big Hollow," near the seventh line. Altogether, on more than an acre relics were found. On both sides of the road mentioned, there were parts of the site, and in the road itself, pottery

fragments were turned up in the course of doing the roadwork. The pottery was mostly, if not altogether, plain, without figures or decoration of any kind.

No. 42. There is an acre or more of ground, on which there are blackened patches, and ashbeds with the usual fragmentary relics. It is situated at the boundary of lot 23, at the head of a ravine. The pottery had coarse-grained quartz (crushed stone) for its central layer, and was rudely decorated. One of the camps was an arrowmaker's workshop, at which were strewn many flint chips and broken flints (light colored). Two gouges were found, but no iron relics have been reported.

This, and the preceding ten, or more, sites, present some differences, when compared with other sites known to have belonged to the Hurons of the early period. Beside these differences, there is the fact that they occupy the same geographical area; and it is evident that they belonged to a tribe of a different period, or race, from the early Hurons. The remainder of the sites in this township, yet to be described, are mostly those of early Hurons, and will be found to present some contrasts to those just described.

No. 43. This site, with succeeding ones, bears evidence of belonging to early Hurons. There were signs of from 15 to 20 lodges, upon which were found the usual relics, but no iron ones. Some artificial holes were observed upon the surface of the ground. Springs of fresh water issue near the place.

No. 44. A few camps, at which the usual pottery fragments, and others relics were found, but no European ones. Cultivation has been effectual in destroying the signs of the aborigines, in a degree.

No. 45. The position of this village was selected for defence, being surrounded by lower ground and a creek, partly. It was on a flat patch of ground, or plain of gravelly soil, covering perhaps 3 or 4 acres, on the north side of the stream, known as Munro's Creek. About the year 1898, while the statute labor on the 7th line was in progress, three Indian skulls were exhumed where the road crosses the site.

No. 46. The westerly part of this site is surrounded by a ravine and lower ground, thus leaving it on a peak, as if for protection against surprise. As for the rest of the site, it consists of a long and narrow chain of camps, about 60 rods long, placed upon a terrace which forms the brow of a cliff of sloping ground, with springs at the foot of the slope. It covers five acres, or perhaps more. On this area, I counted about 25 camps in straggling, and mainly unfortified, positions. The pipe fragments were mostly plain, devoid of ornamentation or artistic effort. Among other relics, there was a fragment of a corn mortar. On the adjoining farm south, M. Robertson found some aboriginal remains on the hilltop above the main site, at the place where the scaffold cemetery was probably located by the early Huron inhabitants.

No. 47. Its position was favorable for defence, being partly surrounded by ravines. There was a supply of spring water near it. An Indian skeleton was discovered in 1900. The indications point it out as belonging to the early Huron class. Pipebowls, plain.

No. 48. The position of this site was on a knoll near the farm-house. It consisted of a few camps.

No. 49. This site has a position on a peak of land, as if for defence. Two acres, or more, are occupied by the site, which had about 20 lodges, averaging about 3 fires apiece (Huron form of lodge). The camps extend for 150 yards or more along the high strip of land. The Little Lake is about a mile distant, from this site, which is on the Main trail to the

Neutrals, passing the lake. A clay pipe with human face was reported, but nearly all the pipes from this site have the belt pattern. Stone axes are comparatively few. Snail shells (emptied for food), clam shells, small animal bones, were abundant in the ashbeds. Once a skeleton was exhumed at the place, but the scaffold cemetery, (and as it was an early Huron site, there was doubtless one) was probably east of the site a short distance. About midway in the lot, *i.e.*, at the boundary between the west and east halves of it, on a little higher ground, there were some evidences of what might have been the scaffold ground.

No. 50 This was a short way from Little Lake, which was a rendezvous for Indians in all periods. It was on ground raised above the level of the lake, with springs immediately below.

No. 51. This was the place, at the shore of Kempenfeldt Bay, known as the "Indian Landing" when the settlers first came to this locality. In the shore here there is a pleasant cove, which affords a suitable landing place in the leeward of some high ground inland. It is probable that this was the end of the portage overland to the Little Lake, the other terminus being the last mentioned site (No. 50.) Numerous relics have been found in the vicinity of this Indian landing. Some years ago, the late James M. Hunter found a few in their garden, at the lots mentioned (Nos. 1 and 2, W. Nelson Square). Subsequently, W. H. Buttery, who lives on the hill above this place, also found a few. While at other places near the shore, and in this locality, other finds have been reported.

No. 52. This site is noteworthy on account of a bonepit, which the first settlers found here about the year 1840, and which became known as the "Tim Haggart pit". Its position was close to the southwest corner of Toronto and Elizabeth streets, Barrie, and it was one of the first burial pits discovered in this pit-yielding district. Dr. Pass (the first resident doctor), John McWatt, Richard Carney, and other early residents of the town, (or village, then), examined the pit, and Dr. Pass preserved two or three of the crania for some years in his surgery. According to the late J. McWatt, the pit had a diameter of 20 feet, (this perhaps included the slope due to sinkage) and it contained from 200 to 300 crania. A number of the skulls had round holes in the forehead, and other marks were upon them, these being likely due to the mortuary practice of boring holes in the skulls, as we have found in other places. They were placed in the pit face downward. Some of the femurs (thigh bones) were large. The late Mrs. Haggart informed me that the pit had some brass kettles, and other articles, some of which were perhaps found in the neighborhood of it. Other Indian skeletons were found at other times in single graves and in at least two similar pits around about the larger pit. It is not easy, at this length of time, to obtain accurate information as to the number of these smaller pits, but I have details of at least two such pits, and have placed this number in the enumeration of pits for the whole township. One came to light when workmen were digging the cellar for the large dwelling on lot 32, E. Toronto street, many years ago. Another was found on the next lot south, May 30, 1905, while workmen were engaged in a similar task. In the last mentioned case, about a dozen skeletons, or parts thereof, were found. It is said that several years ago, modern Indians camped near this place, and it would afford a good camping ground, as it is on a sandy patch of rising ground, a short way from the shore of Kempenfeldt Bay.

No. 53. The village site here was on the north side of the Vespra-Innisfil town line, near the house of the late A. Miscampbell, which faced the bay shore. So far as I have been able to ascertain, it was confined to

about quarter of an acre on the northerly or Vespra side of the town line. At this site, the late John Boon of Allandale found many pottery fragments, clay pipes, stone axes and chisels in considerable numbers. There were no iron relics observed on the site itself, although he once found an iron tomahawk some 450 yards to the west of the site, near the former Episcopal church on the town line. The trail to the Neutrals from this Huron country had to pass this way, on account of the swampy ground which occupied most of the flat all the way from here to the Nottawasaga River. The trail would naturally pass along the sand beach at the head of the bay, as the first settlers did for many years after their arrival. While there was an important site at the northwest corner of the bay, with a well-filled graveyard beside it, (No. 52), this site at the southwest corner of the bay was also an important one, at a distance of scarcely a mile from the last one, and having an equally well-filled burial ground. On the Innisfil side of the town line, near the shore of Kempenfeldt Bay, and also near the camps described by Mr. Boon, there was discovered a large ossuary in the year 1846. Mr. Boon owned the land on which it was situated, at the time of this discovery. The diameter of the pit was 20 feet, according to Mr. Boon, or it had a total sinkage of that amount, and it contained many skeletons. In the case of this bonepit, as in nearly all others, there has been the usual variety of estimates of the numerical strength of its harmless skull-battalion, the guesses ranging from 100 to 1,000.* Many of the skulls had the round, symmetrical form so common to the Huron tribes. Some of the thigh bones were massive. No relics, except bones, were in the pit. Round about, crowded into holes, were some single skeletons; and there were also a few ossuaries of the smaller kind, at least two being verified by the evidence I have been able to gather. The rediscovery of human bones in 1884, and again in 1889, probably belonged to the deposits in the smaller ossuaries. This southwest corner of the bay was a point of departure in the important Indian treaty of 1818, and as such it became a landmark of more than usual importance in modern times, as well as in the times of the Huron braves. The line surveyed from this point divides a series of townships all the way to Lake Huron, or within a few miles of it, there being no less than nine townships located on each side of the line.

No. 54. In the southwest corner of the farm, between two branch ravines which make a naturally fortified position. It is eligibly situated at the head of a stream which passes through Barrie, and locally known as Kidd's Creek. The pottery fragments are figured, yet the site is not upon one of the Huron trails.

BARRIE, Ont., May, 1906. *e*

* From 200 to 300 would doubtless be near the truth.

Notes on Sites of Indian Villages

Townships of North and South Orillia (Simcoe Co.)

Reprinted from the Ontario Archaeological Report for 1903

By ANDREW F. HUNTER, M.A.

McCaulley P. P.

Aug. Hammond

Orillia

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Notes on

Sites of Indian Villages

IN THE

Townships of North and South Orillia
(Simcoe County)

BY
ANDREW F. HUNTER, M.A.

TORONTO
WARWICK BRO'S & RUTTER
1904



Archaeological Map of the Orillia Townships, (South Orillia and part of North Orillia).
 The numbers of the sites on the map correspond with the numbers given to them in the text.

INDIAN VILLAGE SITES IN NORTH AND SOUTH ORILLIA TOWNSHIPS.

The settled parts of both townships are hilly. The ends of two long ridges come out of the adjoining townships along the west side,—the one out of Medonte into North Orillia, the other out of Oro into South Orillia. Besides these, a long ridge runs through both townships, near Lake Couchiching and parallel with it, for several miles. This prominent line of high ground, which takes a north-easterly direction, is known locally in North Orillia as "The Ridge." It extends as far as the ninth concession of that township, and owing to its isolated position, it is quite a conspicuous feature in the landscape. It deserves our special attention, as it is, in a sense, the barrier that holds back the waters of Couchiching from pouring directly over to Georgian Bay, deflecting them by the Severn River.

At the town line between the north and south townships, there is a break where "The Ridge" in North Orillia is cut off from the high ground in South Orillia. Branches of Silver Creek take rise in this gap, becoming fair-sized streams; and the Midland Railway utilizes it for a passage. Village sites of the early Huron period, some of them quite populous, are found generally along "The Ridge," but are more numerous in the vicinity of the Silver Creek openings than elsewhere.

The "Algonquin" shoreline girdles these hills or ridges, as elsewhere; and this extinct shoreline is marked on the accompanying map to give the altitudes of the different parts of the townships. The "Algonquin" is a strong shoreline everywhere, but in the Orillia townships it is even stronger than elsewhere. The main cutting is



very distinct, and about sixty feet lower the base of the submerged filling also becomes a well-developed shoreline. The term, as used in this report, applies to the main cutting. This main strand of the shoreline, in the vicinity of Silver Creek, attains an altitude of 875 feet above sea level, or 155 feet above Lakes Simcoe and Couchiching.

North Orillia is a large township, but parts of it are still covered with original forest. It has, accordingly, been found unnecessary to show more than a portion of this township on the accompanying map.

The Village Sites.

The list of 34 sites (12 in North Orillia and 22 in South Orillia) may not contain one-half the sites that will ultimately be recorded for these townships. It is necessary to emphasize that I make no claim for completeness or perfection of the lists, especially that for the north township. But the sites I give are the more conspicuous ones, and will lay a foundation for future work by showing the lines of early occupation and travel. Even these show evidences of a considerable population in the early Huron epoch,—the first half of the seventeenth century.

The plan followed here being the same as in earlier reports, the task of collecting the data and its attending difficulties have been sufficiently dwelt upon in those reports. In the present one, equal pains with those previously issued have been taken to make the observations correct, and the features described may be verified in most cases by everyone for himself.

The Huron occupation of the region now under consideration, in relation to its physiography, was not different from that of the townships previously examined. The Hurons, kept to the high ground or ridges, as we found them doing elsewhere. The ground in the south part of South Orillia was not well adapted for occupation by Hurons and their allies. It is too stony and gravelly, and the small ridges there are too abrupt and narrow for their settlements. The high ground above the "Algonquin" shoreline in the north half of South Orillia, according to the remains that have been found, was their favorite habitat. Besides this, Brough's Creek and its branches, falling into Shingle Bay, made a wide obstructive marsh.

Like the other townships of this district, each of which has an important feature of some kind, the Orillia townships have one of their own not less interesting than the others. They contain the line of contact between Huron tribes and those named Algonquin in the Jesuit "Relations." Some of the village sites show differences of their own, when compared with villages in other townships known to be distinctly Huron. Hence, I am of the opinion that the former were the villages of the Algonquins. There may have been some overlapping of the Arendarronons (the most easterly Huron tribe) with the Algonquins, so that some sites belonged to one and some to the other. And as the sites here as elsewhere do not all belong to the same year, or even to the same period, one may have followed the other over the same ground. Further study of the sites will, perhaps, reveal some movement of this kind. But in any case, the sites which I am inclined to call the Algonquin sites have distinct characters, and might almost be said to preponderate over the Huron sites in the Orillia townships.

The Indians who inhabited the sites which show the differences just referred to, when compared with those of known Huron sites, show marked development along certain lines. The more conspicuous of the differences are as follows:—

1. Disks. There is an abundance of stone and pottery disks. These are found in small numbers on some known Huron sites, but not in such profusion as we find in the present instances.

2. Individual burials. A patch of single graves is to be found at every one of the sites in question. This is unlike the mortuary practices of the true Hurons who practiced scaffold burial, combined with bonepits. In most cases, however, the patch of single graves is accompanied by a bonepit or two.

3. Highly decorated pipes and pottery. In the ornamentation of clay pipes, the pictorial art had a more extensive development in the Orillia townships than in the townships farther west where the true Hurons were located. We may safely conclude this ornamentation was due to Algonquin influence, whenever it is found on Huron sites. It is not to be understood that modern Algonquins necessarily show a continuation of the skill of their ancestors, or any trace of it. It was the Algonquin-speaking tribes of three centuries ago to which our remarks apply.

4. Bone needles, awls, etc. The greater abundance of these on the sites called Algonquin, by us, may have been due to better supplied hunting grounds than the Hurons possessed. The latter tribes were more agricultural in their pursuits, and more populous.

5. Flints. These are more abundant than on true Huron sites.

6. The Algonquins showed remarkable ingenuity in forming arrow-heads out of pieces of brass from worn out brass kettles.

Some of the features just mentioned resemble those of some sites in the district near Balsam Lake, for the descriptions of which we are indebted to Geo. E. Laidlaw. The Orillia townships are not far distant from some of the sites which Mr. Laidlaw has described, and the points of similarity of some sites are therefore not to be wondered at. His descriptions in former Archæological Reports bring out well the points of contrast between a proportion of the sites in his district, near Balsam Lake, and true Huron sites.

For locating the position of Ste. Elizabeth, the mission of the Jesuits among the Algonquins of whom we have been speaking, Ducreux's map, although it gives this mission, fails to help us much, as there is a confusion of North River with Severn River, and the entire omission of one of them, as I previously pointed out. It is possible, however, that Ste. Elizabeth was in the distinctly defined group of villages near Silver Creek. In townships previously examined, we found evidence to show that a mission often belonged to a district marked off or isolated by physical features; and the one in question is so distinctly defined as to lead us to make this conjecture with a fair degree of probability. On the other hand there is a group of sites north of Bass Lake, partly in Medonte township, occupying a similar position with reference to North River that the Silver Creek group does with reference to Lake Couchiching and the Severn, and it will be impossible to settle the question definitely without taking into account the group partly situated in Medonte.

European relics are abundant in the Orillia townships, and this is one of their chief characteristics. Iron or "white-men's" relics have been definitely reported from 26 of the 34 sites, or 76 per cent of the whole. In this respect, the Orillias agree with the northerly tier of townships—Tiny, Tay and Medonte.

Some people have claimed that Cahigue, the Huron town visited by Champlain, was situated near Lake Couchiching, and was perhaps

the Mount Slaven site. The improbability of this site having been Cahiaque is discussed in the description of the site itself.

Burials.

There are eight bonepits reported, viz., at Nos. 6, 7 and 10, North; and at Nos. 3, 4 (2), and 15 (2), South. Two pits each are reported for the two last mentioned sites. Patches of single graves or individual burials occur at even a larger proportion of sites than in townships hitherto examined in our passage through the district of the old Hurons. Figures thus based on aggregate results afford us reliable and instructive data. In short, we have found this practice of burying in single graves where we locate the Algonquins; and we may, therefore, conclude that the single burial grounds in the other townships (such as No. 41, Oro), were due to the presence or influence of Algonquins. Bonepit and scaffold burial was evidently the rule among Hurons.

Trails.

In these townships, as elsewhere, the Indian had his trails in accord with the hills, valleys and streams, following their natural order and positions. The white man pays but little attention to these circumstances, and has almost forgotten to take them into account in his reflections on Indian days and ways, except in one or two cases, notably the Coldwater Road. The Town of Orillia, like most other towns of our fellow-Caucasians, is built at the meeting-place of several Indian trails. It is, or was in the days of the forest and the red men, the centre point of branching routes. These were for the most part, not canoe portages, but forest trails, pursued by the Indians when journeying without canoes. It may be expedient to take these trails in order, passing around the various trails as around the spokes of a wheel.

The Muskoka Road. From the abundance of relics and sites found along the high ground in South Orillia, and thence along "The Ridge" in North Orillia as far as the ninth concession of the latter and beyond it, it is evident that a trail followed the ridge parallel with Lake Couchiching, but inland some distance from the lakeshore. The writer has frequently pointed out in connection with other townships, that the ridges, which were wooded with hardwood chiefly, invariably had trails along them. The low, flat land contained swamps or thickets and were less penetrable for walkers. The present instance is no exception to the rule. From Orillia town to Washago, the Muskoka Road, opened prior to 1858, along the east flanks of the ridges, and also parallel with Lake Couchiching, is the modern representative of the old forest trail. The present road, however, runs perhaps a little nearer the lake than did the old trail itself, yet the two follow the same course. This trail was in use down to modern times. The Rev. Dr. Gray and other early settlers testify to the existence of the trail here within their remembrance. There were also portages to the Severn River, and these crossed the Muskoka Road or trail to Washago.

The Coldwater Road. This was a long portage from the Narrows, or rather from Lake Couchiching at the point where Orillia town now stands, to Coldwater on Matchedash Bay, its length being fourteen

miles. In 1830, when Sir John Colborne, the Governor of Upper Canada, collected the Chippewa tribes of the district into a reserve here, extending along the portage, the original trail was cleared out as a road for vehicles, and it has remained an important highway to this day. Northwestward from the fourth line (S. Orillia), at the Orillia Cemetery, this road now runs through flat ground. But there is a conspicuous bar of gravel and sand, or old lake ridge, across this valley or channel, only 15 or 20 rods north of the present surveyed road. This bar would carry the original trail. A similar remark applies to the crossing of another channel nearer Bass Lake. Elsewhere the present course for the road is almost identical with the trail.

The Huron trail out of Oro to Orillia town site. This trail, which is the one Champlain evidently followed, is now represented by the Oro Road. Although the latter follows a straight course along surveyed lines, it carries a large traffic over the same route, the lines of transportation for white men being almost the same as those for their red predecessors, as in so many other places.

The Atherley Road. This evidently follows the old trail from Orillia town to the "Narrows", used when the aborigines travelled without canoes.

CATALOGUE OF SITES—NORTH ORILLIA.

i.

On the east half of lot 21, concession 5. This place is far down the North River. Cranberries and huckleberries grow plentifully in the neighborhood, and have attracted the aborigines thither from time immemorial. Surface rocks make their appearance a little way off (*viz.*, about lot 22) and extend northward indefinitely. In the summer of 1902, Fred Longhurst, the owner of this lot, plowed up an Indian's skeleton and an iron tomahawk.

ii.

On the east half of lot 11, concession 3. Jay Walker. This site occupies a hill, and numerous relics have been found, including iron tomahawks. Flint arrowheads are plentiful.

iii.

On the west half of lot 6, concession 2. Chas. Clark. They have found numerous relics and fragments, especially in their garden, but the site has been partly obliterated by cultivation. It extends into lot 7, formerly owned by the Drinkwater Brothers. The land hereabout is flat, but a little way east drops at one of the "Algonquin" shore lines.

iv.

On the east half of lot 2, concession 1. A. Margrett. On the south side of North River numerous remains have been found. Chas. H. Moffatt once lived here and found numerous relics of the usual kinds, but it is noteworthy that his family found no relics of Euro-

pean make. They found many good flints here, but pottery fragments were not so abundant as at their present place in South Orillia. This was Jacob Powley's homestead in former years, and many surface pits (*i.e.*, empty caches, or, perhaps, single graves) were to be seen at that period.

v.

On the east half of lot 1, concession 2. R. J. S. Drinkwater. His father, the late Capt. John Drinkwater, settled here in 1832. They have found many iron tomahawks, arrowheads, and stone axes on this farm, and north of Mr. Drinkwater's house some pottery fragments, showing occupation. Mr. Drinkwater has been very observant in matters of this kind; but although he has found numerous relics he has given them all away without making a collection of his own. This locality was once a favorite place for beavers, especially on a small stream running into North River here. The place is surrounded by streams, and thus somewhat protected as the site for a village.

vi.

On the east half of lot 2, concession 4. Before the year 1870, Edward Turner discovered a bone-pit here, near the camps. He was following a path through the woods when he noticed a depression in the ground, and having seen such burial places before, he resolved to dig into it. On doing this, he found the deposit of human bones. He also found in the pit five brass kettles; one of these contained the moccasined toes of a squaw, which had been preserved by the copper oxide, but this relic decomposed when exposed to the air. According to Mr. Turner's description of the pit, it contained hundreds of skeletons. The soil is very sandy at the place. The pit is half way west in lot 2, and on a low ridge, along the crest of which the above-mentioned path followed. F. W. Fraser, of Toronto, who took part in the opening of this pit in or about the year 1885, was the first person to give me information of it. There were various single graves found around about the large bone-pit. In one of the isolated graves there were three skulls, one of which was supposed to be that of a European person, though with what certainty of proof I have been unable to find. Altogether there were some thirteen kettles found in the pit, and some wampun. In the single graves were found a clay pipe, a stone pipe and an iron tool.

vii.

On the east half of lot 1, concession 4. John Ego. This lot was formerly occupied by the late Thomas Campbell. Some years ago, a large bone-pit was found on the southeast face of a hill, about half a mile west of Silver Creek. It was dug out at the time. Mr. J. H. Hammond, of Orillia, who gave me the particulars of this pit, also informed me that the soil at the place is sandy, and would be easy for the aborigines to dig with their roughly-made wooden tools.

viii.

On the southwest quarter of lot 2, concession 5. Archibald Fyfe. This site is on the northwest side of Silver Creek, and close to it. Soil, sandy. It occupies a hillside. Mr. Fyfe has found numerous remains here, including stone axes, clay pipes, beads, etc.

ix.

On the southwest quarter of lot 1, concession 5. Geo. Greer (who lives upon east half lot 2). The site is on a sandy plain, on the north side of Silver Creek. Iron tomahawks were found at or near this site, and Wm. Rouse, junr., of Mitchell Square, found a clay pipe of the "pinched-face" pattern, which is a distinctively Huron or Tobacco Nation form, belonging to the early French period or earlier. Mr. Rouse also found a part of the blade of a rapier. Mr. Greer has found, besides iron tomahawks, a steel knife, flat wampum beads, pottery disk and clay pipe bowls (Huron forms). There are or were some artificial depressions in the surface of the ground at this site.

x.

On the west half of lot 3, concession 6. William S. Brennan. On the ridge at the rear of the dwelling-house, considerable quantities of pottery fragments and other remains are found. The pottery here was highly decorated. Mr. Armson, a relative of Mr. Brennan, while once excavating for the foundation of the house, found a large bone pit almost underneath the front door.

xi.

On the west half of lot 5, concession 8. Robert W. Holmes. This site is a patch on the summit or brow of the Algonquin shoreline and consisted of ashbeds, with pottery fragments, some brass arrowheads, etc. It had a defensive position. Mr. Holmes has found iron tomahawks (French make) by dozens, and these are also to be found on other farms about here.

xii.

On the east half of lot 6, concession 9. Charles Brailey. This site is near a small stream, and is in a line with the east end of "The Ridge" and a nice cove or bay of Lake Couchiching, the head of which is at the end of the eleventh line. The camps are about three-quarters of a mile from Lake Couchiching. There were ashbeds and empty caches or surface pits. In the ashbeds they found, in former years more frequently than in late years, brass arrowheads, bone needles, clam shells, etc.; and in the vicinity, iron tomahawks (French pattern) and stone skinners.

CATALOGUE OF SITES—SOUTH ORILLIA.

i.

On the south half of lot 1, concession 1. Henry W. Smith. Here was once the Indian Agency on the Coldwater Road, and at an early date a clearing had been made in connection with it, in which the Indians grew corn. Remains of this have been found. A site of the early Huron period also, yielding some relics of various kinds—stone axes, pottery fragments, etc.—has been found half way east in this farm, but no iron relics. A human skeleton was found at the place. This site extends a little way into lot 2 (Chas. H. Moffatt's), but is a distinct site from the one at Mr. Moffatt's house and at some distance from it.

ii.

In the west half of lot 2, concession 1. Frank Nelson. Some camps occur at a place on this farm, at or near the boundary of Mr. Goss' land (lot 3). Pottery fragments were abundant, and human face pipes in considerable numbers were found in the refuse many years ago, before the place had been much cultivated.

iii.

On the north-east quarter of lot 2, concession 1. Charles H. Moffatt. (Mrs. Nelson also occupies part of this lot). An important village site occurs in the extreme north-east corner of the lot, covering five or six acres. It includes Mr. Moffatt's garden, and extends beyond it, crossing the boundary into lot 1. It also extends across the road here (second line) into the lots of the second concession. There is a small stream through the adjoining lot 1, and the Indian remains have been found along the south side of the stream. The Indian cabins were placed along the banks of the stream, chiefly, the village being thus long and narrow and accordingly not palisaded. As no iron or other European relics have been found at this site, it probably belonged to an earlier period than that in which there was a misunderstanding with the Iroquois, and hence, there was no great need of palisading. There are numerous refuse heaps here, one of them being two feet thick, and showing that the place was occupied for a long time. Mr. Moffatt has lived here since 1900, and as this village site is near the house, his family has paid close attention to the numerous articles that have turned up from time to time. Bone needles and awls were uncommonly plentiful, some twenty having been found. Other articles were:—Wampum beads (bone and stone, but no shell wampum), a dozen stone axes, clam shell fragments, bears' teeth (some of them with holes for suspension as bangles), teeth of beavers and porcupines, thirty or more stone and pottery disks, many flints, a bone arrowhead, corn grains, etc. The pottery fragments found here are highly decorated, one of the pieces showing a human face as part of its decorations. The pipe fragments of this site well repay a careful study. The clay specimens show an uncommon development of the pictorial art, perhaps not even so much as a single plain pipe having been found, but all being decorated. Here is a partial list of some of the pipes:—

Human effigy pipes in considerable numbers, several of the cornet or flared-mouth pattern, a square mouth specimen (modification of the cornet pattern), numerous specimens of the belt pattern (one of them showing a modification of the basal line of dots into dashes), an effigy pipe (the bowl being the open mouth of a snake, similar to the figure in First Archæological Report, p. 23). The fragments of stone pipes found show also attempts at animal and human designs. At some little distance from this site a bonepit was once found. It probably belonged to this site, although it is unsafe to conclude definitely, because there are other sites within moderate distances of the pit. In 1892, or thereabout, Mr. T. F. Milne, who then taught the Marchmont school, made some little examination of this pit, but found no remains of any importance. There were no whole skulls, and the other bones were saturated with water or otherwise decayed. Altogether, the information gleaned from this pit has been too insignificant to add much to our knowledge; yet, the pit may have been opened many years ago, as the late Wm. Smith, who lived on the next farm north (father of the present occupant, Henry W. Smith), was aware of its existence.

iv.

At the extreme south-west corner of lot 3, concession 2. beside Bass Lake. William Jackson. On a terrace in Mr. Jackson's field the usual pottery fragments and other relics are found. Gouges and arrowheads were numerous. Also on the higher hill eastward, some remains appeared. Beside the road, which passes along the shore of Bass Lake here, some of the immense boulders have mortars on their tops. No iron, or other relics of European make, are reported for this site, although some are said to have been found in one of the bonepits. Part of this site occurs over the line of the adjoining farm, viz., the west half of lot 4, now occupied by Julius Crockford. In the latter farm, there was a large hole in the clay hill, supposed to be the place where the clay for pottery was obtained, as pottery fragments were numerous round about. This hole, the late Richard Rix, who formerly occupied the farm, filled in when he found it. George Rix, now of Orillia town, formerly occupied the farm of Mr. Jackson. On the same farm, some distance north from the easterly end of Bass Lake, R. J. S. Drinkwater discovered a bonepit when the place was in woods. The date of finding this pit was September 8, 1868, as Mr. Drinkwater finds by his diary, which he was kind enough to look up at my request. His knowledge of the surface indications of such pits he had obtained from his grandfather, the Rev. Geo. Hallen, of Penetanguishene. A year or two later, while a camp-meeting was in progress beside Bass Lake, some of those who attended the meeting dug out the contents of the bonepit, which Mr. Drinkwater had left undisturbed. Its position was near the Coldwater road. The late Capt. Peter Lyon, who saw it at that time, informed me that it had a diameter of about twelve feet. Some brass kettles, clay pipes, etc., are reported to have been found in it. When the curiosity-seekers dug out this bonepit, at the time of the camp-meeting, a doctor who was present put together the bones of a skeleton for the edification of the spectators, thus combining anatomical recreation with divinity. A second and smaller bonepit was found near the larger one.

v.

On the west half of lot 5, concession 1. The Basil R. Rowe homestead, now occupied by Chas. H. Rowe. The site is on the lower ground near Bass Lake, and extends across two fields. Pottery fragments, pipes, etc., were found at it, especially a number of years ago. Many stone skinners, and French (iron) tomahawks, have been found all over the adjoining fields. Dr. Tache got some of the relics from this site when he carried on his archaeological explorations some forty years ago, and these are probably in the Laval museum in Quebec city.

vi.

On the west half of lot 1, concession 4. Edward Turner. He has found a few relics of the usual kinds, but the village was small. Iron tomahawks have been found in the neighborhood of the site, but none immediately at the place itself.

vii.

On the east half of lot 1, concession 4, Richard Vanderburg, sr. This place is situated on the east side of a part of Silver Creek, one of the branches of North River. There have been extensive ash beds and refuse heaps, mixed with clay pottery and pipe fragments, but the ground is all cultivated now. Archibald Fyfe, of North Orillia, once owned this farm and lived on it for a length of time. He found various relics while here. Edward Turner, now owner of the west half, also cultivated this land and observed the remains. Iron tomahawks have been found in the neighborhood of the site.

viii.

On the west half of lot 1, concession 6. Mrs. Emma McPhie and family, who occupy this land, find in their field south of the residence an important village site, the distance being not far to Mud Lake which is also partly on their land. The late Alex McPhie found many relics here, including a few iron tomahawks; and his brother, J. W. McPhie, now of Epworth, B.C., also made a collection at this site. These were purchased in 1884, by Mr. George W. Dryden, of Whitby, Ont., in whose possession they are still preserved. In reply to my enquiries, Mr. Dryden informs me the collection he obtained from the McPhie brothers contains ten or twelve pipeheads (clay) some of which represent the following:—Wolf, owl, snake, frog and human faces. There are also some half-dozen iron axes, beads, wampum, bone needles, stone disks, etc. Mrs. McPhie's sons are close observers of this village site, at which there are numerous deep ash heaps. It extends into the land of Mr. Jesse Ryerson (west half of lot 2). It is worthy of note, that arrowheads made from pieces of brass (probably pieces of old kettles) are quite numerous here, and some of them were very neatly formed. Stone and pottery disks were numerous.

ix.

On lot one, concession 7. George Annis. This lot is broken by Lake Couchiching, at the shore of which high terraces of former lake

margins appear. On one of these terraces, Mr. Annis has found pottery fragments, pipes, iron tomahawks, etc. There is higher ground beside the site, so it was evidently not palisaded. The occupants of other farms adjoining this one have found stone and iron axes on their lands, showing this was a rendezvous in early times, as indeed we might expect from the fact that there is a cove in the shore of Lake Couchiching at this place.

x.

On Chief's Island, Lake Couchiching, a few remains have been found. This island has been a rendezvous for Algonquins, both ancient and modern. After the exchange of the Coldwater Tract for the Rama Reserve in 1839, the island became the headquarters of the Chippewas for a time, as its name implies. Relics from an island in Lake Couchiching (probably this island) are in the museum of the University of Toronto, marked thus:—"169, Two large circular silver brooches, one small brooch, three silver buckles, two horn spoons, two small hawk bells, etc., from a grave on one of the islands in Lake Couchiching. T. W. Harris." (Compare these relics with those from Present Island, Report on Tiny, p. 21). See also Sir Daniel Wilson's article on "Cranial Types" in *Canadian Journal*, second series, vol. 2, (1857), pp. 406-435, for measurements of Chippewa skulls from Lake Couchiching.

Some reefs on Cedar Island, in Lake Couchiching, are sometimes miscalled the old "Indian Fort" by a few people, but they are the work of the ice of the lake at a former higher level.

xi.

On the east half of lot 9, concession 1. William Harvie. Many camps, where ashbeds were as much as four feet thick, were to be seen here, strewn with pottery fragments, pipe fragments, etc. Iron tomahawks (early French make) and other relics have been found. The site covers three or four acres, and is on the opposite side of the valley of the same stream as the next site, and upward of a quarter of a mile from it.

xii.

On the west half of lot 10, concession 1. David T. Strathearn. Mr. Strathearn, sr., found pottery fragments and other relics at a place near a water supply, as long ago as 1859, or earlier. At later dates, also, other camps strewn with pottery fragments, etc., have come to light on the farm. The relics gathered included two steel knives. About 1888, Mr. Strathearn found a large mealing stone here (or at the next site), but, unfortunately, it was broken in removal. Three large ash heaps, or possibly more, are still quite distinct, notwithstanding the effects of cultivation. G. +

xiii.

On the west half of lot 13, concession 1. This site is on the north bank of Brough's Creek, beside what was known as Edmondson's or Salter's Mill Pond. (This mill pond was broken down by the flood

of June 5th, 1890, and has not been rebuilt). Before 1889, when I first became acquainted with the site, it had been ploughed two or three times, and remains of camps exposed, strewn with pottery and pipe fragments, and other relics including iron tomahawks. At that time the occupant was Richard Frost.

xiv.

On the north-west quarter of lot 10, concession 3. Thomas Day. Near a stream which flows into Shingle Bay. John Sanvidge, now of Magnetawan, lived formerly on the part of this farm on which were remains. During the time he lived here, copper kettles or pieces of them were found abundantly, also iron axes of early French make. Geo. McKinnell, of Orillia town, obtained twelve of these French axes from this site. Two of them are now preserved in the Grierson Museum, in Thornhill, Dumfriesshire, Scotland. Richard O. Bell, Oro Station, obtained two French axes here on which the triple marks were unusually well defined and large, each tomahawk having a distinct pattern. Large ash heaps, mixed with broken pottery, pipeheads, etc., occur here. Mr. J. H. Hammond, Orillia, giving his recollections of the place in the early seventies, says: "It was on the south side of Barrie road, about a mile and a half out of Orillia, on the edge of the old mill pond between the road and the mill pond. This plot or site would be two or three acres in extent, and it was on sandy soil. In the field where the village site was, a great many remains of the Indians, such as broken pottery, pipes and broken pipe heads, skinning stones and quantities of ash heaps and remains of fires were scattered over the ground. The pipes were ornamented by a sort of basket-work pattern around the head of the pipe and near the top. Some of the pipes had stems, others only the pipe-head with a hole for a stem. The skinning stones were all of a green stone, different from any around here, and were all chisel-edged. I recollect two grooved stones. These had a chisel edge and were large, about nine inches long, a half to three-quarters of an inch thick, and about three inches wide with a depression around the centre, apparently for the purpose of holding the handle. The soil of this village site is red sand, and it is on a level bench, about twelve feet above the level of the water of the dam." (The dam in the stream here is known as Thomson's Mill Pond, and formerly as Dallas', from Fred. Dallas, the earliest settler at the place.) About 300 yards to the west of the village site is the cemetery, with which it was probably connected. This burial-ground consisted of single graves, situated on the Cuppage farm (north-east quarter of lot 10, concession 2.) Nearly all, or quite all, of the graves have been rifled of their contents by curiosity-seekers. From all that can be learned, I regard it as a noteworthy archaeological feature. In company with Dr. Jas. N. Harvie, of Orillia, I made a visit of inspection to this aboriginal cemetery on June 24, 1889. A tiny stream, emptying into the larger stream, divided the burial-ground into two parts. About thirty holes in the surface of the ground (presumably graves) were to be seen on one side, and about ten on the other. A tree whose stump showed about 115 annual rings, and had been fifteen years chopped, had grown out of one of the holes, thus

showing a minimum age of 130 years for the cemetery. Yet, this is much less than the actual age of the graves, as some French tomahawks furnish evidence that they were much older, and belonged to the seventeenth century. The ground at the place is sandy, while surrounding parts are clay and gravel. A little west (not above a quarter of a mile) and slightly higher, is the Algonquin raised shoreline. The surface of each grave was depressed below the level of the ground by sinkage, probably; and thus each grave could be seen. It is now close to Thomson's Mill Pond, but at the time of its use by the Indians it would be at the edge of a swamp. It resembles the Coleman cemetery in Oro (No. 41), and belongs to the type peculiar to the early Algonquins, and perhaps, also, to the Arendarronons, the Huron tribe, who were nearest the Algonquins, and were most influenced by their customs. The graves are said to have yielded a few pipes, (chiefly clay), tomahawks (stone and iron), pottery fragments and stone disks.

xv.

THE MOUNT SLAVEN SITE.

Indian remains have been found quite extensively in what is known as the Mount Slaven Annex. This is really a part of Orillia town, but the land is not yet within the corporation limits. On both sides of the Mount Slaven Creek numerous remains have been found. For the most part, the plot in question is a large burial-ground. Whether it was the regular camping ground of the Indians who buried so extensively here, or whether their camps were at some little distance, is not very evident. But it is certain that many ashbeds, mixed with the usual pottery fragments, etc., occur here as well as graves, and the probability is that the aboriginal occupants lived right here and buried their friends close to their dwellings. The remains have been found within the space enclosed by the Fourth Line of South Orillia and O'Brien Street on the west and east respectively, and by Mississauga and Lavicount Streets on the south and north respectively. Within this rectangular block is enclosed a space of about 68 acres. Graves and other remains cover about half of this area, which is now partly covered with houses and gardens. Placed as it was on lower ground than anywhere else around it, and occupying both sides of the creek, the sheltered position of this site would make it a desirable wintering spot; and I incline to think it was used for this purpose for a long period. The mixed character of the relics found here tends to confirm this view. For example, French iron axes of the pattern belonging to the seventeenth century, as well as pipe-tomahawks (steel) have been found on the site. The latter are not found on early sites, but occur on recent camping grounds; and they are to be regarded as belonging, not to the French period of Canada, but to the early British period, that is, after 1759. It is probable this camping ground was used in both periods. The settlers in the Mount Slaven suburb find many iron and steel tomahawks of both the aforementioned kinds.

Besides the series of isolated or single graves, which have been thoroughly ransacked for relics by curiosity seekers during the past

forty years. there were at least two communal ossuaries or bonepits. The first of these was found about the year 1870, on or about lot No. 212, south of Mary Street, and thirty or forty yards from the creek before-mentioned. Very few buildings were in that part of the town at the time. A pine tree had partly grown over the pit. A large number of skulls and other human bones were found in it.

A smaller communal grave came to light in September, 1902. Mr. Harry Willey was levelling up his lot on the north side of Mary street, and came across a number of skeletons, ten of which were together, the skulls occupying the small space of two square yards. Particulars of the discovery appeared, at some length, in the *Orillia Packet*, of October 2, 1902. The character of the deposit of bones indicates that the communal idea underlay the placing of them together. At a former time some beads and tomahawks were found with a few other skeletons some yards nearer the street; and again, in August, 1903, Mr. Willey found an earthen pot (Indian make, complete) beside some other skeletons.

As to the question of what kind of Indians inhabited this site, Mr. C. A. Hirschfelder once informed me that he made openings in a few of the single graves some years ago, and obtained some European relics. He concluded that the burials he saw had been of later Algonkin origin. On the other hand, Mr. Lawrence Heyden, Toronto, stated to me his opinion that this was a Huron site, giving as his reason the occurrence of a communal grave, out of which he took no less than 38 tibiæ (shin-bones). This implies that the communal bone-pit was a Huron institution only. Perhaps both gentlemen are correct in holding these divergent opinions, as I have mentioned above, the probability that the site was occupied by Indians in widely different periods. Mr. Heyden communicated to me some facts bearing upon these burials, as follows :—

“The ossuary or rather series of ossuaries found about quarter of a mile west of the Orillia Town Hall, contained copper kettles, remains of blades of knives, pipes, pottery as well as stone beads, etc. So any village in the vicinity of these ossuaries must have been populous and post French (that is, after the French arrived in the country, and not after they had quitted the district, when the Hurons dispersed). Hatchets and other remains are frequently found scattered within a pretty large circumference of which these ossuaries might be taken as a centre.”

Some persons have advanced the theory that this site was Cahiaque, the town from which Champlain set out in 1615 on his expedition to the Iroquois. The characters of this site forbid the theory, even if we had not Champlain's explicit statement, that Cahiaque was three leagues from Lake Couchiching. In the first place, the relics found here indicate that the site was inhabited at widely different times, which would account for the large extent of ground strewn with remains. Yet, large as the site is, it is doubtful whether it could be the spot on which the 200 cabins of Cahiaque were placed. And still further, it lacks a defensive position, which was essential for a large village or town like Cahiaque. It occupies flat land, with higher ground on two sides of it, and is on both sides of the Creek. A position of this kind was anything but defensive, according to our

knowledge of what other fortified villages are like in the matter of position. The site was probably Algonquin, both early and modern, and not Huron.

While preparing these descriptions of sites, I was favored by Mr. J. H. Hammond, of Orillia, with the perusal of some notes on this site, written by him to preserve some record of the place, as its present condition scarcely admits of making a definite account, owing to the presence of so many buildings. Mr. Hammond has granted my request to publish the following extracts, a favor that will be appreciated by students of archæology and history generally, as there are but few left who witnessed the exhumation of the most important part of the remains about thirty years ago. Mr. Hammond, whose remarks on the orientation of the burials, and other mortuary practices of the Indians who deposited the remains of their dead here, are very interesting, says—"In the early seventies, as a schoolboy, I spent the greater part of some Saturdays and holidays with my play-mates in excavating Indian graves on the lots north of the extension of Mississaga street, on Mount Slaven, near Orillia Town. Our school-master (Samuel McIlvaine) urged us to make all available collections of any objects such as beads, wampum and the like. He was making a collection, and utilized our muscles in furthering that object. It was then called the Indian graveyard. These excursions lasted over three years, and were pursued by us every convenient Saturday during the summer seasons.

"The graves were single and extended in (four) lines from the bank of the creek toward the hillside at the Coldwater Road, in a north-westerly direction. All of the bodies were buried in a sitting posture, facing the east or morning sun. In every case we came on the skull first. The hands and arms were always in front of and crossing the leg bones.

"In only one case were there more than one body in a single hole. In this case the bodies were laid flat, head and feet regularly. This hole was oval, about fifteen feet long and seven or eight feet wide, and placed between the second and third lines of graves, twenty or thirty yards from the bank of the creek. In this big grave we found a large quantity of wampum about the size of a ten cent piece, with a drilled hole in the centre of each piece; some round blue beads; and some red beads of a bugle shape, an inch to an inch and a half long, pierced like the others. Also, a quantity of flint arrowheads and spear heads. No iron axes that I remember, though we had plenty of them from the neighborhood.

"In only one case was any kettle found, and this was southeast of the big grave, on a level place about half way down to the water edge. It was upside down and under it was a large quantity of thigh bones, which were in no case broken. These had been boiled or were in the process of being boiled when the kettle was upset and the fire put out by the liquid in the pot. On top of this pot a big pine stub was standing, and the main root of the stub ran down in the earth until it reached the bottom of the kettle, and then grew around the surface of it. This stub would be at least two feet through, and we had to cut through the big root to free the kettle before we could get it out of the hole. Underneath the kettle and bones, as above

described, were the remains of the fire, some of the wood partly burnt, some burnt to coal and some to ashes. This kettle was brass, and had holes for the bail. The rim was flared, and was of the same material as the pot itself. It was about two and a half feet across the top and about twenty inches deep. The bail holes were about an inch and a half in diameter, and about half an inch from the edge of the pot. Inside of the pot was a collection of green matter, hard and sticking fast on the pot when we found it. The surfaces of the bones were of a brown yellow color; no marks upon them. Underneath the kettle the ashes were bright and clean; no trace of any rotted flesh, only pieces of charred wood and coal and ashes underneath the bones.

"The graves were in a succession of lines about twenty feet apart each way, and apparently followed a fixed plan of burial. There were, at least, four lines of graves, (possibly more), and they extended through the sand (a coarse grey and well-drained sand) to the gravel under the hill at the Coldwater Road. The ground was nearly level, having a slight upward trend toward the Coldwater Road or Trail, a distance of a quarter of a mile or more. The ground had at one time been cleared of trees, for the trees were nearly all of one size, viz., about a foot through, while the woods on both sides of the graveyard were larger and contained pine trees, some large, others smaller. There were a few butternut trees along the edges of the graveyard, but none on it. The spring creek, which ran to the east and south, had cut a channel from fifteen to twenty feet deep below the level of the graveyard, and it was at this time a running stream all the year round.

"One of the graves that we excavated was of an exceptional character, as the bones were of an enormous size. The skull was intact, with the exception of a break in the middle of the crown. This was two or three inches long, and about half an inch wide, apparently made by a blow with a blunt axe or pointed stone. The cut ran from the back toward the front of the skull, and was widest at the middle of the cut tapering to a point both ways. The lower jawbone of this body was in place, and I tried it over my own head and face, and it passed clear of my face, without touching it at any place. Our schoolmaster measured the thighbone of this body on his own leg, and it extended beyond his knee several inches, and he was a tall man, too. We found in this grave a quantity of hair, black and long, apparently attached to what we then thought to be a scalp. This was on the knees of the body. I also got out of this grave a black amulet shaped like a bird, which had apparently hung on the breast of the man in life. It was of stone, polished and perfect. We also got some flint arrowheads out of this grave, but nothing else that I can recollect."

xvi.

On the west half of lot 6, concession 5. In the north and highest part of the Town of Orillia, numerous remains have been found along the brow of the Algonquin shoreline. The relics found on this high ground site belong more distinctly to the early Huron period than do those of the Mount Slaven site. The Huron forest

trail appears to have passed along the brow of the ridge here. The following list of some of the remains found is only a partial one:—In the woods on a lot belonging to Lawrence Heyden, Toronto, east of the upper end of Peter street, partly within the town limits, there were found several hatchets. At another place in the vicinity of the same, numerous pottery fragments were found, at a short distance from a spring, as Mr. C. H. Hale informs us. On a lot on Matchedash street, sold by Lawrence Heyden to the Rev. Mr. Creighton, there were found, on clearing off the surface stones, a human skeleton with a hatchet (French, of the early Huron period) lying beside it. In the spring of 1903, F. Webber, lot 25, North Borland street, found a string of wampum (55 beads) while digging a celery trench in his garden. C. E. C. Newton, Esq., found in his garden on Borland Street, near the High School, in August, 1903, a fine brass crucifix, 5 inches long and well preserved. In the *Orillia Packet*, of July 16, 1903, A. C. Osborne describes a St. Bartholomew medal, bearing the date August 24, 1572, which W. J. Powley found near where the Coldwater road ascends the ridge. All these finds, and many other similar ones, in the highest part of the town, indicate an extensive occupation and travel here, in the early period.

xvii.

On the old Asylum ground, now the Park, in the town of Orillia (parts of lots 7 and 8, concession 5). This was a prehistoric site or landing, as well as a noted camping-ground for Indians as late as the time when the first settlers came to Orillia. Iron hatchets have been, and are being turned up.

xviii.

On the west half of lot 21, concession 1. William Anderson. Members of Mr. Anderson's family have found stone axes, clay pipes, pottery fragments, an iron tomahawk, etc., at a place near their boat-house. One of the pipes was of the belt pattern, an early Huron type. The site is at the west end of the portage across the neck of land at Carthew's Bay. The Indians use this portage to the present day, the trail passing across the neck on the north side of the swale which occurs there. Modern Indians carry their canoes across this neck of about 25 rods, rather than paddle round the point (Eight Mile Point), a distance of more than a mile around, and also exposed to winds. The evidence at hand also shows that Indians at a very early period preferred to do the same.

Local newspapers of June, 1888, mentioned the finding of a human skeleton (supposed to be an Indian's) with coins of about the year 1800, at what was called Cameron's Point, two miles to the eastward of this portage. The action of the waves had washed the skeleton partly out of the bank where it had been buried. It proved, however, to be the remains of an old trader, who carried on his traffic among the Indians at an early date. When he died they buried him in his old butternut canoe. There were brass buttons on his coat by which the remains were identified.

xix.

In the central part of lot 12, concession 3. Now the grounds of the Provincial Asylum for Idiots, near Orillia Town. The position of the place is at the north-west part of Shingle Bay, where the land rises high above the lake level. There was a landing here in the time of the aborigines. The late John Burkitt lived here in former years and found numerous relics, especially many pottery fragments, etc. Mr. Burkitt's name appears in early Assessment Rolls (1858 and later) as owner of the whole of lot 12. And Mr. C. H. Hale informs me this was known as Burkitt's farm after 1868.

xx.

On part of lot 11, concession 6. F. S. Smith. Numerous relics have been found on his farm, which is on the shore of Monk's or Smith's Bay. A favorite landing-place of the Indians existed here from early times. Metal tomahawks have been found, indicating the occupation of the place during historic times; but there have been also relics found of prehistoric dates. Several years ago, on the narrow tract of land between the two lakes (Simcoe and Couchiching) many stone axes were found. The place was near the Atherly Road, on the way to Invermara, and also near the bay just mentioned.

xxi.

At Invermara, in the grounds of Orchard Point House (summer resort), formerly the Red Cross Hospital, which is the property of Mr. J. P. Secord, Orillia. A paragraph appeared in each of the three Orillia newspapers of May 1, 1890, mentioning the finding of a human skeleton, with accompanying Indian relics, and also other articles in the vicinity of the find. There were numerous prehistoric, as well as recent relics, the remains thus belonging to all periods from the earliest downwards. Beside the single skeleton (apparently a woman's) there were some stamped out metal ornaments; three brooches, a double-barred silver cross, about four inches long, with "Montreal" and the maker's mark upon it. At a little distance away were found fragments of roughly ornamented pottery, clay pipe heads, stone axes, a bone disk, etc. The relics found with the skeleton indicated that it belonged to a comparatively recent period; but the clay pipe-heads and fragments mostly belonged to the early Huron period. The latter included a Huron flared pipe (plain), six belt pattern pipes, and five images from pipes (an owl's head, a hawk's head, the head of another bird, a nondescript image, pig-nosed or wolf-nosed, and a human face). The foregoing relics indicate various periods of occupation of the site, as we might expect from the fact that the fishing station at a little distance north, and, in fact, along the entire length of the Narrows, attracted Indians thither at all times.

xxii.

FISHING STATION AT THE NARROWS.

Remains of the fishing station and fish weir of the Hurons at the Narrows. The position of the old weir is north of the present bridges and south of the old railway bridge. In 1887, the late Joseph

Wallace, sr, a local archæologist, of Orillia, identified this as the fishing station mentioned in Champlain's Journal (1615), at the time when he had extracts from that Journal printed in the *Orillia Times*. (See Champlain's Works, Vol. 4, page 34). Mr. Wallace also contributed an article on the subject to *The Canadian Indian* (Sault Ste. Marie, Ont.), and it appeared in the issue of that periodical for February, 1891, pages 134-138, under the heading "A Fishing Station of the Ancient Hurons Identified." Owing to the rarity of that publication, it is worth reprinting here Mr. Wallace's words in reference to the fish stakes. After some general remarks on the object of Champlain's expedition, he says:—

"The Narrows presents much the same features as in Champlain's days. But its fame as a fishing ground has long vanished; bass may still be caught with the rod, or trolling; and in the winter season, some scores of Indians and whites may be seen spearing herrings through holes cut in the ice. Still, there is no doubt that at the time to which reference is made, all those lakes were literally swarming with fish. Are there any remains to point out the exact locality where these stakes crossed the strait? In answering this question in the affirmative, I would state that some years since, my friend Gilbert Williams, an Indian, informed me that he had seen very old stakes which were used by the Mohawks for catching fish. Some time after, when I was writing out the story of Champlain for one of our local papers, I was conversing with Charles Jacobs on the subject, who said he had also seen the stakes, and further, that the locality was known to this day as "mitchekun," which means a fence, or the place which was fenced or staked across. He said that if a strange Indian were to ask him where he came from, he would answer, "mitchekuning," the termination "ing" signifying "from," that is, from Mitchekun. We were, at the time, standing on the Orillia wharf, and within sight of the end of the Narrows. Charles Jacobs said, ask old Mr. Snake (who was standing near by), where Mitchekun is. As soon as I asked the old man, he turned and pointed to the Narrows, which was between two and three miles distant. In September, 1886, I walked down to the Narrows, and entered into conversation with Mr. Frank Gaudaur, who is of Indian extraction, and the keeper of the Midland railway bridge, who immediately took me to the side of the bridge, and only a few paces distant, and shewed me a number of the stakes which remained. Dredging the channel for the purpose of navigation had, of course, removed the greater part of them, only those on the outside of the dredged portion being left. Mr. Gaudaur said that there were some other places where stakes might be seen, but that this was the most complete part. The stakes as might be expected, were a good deal twisted by the current, but the ends were still close together, and firmly embedded in the clay and mud at the bottom, so that it was only after considerable pulling with a spear, that one was brought to the surface. The stakes would be about five or six feet long, and thicker than a walking stick. It is to be observed that they are not placed across in a straight line: indeed, one portion is continued in a direction half-way down the stream, and would thus produce an angle when the line was changed upwards, and at the opening of this angle would be placed the net; and this is in exact accordance with the

method which Champlain describes, when the Indians were hunting deer; that is by staking out a large space in the woods, with an angle into which the game was driven. It is not difficult to account for the stakes lasting for so many years when we consider that the tops were under the surface of the water, thus escaping the action of the air, and also that of the ice, which in this locality is never of great thickness because of the rapidity of the current. It must be understood that we do not assert that these identical stakes existed there in Champlain's time, although it is possible that some of them may be part of the original construction. It was probably used for fishing purposes long after the time of Champlain, and even after the destruction of the Hurons, for I am strongly inclined to suspect that a portion of the Mohawks settled down on the vanquished territory, and remained there a considerable time. If such was the case, the fence would be repaired from time to time, as circumstances required, without altering the site to any material extent. The stake which I had, had been pointed with an axe of considerable sharpness, as evidenced by the comparatively clean cuts made in the operation. Our present Indians, who are Ojibways, know nothing about them, except the tradition before mentioned. Mr. Snake is an old man, and he stated to me that the old Indians, when he was young, referred the whole construction, and its use, to the Mohawks. I have no doubt, if they are not molested, the remains will be in existence a century hence."

A paragraph in the *Orillia Packet* of June 21, 1889, affords some further information upon the important fishing station:—"During his stay here, Mr. A. C. Osborne, of Penetanguishene, accompanied by Mr. Joseph Wallace, sr., visited Mr. F. Gaudaur, and they made a most interesting discovery. A copy of Champlain's journal describes the method by which the Indians took fish in 1615. They had rows of stakes driven into the bottom of the Narrows, in such a way as to corral the fish in passing from one lake to the other. In this manner enough fish for the commissariat during the expedition in which they engaged against the Iroquois, were taken in five or six days. When this part of the journal was read to Mr. Gaudaur, he took his visitors to where the rows of stakes could be seen under water. The Ojibways, he said, found these stakes there when they came a hundred and fifty or eighty years since, knew what they were for, but did not use them. They were in large numbers, and at one time extended quite across the Narrows, but very many were thrown out in dredging the present channel. The stakes are of tamarac. Mr. Osborne secured two—one had evidently been put down to replace another at a date subsequent to the other, which was soft, like cheese, when pulled out. The top is desiccated, and is covered with slime. Though only some six inches were visible they extend a long distance into the mud. Mr. Osborne believes that the older stick is one of those there when Champlain encamped at the spot. Mr. Gaudaur says that these under-water "fences" probably suggested the Ojibway name of Orillia, or the Narrows—Michikaning; "The Place of the Fence."

Following the publication of the foregoing paragraph, the present writer communicated a letter to the *Orillia Packet* of July 5, 1889, suggesting that the early French name of Lake Simcoe, viz., Hurdle

Lake, (Lac aux Claies), was derived from this fishing contrivance at the Narrows. C. C. James, M.A., made a similar suggestion in a letter to the *Toronto Globe*, May 26, 1896. And in a letter to the *Orillia Packet* of April 2, 1903, Aubrey White, Deputy-Minister of Crown Lands, Toronto, also suggests, or rather points out as an established fact, (though without citing any authority,) that the early French adopted the idea of the name Hurdle Lake from the same Indian fish fence. These three suggestions appear to have been made independently of each other, making the validity of the suggestion very strong. [See also Gen. John S. Clark's article in Ontario Archæological Report for 1899, p. 195.]

A. F. HUNTER.

BARRIE, December, 1903.

McCaulley

117 Bedford Road

Andrew F. Hunter

(Reprinted from the Ontario Archaeological Report for 1901 to the Minister of Education for Ontario.)

Comp. by A. F. Hunter

NOTES ON

SITES OF HURON VILLAGES

IN THE

TOWNSHIP OF MEDONTE (SIMCOE CO.)

By ANDREW F. HUNTER, M.A.

PUBLISHED BY THE
DEPARTMENT OF EDUCATION FOR ONTARIO.



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INTRODUCTION.

PHYSICAL FEATURES.

The Township of Medonte has a central position in the hilly tract between Georgian Bay and Lake Simcoe, where the Huron Indians lived during the first half of the seventeenth century. It is of a regular shape, about nine miles from north to south, and twelve from east to west. An alluvial plain occupies nearly all of its westerly side. Proceeding from this plain, three sharply-cut valleys (whose bottoms have a level similar to that of the plain) traverse diagonally from southwest to northeast the remaining parts of the township, dividing its surface into four well-defined portions. I shall call these its four ridges, though each might be more fitly called a group of ridges than a single one. Through each of the three valleys flows a river, thus more effectually dividing the township into four natural divisions. The names of the rivers are the Hogg, Sturgeon and Coldwater. Besides these, the North River crosses the southeasterly corner of the Township, but only slightly affects the physical features. The four ridges thus formed, with a river between every two, may be named: (1) The Waverley Ridge, west of Hogg River; (2) the Vasey ridge, between that river and the Sturgeon; (3) the Mount St. Louis ridge (which in Tay I called the Rosemount ridge), lying between the Sturgeon and the Coldwater; (4) the Coulson ridge, lying along the whole southerly side of the township, and which really consists of the ends of various high ridges in the northern part of the adjoining Township of Oro.

Each ridge consists of high rolling ground, well suited for Huron occupation; and on all the ridges village sites are found in considerable numbers, especially along their edges, where the land rises out of the valleys. The distribution of Huron village sites depends on the physical features—on the extent and directions of the ridges and the courses of the rivers—as I pointed out in the township reports previously issued. It is not a part of the plan of this enquiry to give a complete account of the physical features of the township, but it is indispensable for the proper understanding of Huron occupation to know the main features of its surface.

THE RAISED BEACHES.

Up the sides of the ridges there are many raised lake beaches, and the terraces cut by them may be clearly seen. Everywhere we see these proofs that what is now land has been lake bottom, and that this change from water to land has taken place in very recent geological ages. Though at first sight these raised beaches may appear to have little bearing upon our subject, at a closer examination they will be found to possess an intimate relation to the villages.

Now, along these old beaches in many places there are swampy patches, often quite narrow, but made very wet by springs issuing

at these lines. Here moisture is kept all the year round, and frequently the springs are so strong as to trickle out and form rills or rivulets, flowing onward to the rivers, and, in fact, producing them. It seems that when the old lake surface stood for a time at each of these marks, underground courses of the water were established, so as to let the drainage out of the ground at the level of the existing shore line. The process of forming other similar underground courses was repeated as often as the water surface fell and made a new beach. And now, after thousands of years (the lake level having sunk some hundreds of feet lower), these old underground water courses continue to be the grooves in which the natural drainage of the land is discharged to the surface of the ground. Like many people, otherwise well-meaning and estimable, the springs have shown a tendency to get into ruts, out of which you cannot possibly shake them.

Almost invariably at the springs along these lines the Huron aborigines selected their dwelling-places, and got their supplies of fresh water. And, accordingly, the line followed by an old beach in nine cases out of ten becomes the line along which the Huron villages are situated.

Our own ancestors, before the invention of pumps or wells, lived in similar situations. Topley (*Journal Anthropol. Inst.* iii., 34-49) shows that in the southeast of England, "along the foot of the chalk escarpment, where the settlers found good water," there is a line of village communities; and that of 125 parishes along the Weald, no less than "119 belong to villages situated at the foot of the escarpment." Let nobody make this resemblance a proof of the identity of our own ancestors and the Hurons, or of the Anglo-Israel and the Indian-Israel theories. Nor need anyone anxious to promulgate some new theory imagine he sees in this circumstance the effects of European (French) influence on Huron customs. To settle near where fresh water was to be found was an indigenous custom among the Hurons. Human needs are much the same in all ages and countries, and will compel widely separated races to act alike under similar conditions.

That strong beach known as the "Algonquin" furnished many of the Huron villages in Medonte and elsewhere with their water-supply. More than a fifth of the villages are beside it, while nearly all the others are found in close proximity to higher beaches. In this township the "Algonquin" is about 250 feet above the present level of Georgian Bay. The extinct lake which formed it, as well as its higher-level predecessors, washed through each of the channels between the four ridges, the latter having been islands in these old lakes. They rise to a considerable height in some places—at one place on the Gloucester road, near the Township Hall, the top of the ridge is about 530 feet higher than the Coldwater River. With the fall of the "Algonquin" Lake's surface to a lower level (or better, with the rise of the land), the channels between the "islands" became dry, and it is only in the Coldwater valley that the beaches

of the succeeding Great Nipissing series make their appearance. These do not run much farther up the valley than Hobart.

Still further, in the absence of good contour maps of the district, such as the Ordnance Survey maps of Great Britain, these beaches, if mapped, will serve as altitude lines. They are easily observed, and their altitudes may be readily taken by means of a pocket aneroid. No large sum of money, therefore, need be expended for level-surveying; in fact, levelling instruments are not even required to get the contours. In a limited area like a township, where the effect of uplift on the beaches is insignificant, they become, in short, natural altitude lines, the marks of which are permanently on the ground itself.

Accordingly, for the purpose of showing the intimate relations between the raised beaches and the village sites, as well as for recording the altitudes of the different parts of the township, I have adopted the plan of mapping these beaches, as in the Report on Tay. It is not easy to indicate profile on a flat map as clearly as one might wish. In making a choice of graphic conventions for showing beaches, a slight change is made upon the symbols used in the Tay Report. For the "Algonquin" beach the heavy curving line is omitted for the sake of simplicity, and shading is alone used, such as map-makers generally use when hills or other kinds of relief are to be shown. Similar shading shows, in the order of ascent, the next strong beach (probably a tidal one, as its appearance indicates), at about 110 feet higher: and likewise the strong beach about 230 feet above the "Algonquin." The latter occurs only on the Mount St. Louis ridge, and along the southwest part of the township. The lower beaches of the Great Nipissing series in the Cold-water valley are less intimately associated with Huron sites than in Tay, and I therefore omit them from the map, so as to avoid the multiplication of details.

THE SHORELINE OF 1649.

It is safe to assert that Champlain and Brebeuf landed among the Hurons on a beach that is now high and dry, the surface of Georgian Bay being many feet lower in our time than in theirs. At Ste. Marie on the Wye, one of the most prominent features of the ruin is its system of artificial trenches, or what the English translator of Isaiah might call its "brooks of defence." The visitor must have observed how these are now entirely destitute of water, the river being many feet below, and incapable of filling them. When the writer measured the amount of this drop (September 13, 1901), it was ten feet from the surface of the river to the top of the bank, where the main trench enters. The brow of this bank has probably suffered denudation, and the fort itself is now more than forty yards distant and on slightly higher ground. Hence it would appear to require at least twelve feet of a rise to completely fill all the empty trenches.

The surface of the Wye in this part of its course, viz., between Mud Lake and Georgian Bay, a distance of about a mile, has the same level as that of the bay itself. When the surface of the bay rises or falls with any change in the direction of the wind (and here the wind exercises a great influence over the level in the long arms of Matchedash Bay), a current is set up. It flows inward or outward according to circumstances, and locally is called a "tide." Accordingly, our measurement of the fall of the river by twelve feet, since the fort was abandoned in 1649, also holds true of the surface of Georgian Bay itself.

A similar measurement of the drop is obtained from Ste. Marie on Christian Island, which was also built upon the shore in 1649, but is now quite high above the present shore.

This lowering of the water does not seem to have occurred suddenly. Fully one-third of it took place in the nineteenth century. There are persons living who remember the time when the bay level was four feet higher. Due allowance has to be made for the direction of the wind and for the time of the year at which the observation is made, as it appears to have become subject to greater fluctuations with the seasons after the surrounding land began to get cleared. But, making every allowance, a decline of the level within the memory of living persons is well established.

Since Bayfield's survey of Georgian Bay, about 1820, the fall of level to the present time has been estimated at four feet six inches, and various portions of land, which were islands then, are now, at all seasons, parts of the mainland*.

The Ojibway land surrender of 1798 became the townships of Tiny and Tay. The southerly boundary of this tract (which is also the northerly boundary of Medonte) appears to have been measured from the head of Coldwater Bay across the peninsula to Nottawasaga Bay. This information furnishes us with the means of knowing where the head of Coldwater Bay was fixed at the time that survey was made. But to-day the bay head is about a mile farther north. The land in the Coldwater valley is quite low for a long way up—only a few feet higher than the present bay level; and we are thus shown how far the bay recedes down the valley with a fall of about four feet in eighty or ninety years. A full consideration of this question of the old water level, from the foregoing sources of evidence, accordingly becomes important in connection with the northeast corner of Medonte. Taking into account all the facts in the case, it is not easy to escape from the conclusion that in Huron times, when the level of the water was twelve feet higher, the head of Coldwater Bay was about three miles up the valley (i.e., about two within Medonte.)

The higher shore line of 1649 would necessarily be, in many other places, more deeply serrated with long bays than the present shore line; and this circumstance supplies an explanation as to

* I am indebted to C. E. Newton, Esq., of Victoria Harbor, for having called my attention to this circumstance.

some features of Ducreux's map, which was published in 1660. It is really a map of the old shore line, and it would be difficult to identify it with the existing beach, even after making due allowance for the probable lack of any actual survey on the part of its makers. There is much discrepancy, at any rate, between the prolonged Coldwater Bay, as shown on that map, and the actual Bay on maps of our day; and there is nothing unreasonable in supposing that the difference arises from an extension of the Bay three miles farther up the valley.

The conclusion thus reached suggests a query as to the seeming eccentricities of some other early maps of our lakes and water-courses, especially maps of any small area prepared with minuteness of outline. May not their deviations from modern contours be partly due to the change of a few feet in level, rather than wholly to blundering of the draughtsmen?

Some further circumstances of less importance, but still having a bearing on the subject of the water level, deserve notice. In Tiny and Tay, as also at Coldwater, amongst remains of the aborigines found lower than the old level of 1649, and near the present shore line, Lorraine or double-barred crosses are usually found. These belong to the period after 1715, and therefore cannot be classed as Huron relics. In these low parts, also, there is an absence of French axes of the seventeenth century. The latter is purely negative evidence, and we should be lacking in scientific caution if we accepted it as proof of the wider extension of the waters in Huron times, especially up the Coldwater valley. But it has its due significance, and is worthy of note.

The writer is unable to say that he has observed shore line markings at exactly 12 feet above the present water level. But a raised beach (the lowest to be seen) can be observed around Victoria Harbor at about 18 feet above the present level. And in the Coldwater valley, also, I observed marks which I measured at about 20 feet above. It is doubtless the same raised beach in both localities, the small difference of two feet in the measurement being probably due to uplift. Is this the shore line of 1649? As the water surface here is raised many feet during every storm from the northwest, one might have some inclination to identify them. It is more probable, however, that the 18-foot beach belongs to a century before the Hurons, and that few or no markings survive of the beach of 1649. Then, as now, the surface was perhaps slowly falling. The subject is one of much interest, as well as value, and deserves to be carefully worked out. From the various phenomena referred to in connection with the raised beach at 18 feet and the parts below it, some idea of age can be formed. It serves as a chronometer, about three centuries having elapsed since it was occupied by the water; and it gives promise of being a geological timepiece of some value, affording us an idea of the long lapse of time since the higher raised beaches were formed.

OTHER PHYSICAL FEATURES.

Other circumstances, besides the division of the township into four natural parts or ridges, had their effects upon the distribution of Huron population. As I pointed out in the report on Tay, the Sturgeon River appears, from the abundance of Huron remains near it, to have been thickly inhabited on both sides, and the same abundance is found in Medonte as well as Tay. This result agrees with Ducreux's map, which marks a chain of villages along the easterly side of the river. Perhaps the thick population here was due to the good beaver-hunting and the fishings along the river.

It is said that when the first settlers came to Medonte the Sturgeon River was well supplied with fish, among which were doubtless the sturgeon, otherwise the river would have received some different name. But the brushwood and fallen timber was afterward cleared out of the stream, and sawlogs were floated down from the Clipper Mill, in Concession V. This checked the fish from increasing. Besides, there are now two mill dams in the river, which further reduce their numbers. The consequence is that bass, catfish, perch, sturgeon, and pike are seldom or never caught in the river; only a few large brook trout and grey suckers are found. Beaver marshes are to be seen along the river, which show the presence of beavers in former times, and which may also partly account for the preference the Hurons had for it.

That a greater number of sites face the Sturgeon River than the Coldwater is perhaps accounted for by the fact that the Coldwater has no beaver marshes, so far as I can learn, and certain kinds of fish have not been plentiful in it. This might be because of the coldness of the water, but I cannot say positively. Still further, the hills that face the Coldwater are generally steeper than those facing the Sturgeon, and there are fewer spurs that could be used as dwelling places—considerations that might have had some influence on their choice.

In concluding our general survey of the physical features, and their bearing upon Huron occupation, it should be added that from the three main valleys there run lateral gullies, at the heads of which villages were often located.

No rocks are exposed anywhere in the township, but steep cliffs of boulder clay often confront the traveller. In some places there are patches of boulders, though probably none of these are so extensive as the patches in Tay.

The hills of Medonte (for which the township is noted) have been the cause of many deviations in the public roads, which have had to be deflected in order to avoid the steep places. Further deviations are due to "jogs" or irregularities in the survey, which probably arose from the same cause, viz., its hilliness. In a number of places some of the roads are still unopened owing to the practical difficulties in road-making across swamps and over hills.

At these places the road allowances are marked on the map by dotted lines.

All the roads are marked on the map, by means of which the reader can adopt a scale of measurement for any distances he may require to know. In that part of the township called the Old Survey, which consists of Concessions One and Two, the sideroads are placed at every fifth lot, and are a mile and a quarter apart (100 chains). The lots number from south to north, beginning with No. 41 at Craighurst, and ending with No. 75 at Waverley. In the First Concession they are a mile and a quarter deep, but those in the Second have a depth of only one-half of that amount. Concessions Three to Fourteen make up the New Survey. These are five-sixths of a mile wide (66 2-3 chains), and have sideroads at every fifth lot, or a mile and seven-eighths apart (600 rods). The lots are numbered from south to north also in the New Survey, running from No. One to No. Twenty-four.

It would be confusing to use numbers for the "lines" or roads between two concessions, as the usage of the settlers in Medontę differs from that of many other townships. They give the number of a concession to the line after it, and not to the one before it, as in so many other townships.

WHAT HURON TRIBES OCCUPIED MEDONTE?

Although there are four clearly-defined ridges in the township, occupied by four groups of villages more or less distinct from each other, it is improbable that they represent as many distinct Huron tribes. The Jesuit Relations frequently divide the whole of the Hurons into Attignaouentans, Ataronchronons, Attignenonghacs, and Arendaronons. In our formerly published reports, we found that about the middle of the historic period, viz., about 1640, the first of these—the Attignaouentans or Bear people—lived in Tiny; and that the Ataronchronons lived in Tay. The result of our present enquiry is to find that the Attignenonghacs or Cord people lived entirely within Medonte, and that a few villages of the remaining subdivision—the Arendaronons, or Rock people—occur also within the township.

In any attempt to assign these tribes to particular parts of the district, it will be well to emphasize the fact that such attempt can only apply to a time about the middle of the historic period, 1615-1650, say 1640. At one time or other each of the four tribes probably passed over or sojourned in Medonte, leaving their relics strewn over the ground, and their village sites for our entertainment or confusion. In the beginning of the historic period, Champlain (whether from omission on his part or because there were no others in the district at the time), mentions the Bears as the only tribe in all the district. But later writers distinguished four principal tribes. Some give their names as above, while others give them as the Bear, Wolf, Hawk, and Heron people. The latter was evidently a classification of them into clans rather than into tribes.

But their villages might have been loosely, or in some general way, occupied by families having the same totem, and thus there would be some correspondence between tribes and clans. If we try to get any light on the geographical position of the clans from the distribution of their totem pipes (bears, wolves, hawks, and herons), we fail, so far as I have collected any evidence on this point. I have found that the different kinds of totem pipes are spread over the district without regard to any particular locality. Some day, however, by a closer scrutiny of this feature, a numerical preponderance amongst these pipes may be found which will throw new light upon the subject.

Even about the time in question the lines of demarcation were not so sharp as we might expect. On Ducreux's map, which gives the positions of the missions as they were about 1640, those along the east side of the Sturgeon River are given as follows:—"S. Joannis, S. Joachimi, Arethsi, S. Ignatii." These are obviously situated on a single ridge—the Mount St. Louis ridge, which extends into Tay. And it is to be observed that these missions, although on the same ridge, belonged to no less than three of the tribes. The Relation of 1640 informs us that St. Jean (S. Joannis), which should be distinguished from St. Jean Baptiste, was among the Ataronchronons, who doubtless lived in Tay; that St. Joachim was among the Arendaronons; and that St. Ignace was among the Attigenonghaes. Notwithstanding this apparent want of correspondence between tribes and ridges, it is probable that the Attigenonghaes were the occupants of the greater portion of the Mount St. Louis Ridge and of the whole of the Vasey and Waverley Ridges, for a considerable period.

On the margin of high land along the south side of the township, which we have called the Coulson Ridge, beginning at the south-west corner, and for some considerable distance along this ridge, there were not enough villages, so far as our enquiries have yielded any results, to enable us to arrive at any definite conclusion as to the kinds of Hurons that occupied them. In these parts, perched on tables or terraces around this high ground, which extends into Oro, were five villages of early date: Nos. 49, 50, 51, 52, 53. They show features similar to those of the adjoining parts of Oro, which were perhaps early villages of the Attigenonghaes.

POSITION OF THE ARENDARONONS OR ROCK TRIBE.

To determine the position of this important branch of the Hurons is not so easy as might first appear. Their more probable abode, at least of most of their villages, was in northeastern Oro, in the vicinity of Bass Lake, where a large number of village sites have come to light. This was the view advanced by the writer in some notes in the Burrows Reissue of the Jesuit Relations, and nothing has since transpired that would demand any change of this opinion. The remains found in Medonte near Fairvalley and War-

minster were perhaps of outlying villages of the same tribe, which extended northwestward to the Mount St. Louis Ridge, as we have just seen. But the early Algonquins, among whom the mission of Ste. Elizabeth was established, were also near, if not within the township. The exact position of the latter, however, cannot be determined without an exploration of the adjacent Township of Orillia, to find any differences that might exist between their sites and relics, and those of the Hurons.

THE VILLAGE SITES.

In making these notes in the field and bringing them together for the descriptions of the 75 village sites, some disadvantages have been met with. It is probable that the numerous changes of residence among the settlers of Medonte have resulted in limiting my resources of information,—arrivals and departures having taken place quite frequently on almost every farm since the land began to be cleared. And my promiscuous or disconnected methods of enquiry from the present occupants have doubtless prevented me from learning of many more. Hence one-half of the places where Huron aborigines had camped may still be left unrecorded.

But our survey of the township, which is thus avowedly so incomplete, probably includes the more important sites, and especially the bonepits, which are almost always well-known, and the topics of general conversation. Enough has been done to show the distribution of the villages along the borders of the ridges where these meet the valleys, the courses of the Huron trails, the places of thickest population, etc. Briefly, a collection of data has been formed that will be useful in taking a first step toward an improved view of the Huron occupation of this township, and indeed of the district generally.

In the descriptions of the sites, much of the material is the result of my own observations. Some of the statements, however, are necessarily made upon the oral testimony of persons untrained to observe, or what, so far as I am concerned, was "hearsay evidence." It is in the nature of things for all evidence to become "hearsay" with each remove from its source. But so much information has already been lost that even going over the ground as a reporter would do and noting interviews should be received with satisfaction, as it is in many cases the best that can now be done for the subject. This portion of the notes is thus quite as reliable as newspaper literature, and, indeed, more so, because it has been carefully sifted. Every effort has been made to keep a sure footing on the ground of ascertained fact.

The usual signs of a village are the ashbeds and blackened patches where the cabins stood, and over which the ground is strewn with fragments of pottery, with other fragmental deposits of domestic utensils, and occasionally a whole relic. In view of the fact that ashes check the decay of organic matter, it is possible to understand why black patches mark the spots where the lodges

were erected. Nearly the whole ground of a site would become black from the offal, etc., of the villagers. But decomposition would soon restore its first color to the soil, and in the opinion of the writer the ashbeds have been the cause of checking this decay in patches. In other words, the progress of decomposition was arrested wherever ashes were strewn amongst the organic matter. Calcined fragments of wood are also very durable, but they do not fully account for the extensive patches of black ground found at every site.

The village sites are distributed on the four ridges, as follows:—Waverley Ridge, 7; Vasey Ridge, 14; Mount St. Louis Ridge, 27; Coulson Ridge and adjacent parts, 24; in the lower half of the Coldwater Valley (of recent dates), 3. On the high central Mount St. Louis Ridge, villages were more numerous, and population appears to have been thicker, than on the other ridges. But it should be borne in mind that these seventy-five villages were not all occupied at the same time. Our plan of numbering and describing them is to begin at the northwest angle of the township and take each of the four natural groups in succession.

It has now been made sufficiently clear that the favorite dwelling-place of the Hurons was on the hills, nearly always at an old beach where abundance of spring water could be had. Besides the better security to be found in hilly situations, there was, perhaps, something in the nature of the Huron races themselves that required their settlement on hills where the soil and the air were both drier than on the low ground. They always selected for their sites porous or sandy loam with natural drainage. The habitat of the Hurons upon the hills of Medonte and adjoining townships was thus well pronounced in its type. It differed widely from that of another earlier Indian race in parts of the same district, and was in striking contrast with the latter, signs of which occur especially along the lower waters of the Nottawasaga River, near Georgian Bay, the remains of the two races, however, being placed favorably for comparison.

The Huron villages were of all sizes. Those at which bonepits occur were generally large. When compared with the villages of Europeans, or even with those of modern Indians, the large populations in Huron villages appear to have been huddled together in an extreme degree. The largest site, No. 26, covered a space of about 15 acres; and as I have explained in the description to be found on a subsequent page, it was probably St. Joseph, which was alleged to contain 400 families, or at least 2,000 souls, at the time of its surprise in 1648.

Some of the villages were doubtless palisaded, but no traces remain of embankments, and it would require much examining with the spade to find the palisade of any particular site. This was not attempted by the writer in any case. But palisading may often be inferred from the position of the site on an isolated hill or on a spur. We cannot think the precaution of selecting a na-

turally fortified position would be taken without the construction of the palisade itself. Amongst the villages that in this way prove to have been palisaded were:—Nos. 3, 11, 22, 23, 24, 25, 26, 33, 35, and 53.

Earthworks, in the special sense of the word, are entirely absent. But embankments or trenches of a fragmental kind are mentioned under Sites Nos. 26, 32, and 37. And as iron relics are found at all three places, it is not improbable that early French missionaries or traders had something to do with their construction.

The metal portions of articles that the French traders brought to the district, or that Hurons visiting the city of Quebec procured by bartering furs, are found in abundance. Conspicuous among these is the iron tomahawk, which has been found in thousands. Such metal relics are definitely reported from 55 of the villages herein described, or 73 per cent. On passing from the three northerly ridges to the southerly one, iron relics cease to be so plentiful in the latter ridge as in the former. This greatly decreased proportion makes a distinctive feature, that deserves to be carefully noted.

The usual kinds of stone, bone, horn, shell, and pottery relics, usually found on aboriginal sites everywhere, are common here. But it cannot be denied that, in comparison with village sites of some other races of Indians, more especially with those of earlier date than the Hurons, their sites are not so prolific in relics, nor are their patterns so luxurious, as the large population would lead us to expect. It is extremely desirable that persons who collect relics should carefully record the exact site where each relic was found. It is only in this way that relic-hunting is of any value as an aid to history, here or anywhere else.

TEANAUSTAYÉ, OR ST. JOSEPH (II.)

It should prove interesting to scrutinize the village sites, and seek to identify this mission—the scene of the massacre of Father Daniel and a large number of Hurons in 1648. If a person desires to form some idea as to where it ought to be located on our modern maps, and, taking Ducreux's map as a guide, were to select a spot, in all probability the spot chosen would prove to be at some village site, there are so many. Another chance, however, is that the spot would be in a swamp, where no actual sites occur. Thus, so little is to be gained from Ducreux's map, that almost all we can infer from it is that St. Joseph (II.) was somewhere northwest from the sources of the Coldwater River. It could not have been in the low ground, near the river, because, as we have just seen, the Hurons avoided low ground for their dwelling places. Hence, it was likely one of the villages on the Mount St. Louis Ridge.

The Jesuit Relations furnish us with some collateral evidence of its distances from points whose positions are known more or less definitely. It was seven or eight leagues from Ihonatiria (Relation, 1635, Quebec Edition, p. 39), which was somewhere near the north

end of Tiny Township. It was a league and a quarter (Relation, 1639, p. 72) from Scanonaenrat (St. Michael), which was sometimes classed as an Attignenonghac village, like St. Joseph (II.) itself, and which was immediately north or northwest of Orr Lake. It was five leagues from Ste. Marie on the Wye (Relation, 1644, p. 76), the position of which is exactly known.

Taking into account that there were many windings in the trails, and that measurements of distances would follow their meanderings, the foregoing data lead us to the conclusion that it could not have been farther south than the Mount St. Louis Ridge. The Coulson Ridge would be too far south. A scrutiny of the villages upon the Mount St. Louis Ridge shows that No. 26 was the largest and most probable site.

Father Martin showed such good judgment in all questions relating to the sites of the missions, when we consider what were his opportunities fifty years ago, that it is worth while taking into account his opinion as to the position of this mission. In the appendix to his "Life of Jogues," he tells us that "Ducreux's map and historical references seem to indicate as its site a point now called Irish Settlement, in the north of Medonte District (township). Traces of a large Indian town, and especially fragments of coarse pottery, are found here." Father Martin means, of course, the Irish Settlement around Mount St. Louis, and in particular the Fitzgerald site (No. 26), as I have definitely learned from John P. Hussey, who accompanied him while he was in this neighborhood in 1855. Dr. Tache also believed at one time that Fitzgerald's site was St. Joseph (II.), according to Cornelius Frawley, who worked with him during his archaeological excursions. But from the map he supplied to Parkman at a later time for the "Jesuits in North America," he appears to place it farther south. The only evidence at hand, therefore, goes to show that Tache's opinion, at the best, was vague and unsettled.

THE FOREST TRAILS.

A trail ran along each of the four ridges, and another crossed them transversely, connecting with the four ridge trails, as the trunk of a tree with its branches. We shall call the transverse one the Main Trail. From the positions of important villages, from the finding of isolated relics along the lines of travel, from the fact that they have been kept open till recently, and from the topography, we are able to lay down the positions of all these trails with some accuracy. In our survey, village sites have been found in sufficient numbers to show where the centres of Huron population were located, and how they were placed in relation to each other; and therefore, if these afford any evidence, how the trails ran. The occurrence of different kinds of forests, too, compelled the Hurons to select and follow routes along the highest parts of the ridges, where the woods were open, and free from underbrush. In the low ground of the valleys, evergreen thickets checked their progress.

The four ridge trails were :— (1) The one to Victoria Harbor, (2) the trail on the Vasey Ridge, (3) the Gloucester Trail, and (4) the Coldwater Trail. Modern Indians followed all these routes; they were Ojibbeways, but they kept open the forest trails of the Hurons until recent years, as I have already pointed out in my Reports on Tiny and Tay.

THE MAIN TRAIL.

This crossed the valleys from one ridge to the next at the narrowest places. It appears to have entered Medonte about lot No. 73, Concession I., having followed the Waverley Ridge from villages in Flos and Tiny, which have been described in my Report on the latter township. This trail, with its extension to the Neutrals, was doubtless the one laid down on some early maps as coincident in a degree with the modern Penetanguishene Road. After following the Waverley Ridge, the trail crossed to the Vasey Ridge, near site No. 7, under which a description of the crossing may be found. It soon reached a huckleberry marsh, around which Hurons swarmed in great numbers, as the remains indicate; then dipped down into the valley of Sturgeon River, which it crossed near Site No. 13. It reached the high land of the Mount St. Louis Ridge, near Site No. 26, which I consider was Teanaustaye, or St. Joseph (II.). From this place its course is not quite so evident. Yet, one of its branches, beginning near this village, is known to have proceeded to the Neutrals. And it is to be noted further, that if we continue the trail as we have laid it down to this place, that is, carrying the line forward in the same direction, and passing Sites No. 52 and No. 53, to the south side of the township, it will reach a group of important villages in Oro, where bonepits were numerous, and where the ridges run chiefly at right angles to those of Medonte, and in a line with this Main Trail. No other important group of sites lies to the westward of these, and it is, therefore, probable that the line we have thus drawn, was the leading course taken by the traders and missionaries when going from St. Joseph (II.) to the Arendaronons, and particularly to St. Jean Baptiste. On this view the Coldwater River would be crossed at lot No. 5, about the line between the Fifth and Sixth Concessions, and this place proves, on inspection, to be a good natural crossing. The ground, higher than the "Algonquin" beach, makes its nearest approach to the river at lot No. 8, Concession 5, on the north side; while on the south, the foot of the high ground, known as Leith's Hill, is at the boundary between lots No. 4 and No. 5. At the river itself, in lot No. 5, there is the good crossing-place just mentioned, cliffs of sand facing it on both sides. The latter are the sides of a canyon, about 50 feet deep, through which the river here flows, or, perhaps, of a passage made narrow at this place by an extensive sand-spit, washed from the base of the high ground immediately to the northwest. Here the Hurons would find their most convenient crossing, and future research will no doubt prove

that they used this. There was at least one crossing west of this one—viz., on the trail leading to the Neutrals; but the wooded nature of the district through which it passed also prevents research for the present. As to crossing farther east, there might have been one in the vicinity of Hobart. Modern Indians have camped near the present Hobart School (lot No. 10, concession 7), and we are so accustomed to find the recent tribes following the trails of the Hurons that the circumstance is noteworthy in connection with our search for the old crossing-places in this valley. There are three sites on an isolated hill in the line of a trail at Hobart. Lower down the Coldwater Valley the land becomes deeper and wetter than at Hobart or any place westward. But in the vicinity of Eady, near the head of the Coldwater Bay of that day, there appears to have been another crossing. Here the valley was again constricted, and thus more suited for making a journey through it. And on the west side, old maps show an early road going up through lot No. 17, to the Gloucester Road, doubtless following a trail. The Relations furnish some evidence of a crossing here or at Hobart, as Father Martin, in his "Life of Jogues" (Appendix A), points out that Taenhatentaron, or St. Ignace (I.), was on the route between Teanaustaye and Cahigué. (See Site No. 48).

THE TRAIL TO VICTORIA HARBOR.

This followed the Waverley Ridge, and has been already mentioned in my Report on Tay (p. 22). As very little of it lies in Medonte, it need not occupy our attention any further.

THE TRAIL ON THE VASEY RIDGE.

This passed along the ridge from Orr Lake to Victoria Harbor, as I pointed out in my Report on Tay (pages 22 and 32). But the evidence before us goes to show that the trail, as followed by recent Indians, was a little west of the old route, at least in some parts of its course. Huron sites occur in sufficient numbers on this ridge to enable us to lay down approximately its course in early times. It joined with the Main Trail near the huckleberry marsh described under Site No. 11, where, as I believe, there was an important Huron centre for many years.

THE GLOUCESTER TRAIL.

This ran to Gloucester Bay, an old name of some part of Matchedash Bay. It was opened as a Government Road about 1832, and the Gloucester Road became the leading highway through Medonte in the early years of its settlement. But it is now closed, except for two miles between Mount St. Louis and the Township Hall. Along this part of it, many signs of Indians, both early and recent, are to be found; old tapplings, said to have been made by them, are still visible on maple

trees in Mr. Barr's bush (see Site No. 33). The trail was near the southerly side of the ridge, because here they found the land was higher in most places.

THE COLDWATER TRAIL.

This ran from Orillia to Coldwater, and was opened out as a Government road in 1830. It has been used chiefly by the Algonquins, running independently to Matchedash Bay, and was not directly connected with the trail system of the Hurons.

BURIALS.

In Medonte, these do not consist altogether of bonepits. Single graves among Hurons, at least in this township, appear to have been quite common. Patches of such single graves occur at the sites numbered 1, 2, 3, 4, 5, 6, 12, 13, 19, 26, 27, 29, 31, 35, 36, 37, 41, 49, 51, 64, 68, 69, 74. With almost every bonepit in the township there is associated a patch of these single graves. These are small, round pits; and a dead body, in order to fit one of them, must have been drawn up into a heap,—“the crouching posture,” as it is usually called, whether correctly or not. This is a distinctive character of Huron burials, at least those in the township whose remains are the subject of our present enquiry. These Hurons appear to have buried in the single graves first, in summer at any rate, and then transferred the bones to the large communal pits when a Feast of the Dead was called. It may be that the mode of burial indicated here was more common with the Attignenonghacs than with the other tribes, as the sites mentioned above lie chiefly in their territory. We found scarcely any single graves in Tiny and Tay (see my Reports on these townships). There were few, or they did not force themselves upon our attention.

So far as I can learn, there were no burials in mounds among these Hurons.

DESCRIPTIONS OF THE VILLAGE SITES.

I.—THOSE ON THE WAVERLEY RIDGE.

1. On the east half of Lot 74, Concession 1. John Scarlett. Iron tomahawks, clay pipes, pottery fragments, stone axes, etc., have been found at this site, which, with the four following, is on the highest ground in this part of the township. The indispensable supply of spring water was easily obtained from an old (though still water-bearing) beach, 110 feet above the "Algonquin." The most noteworthy feature of the site is a collection of shallow pits, or holes, in the ground. John Bell, of Waverley, estimated their number at 50, and regarded them as "warrior-holes." John Bannister, of the same place, made a similar estimate of their number. The latter, in company with a young doctor, dug into and examined one of these holes, and got a few burnt human bones. There are indications that they had been used for temporary sepulture, awaiting removal of the bones to some larger pit as soon as a "Feast of the Dead" should take place.

2. On the northeast quarter of Lot 73, Concession 1. W. H. Searlett. Single graves, or empty caches, occurred at this site, confined to a patch of about two acres. Ashbeds were also to be seen, at which iron tomahawks and other relics were found, especially during the term of Daniel Day, who occupied this farm some years ago.

3. On the southeast quarter of Lot 73, Concession 1. T. Morrison. Iron tomahawks, beads, grains of Indian corn (carbonized with age), etc., have been found here. There were from 100 to 200 holes in the ground (similar to those described under the preceding numbers), some of them arranged in rows and cross-rows. These, or at least some of them, were probably graves of temporary use, as the finding of human bones is reported in connection with them.

4. On the northeast quarter of Lot 72, Concession 1. Robert Brown. Many iron tomahawks and other relics have been found here. Two clay pipes were given to Dr. R. W. Large, in 1892, and when his collection went into the Provincial Museum in 1897 these were included, and now appear as No. 16,719 and No. 16,720. (See 10th Archaeological Report, page 9). A cornpit was found at this site, and also shallow pits in the ground, similar to those described under the preceding numbers. One observer remarked that some of these were arranged in a circle. The abandoned beach at 110 feet above the "Algonquin" comes into the east end of this lot, and is water-bearing, and marshy here. The camps were situated on the high ground beside it, and were thus convenient to a supply of fresh water.

5. On the south half of Lot 72, Concession I. John Tweedale. Relics of various kinds, including iron tomahawks, have been found at this site. Enquiry at the next farm southward brought out the

fact that no relics occur on it except a few iron tomahawks, which have been found here and there, but do not indicate any village site. Tomahawks of this kind are frequently found on almost all the farms in this neighborhood, and are generally turned to various uses by the farmers. Since the advance in the price of iron, they are sometimes even sold to the scrap-iron dealers, who make regular visits to all the houses. The quality of the iron is first-class, belonging as it does to the period of French rule, 1615-50.

6. On Lot 69, Concession I. The west half of this lot was the original Archer homestead, and has been occupied for three or four years by Wm. Archer, jr. What appeared to be a small Huron burial ground, consisting of a few single graves, occurred at this site; but wherever there was any sign of a grave, curiosity-seekers had dug into it several years ago. The site extends into the east half of the lot, owned and occupied by Thos. McDonald. A few human bones and relics, including iron ones, have also been found on this part of the lot. The McDonald family settled here about 1860, and one of the members of the family (Mrs. Conlin, of Orr Lake) informed me that in the years immediately following their settlement they found a stone chisel, besides many pottery fragments and iron tomahawks. A small stream rises out of the "Algonquin" beach, near the site, and the "110 foot" beach also comes into the farm.

7. On the west half of Lot 68, Concession I. John Archer. (Edward Archer, sr., Hillsdale, being the owner). Iron tomahawks in considerable numbers have been found at this site. We have now reached the southeasterly corner of the first ridge. Between this and the next the land is flat and more or less swampy, the "Algonquin" beach passing through the narrow gap between the two. Within this lot, and near the site under consideration, is the narrowest part of the gap; and here, at the southerly end of it, there is a long gravel spit, or bar, built out across the old channel by the waves of former days. This bar is the watershed that divides the drainage of the Orr Lake district from that of the sources of one branch of the Hogg River; and along it (clearly because it gave the driest footing), the main trail of the Hurons seems to have passed, going from the higher ground, whose sites we have just been describing, to the next ridges.

II.—SITES ON THE VASEY RIDGE.

8. On the east half of Lot 71, Concession 2. Thos. Jones. The occupants have found stone and iron axes, pipes, beads, arrow-heads, etc., at a small site here, consisting of three or four patches of camps south of the dwelling-house. It is situated on a flat area on a very high hill. On almost every farm hereabout iron tomahawks have been found. Although the position of this village bears some resemblance to that marked *Caldaria* on Ducreux's map, it was, perhaps, too small to be a mission village.

9. On the northeast quarter of Lot 18, Concession 3. John Gawley. Many relics, especially pipes and iron axes, have been found here. On every farm adjoining this one, scattered relics, more particularly iron tomahawks, have been found.

10. In the line of the main trail a huckleberry marsh occurs on Lot 65, Concession 2, with its outlet toward the Sturgeon River. The trail probably passed on either side of this marsh, as Huron remains are abundant on both. On the northeasterly side there is a site on the west half of Lot 17, Concession 3. Franklin Bell. Villars Cripps was one of the first occupants of this farm, and found pottery fragments, pipes, iron tomahawks, etc., in abundance, especially when he cleared that part of the land on which the village was situated.

11. On the west half of Lot 16, Concession 3. Samuel Martin. On a hilltop which faces the Sturgeon River, and which occupies an angle on the westerly side of the outlet stream flowing from the huckleberry marsh, mentioned under the last number, pottery fragments and other relics, including iron tomahawks, have been found. The ashbeds of the camps are distinct. Gen. John S. Clark, of Auburn, N.Y., has called my attention to the fact that several names of Huron villages probably signify "lake," and he includes "Caldaria" of Ducreux's map in this class. He has partly worked out this idea in a valuable article on the word "Toronto," in the Ontario Archaeological Report for 1899. On this view of the meaning of the word Caldaria, I venture to give the opinion that one of the sites at this small huckleberry lake, or perhaps all taken together, is the one indicated by Ducreux. Numerous remains, which are chiefly assignable to the French or historic period, are (like those around Lannigan's Lake, in Tiny Township) quite frequent at this small lake, which is now almost dry.

12. On the east half of Lot 16, Concession 3. Its position is below the hill made by the "Algonquin" beach. Remains occur here beside the stream that flows out of the huckleberry marsh mentioned under the preceding sites. Iron tomahawks have been found, and some shallow pits were to be seen. A few of these were examined by two men, who formerly lived near the place. They found a few human bones.

13. On the east half of Lot 15, Concession 3. Duncan Barr and Chas. Todd. There are ashbeds and ashheaps here, near the left bank of the Sturgeon River. Clay and stone pipes, iron tomahawks, pottery fragments, and other relics have been found. On the same lot some shallow pits have been reported, which, on examination, yielded a few human bones. This place appears to have been at or near where the main trail crossed the Sturgeon River passing southeast to the next ridge.

14. On the east half of Lot 18, Concession 4. James Cowden. The usual pottery fragments, pipes, iron tomahawks, etc., have been found at this site.

15. On the west half of Lot 19, Concession 5. Camp sites strewn with many fragments and relics (including iron tomahawks) occur here. The edge of the hills passes through this farm.

16. On the east half of Lot 21, Concession 5. Samuel Hawthorne's land; and on adjoining fields, camps were to be seen at which the same and other kinds of relics have been found.

17. On the west half of Lot 22, Concession 5. Jas. Loney. Ashbeds strewn with the usual fragmentary relics covered a good space here. When the ground was dug for the foundation of the barn some years ago, ashes of the campfires, mixed with fragments of pottery, were found. There are indications that this was a village of considerable importance. The occupants of this farm have found iron tomahawks in considerable numbers. About 1863, when this district was covered with woods, Dr. Tache's workmen dug a bonepit near this place in a deep gully, but the bones were too much decayed to take up. One of them informed me that they found kettles in the pit.

18. On the east half of Lot 21, Concession 6. Mr. Fallis. Here was found a bonepit of good size, and we are fortunate in having the statements of so careful an observer as Prof. Henry Montgomery, now of Trinity University, Toronto, to give in connection with the pit. Prof. Montgomery examined it in 1870, and again in 1876. In an article in *The Toronto Globe*, of Aug. 3, 1878, he says:—

“One (ossuary) situated on Lot 21, Concession 6, of Medonte, is nearly circular, about 14 feet in diameter, and 8 feet in depth. A great depression was observed in the ground, it was suspected to be an Indian ‘pit’; the earth was removed to the depth of three feet, when an irregularly disposed layer of more or less flattened stones (chiefly limestone) was met with.”

The present writer applied for some further particulars regarding it to Prof. Montgomery, who kindly added:—“I took more than twenty crania from (this) ossuary. . . . I would consider it quite impossible for any person to give you the exact number of crania. I made enquiries from settlers, but received no account of brass kettles having been found in the ossuary. I certainly found none. Nor did I find relics of any other kind here. The ossuary was about fifteen feet in diameter, seven feet deep, and circular in outline. Flat limestones were found over the skeletons. . . . The majority of the crania presented by me to the Toronto University were taken by myself from the ossuary in question.” And again, in another letter, he says:—“With regard to the number of human skeletons (crania, etc.) in the aforesaid ossuary. I would venture to give 300 as a low estimate, and I have always thought there were many more than 300 in it.”

19. On the west half of lot 21, concession 7, John Tinney. Here were found the remains of many camps. At the front of his land, in his garden, and near the road, Mr. Tinney found relics, in-

cluding iron tomahawks, a stone mortar, pottery fragments, pipes, Indian corn (carbonized by age), etc. While doing statute labor on the road near Mr. Tinney's gate a few years ago one of the workmen ploughed up some human bones among the Huron camps. The most notable feature of this site was a group of shallow pits or depressions in the ground, at a short distance from it. My attention was first called to these by James Davis, then of Coulson's Corners. Mr. Davis described them as "rifle pits," and considered them to have had their origin in connection with the war in which the Hurons were engaged. He had traced 140 of the pits about the year 1870, before the forest was cleared. In the year 1889 I made a brief inspection of them, having been guided to the place by Mr. Tinney, who had lived on this farm since 1876. They appeared to be irregularly distributed over the surface of the ground. But what I saw on that occasion, I should hardly describe as pits, although the land had been under cultivation for some years and the appearance of the surface had doubtless changed. The ground was uneven, and made so apparently by artificial means; but the irregularities might have been intended for cornhills, the Hurons having used very large hillocks for this purpose. The pits would thus be the depressions between the cornhills. Prof. Montgomery also noted these, and describes them in the following terms, in reply to my enquiries:—"Not far from this ossuary (see No. 18), perhaps half a mile,—then in the woods,—I found numerous artificial pits. These may be the pits referred to in your catalogue. My recollection would lead me to place the pits I found nearly to the east of the ossuary. . . . They were mere shallow, circular depressions in the ground, but a few feet in diameter. Of the few examined, that is, excavated, most seemed to be barren as to skeletons and relics. But some Indian corn, entirely charred and in perfect shape, was found in one of them. I kept about a pint cupful of this corn in excellent condition for many years."

20. On the west half of lot 22, concession 7. Arthur Cowan formerly owned and occupied this farm. Pottery fragments, a stone mortar, iron tomahawks, and other relics were found in the rear of the farm.

21. On the west half of lot 23, concession 7. A large bone-pit was discovered here in 1869. It was opened in that year by ten men, including the following:—Jas. Davis (who gave me the first particulars of it), David Brolley (deceased), Robert Greenlaw, Jacob Belfrey, Sidney Robinson. They found it contained 440 skulls, besides other human bones; also brass kettles, two swords, iron tomahawks, etc. Many of the skulls had tomahawk or other marks upon them. A large pine tree, thought to be about 300 years old, had grown over the pit. Mr. A. C. Osborne of Penetanguishene informed me that he made some examination of it at a subsequent time. He says it was a large one, and it might have been associated with the village of Mr. J. A. Swan's farm, across the town line, in Tay Township, (see No. 29 in my Tay report), being

situated only about 60 rods south of the Tay and Medonte town line. Mr. Swan gives its position as at the foot of the hill-range; it had 500 or more skeletons, and two brass kettles were found in it.

III.—SITES ON THE MOUNT ST. LOUIS RIDGE.

22. On lot 53, concession 2. Francis Greenlaw. The camps are within, and on both sides of, the lane leading from the road to Mr. Greenlaw's residence, though perhaps the greater part are in the orchard along the south side of the lane. They occupy a plateau, irregularly circular, which I estimated, when I visited the place on May 17, 1901, to have a diameter of about 250 paces or yards. This plateau has a ravine along its southerly edge, and a branch ravine along its easterly edge for some distance. From my inspection of the situation of this village, I concluded that it was probably palisaded, and was important. The usual relics have been found here; but one iron tomahawk has been reported, their scarcity indicating that the site was probably an early one. Nearly all the clay pipes found at this site are of a noteworthy pattern. Clay



Fig. 30.



Fig. 31.



Fig. 32.

Clay Pipes of the Belt Pattern.

pipes bearing this design or pattern—a belt of grooves around the top of the bowl with a line of dots underneath them—are common on the village sites in this part of the township, and on sites all the way to Barrie and even farther south. For the sake of convenience I will call this style of pipe, the Belt pattern. One of the Huron nations, or rather, tribes, was known as the Cord (or perhaps Belt) "Nation," and as pipes often signified the clan or "nation" of the owner, I am inclined to think this kind of pipe indicated the cord or Belt "Nation"; though, of course, this is a mere conjecture on my part, and must await proof or disproof from subsequent research. (See figure.)

23. On the west half of lot 7, concession 4. Patrick Flanagan. This site is at the top of a very steep hill, 250 feet or more in height, at a distance of several rods southeast from the dwelling house, from which it is separated by a small ravine. Mr. Flanagan, sen., who cleared the land, informed me that it covered about two acres. When they first cleared the ground, there were surface

springs along the raised beach about 230 feet above the "Algonquin," but the water has lowered since the land was put under cultivation, and can now be found only by digging to a depth of twelve feet below the surface. There were thick deposits of ashes, in and near which he found many pottery fragments, pipes, stone axes, a copper or brass kettle (with a capacity of about six quarts), iron tomahawks, bone needles, etc. A pipe bowl found here appears to have been used for holding hematite paint after it had lost its stem.

24. On the east half of lot 10, concession 4. Cornelius Frawley. This village was romantically situated near the top of the ridge, which here attains a height of more than 500 feet above the Coldwater River in the valley along the southerly side of the ridge. Many pottery fragments and other relics were found in the ash-beds here. Mr. Houlihan, who formerly lived on this farm, had many iron tomahawks found at the site.

25. On the east half of lot 12, concession 3. John Macnamara. This site is in the woods, on a peak of land, on which the ground is quite stony. In company with James W. Fitzgerald, to whom I am indebted for much information in regard to the Huron remains of this interesting neighborhood, I visited this site on August 24, 1900, and saw evidences of occupation by early Indians at the edge of the hill, about twenty rods from the road. A shallow pit was noticed, perhaps an empty single grave or cache. On other occasions Mr. Fitzgerald had found many pottery fragments here, and once found a fragment of an iron or steel knife. In the ravine along the south side of the peak, a stream flows at most seasons, and this appears to have been the nearest supply of water for the village. The position of this site on a peak indicates palisading, *prima facie*.

26. THE PROBABLE SITE OF ST. JOSEPH (II).

On the east half of lot 12, concession 4. Thos. Francis J. Fitzgerald. This is the most extensive village or town site in the district. Under the guidance of Jas. W. Fitzgerald I inspected it on Aug. 24, 1900. It occupies a level patch of ground of about fifteen acres, surrounded on three sides by gullies or ravines. Springs rise in the ravines on the north side, and unite to form a stream flowing into the Sturgeon River. Most of the soil on the site is very much blackened, indicating that the village might have been occupied for several years. It is strewn with fragments of clamshells, pottery, bones, and brass kettles, besides burnt stones, etc., while here and there artificial depressions or shallow pits are to be seen. The only cultivated part of the site at the time of my visit was a potato patch, in which the soil was everywhere black and mixed with pottery fragments, burnt stones, fragments of bird-bones, etc. At the easterly side of the village plot—the side that had no ravine—a trench of about fifty paces or yards in length was to be seen lying about N.E. by E., though it was not perfectly

straight, but slightly curved with its convexity toward the north. It was probably situated at the main gateway of the town, which doubtless had a palisade around it. While walking irregularly over the site I counted seventeen refuse-heaps; a very long one (thirty-three paces) occurs at the trench. The stump of an elm tree cut down on the site in 1898 showed 200 rings. A number of relics (chiefly metal ones) have been found at various times. These include iron tomahawks, iron knives and fragments, an iron or steel dagger, and other iron relics, besides clay pipes of varied designs, etc.

As might be expected, the mortuary remains found in connection with so large a site have been numerous. A small bonepit is reported to have been found many years ago on the south side; while near it a number of single graves were also found, and similar ones also southwest of the site. When examined, they yielded only bone fragments, the larger bones of the skeletons having perhaps been removed to some communal bonepit. But the burial grounds and bonepit of this large site was perhaps the Kinghorn pit, on the adjoining farm, and will be found described under the next number.

Before leaving this site, however, it might be well to append the following particulars obtained from John P. Hussey, the oldest resident in this neighborhood:—While Dr. Tache was here examining the Kinghorn bonepit, he also visited the large trench mentioned above. Some large pines grew at the place. Mr. Hussey found a portion of a large earthen pot or "cauldron" in the roots of an upturned tree; about a quarter of the vessel was unbroken. Through Dr. Taché it is now preserved in Quebec City, probably in the Tache collection at Laval University.

The corn patch of this site appears to have been on the rising ground in a northeasterly direction from it, and was quite extensive.

27. THE KINGHORN BONEPIT.

One of the largest bonepits ever found in the Huron territory was found a short way northwest of the last site, and was probably associated with it, but is situated on another farm—the west half of lot 13, concession 4, owned by Patrick Fitzgerald.

In order to get some clear ideas of the situation and surroundings of this pit, which gained, forty years ago, so much notoriety, I visited it on Aug. 24, 1900, along with Jas. W. Fitzgerald, who had formerly lived for several years on this farm. The ground around it is grey till or boulder clay, slightly modified by the action of water, and contains very little sand. The pit is now filled with stones, but it appeared to have had a diameter of about fifteen feet, so far as it was possible for me to decide by inspection after so many years. This diameter is not so great as that of a few others I have seen, but the accounts of eyewitnesses all agree in giving it an unusual depth (about eight feet). Such pits are usually in sandy soil, where digging was easy, but as the clayey nature of the ground here would enable the banks of a hole to stand upright for

a considerable depth, I can easily accept the extra depth assigned to this pit as a real fact. A large elm or maple tree had grown upon the bank of the pit.

At the time it was discovered (about 1856) the land on which it is situated (the west half of lot 13, con. 4) was the property of Richard Oliver, Barrie, father of Dr. L. Oliver of that town. Yet it was known everywhere as the Kinghorn pit, chiefly because the nearest settler then was Andrew Kinghorn, and perhaps also because Mr. Kinghorn, along with one Mr. Ennis, was the first person, as I have been informed, to dig into it.

As to the number of skeletons in the pit, or at least crania, one credible witness estimated 1,000, another 800 or 900, while another reckoned about 500 or 600. It would, accordingly, be impossible to choose any one of these figures as most nearly correct; we shall have to be content with saying that the estimates to which any value can be attached vary all the way from 500 to 1,000.

It contained various relics, besides the human bones. According to Francis Barr, whose wife is the only daughter of Mr. Kinghorn, someone found almost a bushel of wampum beads, besides a brass kettle and three copper ones. One of these kettles is deposited in the Provincial Archaeological Museum (No. 12,996), through the liberality of Major Joseph Rogers of Barrie, an iron handle having been attached to it since it was found. In the Toronto University collection another relic appears. No. 172, in the catalogue before the fire, was:—"Carved bone human figure, found along with red pipe mouthpiece, and piece of copper, in an ossuary in the Township of Medonte—S. Lount." Mr. Lount informed me that this relic was found in the Kinghorn pit. He estimated the diameter of the pit as sixteen feet.

Many persons of note visited the pit while it was one of the seven wonders. Two or three summer parties from Barrie did so in 1859, and some account of their trips will be found in the newspaper paragraphs quoted below. It was visited by Lord Edward Cholmley Dering and Lady when on their wedding tour, probably in 1862. Lord Dering was the eldest son of Sir Edward C. Dering of Surrenden, County Kent, England. John P. Hussey is my authority for stating that the Prince de Joinville was in the Dering party, and that he was making notes while there, but I have been unable hitherto to find any published notes by the Prince later than 1848.

No systematic examination of the pit appears to have been made until it was done by Dr. Tache, who (according to Mr. Hussey) visited this district for three successive autumns (about 1863-5) and examined it the first time he came. He opened it to the bottom, and took away the skulls that had escaped the curiosity-seekers.

The recollections of some of those who lived here in the years when the pit was a noteworthy feature are interesting; so we shall give a few of such as appear to be reliable. John Fitzgerald, sen..

states that he found as many beads as would fill a pail, in the large pit; also that a piece of buckskin, about two feet long, was found; also a plait of human hair, interwoven with copper or brass. Here and there throughout the pit a burnt bone was found.

Patrick Flannigan, sen., says he saw skulls found in the pit, with sutures of such a kind that from his description I have no difficulty in recognizing them to have been Wormian bones. Such are common in Indian skulls, especially those of Hurons.

Mrs. Barr, whose estimates of numbers are characterized by caution, recollects that someone found half a pailful of wampum beads; someone also found a skull with a hole in it (it was probably drilled, such having been found in other pits). A wolf's head pipe bowl was also found. This is not surprising, as the wolf clan or tribe occupied the district in which this pit was placed, or else some contiguous territory.

Many smaller graves were found around the pit, chiefly by those who cultivated the land. Mr. James W. Fitzgerald, who knew the place well, informed me that he once dug 31 skulls from a small pit a few feet south of the main one; in this auxiliary grave there were only skulls—no other kinds of bones. Mr. Fitzgerald also pointed out some evidences of camps southwest of the pit, but the indications are not sufficient to enable us to arrive at any conclusion, as the relics found at the spot (consisting of pipes, iron tomahawks, pottery fragments, etc.) might have had some connection with the funeral rites of the greater pit. An old shore line, such as might furnish a village, if there was one here, with springs of water, crosses at a little distance north of the pit this west half of lot 13, diagonally, and runs into the west half of lot 12.

About a dozen shallow pits with human bones (mostly one skeleton or part of a skeleton in each) occurred immediately around the large pit. Then at a little distance from it, there appear to have been two other patches of single graves in the shape of shallow pits. The largest of these occurs almost due south from the main pit, on rising ground, or rather, the ground slopes gently away from this patch toward and beyond the main pit. It is partly situated on the same lot, and extends across the line into the adjoining lot 12 (west half). From an inspection of this ground, aided by Jas. W. Fitzgerald, whose recollection of the part under cultivation was of great advantage to me, I tried to make an estimate of the number of these single graves, and concluded that there had been at least forty. Dr. Johnson, formerly of Hillsdale, but now of Toronto, had made an examination of those in the part not under cultivation. West of these single graves and separated from them by some space is the other patch, which is almost wholly in lot 12, just across the boundary from the place referred to as the probable site of camps. Mr. Fitzgerald had estimated about 25 graves here; the ground has been cultivated for some years, and the exact number cannot be now counted.

The following extract from the pen of Dr. L. Oliver of Barrie appeared in *The Barrie Advance* of Aug. 10, 1859. At that time he owned the lot on which the pit was situated, and afterward sold it to George Caswell of Coldwater :—

Ascending the proud, disdainful steep (commonly known as "Barr's Hill"), we gained the Medonte Town Hall, and took an easterly (westerly) direction as far as Peter Riley's, turning north on the line leading to Mr. Andrew Kinghorn's, where the road suddenly ceased. We paid our respects to the old soldier, who received us heartily. . . . After due admiration, felt and expressed by the whole party [which included the county member (Angus Morrison), also Mr. Fraser, "our respected host of the Queen's Arms," and other gentlemen on an excursion in search of adventures. They were driven by Mr. Harvie, of Orillia, with his team] we proceeded, under the guidance of Mr. Kinghorn, jr., to some Indian mounds (?) in the vicinity, well armed with pick-axes and spades, to dig into these sacred repositories of an almost lost race. We give in the next paragraph our adventures,

"Down among the Dead Men."

On arriving at the spot, we selected one that had been previously partially opened up. Skulls and other bones were profusely distributed around the margin of the pit, the work of other Resurrectionists. About three feet from the surface of the ground the bones were deposited, which occupied a further depth of four feet, as thoroughly packed with human remains as it is possible. At about a depth of seven feet from the surface was a solid strata (stratum) of clay, thus demonstrating the depth of the excavation first made by the Indians. The area (diameter?) of this pit appeared to be about fifteen feet, almost circular in shape, but more inclined to the oval. We dug for several hours, and exhumed a sufficient number of skulls to make a graveyard stare. Pieces of copper kettles were hit upon occasionally, lined with deer-skin; and now and then a lock of hair, as natural as though sheared on the spot. We hit upon a few beads of coral, beautifully ornamented; though several had been previously obtained out of the same pit. No particular regularity could be observed in the distribution of the bones, though at times the skull, vertebral column, thigh and leg bones were to be found in seeming apposition. We, of course, each of us indulged a variety of conjectures as to the cause of such a multitude of dry bones in one sepulture, deposited there over two hundred long years, as witnessed to by the presence of a large maple tree immediately over the centre, whose roots were interlaced in every possible manner with the relics—thereby "hangs the tale." To imagine that disease, or war, accounted satisfactorily for their appearance there was not to be entertained, for the compactness and order observable in the arrangement of the bones, forbid the possibility that their bodies could have been interred with them; and the occasional patches of ashes and calcined bone would lead to the supposition that fire had been employed to destroy the soft

and easily decaying parts of the bodies. Then again, the deer-skin exhumed was easily recognizable, and just in that state of preservation that we might expect to find in some of the dense fibrous tissues of the human subject. On the other hand, it is characteristic to find these burying places with their surfaces much below the surrounding earth—in many cases some feet, although originally they must have been considerably elevated, and presenting the appearance of mounds. This would seem to argue that at one time the bulk of their contents were much larger than they now are; and that, in addition to the unerring force of gravitation, some chemical changes have been set up, reducing compound substances to simple elements, as we might suppose to be the case if the bodies had been buried intact. But this last speculation is scarcely warrantable, and it is idle to carry it further. It should be remembered, too, that the sepulchre we visited is not an isolated one, but that there are several others in the same township; and immediately within the limits of our town (Barrie) have they been discovered and emptied of their contents. In Nottawasaga and other townships, they have also turned up; and thus, being of such general occurrence, we may fairly conclude that these resting places of the aborigines of Canada have been duly consecrated and set apart in strict accordance with their ancient customs.

A little work on the "Discovery of America, and the Origin of the North American Indians" (by John Mackintosh; Toronto, 1836), in our possession, gives a chapter on their "Funeral Rites," which accounts satisfactorily for these masses of bones so closely packed together, an epitome of which we will reproduce for the satisfaction of our readers who are curious on this point.

Our author says:—"When a man dies in the time of hunting, they expose his body on a very high scaffold. . . . Every one returns to his own cabin; but the women come for several days after and pour sagamitty on the place."

This explains pretty satisfactorily the appearance of the burial-place as we found it at Medonte. Two centuries, at least, have rolled away since last these poor Indians were disturbed, with a prospect still of having to itinerate still further to gratify the curiosity of the white man. In the peculiar conformation of these Indian skulls we can trace faithfully the marks distinctive of them at the present day. They have lived their allotted time and fulfilled their destiny."

From The Barrie Northern Advance, August 10, 1859.

The Spirit of the Age (Barrie), August 10, 1859, had the following notice:—

INDIAN REMAINS.

A large pit of Indian remains has been discovered in Medonte containing several hundred skulls. As we intend visiting the place, we defer further notice until next week.

The issue of the same paper of date August 17, 1859, had the following article :—

INDIAN REMAINS.

The pit of Indian remains, noticed in our last, it seems, has been discovered some time, but its contents were not completely rifled until within the last week or so. During our visit of the 11th instant (Thursday), we finished the spoliation by exploring for several hours among the mass of bones and earth, but were rewarded for our trouble by simply finding some clay beads, very similar to short sections of a tobacco-pipe, a round stone, apparently used in some game, or perhaps as a weight, a small clay pipe, a piece of copper, to which was attached some beaver skin, and a single bead of rather a curious description, being of stone, or other hard substance, round in form, and measuring a little less than half an inch through; its sides stained in red stripes, something like the ordinary representations of a balloon. The pit from which these things were dug, is eight feet deep, and from fifteen to twenty feet in diameter, and has apparently contained at one time not less than seven or eight hundred skeletons. Surrounding the large hole are a number of smaller ones, arranged in circles, each containing two or three skeletons. These pits must be of considerable age, as the larger one had a maple tree four feet six inches in circumference, growing over a portion of its mouth, which, from the manner its roots and fibres penetrated into and among the bones, must have grown there since the pit was made. From the known practice the Indians had of collecting the bones of their dead every eight or ten years, and depositing them in one common receptacle, there seems little doubt but these pits had their origin in this custom. Since the Indians usually deposited their most valued articles with their dead, and the trinkets found among the remains are few in number and of little worth, we may conclude the tribe whose members are here buried were very poor.

28. On the east half of lot 15, concession 4. Francis Barr. Mr. Barr found pottery fragments, pipes, fish bones, clam shells, and other relics, among which were more than fifty iron tomahawks, found in patches on the farm.

29. On the west half of lot 14, concession 5. Jas. Loftus. The house and farm buildings occupy this site, which covers about two acres between shallow ravines, in which springs issue. Jas. Davis, who was the first to give me particulars of this site, stated that he saw an artificial mound of earth mixed with stones at the site before cultivation had obliterated the original marks. The bone-pit contained a hundred crania or a little more, according to his estimate, and in it two or three iron tomahawks were found. It was about eight feet in diameter. Francis Barr informed me that he was one of those who assisted Dr. Tache to excavate this pit about the year 1863. He thought that the number of perfect skulls found in it was about seventy-five or eighty. There were also some

isolated or single graves near the pit. He says there were as many as six refuse heaps at the site, which is distinct from another at the north part of this farm, described under the next number.

30. At the extreme northwest corner of the west half of lot 14, concession 5 (Jas. Loftus, owner), extending into lot 15 (F. Barr's), there is a small site, distinct from the last one. A few years ago Jas. W. Fitzgerald ploughed up thick deposits of pottery fragments here. A raised beach passes along at this place, and furnished spring water. In Mr. Barr's part, cornhills were to be seen, when the land was first cleared. He has found clam shell fragments, corn husks, and grains (carbonized), and other relics.

31. On the west half of lot 15, concession 5. Anthony Hughes. The Gore brothers cleared the land here, and were, perhaps, the first to find relics on the site. Various persons have since occupied the farm. The Gores found "skinning stones," pottery fragments, and a "pistol" on the site. Iron tomahawks in considerable numbers have also been found. Mr. Hughes estimates the ground occupied by camps at about two acres. On the higher ground east of the camp sites, Jas. W. Fitzgerald and the writer traced six or seven shallow pits or artificial depressions,—one of the usual features connected with places of Huron occupation in this part of the district.

32. On the west half of lot 10, concession 6. Geo. Miller. In a small field south of the farm buildings, the occupants have found pipes, pottery fragments, a bone needle, a deerhorn fragment, iron tomahawks, etc., in ashbeds. And on the next farm south, a few relics of the usual kinds have also been found.

Between this site and the next one, on lot 11, concession 6, near the boundary between the east and west halves of the lot, there is a very small earthwork of an unusual kind, in size about 20 x 40 feet. Some years ago Mr. Francis Barr dug into the bank at one end of this earthwork, for the purpose of examining it, and found a piece of sheet brass or copper. A human skull and other bones were exposed near it by the turning up of a tree; and other relics appear to have been found beside it.

33. On the east half of lot 11, concession 6. Jas. Barr. Mr. Barr guided me over this site, and its interesting surroundings, on May 9, 1900. Most of the pottery fragments and other signs of occupation have been found on a flat peak of land near the foot of the high hill at this place, the peak having been formed by one of the raised shorelines, with which the face of the hill is so completely terraced. It appears that no large trees grew upon this peak, at the foot of which a plentiful supply of good water could be obtained from the springs that issue here. Higher up the steep hillside may be seen another strong beach, or raised shoreline, which in many other places is a water-bearing beach, although just here I did not observe any springs along it. On the east half of Lot 12, on which Mr. Barr lives, he has found pottery fragments, etc., and when the land was first cleared, cornhills were to be seen in

considerable numbers. He has found altogether a dozen or more iron tomahawks (of early French make), chiefly on Lot 12 (on the high plateau near the Gloucester trail), but also part of the way down the hill near the peak first mentioned. In September, 1900, a son of Mr. Barr found one of these axes with straight lines cut into one of its sides, so as to make a rude design or pattern of an



FIG. 33. IRON TOMAHAWK, WITH DESIGN, PROBABLY CUT BY AN INDIAN.

unusual kind (see figure). It turned up in a field near the old Gloucester Road. On some of the maple trees here tapped by Ojibway Indians, in Mr. Barr's sugar bush, fifty years or more ago, the old channels for collecting the sap are still distinctly visible.

34. On lot 14, concession 6. Jas. Burnfield. Mr. Burnfield has found pottery fragments, etc., chiefly at some ponds on his farm, with iron tomahawks in abundance; and once ploughed up a brass kettle in the adjoining lot (the west half of 15). A bonepit is said to have been once found near this site, probably on the higher ground south of the ponds at Mr. Barr's mill; but, although I have been informed of it by different persons, I have hitherto been unable to ascertain its exact position.

35. On the east half of lot 16, concession 6. Henry Heaslip. This site is large, covering an area of about five acres, and occupying a spur of land formed by a winding ravine. I first visited this site on June 12, 1889, and was shown over it by Mr. Heaslip. He has found on it grains of corn (carbonized), iron tomahawks, and other relics of the usual kinds. He showed me five bonepits, one of which, down in the ravine, was large and had copper or brass kettles in it. It is said to have been examined by Dr. Tache. Some of the four smaller pits on the high ground may have been single graves. The blackened camp sites showed quite plainly throughout Mr. Heaslip's field. Geo. Lee owns the easterly 25 acres of this lot, and he has found many remains west of the ravine mentioned above; and also east of it there are some ashbeds. On the farms adjoining this one, occasional relics are found, especially iron tomahawks. From the size and importance of this site, I am inclined to regard it as that of one of the villages at which the Jesuits had a mission, probably the one marked "St. Ignace" on Ducreux's map, which gives the locations of the missions as they were about 1640. This must be distinguished from the St. Ignace of 1649, the village which was captured by the Iroquois, and to which Brebeuf and Lallemant were taken, a few hours later, and tortured to death.

36. On the east half of lot 15, concession 7. Andrew Robertson. A water-bearing shoreline occurs near Mr. Robertson's house, at which numerous camps occur, and isolated graves in his orchard. A square piece of copper, or brass vessel, was once found in one of these graves. Mr. Robertson used to find, when the land was first cleared, pipes, pottery fragments, beads, etc. The old Gloucester Road, opened along the earlier trail, used to pass his house, but is now closed in this place.

37. On the east half of Lot 16. Concession 7. Richard Watson. A burial ground here, consisting of single graves in the shape of shallow pits, covered a considerable extent of ground. The camp fires of the village were not far distant from the burial ground; and throughout the fields, iron tomahawks have been found in abundance. Three parallel trenches, four or five rods long, and four or five feet wide, occur near the site; while a supply of spring water was to be found not far away. Sidney Boyd of the adjoining farm (the west half of Lot 16), found five or six single graves on his land, and relics with them, such as stone axes, pottery fragments, etc.

38. On the east half of lot 18, concession 7. Mrs. Janet McColl. The occupants of this farm have found arrow-heads (chert or flint), pipes, etc., but they report no iron tomahawks found on the farm. This absence of tomahawks is remarkable in this district, yet the same is true of the next site. The explanation may be that these villages were of an earlier date than the others in the same neighborhood.

39. On the southwest quarter of lot 18, concession 8. Thos. Sykes. Many camps were to be seen when he first cleared the land some years ago. These were found more especially in what is now the orchard, and near the dwelling house and other farm buildings. The most conspicuous feature at this site was the patch of cornhills, which covered considerable space, and extended across the public road into the land of Mrs. McColl. Mr. Sykes says he found no iron tomahawks, but found pottery fragments, pipes, etc. A water-bearing raised beach is beside this site.

40. On the west half of lot 19, concession 8. Neil Buchanan. Numbers of iron tomahawks and other relics were found here; and before the land was put under cultivation, many cornhills were to be seen. One of the villages marked "Arethsi" on Ducreux's map seems to agree pretty well with the position of this one. Nearly opposite this site, beside the Sturgeon River (on the land of Mr. Hamilton, lots 19 and 20, concession 7), there is a beaver marsh, as I am informed by Geo. McColl, who is well acquainted with the fishing and hunting grounds along the river.

41. On the east half of lot 20, concession 8. Geo. Lowry. The land hereabout is very stony. This farm was formerly occupied by Jno. Hopkins, who found various relics of the usual kinds when he lived on it. A bonepit was found on the opposite side of the public road, on Lot 21, formerly occupied by Robert Riddle, by

whose name the pit was often described. This pit, which was surrounded by ten or more smaller (probably single) graves, was large, having contained 200 crania at the lowest estimate, according to Neil Buchanan of the farm on which the last-mentioned site occurs. Mr. Buchanan once assisted Dr. Herriman, of Lindsay, Ont., to get two complete skeletons from the bones of this pit. Within the small portion of the pit dug by them, they uncovered 52 skulls; and by comparing this with the part unexamined by them, they readily concluded that the pit had originally contained a large number of crania. They also obtained earthen beads (some of a blue color), of European manufacture, a whole pipe, and some pipe fragments, pieces of brass kettles, pieces of fur, etc. The pit had been examined to some extent by Dr. Tache and his workmen, who, it is said, got kettles out of it.

42. On the east half of lot 22, concession 8. Wm. Greatrix. This site is beside a stream that flows into the Sturgeon River, and appears to have been that of a village of some importance. Iron tomahawks and other relics have been found at it.

43. On the east half of lot 18, concession 8, at what is known as "Moore's Clearing," though nobody now lives at the place. The refuse mounds and ashbeds of the village are near the raised beach 110 feet above the "Algonquin." Near the site was a very large bonepit, found many years ago. Brass kettles, rings, wampum, and other beads, etc., were found in it. Dr. Tache's men opened this pit, and one of their number (Cornelius Frawley) informed me that they found a finger-bone with the ring still upon it; also an ossified backbone, not curved, as is frequently the case with tubercular spines, but straight.

44. On the east half of lot 22, concession 9. The Swaile homestead, now occupied by Mr. Brandon. A large bonepit here was examined by Dr. Tache. A village site of the usual description occurs near it. The position of this site resembles that of St. Joachim, as marked upon Ducreux's map.

45. On the west half of Lot 16, Concession 10. Theophilus Moon. This is a small site, at which Mr. Moon has found the usual relics, including iron tomahawks.

46. On the west half of Lot 17, Concession 10. Mr. Hill. It is at the west boundary of this lot, and extends across the public road into the 9th concession. This village occupied the top of the hill at the "Algonquin" beach, along the bottom of which are found the usual springs. Ashbeds are numerous at it, mixed with pottery fragments, and several iron tomahawks have been found.

47. In an easterly or northeasterly direction from the last site, some shallow pits were to be seen, on or near lot 18, concession 10—on a lot that was formerly part of the Routledge farm. Dr. Tache and his men made an opening into a bonepit near these, but found the bones in it too much decayed by the wet from the springs to be removed.

48. On the west half of lot 20, concession 10. This is the Fox farm, with its now celebrated village site, so widely believed (though erroneously) to have been St. Ignace of the Jesuits. Father Martin described it in the following terms, as he found it in 1855. (See his "Life of Father Jogues," Appendix A) :—

"There were two villages called St. Ignatius—the one just mentioned, about five miles from St. Mary (on the Wye); the other, known in Indian as Taenhatentaron, was near the Iroquois frontier, between Teanaustaye and Cahigue. We are inclined to think that its site was on lot 20, concession 10, of the present district (township) of Medonte. Many Indian remains have been found there, pipes of various kinds, collars of all varieties (wampum beads from belts or 'colliers' ?), fragments of vessels (pottery), and more than two hundred iron hatchets of French make. We visited near it one of the great Huron graves, such as Father de Brebeuf describes in detail in the Relations. It is a great circular pit, about five yards in diameter, in which great numbers of bones are still to be seen. When it was discovered in 1844, kettles, pipes, collars (wampun ?), fragments of peltry,—the usual articles used in these solemn burials,—were found there. This town was abandoned from fear of the Iroquois, and removed nearer St. Mary, in 1648, as we have said. It is the one shown on Ducreux's map, on what is now called Sturgeon Bay (River?)."

Father Martin here clearly distinguishes between the earlier and the later St. Ignace. But not so Dr. Tache, whose view is given by Parkman in the following footnote to "Jesuits in North America" (p. 386) :—

"The site of St. Ignace still bears evidence of the catastrophe, in the ashes and charcoal that indicate the position of the houses, and the fragments of broken pottery and half-consumed bone, together with trinkets of stone, metal, or glass, which have survived the lapse of two centuries and more. The place has been minutely examined by Dr. Tache."

It is a little amusing to find a claim made that this pottery was broken in the catastrophe of 1649. It is not in the least strange, however, that forty years ago the fragments should be taken as evidence of some catastrophe. But it should be remembered that on every one of the 75 sites described in this Report, pottery fragments are common, and, accordingly, they can furnish no proof of the manner in which the village came to its end. Nor does the evidence on the other points mentioned make the proof any more conclusive. In fact, it is doubtful whether this site represents any of the mission villages, since Ducreux's map sets them all down facing the Sturgeon River, whereas this village overlooked the Coldwater River.

J. P. Hussey informed me that, among other things, Dr. Tache found a cache of Indian corn at this site. The corn was surrounded with rush mats, then with hide, and stones were underneath it.

C. A. Hirschfelder once informed me that he had obtained some good relics from this site. As his collection is now in the Museum of the Geological Survey at Ottawa, and as some of them are marked "from Medonte," the relics referred to can perhaps be seen there.

The late Rev. J. W. Annis also visited this site and obtained some relics. His collection is now in the Ontario Archaeological Museum at Toronto.

IV.—SITES ON THE COULSON RIDGE, ETC.

At the south side of the township a few village sites are found along the edge of the high ground, which becomes still higher in the adjoining parts of the Township of Oro, where many sites occur, and require a detailed survey by themselves.

49. A forest trail connected the Hurons with the Neutrals at the west end of Lake Ontario. About the place where this trail probably reached the high ground along the south side of Medonte, after crossing the valley of the Coldwater, rather after passing the flat ground where the Coldwater River has its sources, there was a village of some importance. Its site is on the farm of Thos. Higgins, the east half of lot 42, concession 1, near the sources of a stream known as the Forty-six Creek.* A seven-acre field contains the whole of the site, and throughout the field the usual relics have been found. Many bones were found, some of which were those of human beings. Mr. Higgins once found an iron tomahawk, and other tomahawks are occasionally found in this neighborhood. One of his sons found another small iron article; all of which indicate that the village belonged to the French period, but probably not the last part of it.

50. Some indications of a site occur on the west half of lot 2, concession 3, where pottery fragments, pipes, etc., have been found. The land is now tenanted by Isaac Greaves, but was formerly owned by John McKinnon. Strong springs issue along the raised beaches in this farm, as well as in the east half, owned and occupied by Jas. Rix, to whom I am indebted for having called my attention to the remarkable force and coldness of these natural fountains. After uniting, they make rapid streamlets of clear, cold water, which flow together and are the sources of the Coldwater River. The coldness of these numerous streamlets is probably the origin of the river's name.

51. Continuing eastward along the edge of the hills, one finds a village site on the east half of lot 1, concession 4, which was formerly owned and occupied by Thos. Hamilton, but is not now occupied. On a flat shelf of ground that covers several acres, well up on the hillside, in a northeasterly direction from the now vacant house and farm buildings, Mr. Hamilton found many relics and fragments, also pieces of bones, some supposed to be human bones.

* So named because it crosses the Penetanguishene Road in Lot 46. This stream flows into the larger Willow Creek, which in its turn is one of the feeders of the Nottawasaga River.

The occurrence of a few iron tomahawks is reported. Strong springs of water issue near the site, like those to be seen elsewhere along these northerly flanks of the hills, facing the Coldwater River.

52. On the east half of lot 3, concession 5, (Jesse Shelswell's) extending across the public road into the west half of lot 4, concession 6. The latter farm was formerly occupied by the late Wm. Leith, who found various indications of camps, including mortuary remains.

53. A well-known site of average size occurs on the farm of Mr. Cook, the west half of lot 1, concession 6. Many relics have been found in ash beds, in two places, separated by a gully through which flows a small stream. One of these patches occupies the top of a point between two ravines, and from its position one would conclude that at least this part of the village had been palisaded. The relics comprise pipes, stone axes, beads, bone awls, etc., but none have been found to indicate with certainty the presence of early French traders. A human skeleton, with a clay pipe in its teeth (according to the account of the finder)—No. 16,335 in the museum—was once discovered. This site was mentioned in paragraphs in *The Barrie Gazette*, April 27, and Sept. 7, 1887, both of which are known to have been written by the late F. C. Whitlock, teacher at Coulson School, and in company with whom I examined the site, Aug. 27, of that year. Although "knives" are reported in one of *The Gazette* paragraphs, iron relics as such are not reported to have been found, nor are any remembered by members of the Cook family. Some clay pipes of the Belt pattern (see figure and description under No. 22) have been found here.

54. Three small sites occupy an isolated hill or large knoll in the valley of the Coldwater River. This hill had been a small island in the times of the "Algonquin" lake or sea, and it is encircled by the old shore-line, along which springs of fresh water issue here and there, making a plentiful supply for the aborigines. The first of these sites is on the east half of lot 7, concession 7. Wm. Douglas, owner; Frank James, tenant. The black soil and ashes of camp fires were found at a place where water was easily got. On these camp sites, pottery fragments, pipes, flint spear-heads, stone axes, and other relics were found; but no iron relics, so far as those persons remember, who found relics here. In 1889, when I first visited the place, a grove of second-growth pines had grown up since white settlers first cleared the land, but these had also been cleared away by 1900.

55. On the east half of lot 8, concession 7. This site is near springs of water, but is small. Pottery fragments, iron tomahawks, pipes, stone axes, etc., were found at it.

56. On the west half of lot 8, concession 8. Wm. Hawkins. This site is small, covering altogether a patch of perhaps 50 square yards. It is situated about 20 rods from a supply of spring water. Pottery fragments, pipes, etc., were found at it.

57. On the west half of lot 4, concession 10. Nicholas De Hart. This site is on the terrace at the foot of a hill, near the Algonquin Beach, which is water-bearing here, as in so many other places. Some years ago it was frequently examined by Archibald Reid, who picked up numerous pottery fragments, stone axes or chisels, a bone awl, or skewer, and other relics. There were some artificial holes or depressions at the place.

58. On the northeast quarter of lot 7, concession 10, George Duddy. A good many years ago, elder members of the family found a few pipes and other relics in one patch at the westerly edge of the level ground. This spot is in the rear of the farm, and just over the hill from it may be seen the Algonquin Beach, with its springs of fresh water.

59. On the east half of lot 5, concession 11. Walter Brechin. Some pottery fragments and other relics have been found just behind the farm buildings, but the extent of the ground covered by these camps does not appear. There are also signs of ashbeds in a field across the road. The site is near a hillside, overlooking that branch of the Coldwater River known as the Avon River.

60. On the west half of lot 4, concession 12. Archibald McKinley. A gully or branch ravine from the valley of the Avon River runs into this farm, and the site is on the hilltop beside the gully. The relics found here consist of pottery fragments, "skinning stones," pipes, etc. No iron relics are reported.

61. On the northeast quarter of lot 4, concession 12. Thomas Welsh. Some years ago, when the ground was first cleared, this site yielded more relics than it does now. The farm at that time was owned by Patrick Lawlor. It appears to have been a village of considerable size. When I visited this place in 1887, in company with Mr. J. C. Rose of Orillia, mounds of black, mellow soil (probably refuse heaps) and artificial holes in the ground were to be seen. The place was strewn with fragments of pottery, fish-bones, clam shells, etc., in considerable quantities. A circle of stones is reported as having existed at the site when the land was first cleared. It is near the sources of the Avon River, and springs of fresh water are numerous at its easterly side.

62. On the northeast quarter of lot 3, concession 13. Matthew Thornton, who owns and occupies this farm, has found pottery fragments, pipes, iron knives and tomahawks, etc.—the usual relics of a village site—at the north edge of his land; and Mr. Abbott of the adjoining farm (lot 4) has also found similar relics near the same place.

63. On the southeast quarter of lot 3, concession 13. David Hewiston. Some pottery fragments and other relics, including a copper or brass kettle, have been found here, indicating a few camps.

64. On the west half of lot 3, concession 14. John Teskey. The farm was owned and occupied at the time of the discovery of the large bonepit here in the spring of 1856, by Michael Braden,

who first cleared the land. Rev. Dr. Gray of Orillia sent some of the relics from this bonepit to Dr. Daniel Wilson of Toronto University. The finding of human hair in the pit is well authenticated by several eyewitnesses. On June 20, 1900, when I visited the place, Mr. Teskey, the owner, informed me that at a spot about 250 yards from the pit, near the bank of a stream, he had found single graves and relics, such as pottery fragments, etc. Several printed articles describing the pit have appeared. These are worth reprinting, some for their quaintness, if for no other reason. Strange to say, only one of these accounts has any suggestion of its true Huron origin between the years 1615 and 1650.

From the *Barrie Advance*, of Oct. 9, 1856:—

INDIAN REMAINS.

Mr. P. H. Hough (pronounced Howe), school teacher, North Orillia, informs us that near his residence a large grave was recently discovered, in which were found about 200 human skulls, with other bones, and a variety of ornaments, such as beads, etc. There were also 15 copper kettles, of different sizes, the largest of which is about two feet in diameter, and would hold about four common pails full. These articles are in the most perfect state, and the hair yet holds in small particles to the skulls, whilst lumps of it are intermixed with the heap. The grave was about twelve feet wide, and six feet deep, and was completely filled. No one in the neighborhood has any knowledge of the circumstance which placed them there; and it would be a matter of interest to be informed as to how such a number could have been collected into a spot which the Indians have not possessed for at least a quarter of a century. We are not sufficiently acquainted with the history of that section of our county to risk an opinion, and would most readily give publicity to the views of those who are more competent to do so. Our informant also furnished us with a poetical composition upon the discovery—more, as he states, for the purpose of prompting inquiry than that of making public his own merits. We therefore forego publishing it, as being too long for our available space, and trust our previous observations will elicit the information desired.”

The following article, from the pen of Rev. Dr. Gray of Orillia appeared in *The Toronto Globe* of Oct. 20, 1856:—

INDIAN REMAINS.

The elevated ground that lies between Lakes Simcoe and Huron* seems to have been, in former ages, a favorite home of the Red Man. Abounding with numerous valleys, and studded with hills of various sizes, it has formed an admirable field for those sudden surprises and those stealthy attacks that distinguish Indian warfare. From its central position, it was probably a battle field for

* The old name of Georgian Bay.

the hostile tribes residing in Canada on the one hand, and the north-western nations on the other. This advantageous position of the district was discerned by the military genius of Sir John Colborne, who, with his wonted sagacity, foresaw that only amid those glens and wooded heights could a successful resistance be made to an invasion (which may God forever avert!) from the neighboring States. He accordingly matured a scheme for settling the district with military colonists, and establishing a chain of Indian settlements along the line of portage that connects Lake Couchiching and Georgian Bay. Various circumstances, however, prevented his plan from being successfully carried out. This whole section of country is studded with Indian remains. In many places Indian burrows have been discovered, containing the remains of dead bodies, pottery, copper kettles, pipes and other articles peculiar to the Red Man. And a few years ago, a farmer in the Township of Medonte found the remains of a small manufactory of pottery, in which were utensils of all kinds and sizes in various states of preparation. The writer of this has visited the spot. It lay on the side of a rocky eminence, and resembled one of those limekilns so common throughout the Province. Occasionally, too, the settlers stumble upon a burrow, and make strange discoveries. About six miles from Orillia the North River crosses the Coldwater road, which runs on the old portage between Lake Couchiching and the Georgian Bay, and forms a natural valley with low heights on each side. On the northern height, about a quarter of a mile from the road, an Indian burrow was found last spring. Perhaps our readers may understand by a burrow a raised mound of a peculiar shape, but such is not the case. It is merely a slightly depressed hollow, of an oval shape, about ten feet deep, as many in length, and about eight in breadth. Sometimes it is difficult to distinguish it from the depression caused by the roots of a fallen tree. The discoverers of the burrow a day or two ago resolved to open it. Removing the surface earth, they came upon layers of bones in various stages of decay, and near the bottom they found a number of copper kettles, two large shells, some beads made of bone, and a quantity of hair. No pipes or tomahawks were found. The number of dead interred there must have been at least from 150 to 200, as one individual counted no less than 70 skulls that were thrown out, exclusive of those left in the burrow. The kettles are of superior workmanship, of various sizes, in excellent preservation, and tastefully formed; all of them have had iron handles, some of which are much corroded or entirely gone. A few have rims of iron, very much decayed around their tops. The beads are coarsely and inelegantly made. The shells are those usually found in such places, and are much worn. As Professor Wilson has lately shown in *The Canadian Journal*, they must have come from the Gulf of Mexico, and thus exemplify the existence of an extensive traffic between the northern and southern portions of our continent. The presence of the hair is involved in mystery. It does not belong to any of the skulls, but

seems to have been either a talisman or an ornament. While standing amid the debris of decaying bones and mouldering skulls, the question naturally arose: "Who and what were those? What were their joys and sorrows, their occupations and pleasures? How did they come to an untimely end, and how long have they lain in their earthly resting-place, till disturbed by the insatiable curiosity of the white man?" Alas, from those grinning skulls and those discoloured bones, not even the voice of echo is heard. Perpetual silence mocks all our inquiries. Without presuming to offer any very decided opinions, the writer is inclined to believe that the remains are those of warriors, slain in battle. The chief grounds for this are as follows:—

(1) In the spring a skeleton was found at a short distance from the burrow, with every evidence of having been struck down by a tomahawk.

(2) The height, where the remains were found, is one admirably fitted for a battle-field.

(3) The bodies seem to have been hastily interred. Most of them had on their ordinary dresses. A few remains of these were found with the fur yet perfect, the skins neatly sewn, and the fringe-like ornaments peculiar to Indian dresses, still distinct and undecayed. The corpses appear to have been hastily thrown in, and little or no earth thrown over them, as the only covering found over them, was that formed by the accumulation of leaves that have fallen since their interment. The time when this interment took place will never be known, but it must have been after the French began to occupy the country.

The following comments on the foregoing article are from the pen of the late Sir Daniel Wilson:—

From *The Canadian Journal*, N.S., 1856, Vol. 1, p. 554:—

The principal facts contained in the following notice of the discovery of Indian remains in the vicinity of Orillia, County of Simcoe, accompanied with tropical marine shells, and copper and other relics, are derived from an account in a recent number of *The Toronto Globe* (Oct. 20, 1856). Indian mounds (pits?) have been repeatedly opened in that neighborhood; and we have in our possession crania and sepulchral relics found in one of these, which was explored in 1854. One of the skulls betrays unmistakeable evidence of the stroke of the tomahawk with which the old Indian met his death. The relics in the present case, however, have been found in hollows, to which it would appear the term "Burrow" is applied: probably as a distinctive variation from that of the old Saxon Barrow, or Sepulchral Mound.

Some of the beads have also been described to us as of glass coarsely made; and the shells appear to have been specimens of the large tropical pyrulae, repeatedly found along the shores of our northern fresh-water lakes, furnishing unmistakeable evidence of an intercourse carried on with the Gulf of Mexico or the regions

of Central America. In the present case the accompanying relics appear to indicate no very remote date for the sepulchral depository. From the iron rims and handles of the vessels, and the glass beads, they must at least be assigned to a period subsequent to the intercourse of the Indians with Europeans; and the remains of some of their fur wrappings indicated a much shorter interval, since their deposition.

The writer in *The Globe*, while hesitating to offer any very decided opinion, is inclined to believe that the remains are those of warriors, slain in battle. The chief grounds for this view are stated as follows:—(Quotes the three reasons found at the end of the article mentioned.)

The relics, however, with which these human remains were accompanied seem irreconcilable with this view of the case. There was not only an absence of weapons of war, which we cannot suppose would have been entirely removed, when such objects as copper kettles and the cumbrous tropical shells were left, but the latter are not objects with which a war party would be likely to burden themselves. The so-called burrow was more probably an Ossuary, into which the remains of the dead were promiscuously heaped, in accordance with known Indian customs, after the final honors and sacrifices had been rendered to the deceased. One of these Ossuaries, in the Township of Beverly, from which specimens of the same class of tropical shells were procured, has been noticed in this *Journal* (Old Series, Vol. III., p. 156). The depression by which the locality of these recently discovered relics was indicated, is no doubt mainly ascribable to the decay of the human remains interred there. Dr. Schoolcraft speaks of some of these cemeteries as "Sepulchral trenches or Ossuaries, in which the bones of entire villages would seem to have been deposited"; and the appearance of hasty and partial inhumation described above has been noted in other examples.

The locality where these relics have been found appears to present a rich field for investigation; and it is gratifying to find such discoveries meeting with the attention evinced on this occasion. The narrator of the above facts observes:—(Quotes the first part of the article mentioned.)

As no knowledge of the potter's art seems to have survived among our northwestern tribes, an account of the discovery of this native potter's kiln, with a minute notice of its contents, and the condition in which they were found, if still recoverable, would be well worth putting on record.

In an article by the late Sir Daniel Wilson on "Some Ethnographic Phases of Conchology," published in *The Canadian Journal*, Vol. III., p. 399, (New Series, 1858), he makes the following further reference to this bonepit:—

"About six miles from Orillia, where the North River crosses the Coldwater Road, which is on the line of the old portage be-

tween Lake Couchiching and the Georgian Bay, it runs through a valley, with low heights rising on either side. On the northern height, about a quarter of a mile from the road, the Indian relics now referred to were found. Many skeletons were disturbed, and along with these were numerous specimens of native art, beads and other ornaments of bone, some curious rings made from the vertebrae of the sturgeon; and also glass beads and copper kettles, some of the latter with handles and rims of iron. Beside these miscellaneous relics lay two of the large univalve shells of the tropics. In this, as in the former cases, the traces of European art fix the date of the deposit at a period subsequent to the discovery of America by the Spaniards, and in all probability to the explorations of the French among the Hurons of this district in the early part of the seventeenth century."

From The Orillia Packet of Dec. 2, 1892:—

"Shortly after the close of the Russian war, an ossuary was opened on the farm then owned by the late Michael Brayden, now the property of Mr. John Teskey, the west half of lot 3, in the 14th concession (misprinted '11th' in the original) of Medonte. Mr. Brayden was then in California. The ossuary was discovered by Messrs. William and Henry Overend, who observed a large, round depression, which they supposed had been dug out, and the latter removed the leaves and mould with his fingers, until he felt what he believed to be a crock. They then obtained spades, and with the aid of Mr. Harvie Chisamore, dug up seventeen copper kettles, capable of holding from six to fifteen pails of water each. The kettles were well preserved, except that the iron bails were somewhat rusted. The settlers used the kettles for sugar-making years after. In the kettles were scores of skulls and bones, some of them of men of great height. One skull had two rows of teeth. There were no weapons of war, and none of the skulls bore marks of the tomahawk or other indications of violent death. Large quantities of hair, wampum and beads were found. Also two conch shells, supposed to be from the Gulf of Mexico, were among the things dug out. The beads were of copper, bone, and some of shell, strung on some kind of sinew, which was rotten. The hair was in little packages, wrapped in birch bark and bound with pieces of hide. Mr. Henry Overend estimated the skulls at from seven hundred to a thousand in number. The kettles appeared to have been hammered out of a solid piece of copper."

65. On the east half of lot 3, concession 14. H. Wright. In the most westerly field of this farm, and adjoining Mr. Teskey's land, on which the last-mentioned site with its bonapit occurs, considerable quantities of relics were found by the late George Wright, more especially when he cleared the land many years ago. His son, Harry Wright, is now the occupant of this farm, which is on the line of the Coldwater Road (once an Indian trail), where it crosses the North River.

66. On the east half of lot 1, concession 14. Price's farm. On a gravelly knoll, in a northwesterly direction from the dwelling-house and farm buildings, Mr. Price, jun., found some pottery fragments, and other relics, including an iron tomahawk, all which indicated a few camps.

67. On the west half of lot 8, concession 12. Duncan Mathieson. There have been found at this site the usual pottery fragments, pipes, "skinning stones," etc. It is near the source of Purbrook, a feeder of the Coldwater River.

68. On the west half of lot 9, concession 13. Joseph Overend. At this site the occupants have found three or four iron tomahawks, three or four "skinning stones," a mealing stone, or mortar, some iron arrow points, pipes, pottery fragments, etc. There were several empty holes (arranged in a semi-circle, or half-moon), one of which had stones around it. These had probably been used as food caches, or were perhaps temporary depositaries of dead bodies, awaiting removal to a larger bonepit.

69. On the west half of lot 9, concession 14. Thos. Murphy. A large bonepit was discovered here in 1867 by Michael Thornton, of Warminster, who furnishes the following account of it :—There were found in it about 300 skeletons, a brass kettle, a copper kettle, a metal bowl (something like a "teapot"), glass beads, wampum beads, an entire conch shell, pipes, etc. Beside this pit there were two isolated graves, each containing a skeleton. The second person to examine it in 1867 was Joseph DeClare, Warminster, who supplied the following data :—The skeletons (those on the bottom of the pit, at least) were regularly arranged with their feet toward the centre of the pit. (Compare this with the mound on Tidd's Island, in the St. Lawrence River, First Archaeological Report (Boyle), 1887, p. 10). Beads were found around the necks of many of these. The indications were that some bodies, with flesh still on the bones, had been buried in the bottom of this pit, unlike the usual practice in connection with bonepits. In 1885, an antiquarian from Toronto, whose name had been forgotten by our informant, engaged laborers and made a thorough examination of the pit. But he found very little, except a few beads, as everything in the line of trinkets had been previously dug out. At the village itself, which is situated at a distance of about forty rods from the pit, iron tomahawks were found in great numbers. This village was situated on high ground near a small stream that issues from springs at the foot of the hill. The soil in some places is sandy, and gravelly in others. Many holes were visible in the ground when I visited this place on August 25, 1887, in company with Mr. J. C. Rose, of Orillia, at which time the farm was in the possession of Eugene Sullivan. But in none of these holes were bones found. Some of the holes were arranged in rows. A smaller bonepit, however, is said to have been found quite near the village site.

70. On the west half of lot 10, concession 12. Robert C. Hipwell. In and round about the garden the occupants of this lot

have found pottery fragments, pipe heads, a stone axe, etc., but no iron relics have been reported. This farm was originally settled by Commander Steele, R.N., and called "Purbrook" by his family. Commander Steele was the member of the old Canadian Parliament for the County of Simcoe, 1841-4, and for some time was Colonel of the militia of the county. His son, Lieut.-Col. S. B. Steele, had the command of Lord Strathcona's Horse in South Africa.

71. On the east half of lot 11, concession 11. Chas. W. Nelson. The owner and his family have found pipes, pottery fragments, "skinning stones," an iron tomahawk, etc. Mr. T. F. Milne received a few relics from them in 1892, and these passed into the Provincial Museum with his collection, in 1898. They include a clay pipe (17,125) and "a small and well made celt" (17,140). This farm was originally settled by the Rev. George Hallen, rector of St. George's, Medonte, and after 1840, the resident clergyman at Penetanguishene.

72. On the west half of lot 12, concession 12. John T. Graham. Relics have been found here similar to those found at the last site. A pit of bones, or grave, was supposed to be here, but on examination it did not prove to be one.

73. On lot 16, concession 12. Jas. Brownlee. Wm. Orr, of lot 17, on which the next site is located, ploughed up thirteen iron tomahawks all in one heap at the site on this farm. There is a place here with so many pottery fragments that it resembles, or would suggest, a pottery factory. The site was probably Algonquin, of later date than the Hurons.

74. On the west half of lot 17, concession 12. Wm. Orr. They have found here pottery fragments, pipes, iron tomahawks, stone axes, knives (iron or steel), and a dagger or bayonet. A graveyard of single graves is said to have been found here also. The camp sites occur beside the "Indian Hill Road," i.e., the original Coldwater Road or Trail. Mr. Orr found three "Indian cents" with old date. Indian houses were built along the Coldwater Road about 1830 at this place, as elsewhere. Like the preceding site, it was probably Algonquin of later date than the Hurons.

75. Various Indian remains have been found at Coldwater Village, where the trail from the Narrows of Lake Simcoe, near Orillia, had its northerly terminus. The landing was near the line between lot 22 and lot 23, in concession 12. Lawrence Heyden informed me (in 1899) of a small brass cross (double-barred, or Lorraine pattern), that was dug up in a garden at Coldwater, and, in response to my enquiry as to this relic, Wm. Teskey, of Orillia, informed me that he found it in a lot adjoining the Orange Hall, in the year 1880. It bore on one side the figure of a dove, above which were stamped the letters I.N.R.I. The lowest rapids on the Coldwater River are now found at this place, and water-mills are in operation here. This may partly explain how the Indian village

and landing place had its origin, as the land hereabout rises a little while lower down it becomes swampy. It does not appear, however, to have been necessary to make a portage past the rapids. early times, at any rate, since J. C. Brokovski, who is acquainted with the district, informed me that according to oldest residents one could formerly go up as far as Lot 15 (Boyd's Corners) in a canoe. As the land here is nearly at the present level of Georgian Bay, it is probable that no Hurons camped here, because in their time the water stood at a higher level than now. Storms from the northwest also raise the water level in the long arm of Coldwater Bay. It is probable, therefore, that this site was altogether later Algonquin, belonging to the period after the water had receded.

NOTES ON N. VICTORIA.

BY GEO. E. LAIDLAW.

The undermentioned persons must be thanked for their donations of relics and their aid and assistance during this season:—

Large flint blade, from Mr. Michael Byrnes, lot 1, con. 6, Carden Tp., found on the boundary near north bank of the Talbot River. Dimensions: 9 inches long by $2\frac{5}{8}$ broad and $\frac{3}{8}$ thick. Material, dark grey translucent quartzite. Slender stone pick, from Jas. McGirr, P.M., Balsover P.O. Found by Wm. Freeland, near the Portage Road, Thorah Tp., Gamebridge P.O. This artifact is long and slender, of diorite, with smoothed surfaces, oval, oblong in cross section, one end damaged. Present length 10 inches, original length probably $11\frac{1}{2}$ inches, width 1 13-16 inch, thickness 1 inch. The back is somewhat rounded.

Stone knife or scraper, given by S. Truman, site No. 9, lot 22, con. 8, Eldon Tp. The edge is on one side; one end is damaged. Has the appearance of the ends being shaped as if to form handles. Present length, 9 13-16 inches. Length of cutting portion, 4 inches. Width of blade, 2 inches. Greatest thickness on back, $\frac{3}{8}$ inch. Piece of brass from same lot, slightly sharpened on edge: (questionable aboriginal article).

A large iron French axe, from lot 15, con. 8, Eldon Tp., donated by Mr. A. Ferguson, Glenarm P.O., has been reduced by aboriginal methods to present size. Unlike Fig. 79, p. 51, Arch. Report for '91, this one had a slice from the lower portion of the blade removed, ends of two long cuts, one on each side, and a cross cut at the bottom remain to show how this was done. This axe bears the same maker's stamp as far as can be made out, as Fig. 79.

Small stone celt, N.P.R., lot 3, Bexley, from John Black.

Striped and clouded grey oblong slate gorget, with two holes. Size 3 15-16 inches by 1 7-16, by $\frac{1}{4}$ thick. From Ward's Farm, Bexley P.O., donated by Mrs. R. Campbell, Kirkfield P.O.



ARCHAEOLOGICAL MAP OF THE TOWNSHIP OF MEDONTE (SIMCOE COUNTY).

EXPLANATIONS OF THE MAP.—The small squares indicate the positions of the different village sites, and the enclosed number in each refers to the description in the text, of which it forms a key. The heavy dots indicate the benches. Dotted lines show the forest trails. The shading shows the positions of three raised lake beaches, and these give the altitude of the land, the extinct shore line being supposed to run along the base of each line of shading.

