

sale were issued to dance, a crier passing through the village or villages summoning the crowds. Religious festivals, councils, the entertainment of an envoy, the inauguration of a chief were all taken advantage of to bring on a feast. Torture of a prisoner was followed by hideous scenes of feasting, and it was on an occasion of this kind that the cannibalistic nature of the Hurons was made manifest. If the victim had shown courage, the heart was first roasted, cut into small parts and given to the young men and boys, who devoured it to increase their own courage. The body was then divided and thrown into kettles, to be eaten by the assembly, the head being the portion for the chief of their feasts. The most notable was the grand festival of Ononhara, or the Dream Feast, which was deemed the most powerful remedy in cases of sickness, or when a village was infested with evil spirits. This scene of madness began at night. Men, women and children, all pretending to have lost their senses, rushed shrieking and howling from house to house, upsetting everything on their way, throwing firebrands, beating those they met, or drenching them with water and availing themselves of this time of licence to take a safe revenge on anyone who had offended them. This scene of frenzy continued until daybreak, when they ran from house to house demanding the satisfaction of some imagined want. The inmates tossed out any article at hand and the applicant continued his rounds till the desired gift was hit upon, then he gave an outcry of delight, echoed by all present. If his round had failed in attaining the object of his dream, he fell into a deep dejection, being convinced that some disaster was to follow.

The Indian believed in the immortality of the soul, but did not always believe in a state of future reward or punishment. The belief respecting the land of souls varied greatly in different tribes. Among the Hurons, departed spirits pursued their journey through the sky along the milky

way, while the souls of their dogs took route by certain constellations known as the "way of the dogs".

The burial of their dead was one of the interesting ceremonial functions of the Hurons. At intervals of ten or twelve years they were accustomed to gather the bones of their dead and deposit them with great ceremony in a common place of burial. The whole nation was sometimes gathered at this solemnity, and hundreds of corpses were brought from their temporary resting-places and placed in one capacious pit. From that hour the immortality of the soul began. One of the centres of this ceremony was near the village of Ossassonne, on the east shore of Nottawasaga Bay, while another has been located near the present village of Waubauskene.

Pausing for a moment in our story of the Hurons proper, we shall take notice of one particular branch, the Tionontates, or Tobacco Indians, named by the French, Petuns. These Indians occupied the eastern slope of the Blue Mountains, their villages ranging from the Georgian Bay at the north, to the township of Mulmur, in the county of Dufferin, on the south. Of old they were enemies of the Hurons, but in 1640 became their close confederates. When visited in February, 1616, by Champlain and Le Caron, they were found in a number of villages, the most important of which were Ekarenniondi, "the Standing Rock", which the Jesuits a score of years later named St. Mathias, and Etharita, which they renamed St. Jean. The villages, the sites of ten of which have been discovered by research on the part of members of the Huron Institute, were very similar to those of the Hurons in the eastern part of the county. There were no wigwams. As the Hurons, the Petuns lived in houses, if we accept the term as we have in referring to the lodges of the Hurons. These were built in groups, without any regularity as to location, or convenience one to another. Some of the villages, probably Ekarenniondi and Etharita, were for-