

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