

with six rectangular slots, on the front of the bowl. One also has slots on the edges. The most perfect one has five faces across the front. Similar pipes have been found on other Iroquoian sites in eastern Ontario, and on the site of ancient Hochelaga. Beauchamp figures one from Jefferson county, New York.

Finds of bone and stone artifacts bearing engraved designs were scanty. A deer phalanx and a few bone awls have a simple chevron design incised on one side. One of the bone awls bears a reticulate design. Some artifacts have notches on their edges which were probably for decorative purposes, but they may also have been enumerative tallies.

Only two pieces of carving in the round were found: one an antler handle in the shape of a phallus, and the end of a deer antler carved into three rounded knobs.

Of objects of superstition and religion very few can be definitely regarded as such. Some of the quartz crystals found may have been hunting and divining fetishes like those of the Cherokee, and they may also have been medicine-men's charms as among the Eskimo. The small pottery image may have had some significance. The semicircular or crescent design on two of the pottery pipes probably had some symbolic meaning. The gorgets or breastplates made of human skull may have been amuletic or invested with mystic powers, as they were all probably derived from the skulls of enemies killed in battle or of victims consumed in ceremonial cannibalism.

The palisade which originally surrounded the village was readily traced around the greater part of the site by excavating and finding small round spots, the molds of the post-holes, occurring at nearly regular intervals in the yellow sand. Other molds of post-holes may be referable to such structures as lodges, corn-cribs, and scaffolds. These are all shown on the map accompanying the forthcoming memoir on the Roebuck site.

Eighty-three human skeletons were exhumed, of which a large proportion were those of women and children. There were very few young men or those in the prime of life. There were six double and two triple burials. Only one burial was accompanied with an artifact, and that a gracefully formed pottery vessel. One of the skeletons seems to have been buried within a small inclosure, as was indicated by molds of post-holes surrounding it in the yellow sand. A few burnt human bones and many broken ones which appear as if they had been boiled, were found in the refuse heaps. Some of the stray jaw-bones have the coronoid process and the articular condyle hacked off, and the broken ends of some of the long-bones have also been hacked. They were probably those of captives, and this would suggest that the inhabitants of the site practised ceremonial cannibalism.