

those of Algonquin-speaking tribes, who generally adopted the practice of burying in single graves. It is clear that the burials were mostly those of Hurons who, as a rule, adopted the scaffold and bonepit mode of burial.

EARLY INDIAN TRAILS IN FLOS.

The main trail through Huronia from northwest to southeast passed across the northeast corner of Flos, coming out of Medonte. (See Report on Medonte.)

Across the northwest corner of the township, near Marl Lake, there was a trail of considerable importance passing from the Bear Nation, in Tiny Township, to the Tobacco Nation. From the occasional sites and relics found along its course, it would appear to have passed just within the range of sand hills through Southern Tiny, and near the outlet of the Nottawasaga River. The smooth sand beach may also have been utilized for transit in those days, as it has been in our own times. The trail was doubtless the one used by the Jesuit missionaries when passing to and fro, on their travels to the Tobacco Nation.

In the south side of the township, there was a great trail leading from "Upper" Flos, also to the Tobacco Nation. This ran from the Attigneenonacs, who were located in Medonte township, while the one just mentioned as situated near Marl Lake, ran from the Bear Nation in Tiny. This Huron trail upon the southern ridge of the township, passed along its northerly edge,—a position more significant than it may at first sight appear to be. It corresponds with the placing of so many sites on the northerly edges of the ridges in all the townships, that is, on the side from the direction in which the Iroquois lived. The harassings had their due effect upon the Hurons' choice of position for the trails upon the "shady" side of the ridges. As the narrowing valley or estuary of Marl Creek runs up from the south, quite as far north as the 3rd line, the trail in question evidently crossed the creek somewhere north of that line. As well as for keeping out of sight of the Iroquois, the Hurons must have deviated to the north here also, on account of the fishing and hunting advantages of the Phelpsston Marsh. As in most other cases where popular traditions of the positions of the trails support the archaeological evidence, so in the case of this trail there is the double evidence to support it. Old John Kenice, the first chief by popular election of the Rama band, (deceased, May 28, 1902), used to make occasional visits for fishing to the "Big Dump," (*i.e.*, log slide), on the Nottawasaga River. He was reported as saying that the early Indians of the Dry Hills in the east had a trail across the south part of Flos to the Indians living along the Blue Mountains in the West, (*i.e.*, the Petuns, or Tobacco Nation), and that the trail passed near the Phelpsston bonepit. (See site No. 9.) He was thus relating a tradition of his tribe as to the existence of the trail. Old Kenice and his family, on their way to the Nottawasaga River, passed along what was substantially the same trail or its modern equivalent, (*viz.*, the 4th line), and they used to camp at the foot of the hill east of Fergusonvale, at the edge of the high ground. His mode of travelling was by horse-team and waggon, seemingly to us an up-to-date way for an Ojibway, but not the way the Hurons and ancient "Tobaccoists" travelled over the same trail in the seventeenth century, nor even their instructors, the Jesuits. They all,—modern as well as ancient,—followed the same trail. That part of Sunnidale which this trail crossed has several village sites, and in it many single relics are also found, the latter doubtless dropped by the Indians *en route*,—especially the stone axes and chisels.