

the curves were evidently made to extend from one large tree to another; one of these is still standing, the others have disappeared, either in the partial clearing that has taken place, or in the course of nature. I was unable to discover whether this embankment had been palisaded, as I believe it was, if we suppose the construction of it had anything to do with the protection or defence of the spring.

The situation of this earthwork is remarkable. Usually we find embankments thrown up on higher ground, and serving to protect habitations; here the village was on the hill face, and overlooking the fortified enclosure. Perhaps the embankment originally extended up the hill, so as to surround the village. If so, it has disappeared during years of tillage.

The irregularity of the work points to a time anterior to French influence, for according to Brébeuf, the missionaries taught the natives of that neighborhood how to construct regular fortifications, having bastions and other European devices for defensive and offensive purposes.

Previous to this their palisaded embankments must have been far from strong, notwithstanding the enormous labor that was required to make them. The ground selected as a fortified dwelling place, was usually chosen on account of its natural advantages for defence, usually high ground at the confluence of two streams, or on a point formed by the sharp bend of a river. But other conditions were desirable. The soil should be loose and easily tilled; good clay for pottery and pipes should be within easy distance; the proximity of nut-bearing trees was not over looked, and a good spring of water was almost indispensable, for it is worthy of note that the Indians were evidently partial to spring water. Perhaps one reason may be found for this preference in the non-freezing quality of springs during winter. Another was no doubt the coolness of the water in summer, but in the depraved condition of their taste it is not likely they were influenced by any consideration of purity or flavor.

As has already been remarked, the labor required to build and fortify a village must have been enormous, and this mainly on account of the primitive tools employed. For edge-tool purposes stone was the chief material, copper more rarely. To effect a clearing of from five to ten acres in extent, fire was therefore to them a powerful agent, as indeed it is even to the white settler who is well provided with all "modern conveniences." Kindling a fire at the root of a tree, the charred wood was removed from time to time with their stone axes, so many of which are found all over this province, in common with many other places on the continent. These implements, of which small specimens are usually called "skinning tools," were fastened to withe or to crotched handles. They were generally plain, decreasing slightly in size towards the head or pole. This shape caused them to tighten in the handle when a blow was struck. The grooved axe was a much more elaborate affair, and few of them are found either in the Huron country or elsewhere in Ontario.

The work of clearing finished, much more of a similar kind had to be done, to procure the large number of small poles to form the walls of their houses, and larger ones for the palisading, unless we assume that many such were saved during the great burning. To dig holes for the reception of these must have been tedious and difficult. Splinters of wood, pieces of bark and flat stones served for picks and shovels. Then the earth had to be thrown up round the outside of the wigwam or the "longhouse," and a ditch two or three feet deep dug along the whole line of the palisades, both outside and inside, and thrown up to form a breastwork as well as to strengthen the hold of the posts in the ground. It is to be remembered too, that these posts were sometimes in two, three, or even four

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