

could be traced on account of overlying sand. It is situated at the northwest of the dune, and forms an obtuse angle, which is open to the same direction. The other one we found to be 360 feet long, and extending mainly from north to south, but turning towards the west and again south near the southern extremity. These measurements are not given as absolutely correct, but as the result of pacing by Mr. Bearss, and I feel sure that any variation from exactitude is under, rather than over the mark. Along the southern half of the longer site, there are many flat, water-worn stones from two to six inches in diameter. They lie scattered between the camp-row and the foot of the adjoining slope. It is difficult to account for the presence of these in such a place from any physical point of view, and there are none anywhere else on the dune. So far as observed they were free from any signs of use—none of them were notched, nor were any of the edges battered.

It is probable that these camp-rows are the longest that have been observed in this country, and few "longhouses" are known to have exceeded them anywhere else. Vanderdonk measured an Iroquois longhouse which he stated to be 540 feet in length, and Champlain says he saw some more than 180 feet long.* Dr. Dr. Parkman in referring to Vanderdonk's statement closes his sentence with a mark of exclamation, which may be interpreted to signify the historian's doubt. Perhaps, however, it is meant to signify only his wonder at the extraordinary length.

The Point Abino site was well chosen—high, dry, well-sheltered by the surrounding forest and capable of easy defence.

When in this neighborhood I was gratified to receive for the Institute a number of interesting specimens from Mr. Wm. Michener, one of the oldest living settlers, from Mr. A. E. Otway Page, and from our steadfast friend Mr. Cyrenius Bearss, who also in various other ways extended many courtesies.

PORCUPINE QUILL WORK.

Among the lost or almost lost arts of the Canadian Indian is that of employing porcupine quills as in the colored illustration. Partly on account of scarcity of material, but chiefly, it is likely, from change of habits and of taste, there are comparatively few Indian women now living who attempt to produce any fabric of this kind.

The method employed was to fasten closely together as a warp, a number of finely cut strips of leather. In the specimen here illustrated there were fifty-five such strips all neatly bound by means of a thread twisted from some vegetable fibre. The strips were then bound two and two, by means of porcupine quills wound four or five times round and fastened so ingeniously that even with a magnifying glass it is difficult to perceive how the work has been done. One row (say the top row in the plate) having been so formed, the next was commenced by binding the outer strip singly and thereafter taking one from each adjoining group of two above. In forming the third row the same strips would be bound as in the first row; and in the fourth as in the second, and so on. Meanwhile the pattern must have been clearly defined in the mind of the artist,

* Introduction to Jesuits in North America, p. xxvi.