

The time of Prof. Putnam was so fully occupied in the performance of his duties as secretary of the A. A. A. S., that he had but little leisure to do more than make a few brief visits to the museum. The following sentence however, may be quoted from what he has written:—"I have found here very much of importance to me in my study of the skulls of American peoples." Prof. Putnam ranks among the first of American ethnologists and archaeologists, and it was exceedingly gratifying to receive from him, both orally and in writing, so high an opinion of the work that has been done.

It is a matter of some regret that Prof. Putnam's visit to the city did not occur a few weeks later, as during that time we more than doubled our collection of crania, several specimens of which exhibit notable peculiarities, one at least having the Inca bone well marked.

"THE LAND OF SOULS."

"We come from the Land of Souls, where all is sorrow, dismay, and desolation. Our fields are covered with blood; our wigwams are filled, but with the dead, and we ourselves have only life enough left to beg our friends to take pity on a people drawing near their end." Petition of the Hurons to the Andastes in 1647. Raguénau, *Relation des Hurons*.

The vast number of communal and other burial places that may still be traced over the area formerly occupied by the Hurons, evidence the density of the aboriginal population and afford a reason for the poetic title given by the natives to their dying country, when they besought their kindred on the Susquehanna for assistance, nearly two-hundred and fifty years ago.

Having spent considerable time last June in the township of Nottawasaga for the purpose of mapping the district, marking the ancient village sites and ossuaries, and collecting specimens, I cannot do better than quote from Parkman, a brief description of that land and its people.

"In the woody valleys of the Blue Mountains, south of the Nottawasaga Bay, of Lake Huron, and two days journey west of the frontier Huron towns, lay the nine villages of the Tobacco Nation, or Tionnontates.* In manners as in language they closely resembled the Hurons. Of old they were their enemies, but were now at peace with them, and about the year 1640 became their close confederates. Indeed in the ruin which befel that hapless people, the Tionnontates alone retained a tribal organization; and their descendants, with a trifling exception, are to this day the sole inheritors of the Huron or Wyandot name. Expatriated and wandering, they held for generations a paramount influence among the western tribes. In their original seats among the Blue Mountains, they offered an example extremely rare among Indians, of a tribe raising a crop for the market; for they traded in tobacco largely with other tribes. Their Huron confederates, keen traders, would not suffer them to pass through their country to traffic with the French, preferring to secure for themselves the advantage of bartering with them in French goods at an enormous profit."†

If other reasons were wanting, the facts cited in the foregoing quotation are sufficient to interest us in all that pertains to a people so exceptional in many respects to other aborigines inhabiting this part of the continent. The axe and

* The district formerly occupied by the Tobacco Nation, and now included within the limits of Collingwood, Nottawasaga and Sunnidale townships, held, within recent geological time, a very different relation to the great fresh water sea from what it does at present. The proofs are everywhere abundant that the valley drained by the Nottawasaga River was at one time a prolongation of Nottawasaga Bay, connecting the waters of Lake Huron and Lake Simcoe, and bounded westwards by the gentle slopes of the "Blue Mountains," so-called; for the term is a misnomer, where we take into account that these elevations seldom if ever exceed 500 feet, above the lake level, and are cultivated from base to crown.

† Parkman, *The Jesuits in North America*. Introduction, p. liiii, 21st edition. Boston, 1885.