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THE CANADIAN JOURNAL.

NEW SERIES.

No. LXXXVIII.—JULY, 1875.

THE PRIMITIVE HISTORY OF THE IONIANS.

BY JOHN CAMPBELL, M A.,

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The only people of antiquity of whom we possess a continuous authentic history is that of Israel. The history of the nations that dwelt within the areas of the Tigris and the Euphrates and along the shores of Nile is now in process of construction on the basis of the materials afforded by the written monuments of Babylonia and Assyria, and of Egypt. The antiquity, I do not say of these monuments, but of the times and persons they treat of, exceeds that of the patriarch Abraham, with whose story the annals of Israel begin. No such antiquity has been claimed for the Greek tribes as integers among primitive nationalities, because they are supposed to have arisen into a state of civilization in Hellas, many centuries after their ancestors, as savage nomads, had taken possession of that land. The unanimous voice of tradition and history, with that of a candid reasoning from analogy, is opposed to such a gratuitous hypothesis. The Greeks, whether Javan or any other son of Japheth be their ancestor, struck out for themselves no new track of migration through the inhospitable wilds of Armenia and Asia Minor in quest of the peninsula of Europe, which became the home of some of them in the accepted historical period. They simply followed in the westward course of the families of mankind from the plain of dispersion. First to move in that direction were the descendants of Ham, who peopled Arabia, Egypt and Palestine. Into these same countries other emigrants from Shinar found their way. There is little evidence that the children of Shem, with the exception of the family

of Abraham, passed much beyond the bounds of the Tigris and Euphrates until many centuries after the dispersion. But the tribes that in Abraham's time dwelt in Palestine to the east of the Jordan, including the Rephaim, Zuzim, Emin, Horim, Avim, etc.,¹ were the major part of the great Japhetic wave, that, following close upon the footsteps of the sons of Ham, soon engulfed, equally in Palestine, Arabia and Egypt, these heirs of the curse, and either drove them to more remote settlements or made them, from the beginning, a race of servants. Neither in Arabia, nor in Palestine, nor in Egypt, have we any record of Hamitic supremacy, or even of local rule and authority. Menes, the first Egyptian ruler, with all the solar line of Seb and Ra with which he connects, was a Japhetic Horite.² To the same distinguished family, Hamor and his son Shechem in the time of Jacob³, and Aholibamah, the wife of Esau, belonged.⁴ The Philistines, who dwelt in Gerar when Abraham sojourned there, have been proved beyond all doubt by Hitzig and myself to be a Japhetic tribe.⁵ I have also shewn their affinity with the Cherethites or Cretans of the sea-coast,⁶ and with the so-called Hittites, over whom Ephron, the son of Zohar, exercised authority in Hebron.⁷ Undisguisable traces of Aner, Eshcol and Mamre, the Amorites, may be found by any one with sufficient knowledge who cares to look for them in the geography and traditions of Sicily and Southern Italy.⁸ Palestine was the centre of a more important seat of empire, if scattered and somewhat disconnected principalities may be called an empire, than that of Babel, inasmuch as in it first the tribes of Japheth commenced to assume national names, divinities, and distinguishing characteristics, in connection with which alone history can begin to exist. It would be vain, however, to attempt the task of reconstructing the early history of the world, scattered as it must be over the traditions of these various nationalities, were it not that,

¹ Gen. xiv.; Deut. ii.

² The Horites, Canadian Journal, May, 1873.

³ Gen. xxxiii. 18, xxxiv. 2 They are called Hivites, but this name is synonymous with Horite; Gen. xxxvi. 2, compare verse 25 The presence of the geographical name Ebal, in the region of Shechem, seems to indicate descent from the third son of Shobal.

⁴ *Vide supra*, Gen. xxxvi. 2, *seq.*

⁵ Hitzig, die Philistaer. The Shepherd Kings of Egypt, Canadian Journal, Vol. xiv. Nos. 2 and 3, April and August, 1874.

⁶ Shepherd Kings, Canadian Journal, Vol. xiv., No. 2, p. 199.

⁷ *Ib.* 163.

⁸ The very name Sicilæ is derived from Eshcol. Ziklag and Zancle agree in Etymology. The Mamertines derive their name from Mamers the Oscan god, who is Mamre.

in the first eight chapters of the first book of Chronicles, there has been discovered a series of Gentile genealogies relating to the period of the formation of nations, with which other facts of the Bible, monumental records, and the truths embodied in national traditions may be compared, connected or identified.⁹ Such comparison and identification I have so far been enabled to make with some measure of success in the case of the two important families of Shobal and Ashchur.¹⁰

The family to which I at present direct attention is that of Onam. Onam, the ancestor of this line, occupies a peculiar position, being counted in two genealogies relating to diverse stocks, the one being that of Shobal the Horite, the other that of Jerachmeel.¹¹ After going carefully over the field of monumental history and tradition, I am convinced that there were not two Onams but one only. As mentioned among the sons of Shobal, I have already referred to him in my paper on the Horites, as the eponym of On or Heliopolis in Egypt, and the brother of Ra and Month or Reiah and Manahath.¹² But in 1 Chron. ii. 26, we read: "Jerachmeel had also another wife, whose name was Atarah; she was the mother of Onam." At the 28th verse, the descendants of Onam are given very fully, affording ample opportunities for safe comparison and identification with other genealogical records. Before proceeding, however, to the history of Onam, I must briefly introduce the family of Jerachmeel, who is called his father.

In 1 Sam. xxvii. 10, xxx. 29, the Jerachmeelites, or rather a remnant of them, are represented as inhabiting the southern part of Judah, together with the Kenites, in the time of David; and the manner in which they are mentioned leaves no doubt that they are a Gentile family.¹³ Referring to Jerachmeel's descendants other than Onam, we find (1 Chron. ii. 25) Ram, Bunah, Oren and Ozem as his sons. Ahijah may be the name of his first wife.¹⁴ Then, in the 27th verse, the three sons of Ram are given: Maaz, Jamin and Eker. Here the list seems to end; but when we turn to the 7th chapter of the same book, at the 6th verse we read, not "the sons of Benjamin" but "the sons of Jamin," who is the second son of Ram mentioned

⁹ This discovery was first stated by me in my article on the Horites.

¹⁰ *Vide* the Horites and the Shepherd Kings.

¹¹ Gen. xxxvi. 23; 1 Chron. i. 40, ii. 26

¹² Canadian Journal, Vol. xii. No. 6, 526.

¹³ *Ib.* 519.

¹⁴ Patrick's Commentary on Chronicles in *loc.*

in the 27th verse of the 2nd chapter.¹⁵ A glance at parallel passages will at once shew that the youngest son of Jacob had no such descendant as Jediael.¹⁶ The men of Jemini, who doubtless named Khan Minyeh¹⁷ and contributed the Minyan connections that Hitzig discovered among the Philistines, and whose record appears, Judges iii. 15, 1 Sam. ix. 1, and elsewhere in Scripture, belonged to this Jerachmeelite line. Ram left his seal of nomenclature on many a Palestinian Rama and Rimmon; his eldest son Maaz was the ancestor of the Maachathites, whom the Israelites could not subdue, and whose kingdom flourished in the days of the Kings; and his youngest son Eker, if there is any dependence to be placed on etymology, was commemorated in Ekron, the Philistine city, and in the Maaleh Acrabbim or Ascent of the Scorpions in the south of Palestine.¹⁸ The Emim, who were the ancient inhabitants of Moab, may possibly have been the families of Jamin, a supposition which the reference to Moab in 1 Chron. viii. 8, seems to justify, as well as the form of the name.¹⁹

In looking for the name of Jerachmeel in other records, we must not expect to find the final *el*.²⁰ Even in Palestine, his city, which bore his name, is Jericho. This is a repetition of the Chaldean Urhoc; and Jerachmeel himself is Uruk, Ur-hammu or Orchamus, the ancestral Babylonian. As Jerach, the moon-god, he connects with Ram-sin and other lunar divinities and monarchs.^{20*} His memory is preserved in the Arabian traditions as Yerakh or Jorham. He has geographical memorials in the Insulae Jerachaeorum and

¹⁵ Although the distinction between sons of Jamin and sons of Benjamin has been often perceived by commentators, it has been erroneously taken for granted that the former was a mere abbreviation of the latter

¹⁶ Compare Gen. xvi. 21, Num. xxvi. 38.

¹⁷ Khan Mnyeh represents Caphar-Naum. So the Septuagint version of Job renders Zophar the Naamathite by Zophar the Mnyau. For Mnyau remains in Palestine see Hitzig, die Philistaer.

¹⁸ The form of Eker, Ekron, and Acrabbi is peculiar, *ayin* being the initial letter. Eker would thus have a sound approaching Geker, and Acrab would give a perfect Ceerop. The scorpion and crab in many languages are derived from the latter word.

The families of 1 Chron. viii. 8, etc., unite with those of the seventh chapter by the identity of Dusharaim with Ahushahar of vii. 10. He is the grandson of Jediael and great grandson of Jamin.

²⁰ Although the final *l* is preserved in certain languages, and is even found at times side by side with the same root destitute of it, as a rule, it does not appear out of the Semitic area. Seb, Sabus, Siva represent Shobal; Zeraheen even is the modern name of Jezreel; so that Jerachmeel may be expected to stop at Jerach, or at farthest at Jerachui.

^{20*} The root of Jerachmeel or Jerach is Chaldean, and designates the moon. The Jerachmeelites were a lunar family, the Indo-European moon appearing in forms of Jamin, the grandson of Jerachmeel. The Babylonian Sin is a lunar designation. Sin-Nimi may denote Jamin.

many other places.²¹ The Minaci and Gerrhaei preserved the names of his grandsons Jamin and Eker;²² but, better still, tradition gives as his sons or descendants, Yemen and Muzaz, and informs us that Ishmael married a daughter of the latter, thus acquiring a right to the guardianship of the Caaba at Mecca, which bore his name.²³ Jarhibaal, the well-known moon-god, presents us with a fuller form of the name of this ancient hero.²⁴ Did time permit I might proceed to the proof of a statement which I unhesitatingly make, that he, and not Abraham, is the Indian Brachma.²⁵ His son is the legendary Egyptian Rhampsinitus.²⁶ Latin traditions are far from ignoring Jerachmeel; for, in an abbreviated form, like that of the Arabic Ram-allah, he is the Romulus of Livy and other historians of Rome, while Remus and Rome itself are but forms of the word Ram, which designates his son.²⁷ Numa, in all probability, is the Latin rendering of Jamin.²⁸ The Greek Orchomenos, with its ancient monarch of the same name, and its Minyan line and King Eteocles, carry us

²¹ See authorities in Jervis' Genesis Elucidated, 191, 195, 193, 204; also Sale's Koran, Preliminary Discourse; Lenormant and Chevalier's Manual of the Ancient History of the East, vol. ii.

²² Strabo and Pliny, with other Geographers, refer to these tribes, and the latter gives a tradition of their Grecian origin.

²³ See Jervis' Genesis, 191, 195. Muzaz and Modad are forms of the same name. Mecca is another form. The original Maaz is really Magaz. It is worthy of note that Rahma (Ram) was a deity of Yemen.

²⁴ Guignaut, Religions de l'Antiquité, ii 1035. Jaribolus is a name answering to the Greek Eurypylus. Eurynome connected with Orchamus is a similar form. Hieroumbaal of Sauchoniatho is made the same by Guignaut.

²⁵ Brahma may rather denote Ram the son of Jerachmeel, with the prefix of the Coptic article, answering to the Egyptian Promis. According to Grote, Erechtheus, whom I shall yet identify with Jerachmeel, denotes divine and primitive Attic man. See the Coptic Element in Languages of the Indo-European Family, Canadian Journal, December, 1872. A similar form to Brahma is the Greek Phoroneus, who is Ram, his sons Car and Mysus being Eker and Maaz.

²⁶ I can hardly doubt that Rhampsinitus is a Greek rendering of Ram-sin of the Babylonian monuments. Although I believe that I can establish the connection of Jamin with the Egyptian city of Memphis, I have not found any traces of Ram other than geographical in the land of the Pharaohs. The famines of Erechtheus, Rhampsinitus and Semempses, or of Jerachmeel, Ram and Shammai, must, I think, be legends concerning an Egyptian fact. In the parallel Greek myth of Agamedes and Trophonius, the Orchomenian Erginus replaces Rhampsinitus. Both Orchomenos and Erginus denote Jerachmeel. Ram is Raman, the Babylonian air god.

²⁷ Ram has undoubted relations with the root Ram, common to many languages, denoting "height." Eustathius, speaking of Ramathan the old name of Laodicea, recognizes it as designating "the lofty God;" Eustathius in Dionysii Perieg, 915. The abbreviation of Jerachmeel in Romulus, and the suppression of the aspirate *ʿ* similar to that which appears in Riha, the modern appellation of Jericho.

²⁸ The rendering of Caper-Naun by Khan Minyeh is a reversion of the order which appears in Jamin and Numa. Sin-Nimi, as already indicated, may be a similar case of Babylonian inversion.

back to Jerachmeel at Jericho or Urchoe, with Jamin and his son Jediel, or, as we should read it, Jedigel. A more notable reminiscence of the "moon of God" is found in the strange untranslatable hybrid, Erechtheus. His son Ram fades out of view, owing to the similarity which his name bears to that of his father, and to the greater glory of his descendants; but Orneus and Azeus, sons of Erechtheus, are Oren and Ozem, sons of Jerachmeel. Eker, in the Acrabbi form becomes Cecrops; and Daedalus, great grandson of Erechtheus, is the same person as Jediel, the skilful, who stands in the same relation to Jerachmeel.²⁹ It is not, however, my intention to exhaust the history of the Jerachmeelites in this paper, but merely to indicate the importance of the family among whose members Onam is reckoned, that it may not be found strange to see him taking his place in the foremost ranks of the great ancestors of civilized humanity. Because I find that Jerachmeelites early dwelt in Palestine, and that Jericho bears the name of their great ancestor, I do not by any means assert that Palestine was their original home. They may have been Chaldeans before they were Palestinians, as the descendants of Onam were Egyptians before they were either.

The root of the name Onam is the well-known word On, which we find designating the city of Heliopolis, in Egypt, and a Reubenite, the son of Peleth, who took part in the rebellion of Korah, Dathan and Abiram.³⁰ Ono also is the name of a city in the tribe of Dan, lying in the neighbourhood of many Jerachmeelite geographical names.³¹ The final *am* of Onam is a common ending of proper names, as Fuerst has shown, and as is illustrated in Achuzam, Etan, Gatam.³² It is a little remarkable that the Reubenite On should be a son of Peleth, as we find the uncommon name of Peleth among those of the descendants of Onam.³³ Reuben must in some way have been connected with an Onite family. Such is the form of the word On (𐤛𐤍) that it is at times rendered Aven.³⁴ With the

²⁹ It is remarkable to find Pliny, xxxvi. 13, asserting that Daedalus lived and constructed some of his ingenious works in Memphis, which, as the city of the moon, probably took its name from his father, Jamin, after whom the Egyptian district of Minyeh was called, while his son was commemorated in the region which even to-day bears the appellation Jendeli. Besides the Nubian Romali, Erchoas on the Nile, which is connected with the Nemoone on the monuments of Setei Menephtah, must refer to the family of Jerachmeel.

³⁰ Numbers xvi. 1.

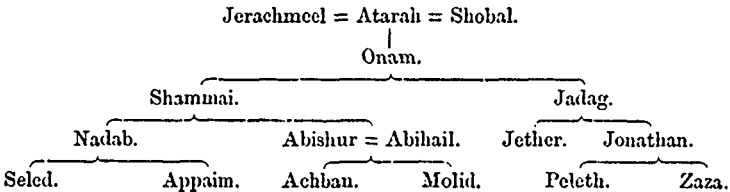
³¹ Some of these are specified on page 419.

³² Fuerst's Hebrew and Chaldee Lexicon.

³³ 1 Chron. ii. 33.

³⁴ Ezekiel xxx. 17.

etymology of the word I have no time to deal, farther than to state that the Scripture and Greek names, Beth-Shemesh and Heliopolis, clearly exhibit its solar character. The Ouites, like the other members of the Horite family, were pre-eminently a solar people. As for Onam himself, he was what the mythologies call a twice born hero. We have found him connected with two lines. "Jerachmeel had another wife whose name was Atarah, and she was the mother of Onam." But it is not said that Jerachmeel was his father, while he is counted as the youngest son of Shobal, the Horite. The genealogies of Onam are given in the following table down to the fourth generation from him, ascending no higher than his reputed parents. The 2nd chapter of 1st Chronicles gives us twenty generations in one line of his descendants, but on the consideration of them beyond the fourth I forbear at present to enter. Yet I desire to call attention to these twenty generations as evidence of the great importance of the family of this remarkable man.³⁵



The first point to engage our attention is the peculiarity which appears in the parentage of Onam. I am convinced that a passage in the Phœnician history of Sanchoniatho refers to this. There it is stated that Ilus—whom, in my paper on the Horites, I have identified with Alvan or Reaiah (Il or Ra), the eldest son of Shobal—made war upon Ouranos (Jerachmeel), and drove him out of his kingdom, taking from him Anobret (the beloved of Anu), a well-beloved concubine, whom he gave in marriage to Dagon, in whose house Demaroon, her son by Ouranos, was born.³⁶ There is much confusion in this passage, as in all the statements of Sanchoniatho; but the main facts bear the impress of truth. The lunar-associations of the name Ouranos favour its connection with the lunar Jerah-

³⁵ I have not been able to pursue my investigations in this line much beyond the fourth generation, and cannot, therefore, tell in whom it is to terminate. I should not be astonished to find that Cyrus is the goal to which it points. It may, however, be a record of a Gentile family in Palestine, some of the members of which occupied the throne of Israel.

³⁶ Sanchoniatho's Phœnician History, by Cumberland.

meel; no better rendering of that of the mother of Onam, than the original Atarah, could be given than Anobret;³⁷ while the Shobalian connection appears most clearly in the presence of his eldest son. In classical story we find that Janus, whom I shall yet clearly prove to be, this same Onam, was made the son of Creusa, the daughter of Erechtheus, who gave him birth in the house of her husband Xipheus, the latter, however, not being his father.³⁸ The same Creusa is made the mother of Ion, by Xuthus, whom I have already identified with Jachath, the son of Alvan or Reaiah.³⁹ Ion, Janus, Anu and Onam, are the same person. He is also the Vedic Indra, a form resembling An-ra or Tentyra, who is the son of Brachma, or Brihaspati, whose wife is Tara.⁴⁰ From his connection with Soma, it is plain that Indra and Atri are the same, the latter name, like Tara, representing his mother Atarah. In Egypt, also, we have no difficulty in recognizing the second wife of Jerachmeel as the goddess Athor, who is constantly found in connection with her son An-ra.

I.—EGYPTIAN CONNECTION.

There seems to be little doubt that Onam exercised sovereignty in Egypt, and that some of his descendants ruled in that land. Methodius mentions an Ionichus, whom he calls a son of Noah;⁴¹ and the industrious Bryant has collated passages from ancient writers, preserved in the *Fasciculus Temporum* and the *Nuremberg Chronicle*, relating to him.⁴² These agree in stating that Ionichus, leaving the east, went into the land of Etham and founded a kingdom, the chief city of which was Heliopolis. Ionichus or Onam was not a son of Noah by many generations, for he and Javan are two very different persons, and Bryant's supposition that he is the same as Ham is altogether unfounded. Otherwise, the information afforded by these chronicles is singularly correct. Not only do we find Onnos the first

³⁷ Anobret, the beloved of Anu, is united with Oannes by Sir Henry Rawlinson. Rawlinson's Herodotus, *Appl.*, Book i. Essay x.

³⁸ To prevent an unnecessary multiplication of notes I refer the reader who wishes to ascertain the correctness of my statements or information regarding classical mythology, to any good dictionaries of the Greek and Latin languages and mythology.

³⁹ The identification of Ius, Xuthus, etc., with Alvan, Jachath, and other members of the family of the Aurite, are to be found in my paper on "The Hortes."

⁴⁰ For the same reason as stated in Note 38, I refer the reader to a manual or dictionary of Oriental mythology. It is true that Brahma and Brihaspati are often mentioned as distinct from one another, but Inára is made the son of each, and the Tara of Brihaspati, whose name contains the root *jerah* or *jerach*, is represented by Gayatri or Kattri the wife of Brahma.

⁴¹ Methodius *apud* Bryant, *Analysis of Ancient Mythology*, 1807, Vol. v. p. 10.

⁴² *Ib.*

ruler in On or Heliopolis, but the chief divinity of that city to have been Atmoo or Athom, the Etam of 1 Chron. iv. 3, the father of Jezreel or Osiris, *the sown of God*, and the eponym of the wide tract on both sides of the Red Sea known as Etham.⁴³ I have not been able to see the papers of Miss Fanny Corbeaux on "The Replaim," in which, according to Mr. Bonomi, "she has some ingenious speculations to prove that the Chaldean Oannes, the Philistine Dagon, and the Mizraimite On are identical." But from the extracts in that writer's valuable manual, it is evident that Miss Corbeaux has good reasons for considering the identity established.⁴⁴ On, whether it designates Heliopolis, Tentyra or Hermonthis, or the name of a monarch, is represented with the Oannes' or Dagonian figure of a fish.⁴⁵ The solar character of the word also is as apparent in Egypt as in Palestine, where Ono and Beth Shemesh go together, or in Babylonia, where Anu unites with Shamas and similar solar divinities.

Of the antiquity and importance of On I need not speak, as these are facts well known even to the most superficial student of Egyptian history. We possess monumental evidence that An or Onnos was the first king of the city which bore his name.⁴⁶ His sway there was, however, but a temporary one, for Usecheres or Ashchur, the father of Tekoa, and the ancestor of the Shepherd line, invaded the kingdom of the Sun, and wrested Heliopolis from its monarch.⁴⁷ In this act of warfare he was aided by his son Nesteres or Achashtari, and one of the acts of the treaty of pacification was the marriage of a daughter of Onnos to Othoes or Achuzam, the elder brother of Achashtari. In my former paper on the Shepherd kings, I stated

⁴³ I cannot doubt that Osiris, whom the ancients associated with primitive agriculture, and in whom many comparative philologists have found the "seed god," is the same as Jezreel. The final *el* disappears, as we have already seen, even in the modern form of the name of the wide tract in Palestine called after him. That Osiris has had attributed to him much that belongs to others, such as Othniel or Adonis and Abishur or Absyrtus, is evident. A thorough investigation of the Egyptian monumental records will, I doubt not, prove that the father of Osiris is Athom-ra or Etam. When time permits I hope to be able to set forth the story of the line of Etam, as gathered from the monuments and universal tradition. Atmoo was considered an older god than Ra, and Ra is Reiaiah son of Shohal, and thus much older than Onam.

⁴⁴ Bonomi, *Nineveh and its Palaces*, 1805, p. 330.

⁴⁵ Osburn's *Monumental History of Egypt*, i. 311. In regard to Tentyra I may here state the rendering of the name given by Sir Henry Rawlinson in the *Journal of the Asiatic Society*, 1864, i. 1. According to him it is Din Tir or the "gate of life." Gates will yet appear largely in the Onite connection.

⁴⁶ Osirtasen I. is the earliest monarch who has left monuments, but Onnos was his predecessor and father-in-law.

⁴⁷ Osburn, i. 401.

that the wife of Achuzam was a daughter of Etam, whose name is given in 1 Chron. iv. 3, as Zelelponi.⁴⁸ I am not yet prepared to state that he did not marry Zelelponi, but there seems little doubt that one of his wives, at any rate, was a daughter of Onam. The first of the Osirtasens, who took the initial part of their name from that of their father Ashchur, was Achuzam, and his obelisk stands at Heliopolis, while he is designated the son of Onnos.⁴⁹ More correctly he should have been called his son-in-law. In the Chamber of Karnak, the name of Aches, whom I have shewn to be the same as Achuzam and Osirtasen I., appropriately appears next to that of Onnos. It may be well, however, to observe already that the name Onnos seems to stand at times for two different monarchs, one being the Janias of the lists, and, in the Bible genealogy, Jonathan, the grandson of Quam.

What was the precise effect of the invasion of Usecheres on the authority of Onnos, the scanty materials at my command will not permit me to indicate; but from the traditional and monumental evidence I possess, I am enabled in a measure to follow the fortunes of his descendants. It appears that the dynasty of Onnos was removed to Aboo-Seir;⁵⁰ and there in all probability Semempses or Semplucrates, his oldest son, exercised sovereignty. I have no monumental evidence to show that Semempses was the son of Onnos. The lists and traditions of Manetho, Eratosthenes, and others, are what I am compelled in this case to depend upon. Aboo-Seir is the ancient Busiris, and the city of the same name in the Delta is the ancient Taphosiris. They were named, not as I erroneously stated in my last paper, by Ashchur, but by Abishur, the son of Shammai, and grandson of Onam. Abishur and Aboo-Seir are the same word.

⁴⁸ My reason for finding Zelelponi in the wife of Achuzam is stated in the Indian connection of that paper, and confirmatory reasons which, however, are not very strong, are given in that of Greece.

⁴⁹ Gliddon, in his *Ancient Egypt*, writes: "On the other side of the statue (dedicated by Osirtasen I. to his father, 'the sun of guardianship') a legend the same in substance is repeated; but in this legend the *nomen* oval is given; and thus we know that the father of Osirtasen I. was 'the sun of guardianship,' Aian or Oan. One might be tempted to consider him a Johannes, a Hanna or a John, so nearly does the phonetic value approach the eastern sound of this familiar name." "The sun of guardianship" was a father-in-law and not a father, save in guardianship, to Osirtasen I. or Achuzam, son of Ashchur. He was the earliest historical John of whom we are ever likely to have a record. In popularizing Egyptian history it would be wise to denote him by this English word, especially as his grandson was the first veritable Jonathan.

⁵⁰ The pyramids of Aboo-Seir are attributed to the 5th dynasty of Manetho.

He is the *Shoure* or *Soris* of Dr. Birch, and the *Amchura* of Lepsius, whose shield has been found at *Aboo Seir*.⁵¹ *Am-chura* and *Abi-shur* are too near one another in form, especially when taken in connection with the name of the place in which the former name is found, and the fact of the Heliopolitan line exercising royalty there, to allow much doubt as to their identity. The prefix *Abi* is not an essential part of the name *Abishur*, as we can see by reference to such designations as *Abietam*, *Abiezer*, &c. *Shur*, which became the name of the region north of *Etam*, between *Egypt* and *Palestine*.⁵² and which afterwards followed the retiring tide of population up into *Syria* in the same form, or as *Geshur*,⁵³ first appears on the page of history in this son of *Shammai*, and grandson of *Onam*, and is his true title—hence the rendering *Shoure* or *Soris*. The word *Shur* in Hebrew strictly represents “a wall;” but the allied term *Shor*, with which Chaldee, Syrian and Arabic roots agree, is the Latin *taurus*. This will appear plainly in the Babylonian connections of the family of *Onam*. In the list of *Eratosthenes*, *Chuter Taurus*, with a reign of seven years, following *Semphucrates* with one of eighteen, after *Thyrillus*, although much out of place, is plainly *Abishur* after *Shammai*, the successor of *Jezeel*, the son of *Etam*. He is also, no doubt, *Tyreis* of *Manetho*’s third dynasty, who also has a reign of seven years, and who I had supposed might be *Tiria*, the brother of *Ziph* or *Suphis*. He may also, with as much probability, be *Sisites* of the fifth dynasty of *Manetho*, which is ended by the name of an *Omnos*, and who has a reign of the same duration.

Turning now to his predecessor, *Semphucrates*, in the list of *Eratosthenes*, and looking for him in those of *Manetho*, we find no difficulty in recognizing his identity with *Semempses*, of the first dynasty, who, like *Semphucrates*, reigned eighteen years. *Semphucrates* follows *Thyrillus*, and he, as I have already stated, is *Jezeel*, the son of *Etam*, whom we have found to be intimately connected, geographically and mythologically, with the family of *Onam*. *Jezeel*, the god of seed, with the customary omission of the final *el*, is the Egyptian *Osiris*;⁵⁴ but in the full form of his name, giving force to the *ayin* which appears in the last syllable, he becomes *Jezelegel*. Re-

⁵¹ Vide authorities in Kenrick’s *Ancient Egypt*, New York, ii. 117.

⁵² Gen. xvi. 7, xx. 1, xxv. 18; Exod. xv. 22; 1 Sam. xv. 7, xxvii. 8.

⁵³ Deut. iii. 14; Josh. xii. 5, xiii. 2, 13; 1 Sam. xxvi. 8; 1 Chron. ii. 23.

⁵⁴ I have no further authority than similarity of name for the identification of *Thyrillus* with *Jezeel*.

moving the initial *yod*, a common practice even in the recurrence of Hebrew names in the Bible, Jezreel takes the form of Zergul, and leads us into the early geography and history of Babylonia.⁵⁵ Zergul, or Zirgulla, was a very old place, and, although the most famous of the kings named Kur-galzu, or Durrigalzu, occurs late and seems to be Acharchel, the son of Harum, there was an early monarch so designated, who preceded Shamas, and who must be the Thyrellus of Eratosthenes, and the Jezreel of Chronicles.⁵⁶ In strict accordance with these facts is the so-called mythological record, that Osiris made Sem—who, in my paper on the Shepherd Kings, I unnecessarily supposed to be Achuzam—governor of part of his dominions, leaving him to share his authority with Antæus and Busiris.⁵⁷ Similar hasty conclusions marked my treatment of these latter names—Antæus being made identical with Menes and the Nechaoth of Theophilus, and Busiris with Ashchur, his contemporary.⁵⁸ I am now disposed to regard Antæus and Busiris—seeing that mythologists place them in a Libyan or western region of Egypt, and give them a tragical end, making them also the subordinates of Jezreel and Sem—as the two sons of Shammai, who are given in Chronicles as Nadab (Entef) and Abishur (Busiris of Aboo-Seir). Nadab, I can hardly doubt, is the head of the Entef line, who, whether they named Antepolis or not, ruled for a time at Thebes and Hermonthis.⁵⁹ Now, Hermonthis is the southern An, so that nothing could be more appropriate than to find the senior line of the family of Onam exercising sovereignty there. I would be disposed to find in the ancient Taphium, near Hermonthis, a reminiscence of Appaim, with the local prefix T, he being the only son of Nadab who had posterity, Seled, his elder brother, dying without children. A desire to make known as soon as possible the facts already possessed by me, is the only reason which has prevented my entering more fully into the consideration of the twenty generations which the book of Chronicles furnishes of the descendants of Onam, in the line of Nadab.

Abishur, Busiris or Am-chura seems to have had a tragical fate,

⁵⁵ See App. Book 1, Essays vi. and x. of Rawlinson's Herodotus, and Mr. George Smith's Early History of Babylonia in the Transactions of the Society of Biblical Archaeology, Vol. i. Part 1.

⁵⁶ *Ib.*

⁵⁷ *Vide* authorities in Guigniaut, i. 433.

⁵⁸ There is no doubt that the legendary Busiris occasionally represents Ashchur.

⁵⁹ Sir Gardner Wilkinson's Essay in Rawlinson's Herodotus, App. Book ii. Chapter 5.

in character not unlike that which is imputed to Osiris. I am still in the dark as regards his wife Abihail, an ancient Ophelia, the special mention of whose name shews her to have been a person of some importance in history. After the death of her husband Abishur, by whom she had two sons, Abban or Achban and Molid, tradition seems to say that she became the wife of Ammon the son of Lot, and, as Semele or Amalthæa, the mother or step-mother of Coz his son, who has already been identified with the Bacchus of Classical Mythology.⁶⁰ Certain geographical analogies point to Phiala, the fountain near Memphis, of which Pliny speaks, as bearing the name of this illustrious consort.⁶¹ Her son Ahban was famous in his day. From him Daphne or Tahpanes derived its name, which was transferred with the Phiala, derived from that of his mother, into the Geshurite region of Paneas in Northern Palestine, while his brother Molid left the name of Moladah to a town in the Geshurite region in the south of the same country. Of Ahban, however, we have something more definite than geographical names. He is the Uben-re or Aubn-ra, whose hieroglyphics have been found on the ivories at Nineveh; and Sir Gardner Wilkinson has indicated his connection with queen Amun-nou-het, who exercised the regency during the reigns of the second and third Thothmes, and who bears the title "Uben-t in the foreign land."⁶² A son of Ahban would seem to be Harum the father of Acharchel, and it is not improbable that his daughter was the wife of Bechen-aten or Othniel. Certain it is that Bechen-aten, whom I have identified with Othniel son of Kenaz, married a princess of the line of Onam, Ainnin or Ainia and Tuia being her parents; but I am in doubt whether Ahban or Jonathan is represented by Ainia.⁶³ Amun-nou-het, who is Athotis or Atossa, is the daughter of this Onite queen by Othniel, her Bible name being Hathath.⁶⁴ Harum, who is Armais, the father of Archles and, at the same time, as Har-em-heb, the late Egyptian Horus, occupies an important position in connection with the restoration of Egyptian supremacy to the old Solar or Horite line.⁶⁵ I have not been able

⁶⁰ In my paper on the Shepherd Kings.

⁶¹ Pliny, viii. 46.

⁶² Rawlinson's Herodotus, App. Book ii. chapter 9.

⁶³ *Ib.*

⁶⁴ 1 Chron. iv. 13. See Shepherd Kings.

⁶⁵ From him descended the Ramessids. Plutarch *Is. et Os.* 56, says that Orus was called Kœmin (Achban) and in the list of Tatian, Damphenophis (Daphne) precedes Orus.

to discover whether Molid, the brother of Ahban, appears in the Egyptian records.⁶⁶

The second son of Onam is Jada or Jadag, giving to the final *ayin* its full force. His name is a remarkable one, being almost a root form of the Hebrew verb "to perceive, know." The root extends its ramifications into most of the Indo-European languages, appearing in the Greek *eido*, *oida*, the Latin *video*, the Sanscrit *wid*, *budh*, the Zend *weeden*, the Gothic *vitau*, the English *wit*, and the Slavonic *widze*, *weteli*, as well as in the Celtic *edwyn*⁶⁷ *gwyddoni*. The intelligent Dagon and the wise Budha are easily connected with this son of Onam, but I have not found any Egyptian monarch or divinity unless it be Ptah or Thoth, who represents him.⁶⁸ It is plain that one of the Thoths or Athothes is Achuzun the son of Ashehur. There may have been two of this name, as the list of Eratosthenes indicates, one of them being the Jada of Chronicles. Of his two sons, Jether and Jonathan, the latter only had descendants. He must be the later Onnos, the same as Janias of the lists, and the Tancheres of Manetho's fifth dynasty, who precedes Onnos. It was this Jonathan, in all probability, who founded Tentyra, the city of Athor his great grandmother, and one of the places bearing the Onite designation On. Yet his second son Zaza, who is the same as Assa son of Tankera, and Assis or Asseth the successor of Janias, has left his memorial at Saccarah.⁶⁹ The connection of Jonathan and Zaza with the Shepherd line is, I think, founded upon the fact that the former married a daughter of Achashtari, Sesortasen III. or Sesostris. Of this, however, I have only mythological, not monumental evidence. The brother of Zaza was Peleth. He must have named the nome called Paalit or Polis in Lower Egypt,⁷⁰ but I have found no trace of him upon the lists or records of the monuments. He was probably expelled from Egypt to Palestine, where he named Beth Palet and other places; and from thence would seem to have

⁶⁶ There is a King called Melaneres associated with the Shepherds, yet connected with the line of Horus, who may be Molid.

⁶⁷ Gesenius Lexicon Hebraicum in loc. Pezron's Antiquities of Nations, London, 1706

⁶⁸ The identity of Ptah and Agni, and the fact of his having been worshipped at Heliopolis, while Indra and Agni are constantly united, with other connections yet to be mentioned, lead me to think that Jadag is Ptah. Ptah was born from the mouth of Kneph as Indra from that of Pouroucha. It is worthy of note that Ptah Tatann was worshipped at Tentyra.

⁶⁹ Kenrick, ii., 121, note. With Jonathan, Janias or Tancheres, I think that the fish Netus which saved Isis and was placed by Venus among the constellations, should be connected. Hygm Poeticum Astronomicon, xli. 494.

⁷⁰ Can he have named Plinthene?

found his way to Assyria. Some of his descendants, or those among whom his descendants were the prominent class, became the mercenary soldiers of David, being known as Pelethites.⁷¹ The Assyrian annals seem to give to Harum the son of Alhan, a daughter of Peleth as his wife, but other records tend to shew that a son-in-law of Peleth's was Achishachar or Shacharaim, the grandson of Jediel, the son of Jamin the Jerahmeelite, and the father of Ahitub and Elpaal; of the latter of whom came Eber, Misham and Shamed, the builders of Ono in Palestine.⁷² As the children of Shacharaim, the Sanscrit Sarameya, were born in Moab, their story does not necessarily connect with Egypt; yet Echesus-karas, in the list of Syncellus, has links that seem to associate him with the son-in-law of Peleth.

I have already stated my belief that Ammon married Abihail, the widow of the murdered Abishur, and that thus his son Coz or Chons was contemporary with Alhan and Molid, and therefore with their second cousins Peleth and Zaza. This contemporaneousness at least is confirmed by the statement that in the reign of Assis and Khons, the calf became an object of worship.⁷³ The Susian connection of Armais or Hur-em-heb, and later Egyptian monarchs, must be found in their relations with either Coz or Zaza.⁷⁴ I am inclined to think that Zaza heads the Susian line; that Memnon or Meonothai somehow connects with him; and that Paltos, which was reputed to be the place of his burial, is a Phœnician reminiscence of his ancestor's brother, Peleth.⁷⁵

One other alliance with a daughter of the Onite line is worthy of note. There is monumental evidence that a prince Cephrenes mar-

⁷¹ 2 Sam. viii. 18; xv. 18; xx. 7, 23.

⁷² 1 Chron. viii. 18. The union of Lod with Ono seems to point to the Horite connection of Eber, etc., rather than the Jerahmeelite. Lod represents Lahad the brother of Achumai and Lydus of Lydia. Bilhan, the name of the father of Shacharaim, and who is given as the only son of Jediel, may, as a purely Horite appellation (Gen. xxxvi. 27; 1 Chron. i. 42. Compare Zaavan, Akan, Hemdan, Eshban, Ithran, Cheran, Dishan, Lotan, Alvau, in the same genealogies) refer to the son of Ezer, and indicate an alliance of the Horite and Jerahmeelite lines in a daughter of Jediel, from whom, as of superior dignity, the sons of Bilhan chose to count their descent.

⁷³ Vide Galloway, Egypt's Record, 234.

⁷⁴ The Susian connection appears in the Babylonian identifications of Harum and Acharchel with Armanuu and Nergal and the Greek story of the Susian Memnon. But it is also visible in Sesou an epithet of Rameses II. according to M. de Rougé, in an article contributed to the *Atheneum Français*, 1856, part of which is appended as a note to M. de Lanoye's little book on Rameses. Lack of material prevents me from doing more than asking the question of Egyptologists, into whose hands this paper may come, "Whether the king named Shhai, Eesa, Ai, who is given as the ancestor of the first Rameses, be not identical with Assis or Assa Tankera and with Zaza, the son of Jonathan?"

⁷⁵ Strabo, xv. 3, 4.

ried Hanku, a Heliopolitan princess;⁷⁶ and, according to Mr. Osburn, Chebron Amenophis was one of the husbands of Taia, who plainly belongs to the line of Onam.⁷⁷ I am in doubt here. On the one hand, it seems that, as I stated in my paper on the Shepherd Kings, Hephher, the son of Ashchur, whom I supposed to be the father of Kenaz or Pachnas, married into this family, with which his brother Achuzam or Athothes was already connected.⁷⁸ But there seem to be many reasons for placing Cephren at a much later period, and for insisting upon the appearance of a final *n* in the name of the person with whom he is to be identified. These, and more scientific and important reasons, which will appear in the course of tracing the family of Onam through the traditions of peoples other than the Egyptians, have led me to the conclusion that Hebron or Chebron, the son of Mareshah,⁷⁹ became connected by marriage with the Onites in the line either of Shammai or of Jadag. The shield of one of his sons, Rekem or Rekamai, occurs at Lycopolis,⁸⁰ and may serve to confirm an alliance, to which the presence of such names as Shema and Shammai among his descendants, seems to testify.

Mafkat, the copper country of the Sinaitic peninsula, would appear to have unveiled its mineral treasures first to the rulers of Heliopolis; for Athor was its great divinity, and a portion of the Anu, more than two generations after their defeat by Usecheres, made their home among its mountains, coming forth at times to harass the miners whom Suphis or Ziph, the great grandson of Usecheres, kept there in a state of painful servitude.⁸¹ Later still, when the Shepherd families were driven back to Palestine, and the Rameses ruled in Egypt; when Cretans from the coast of the Cherethites, Sicilians from Eshcol and Ziklag (an ancient Zancle), Sardinians or Dardanians from Zarthan, Achæans from Accho, Achzib and Achshaph, Lycians from Lachish, Mysians from Maachah, and many other Japhetic families resident in Palestine, invaded the land of the Pharaohs, or fought for their homes against the aggressions of its monarchs;⁸² the Anu or Ionians of Gaza were not absent, but with

⁷⁶ Osburn, i. 450. The Athenian Onka must relate to this name.

⁷⁷ Osburn, ii. 344.

⁷⁸ Canadian Journal, Vol. xiv. No. 2, 193, 194

⁷⁹ 1 Chron. ii. 42, seq.

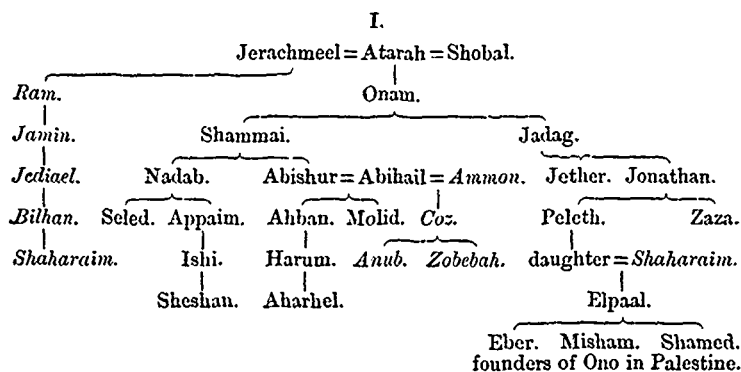
⁸⁰ Kenrick, i. 39. He is supposed to have belonged to the Shepherd period.

⁸¹ Lenormant & Chevalier, i. 202, 205; ii. 359.

⁸² Lenormant & Chevalier, i. 249, 260.

their kinsmen, the Milesians of Moladah, the Pelethites of Japhleti, and the Kharu or Geshurites of the North, drew sword and bow against those who, like themselves, worshipped the names of their ancestral gods, An-ra and Athor.⁶³ Neither the Pharaohs who warred with them, nor the artists who inscribed in stone the story of their enmity and defeat, thought any more than the historians of to-day, probably, of the former glories of the Ionic race, or deemed it worth while to cast a glance at the imperishable traces of its old dominion, extending from western Aboukir to the furthestmost verge of Arabia Petraea, and from Heliopolis to Hermonthis in the south. They had learned their Egyptian lesson, which so many great peoples had to learn; they had done their work in this old historic land; and now, with strength unimpaired, they were to go forth in many companies, to carry into regions less favoured the blessings of a newer civilization. Into these new countries it has been my task, and is my intention in this paper, to follow them. But, in so doing, I shall not, at least as yet, enter upon the history of a later period than that of which I have already treated. The tracks of the Ionians must be marked by the recurrence, in various mythologies and geographical areas, of the same names, facts and connections, with slight variations and a few additional items of information, as we have already identified with their history in the land of Egypt.

The following Tables exhibit the families of Onam, as given in Chronicles, with their probable connections, and the Egyptian equivalents, historical and geographical, which have been obtained for them:—

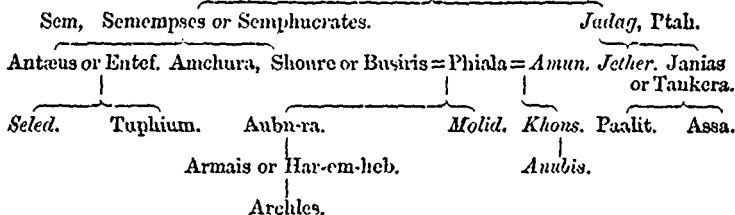


⁶³ Kenrick, ii. 221.

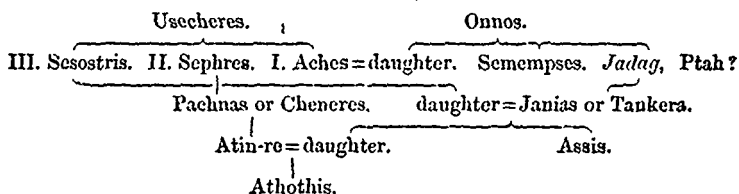
II.

Uruck. Uranus. Jerachmeel. Erchoas = Athor = Seb.

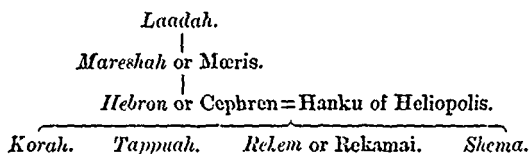
An or Onkos.



To these Tables may be added that of the probable connections of the line of Onam with that of the Shepherds:—



Still another genealogy, of a very imperfect character, which connects with the line of Onam, is that of Hebron:—



II.—BABYLONIAN AND ASSYRIAN CONNECTION.

It does not follow because a name and even a royal name is found on an Egyptian monument or occupying a place in the lists of Manetho, Erasthones, Bar-Hebraeus, etc., that the person who bore the name exercised sovereignty in Egypt, or exercised that sovereignty there and nowhere else. This I state in order to prepare the way for the appearance of Chaldean and Assyrian names, royal and divine, which are identical with those that have met us in the history of Egypt. Bryant, in his elaborate "Analysis of Ancient Mythology," a work full of false notions, and based upon an erroneous etymological theory, yet containing much valuable information, finds in the Babylonians the Ionim of antiquity.⁸⁴ He points out the important fact

⁸⁴ Analysis of Ancient Mythology, iv. 205.

that the Septuagint version of Jeremiah renders the word *Jonah*, which our translators of the Bible have found to be derived from the verb *Janah to oppress*, by the Greek "Hellenike or Hellenic," so that "the oppressing sword" of Jeremiah xli. 16., l. 16, becomes "the Hellenic sword." With the Seventy, therefore, the *Jonah* designated the Ionian people, and, as the enemy represented by the sword was the Babylonian nation under Nebuchadnezzar, they must have recognized some identity between Babylonians and Ionians. Bryant cites also a passage from the *Chronicon Paschale*, in which the Ionians are spoken of as a colony from Babel, and another from *Joannes Antiochenus* to the same effect, which states likewise that the Ionians were instructed by *Joannes*, one of the race of giants.⁵⁵ The same author indulges in some ingenious speculations regarding the *Jonah* or dove of Babylonia, which he connects with the Hellenic traditions. In these speculations Bryant has been followed by many writers of repute in England, France and Germany, and any one who wishes to see an authoritative reference to the emblem of the dove in its mythological connections, will find it in an essay of Sir Gardner Wilkinson's, in which *Athor* of Egypt, *Atargatis* of Syria, and *Semiramis* of Babylonia are found together with this ancient symbol.⁵⁶ *Athor*, let it be remembered, is *Atarah*, the mother of *Onam*.

I have already referred to Miss Fanny Corbeaux' identification of the Egyptian *An*, *On*, or *Onnos* with the *Oannes* of Chaldea. The figure of a fish represented the Egyptian *An*, and *Oannes* or *Anu* has been universally recognized as the fish-god of Babylonia, who connects intimately with *Atargatis* or *Athara*, the fish-goddess of Syria, his mother. I need not repeat the story of *Oannes* as given by *Berosus*, which must be familiar to all who will find any interest in the researches of this paper. His coming into Babylonia from the Erythrean sea, marks either an eastern extension of the kingdom of *Onam* or the period of expulsion from Egypt, when, from Arabia *Petræa*, his descendants spread eastward towards the home of their ancestors. It is not difficult to trace the names of the families of *Onam* in those of the successors of *Oannes*, although these are not always mentioned in their proper order. The only member of the line of *Shammai* that finds a place among them is *Anodaphus*, or *Nadab*, his eldest son. *Jadag*, however, who is the true *Dagon*, is

⁵⁵ *Ib.* v. 8, 16.

⁵⁶ Rawlinson's *Herodotus*, App. Book iii. Essay 1.

at once recognizable in Euedocus or Odacon, and his son Jonathar in Annedotus. Alorus, called in the same legend the first ruler of Chaldaea, is Alvan, son of Shobal, the Il or Ra of Babylonia and Egypt.⁸⁷ Xisuthrus, who appears during the same period, is Sesostris, whom I have supposed to be the father-in-law of Jonathan.⁸⁸ Urka, or Urchoe, the city of Jerachmeel, is appropriately that of Onam, or Anu, his reputed son. Anu is continually connected with Dagon or his son Jadag, and frequently with his elder son, Shamas or Shammai. In the old historical records of the Greeks, Onam's name appears in the form Ninus, the Hebrew, Chaldee and Syriac Nun, *the fish*, representing the Coptic An. The reality of this connection is apparent in the names of his descendants of Ninus, his son being Zames or Shammai, and his grandson Thurras, who is Taurus, Shur, or Abishur.⁸⁹ The valuable researches of Sir Henry Rawlinson furnish us with a fourth link in the chain of evidence. He points out that Bar-Shem is a name of Thurras, while identifying the latter word with the Persian Thura of the month Thura-vahar, and the Latin Taurus. Bar-Shem simply gives Thura or Abi-Shur as the son of Shammai. Ninip, Thibbi, Givan or Kivan are, however, named by Sir Henry as forms of Bar, and he does not hesitate to associate them with Oannes.⁹⁰ They really present us with

⁸⁷ The early monarch, or rather deity, of Babylonia seems to present in his name a combination of the two equivalents, which appear equally in Egypt and Babylonia, for the Alvan and Reaiah of Genesis and Chronicles. I have already, in my paper on the Horites, shewn his relation to the Illyrian stock. From him, in the Alvan or Galyan form of his name, came the Hellenes, whom Bryant erroneously identifies with the Ionian.

⁸⁸ When I wrote my paper on the Shepherd Kings I was not aware of a connection which has since come to light. Zervan the son of Xisuthrus, Serpedon the son of Asterius, Mihrab the son of Zohak or Ashdahak, Corybas of Jason or Saturn, Visvarupa or Servara son of Tvashtar, Cerberus of Typhon, with the Egyptian god Harphre and the king Cerpheres, represent in the stories of Babylonia, Persia, Greece, India, and Egypt, Hareph or Chareph the father of Beth Gader, after whom the Serboman bog, Seriphus, Corfu and many other places were named. As Harphre he is united with Mandou and Ritho, Mandou being his grandfather Manabath, and Ritho the wife of his father Ahashtar. Rhytia, the mother of the Corybantes, is the same Ritho, and from her Rhodes received its name, she or her daughter being the original Rhodope Hierajytia of Crete founded by the Rhodian Corybas; the presence of Phorbas, Triopas and Cercaphus in Rhodes; and many similar facts tend to justify the connection. Drepane, the old name of Coreyra or Corfu, is allied to the Greek *harpe*, a *curved weapon*, and both relate to the root of the Hebrew Chareph. The English word *crop* comes from the same root, as well as the word *harrest*. Names as widely separated geographically as the Greek Trophomus and the Germanic Aurboda have the same origin. The sister of Hareph bears names agreeing in form with those of her father and brother, so that she may appear as Ishtar or as Zirpanit.

⁸⁹ See authorities in Rawlinson's Herodotus, App. Book i. Essay x. Also Bryant's Analysis vi. 204. Bushire may have taken its name from Abishur.

⁹⁰ Rawlinson's Herodotus, App. Book i. Essay x. Kikupau is doubtless the same.

the Ahban or Achban, who is given as the eldest son of Abishur, and who is the same as the Egyptian Aubn-ra found at Nineveh. The Irish Gobhan, with which Sir Henry Rawlinson compares the name of Ninip or Bar, is almost identical in form with the Hebrew Achban. The Alexandrian Chronicle mentions Thutas as a descendant of Ninus, and he, I can hardly doubt, is Jadag, the same as Diodas or Adodus, who is connected with Astarte, as Anu is found to be on some Babylonian monuments. The name of the wife of Anu, which is Anata, would lead one to suppose that in Babylonia as well as in Egypt, Onam and his grandson Jonathan were sometimes confounded. Sir Henry Rawlinson has suggested some relationship between the Anu or Dis of Urchoe and the Dis, Hades, Orcus, Pluto or Plutus of Classical Mythology.⁹¹ Urchoe I have already associated with Jerach-meel; Anu gives us Onam; Hades and Dis are two forms of the name Jadag; and Pluto or Plutus, the Indian Paulastya, is Peleth of the same line. Reminiscences of the latter are I think to be found in the name or epithet Baladan; in Belochus, the last of the Dercetides or family of Atargatis; and in the mythic Polydemon a descendant of Semiramis, who was a warrior in the army of Phineus.⁹²

I can hardly imagine that Shammai, Sem or Semempses ruled or lived in Babylonia, and would be disposed, therefore, to suppose that Zames and Shamas appear in the traditional and monumental records of the Chaldeans merely as ancestors; yet Ishmi-Dagon, with his sons Shamas-Iva and Ibil-anuduma, must relate to the god Shamas and to Iva, son of Anu, who is called Misharu, a name not unlike Amchura or Abishur.⁹³ As for the later Shamshu, who follows Hammurabi or Khammurabi, he is, I have little doubt, Shema, the son of Hebron or Chebron, who married into the line of Onam.⁹⁴ Hebron we shall yet meet with, like his father Mareshah, as the eponym of many rivers, such as the Chaboras, Hebrus, Tiber and Severn, his father naming the Arish, Marsyas, and several others, and superseding the ancient Hebrus of his son by the more modern Maritza. Mareshah himself is the Merodach who first appears in the reign of Hammurabi.⁹⁵ It is also worthy of note that Ham-

⁹¹ *Ib.*

⁹² Du Pin, Bibliothèque Universelle des Historiens, Amsterdam, 1708, p. 211. Ovidii Metamorph, v. 85.

⁹³ Rawlinson's Herodotus, App. Book i. Essay x. Anu-duma must be Jonathan.

⁹⁴ 1 Chron. ii. 43

⁹⁵ Mr. George Smith's Early History of Babylonia, Trans. Soc. Bib. Archæol, Vol. i. Part 1.

murabi's great claim to the gratitude of posterity was the construction of a river or canal, to which he gave his own name.⁹⁶ I do not yet know where among the descendants of Onam to place the wife of this monarch, but, from the presence among her descendants of the names Shema and Shammai, I feel justified in supposing that she belonged to the line of Shammai, while other reasons would lead me to place her in the next generation after Appain, Ahban and Molid—she being probably the daughter of one of them. Turning to other connections by marriage with the family of Onam, the first that appears is the memorable union of which the Egyptian monuments inform us, that formed an article in the treaty of peace between Onnos and Usecheres. Aches or Achuzam, the son of the latter, married a daughter of the Heliopolitan king. This Aches or Achuzam I have identified with Aos or Hea of Babylonia, whose wife is Dauke or Davkina,⁹⁷ and the latter must represent the daughter of Onam and sister of Jadag, being in form like the Idyia whom mythologists make the wife of Æetes of Colchis.

The reader of my essay on the Shepherd Kings will find many erroneous identifications under the head of the Assyrian and Babylonian connections of the Ashchurites, into which I was led by the absence of full information regarding the family of Onam. Such, I think, is the supposition that Achashtari or Xisuthrus, like Achuzam, married into the Onite line.⁹⁸ I have already indicated the probability of Jonathan, a second Onnos or Ninus, forming a union with a daughter of Achashtari. The sons of Xisuthrus or Achashtari are given in tradition as Zervan, Titan and Japetosthes. Titan, a name peculiarly solar, I shall yet show to relate to Jonathan, who is the son-in-law of the father of Zervan.⁹⁹ A sister of Zervan was Zirpanit or Zeripho, which is an Ascalonian name for Semiramis, and Semiramis the wife of Ninus was the daughter of Caystrus, who is Achashtari.¹⁰⁰ In this way the sons of Jonathan became associated with the Ashchurite line. The elder of these, Peleth, seems accordingly to have been an Assyrian monarch, bearing the name of Asshur-

⁹⁶ *Ib.*

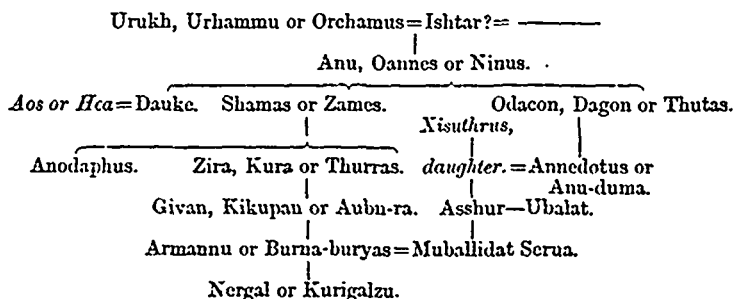
⁹⁷ Rawlinson's Herodotus, App. Book i. Essay x.

⁹⁸ It is more probable, as stated in note 88, that he married a daughter of Manahath the head of the Horite line of Shobal. The marriage of his daughter to a grandson of Onam, bearing a very similar name, naturally led to the erroneous supposition.

⁹⁹ In the Greek connection Titan will appear in intimate relation with the family of Jonathan. It is presented also in the Irish and Welsh traditions. Titan was peculiarly a solar designation. Tithonus is not to be dissociated from it.

¹⁰⁰ Guignaut, ii. 578, ii. 33.

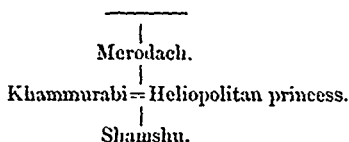
Ubalat or Upalit. As I shall yet show Peleth to be the same as *Hippolytus* and *Ephialtes*, and the eponym of *Japhleti* in *Palestine*, the initial *u*, a mere rendering of an adventitious Hebrew *yod*, need not form an obstacle in the way of the identification. The synchronous history of Assyria and Babylonia informs us that a daughter of Ubalat, named Muballidat Serua, was married by Burna-buryas or Kurigalzu his son, kings of Babylonia, and that she had a son, Karahardas, who was killed by the Kassi.¹⁰¹ Many things lead me to identify Burna-buryas and his son Kurigalzu with Harum and his son Acharchel, although I cannot account for the second part of the name of the former Babylonian, nor find that relation to the Onam line in the person of Ahban or Aubn-ra, which would justify the connection. I have already stated my belief that Armannu, the tutelar god of Susa, is Harum.¹⁰² Burna-buryas and his son are Susian, while the god Nergal, who is most closely linked with Abn-ra and the Anu line, and whose relations seem to be with the same region, is unmistakably Acharchel. It is hard, however, to understand why remains of Abn or Aubn-ra should be found in Nineveh, while his son and grandson leave their traces in Babylonia, or how the two latter came to occupy so important a place in the Egyptian annals. Whatever be the value of the last-named connections, which I think the sequel will shew that I have not made without some good reasons, no one can doubt the advantages of a system, even in part erroneous, over the present chaos of ancient history. The following table presents the probable equivalents in the mythology and history of Assyria and Babylonia for the Onites of the Bible record:—



¹⁰¹ The Synchronous History of Assyria and Babylonia, by the Rev. A. H. Sayce, M.A., Transactions of the Society of Biblical Archaeology, Vol. ii. Part 1.

¹⁰² Canadian Journal, Vol. xiv. No. 2, p. 227.

To the above must be added the unconnected genealogies of Hebron:—



III.—PALESTINIAN AND SYRIAN CONNECTION.

Palestine seems to have been from an early period a halting-place of various Onite families, as they passed on their way to Asia Minor and Greece in the west, or to Assyria, Persia, and India in the east. It contained three well-defined Onite areas. The first of these on the way from Egypt, and perhaps the most important, was that which went by the name of Shur, having received that designation from the son of Shammai, who was the Ab or father of the house of Shur. The Geshurites were of old the inhabitants of that land,¹⁰³ and their name is simply Shur, with a national prefix like that which occurs in Gedor. This region bordered on Gaza, which bore the name Ione,¹⁰⁴ the whole coast of the Cherethites lying south-west from it, being also called the coast of the Ionians.¹⁰⁵ To the district indicated belonged Beth Palet, or "the house of flight," an earlier Pola, "the town of the fugitives," the tradition of which Stephanus of Byzantium seems to have confounded with Gaza.¹⁰⁶ Gaza itself, as named Ione, and a place where Dagon was worshipped, must connect intimately with the Onam line, and is probably a form of Zaza. In the same region of southern Palestine, Moladah, a name derived from Molid, the brother of Ahban and son of Abishur, is found. Shema, near Moladah, and Mareshah, not far off, may have relations with the family of Abishur, while Cabbon, near Beth-Dagon, has an Achban look. The old Jerachmeelite region spoken of in the first book of Samuel, must have bordered upon this Onite region.¹⁰⁷

The second Onite area lay to the north of the tribe of Judah, extending through the dominions of Benjamin and Dan, from the Dead Sea to the Mediterranean. It was marked by the Jerach-

¹⁰³ 1 Sam. xxvii. 8.

¹⁰⁴ Steph. Byzant.

¹⁰⁵ The progress of Maritime Discovery, by J. S. Clarke, London, 1803, Vol. i. p. 94.

¹⁰⁶ Hitzig, die Philistaer, 5 seq.

¹⁰⁷ 1 Sam. xxvii. 10; xxx. 29.

meelite region of Jericho on the east, and on the west by the similarly Jerachmeelite Rama, Jabneh or Jamnia, and Ekron. It embraced Ataroth, Ono and Beth-Aven, Beth-Shemesh, Janoah and Taanath, Japhleti, and similar geographical designations, setting forth Atarah, Onam, Shammai, Jonathan, and Peleth. The brook Cherith, and other traces of the Cherethites, still, as in the south, proclaim the geographical connection of these Cretan or Kurd warriors with the Ionian Pelethites.¹⁰⁸ These Pelethites are mentioned in ii. Samuel viii. 18, xv. 18, and xx. 7, 23, in the second quotation being united with the Gittites or warriors of Gath. In a note to Wheeler's edition of Russell's *Connection of Sacred and Profane History*, the Greek form Pheleti is adduced as a probable original of the Latin Velites.¹⁰⁹ I do not doubt that the Pelethites were represented among the mercenary soldiers of the Greeks by the Peltasts. It is no objection to this identification that Peltastes originally denoted a Thracian mercenary, for it will yet appear that the Thracian stock contained a large Onite element. I would even go farther, and find the same root in the Hoplites, one of the four Athenian tribes, and the heavy-armed soldiers of Greece. Their designation presents the Japhleti form of Peleth's name, and their ancestor is appropriately the son of Ion.¹¹⁰

The third area inhabited by the descendants of Onam, in Palestine, is that in the north occupied by the Geshurites. It is near the Jerachmeelite region of Maachah, and the Maachathites are constantly associated in Scripture with the northern Geshurites.¹¹¹ It was from these Geshurites that Syria received its Gentile name, Aram being its Bible designation. Atargatis or Athara, the Syrian goddess, is Atarah. In Samen and Adad, the names of Shammai and Jadag were no doubt preserved. Syria was also called the land of Sham or Shammai; and Bryant shows that Sar, representing its eponym Abishur, entered largely into the nomenclature, mythological, historical, and geographical, of the Syrians.¹¹² As we find in Gaza an Ione of the Geshurite region of the south, so in that

¹⁰⁸ The Cherethites and Pelethites are constantly mentioned together in Scripture, hence the German phrase, "Creti and Pleti."

¹⁰⁹ Vol. ii. 173.

¹¹⁰ The warriors of antiquity, probably the first who adopted military discipline, were the Pelethites, and the connection of their name in after times with light and heavy-armed troops was owing to local circumstances. Hence Velites, Peltastes and Hoplites have one origin.

¹¹¹ Josh. xiii. 11.

¹¹² Bryant's *Analysis*, 1. 50, 91.

of the north, Antioch appears with the same title.¹¹³ Antioch indeed, as the sequel will prove, is a form of the name of Jonathan, and the many Khan Iounes found throughout Palestine, and which have been erroneously supposed to relate to the prophet Jonah, are stages in the progress northward of the family of Onan.¹¹⁴ Stephanus of Byzantium makes the ancient inhabitants of Antioch and other Ionian colonies to have been Argives.¹¹⁵ These Argives are the peoples of Jerach, Uruk, or Jerach-meel. In the Geshurite region the prevailing name is that of Ahban. It is he, as the Greek Pan, who is commemorated in Banias or Paneas,¹¹⁶ and in the Daphnes of Paneas and of Antioch. Phiala, or Houle, represents his mother, Abihail. Another Beth-Shemesh, and another Beth-Dagon reproduce the records of Shammai and Jadag found in the south; and Hannathon preserves the memory of Jonathan; while Hermon is undoubtedly a trace of Harum, the son of Ahban. Libanos itself may have taken its name from Ahban, with the Arabic article.¹¹⁷ It is certainly remarkable to find an Ammonian region up about Paneas, justifying the connection already formed for Ammon as the step-father of Ahban, and the mythological statement that Pan was the foster-brother of Ammon.¹¹⁸ I need hardly say that the Greek Pan was worshipped at Paneas. Among the kings of Geshur, Ammihur and Talmai are mentioned.¹¹⁹ Ammihur is a form very like Amchura or Abishur, and may easily have been a corruption of this ancestral name. As for Talmai, no student of the historical records of the Jews can fail to notice its etymological connection with the

¹¹³ Steph Byzant, *Ione*. He states that it was built by the Argives, who are the family of Jerach. According to a statement in Eusebius, Casus and Belus, sons of Inachus, founded Antioch. Zaza and Peleth, sons of Jonathan, may be the individuals indicated.

¹¹⁴ Finn, *Byeways in Palestine*, 168, 170, 290. Hitzig, *die Philister*, 102. In the Iounes Ache and Dors of Palestine, the progress of the Ionian, Achaean, and Dorian lines can be traced. Among the Philistine tribes those inhabiting Gaza and Ashdod would seem to have been Ionians of Onan in the line of Jonathan, while the Ashkelonians were Amorite, the Gittites, Achaeans or Hittites, and the Ekronites, Jerachmeelite, of Ekron.

¹¹⁵ *Ide supra*, Note 113. I do not know as yet whether Argob and Argos denote the same Jerachmeelite population.

¹¹⁶ Paneas and the Greek Peneus must be related, especially as Daphne is represented as the daughter of Peneus. Pan was worshipped here. Banier, *La Mythologie et Les Fables Expliquées par l'histoire*, 1728, i. 183. Finn, *Byeways in Palestine*, 306.

¹¹⁷ *Ide supra* the Coptic Element in Languages of the Indo-European Family, *Canadian Journal*, Dec., 1872. In that paper I have shewn the identity of the Hebrew Laban with the Gaelic and Erse Ban, and the connection in these widely-separated languages of the ideas of whiteness and of mountains with snow-clad summits.

¹¹⁸ Guigniant, iii. 476.

¹¹⁹ 2 Sam. xiii. 37.

Anakim, who were driven out of Kirjath Arba, or Hebron.¹²⁰ One of the sons of Anak the son of Arba was Talmai, his brothers being Sheshai and Ahinai. Sheshai is not unlike Sheshan—the name of a descendant of Appaim—in form, and Achiman is very like Achban.¹²¹ It is possible, therefore, especially as Hebron is Kirjath Arba, and we have found the son of Mareshah bearing that name in connection with the family of Shammai, that the three chiefs of the Anakim were of Onite parentage, and that they were the leaders of an Ionian colony into the region of Geshuri. They may possibly have been Heraclids of the family of Acharchel, the son of Harum.¹²²

Before dismissing the Palestinian connections of the tribes of Onam, I would direct attention to the Hebrew word "Ideona," denoting "a wizard," which is derived from the root "Jadag," and which Bryant, although utterly ignorant of the identifications which I have propounded, supposes to relate to the Ionim.¹²³ The reputation of the Chaldeans, of the Irish Tuatha-de-danans and other members of the family of Onam, together with the wisdom attributed to Dagon and his attendants, lead me to believe that the word Ideona may have an historical etymology, setting forth an early caste of priests and magicians. The name of one of the wise men of Egypt who withstood Moses is given in the second epistle of Paul to Timothy, as well as in other writings, as Jannes, and this, I think, may easily, while denoting an individual, point him out as a member of the Chaldean or Ionian line.¹²⁴ The following Table can simply represent the geographical equivalents in Palestine of the families of Onam :—

| | | | | |
|---|--------------------------------------|-------------|--------------------------------|-------|
| Jericho, Jerachmeel, Ram-allah = Ataroth = Sobal. | | | | |
| Ono, Beth-Aven, Khan Iounes. | | | | |
| Beth Shemesh. | | Beth-Dagon. | | |
| Netophah(?) | Shur, Geshur, Syria = Phiala, Houle. | — | Hannathon, Tarnath, [Antioch.] | |
| Pancas, | Daphne, Cabbon. | Moladah. | Beth Phelet, Japhleti. | Gaza. |
| Hermon. | | | | |

¹²⁰ Josh. xv. 14; Judges i. 10.

¹²¹ 1 Chron. ii. 31.

¹²² There is no doubt that the story of the return of the Heraclids must have originated in Palestine, and that in that country is to be found the region conquered by them. Æropus, Gavanes and Cisseus, which are Heraclid names, relate to Arba, Achban or Achinai and Sheshai.

¹²³ Analysis iii. 155.

¹²⁴ il. Tim. iii. 8.

IV.—CONNECTIONS IN ASIA MINOR, THRACE, AND GREECE.

Geographically, Asia Minor and Thrace should precede Greece in our search for traces of the ancient Ionian line in their westward progress, but, as the traditions of these countries and their early historical geography are contained principally in the notices of Greek writers, it will be more satisfactory to consider the three regions as one. I have already stated that the Greek Erechtheus is Jerahmeel the father of Onam, and that Ion, who is called the son of his daughter Creusa by Xuthus, is Onam himself. After Ion, the people of Asia Minor, in whose region Samos, Icarus, Mycale, Miletus and Hermus, representing Shammai, Abi-Shur, Abi-Chail, Molid and Harum, are found, were called Ionians. The same stock peopled Attica, and formed part of the population in other parts of Peloponnesus. In Epirus and Thessaly the river Ion, a tributary of the Peneus on which Dipnias stood, with the *Æthices*, called descendants of Janus and Camise¹²⁵ near at hand, and Passaron replaced by the modern Joannina, the capital of the Molotti, present us with a few among the many traces that await recognition of Onam and Ahban, Jadag and Abishur, Jonathan and Molid. Epidaurus of Argolis, which was anciently called Epicarus, and the most famous colony of which was under the leadership of Deiphontes, did not receive its name, as I once stated, from the Capthorin, but from the Ionian Abishur, Deiphontes representing his son Ahban, the eponym of the Egyptian Daphne.

Another name for Onam, in addition to that of Ion, is Deion, who is called a son of *Æolus*. Yet Deion, or Deioneus, or *Cæneus*, at times represents Jonathan or simply a member of the Onite family. In my paper on the Shepherd Kings, I identified Ixion and Achæus with Aches or Achuzam. The wife of Ixion was Dia, the daughter of Deioneus or Deion, just as Aches married a daughter of Onnos, and Hea, a Dauke, apparently of the Anu line. Achæus also is associated with Ion in the Greek mythology, although he is wrongly called his brother. Samos was undoubtedly named by the descendants of Shammai, but his mythological record is very brief. The only personage I have found to represent him is Samos, the son of Anceus, whose brothers were Enudus, Alithersus, and Perilas, which may possibly be corruptions of Nadab and Abishur, with an

¹²⁵ Guizot, ii. 440, 1215.

Egyptian form of Aharhel, the descendant of the latter. The early connections of Samos are with Anaea in Caria, and its first colony came from Epicurus or Epidaurus, under Procles, a descendant of Ion, who must represent such a Coptic form of Acharchel. Leogoras, called the son of Procles, is one of the links which seem to connect the Locrians with Abishur, although I cannot tell where the connection is to be made. Abderus, the Locrian, who was torn to pieces by the mares of Diomedes, is the same person as Absyrtus, whose body was cut to pieces by the Argonauts and thrown into the sea; as Icarus, drowned in the Ægean; and Icarus, killed by the shepherds to whom he revealed the use of wine. Euanthes of Bacchus, another wine god, in whom I find Ahban as Ahvan, is made the founder of Locri Epizephyrii, although the Opuntii present a genuine form of Ahban. Several ancient writers state indeed that the Opuntii colonized Locri Epizephyrii, and the latter word may be a corruption of Abishur. The British Locrians are associated in the Welsh traditions with heroes of the line of Abishur. These, and other more distant connections, which it would take too long to state, lead me to enquire whether the Locrian name may not have come from some such term as that out of which the Greeks made Leucosyrii as a designation for the Cappadocians, in whose country many Geshurite names appear. There are at least two instances in which scripture geographical names are found with an L prefix. These are Sharon and Ophrah, which appear in the forms Lasharon, Leophrah.¹²⁶ If, instead of the initial *gimel*, a *lamed* were prefixed to Geshur, it would become Lashur or Lachur, and, leaving the initial *gimel* intact, the form Lageshur would be a not unlikely one from which to derive Leucosyrii. As Herodotus informs us that the Cappadocians were anciently called Syrians, there is strong probability that such is the history of the name.¹²⁷

Abishur was commemorated in a more easily recognized way in many parts of the area under consideration, and in many cases his name is associated with those of his descendants. We have already found him under the name Passaron among the Molotti. He is Patarus, son of Apollo (the Sun or Shamas) and Lycia, while his son Molid is Miletus, son of the same god and Deione. But Miletus

¹²⁶ Leophrah is rendered in Greek by Leucophrys, so that Geshur might equally be rendered Leucosyria.

¹²⁷ Herodotus, i. 72.

is said to have been founded by Codrus, the son of Melanthus of Athens, Melanthus being but another form of Molid. From an adventure of this Melanthus, the Apaturian festival, one strictly Ionic, and celebrated both in Attica and Asia Minor, is recorded to have taken its origin. Apaturia is a word derived from Abishur. Patera, Petra and Abadir are three terms relating to ancient idolatry that had the same original. The Patera, a sacrificial implement out of which wine was poured, belonged peculiarly to the worship of Apollo Patareus. At Daphne, near Antioch, which has already been shewn to commemorate Ahban the son of Abishur, there was a statue of Apollo with the patera, as well as in many other places famous for his worship. This patera relates also to Abihail, the wife of Abishur, for it is the same as Phiala, the cup that fell into Arethusa. We have already had wine associated with Abishur and his line in Anceus, the king of Samos, who lost his life, when, leaving his cup to meet a boar that was ravaging his vineyard, he gave rise to the proverb, "There's many a slip 'twixt the cup and the lip;" and in Icarus, whom the shepherds, with whom he shared the gift of Bacchus, put to death. The stories of the Indian Soma and the Germanic Kvasir will yet enable us to understand how Abishur may fitly have been represented by that which no etymology of his name can afford.¹²³ The personality connected with the patera is given in the legend that Patarus was a son of Apollo. With Patarus there is good reason for associating Patreus, the mythical founder of Patræ in Achaia, for this city is said to have stood on the site of an Ionian Anthea, and many of the legends concerning Pan relate to the same place. Whether the words Petros and Petra in their mythological relations have any etymological connection with "Shur, a wall," or whether the mere similarity of the name Abishur or Patarus with an existing term denoting "rock or stone," led to the deification of Jove and Apollo under such forms, I cannot tell. Many authors of recent times have investigated these names, and they have generally concurred in viewing them as designations of solar divinities. The chapter of Bryaut, in which he discusses the subject in its various elements of priestly Patres, Pateræ and Petraessæ; the sacred rocks

¹²³ I would be disposed to question the etymology of the word Ichor as denoting the ethereal juice that flows in the veins of the gods, and to connect it historically with Icarus, Kvasir and the Soma. May not liquor have had the same origin, the verb being derived from the noun?

called *Petræ* at Olympus, Athens, and other places; *Petra* the god of Orchomenos, with Apollo, Bacchus and Zeus Patrous, Artemis and Vesta Patroa, is well worthy the attention of those who attempt the explanation of solar myths.¹²⁹ Bryant takes the common word *Pater* in its ancient religious associations into his comparison, and hints at what other mythologies than the classical seem to render certain, that the names *Zeuspater*, *Diespiter*, *Jupiter*, have some important relations with that of the son of *Shammai*. *Jupiter Lapis* is *Abadir*, the title given to the stone swallowed by Saturn. It is not a little remarkable to find that *Ahban*, the son of *Abishur*, is represented among the deities of Assyria by *Abn-il* or *Abn-ra*, the stone god, who is associated with *Nergal* or his grandson *Acharchel*, as *Abadir* or *Abishur* is with *Terminus* or his grandson *Harum*, *Acharchel's* father.¹³⁰ The fable of *Daphnus* being metamorphozed into a rock, may find its place among the petrean legends of the *Onites*.

Turning to geographical connections of *Abishur*, we find one in *Themiscyra*, of Pontus, near *Cænæ*, where, according to some authors, *Absyrtus* met his death. *Apsarus*, on the borders of *Colchis*, with a river of the same name, and *Psyra* or *Ipsyra*, an island near *Chios*, have the same original. *Abdera*, of Thrace, has been already alluded to under the name of *Abderus*, one of the *Locrians*, who, like the *Abderites*, carried the palm for stupidity.^{130*} With it *Pistura* may connect, as in the same region. The presence of *Aptera* and *Miletus* in *Crete* is a reproduction of a geographical state of things visible in *Palestine*, where *Shur* and *Moladah* lay near the coast of the *Cherethites*. *Apteras* appears in mythology as an ancient *Cretan* king after *Cydon*, whom I have supposed to be *Achuzam*, and, strange to say, before *Lapes*.

For *Ahban* or *Achban*, the son of *Abishur* and brother of *Molid*, I have already suggested as an equivalent the Greek *Pan*, worshipped in the *Geshurite* region of *Paneas*, the *Houle* of that region giving the *Hyle* of which *Pan* was lord. *Cænis*, and *Penelope*, daughter of *Icarius*, names of his mother according to different traditions, *Epione* his wife, his identity with *Esmun*, the *Ismenus* of *Apollo* and *Melia*, all tend to refer *Pan* to the *Onam* line, and point him out as *Ahban*.

¹²⁹ Bryant's Analysis, i. 61—76, 354—375; ii. 265.

¹³⁰ The similarity between the Hebrew *Eben* a stone, and *Ahban*, is worthy of note. The stone *Abadir* or *Terminus*, which Saturn swallowed, was thrown up by him on Mt. *Petrarchus*.

^{130*} There was an *Abdera* also in Spain, in the vicinity of *Onite* names.

His relations with Bacchus agree admirably with those which the Latin Faunus sustains to Picus, and with the affinity already established between Ahban and Coz, the son of Ammon. Plutarch attributes Panic terrors to an Egyptian Pan, who was the general of Osiris or Bacchus (two very different persons), in connection with the death of the latter. The Ladon, which is a link in mythology uniting Pan and Daphne, is commemorated in Latinus, called the son of Faunus, and in the river Litany of northern Palestine. Euanthes, whom I have made the same as Ahban, is the father of Maron, and a son of Faunus is Turnus. Both of these names, Maron and Turnus, may represent Harum, who may also be the Indian Urva, son of Chyavana, and the Scythian Uranus, son of Acmon and grandson of Manes, as Urva is the grandson of Manu. This Manu or Manes is Ammon, who married Abihail, the wife of Abishur, and mother of Ahban. She, as Amalthæa, is said to have left her two kids to nurse the infant Jove or Bacchus, to whose line Euanthes and Faunus belong. Amalthæa became the constellation Capella, which is a better form of the name Abihail, and the Samian relations of which will appear in the mythology of Italy. Acmonia, in Phrygia, was appropriately situated upon the Hermus. Acmon, the Greek name for the *anvil*, must have etymological relations with Gobhan, the *smith* of the Celtic languages. Another form in which we meet with Ahban, is that of Capaneus. This hero is called the father of Sthenelus; but, as I have shewn in a former paper, Sthenelus is a Greek form of Othniel, who was the son of Kenaz. Still, as Othniel or Atin-re or Bechen-aten married into the family of Onam, it is possible that Ahban was his father-in-law. Latinus was the son of Faunus, while Daphne and Ladon are closely related. As Geshuri gives Leucosyrii, and Ahban, Lebanon, Othniel, without the final *el*, may give Latinus. The fact of the present Litany being the same as the Greek Leontes, taken together with the meaning of Othniel as the "lion of God," and the proximity of the river to Kanah on the one hand, and the Adonis region of Phœnicia on the other, seem to favour this view.¹³¹ It is worthy of note that the wife of Capaneus and the mother of Epidaurus, who, as Abishur, represents his father, bear the same name, Euadne, with which the Euhadnes of the Oannes line of Babylonia invites comparison.

¹³¹ Adonis is Atin-re or Othniel. See Shepherd Kings.

Before dismissing the family of Shammai, its connection with Hebron, the son of Mareshah, may be briefly considered. The name of Hebron occurs under at least four different forms, as Cebren, Hyperion, Tembrion, and Cephalus, to which may be added the Latin Tiberinus. Cebrene, in the Troade, was founded by a colony from Cyme of Æolis, which was itself colonized by Locrians. Cyme is a hard form of the name Shammai or Shema, as will appear in the Latin connection. Strabo, among the many points of resemblance in the geography of the Troade and Thrace, points out the existence of a people in the latter country called the Cebrenii.¹³² According to the same author, the Samians were originally Thracians. He also makes Tembrion the founder of Samos.¹³³ But Cephallenia, named after Cephalus, the son of Deion, which latter name has already been found to relate to the Onite family, was an Ionian island, and was anciently called Samos. Not only do we find an Ænos there as in Thrace, but three of its towns, Cranii, Taphos, and Same, may fitly bear comparison with Korah, Tappuah, and Shema, among the four sons of Hebron. Cephallenia is the same word as Chebron, with the change of *r* to *l*, one of the commonest in etymology. A daughter of Cebren is fabled to have borne the Onite name, Oenone. Cephalus is made the husband of Aurora, who is herself the daughter of Hyperion and Theia. Hyperion appears to be a name of Hebron himself, and the Egyptologist will be at once struck with the similarity of his wife's name to that of a famous Egyptian consort belonging to the family of Onnos. Aurora, however, according to other accounts, was the daughter of Titan, a solar name that will yet appear in relation to the same family, or of Pallas, who is Peleth, the son of Jonathan, and brother of Zaza.¹³⁴ Finally, we learn that Manto, called Daphne, who, according to analogy, should be the daughter of Ahban, or at any rate his near relative, married Rhacius or Tiberinus. In Tiberinus we cannot fail to see Hebron, and his epithet Rhacius is doubtless an abbreviation of the name of his father, Mareshah, who left such a form to the Arish. Similarly, Merodach is called in many lists and notices, Ærodach. The common

¹³² Strabo, xiii. 1, 21.

¹³³ *Id.* xiv. 1, 3.

¹³⁴ The name of the daughter of Peleth is Hushim, from which the Sanscrit Ushas may come. But that of her husband is Shaharaim or *the dawn*. It is to be observed that Ushas is Sarama, in which we find a form of Shaharaim. Eos and Ushas and Hushim are doubtless the same

geographical name, Arethusa, which has much to do with the Onite legends, is likewise derived from that of the father of Hebron, who, like his son, has a large water connection.

In a former paper I hazarded the identification of the name Attica with the geographical term Tekoa. The Ionian nationality of the Athenians, however, would favour a derivation from Jadag, and the Asty-Ashdod identity, taken along with the worship of Dagon in the latter place, tends to confirm it.¹³⁵ We are but feeling our way yet in this wide field of primitive history, and, as a distinguished English scholar in the department of comparative philology writes me, "many things will turn out wrong; at the best perhaps we may only obtain approximations, but we are opening up that great chapter in history, the epoch of a new and great civilization." The Butadæ, an Athenian deme of the tribe Oeneis, and the Attic tribe Antiochis, must furnish traces of Jadag in the Buddha form, and of Jonathan. The Oneatæ of Sicyon may also give us the latter's memorial. The son of Antiochus is Phylas, who is the grandfather of Tlepolemus and Ctesippus; but Tlepolemus and Ctesippus are El Paal and Achitub, whom I have stated to be sons of the daughter of Peleth, named Hushim, by Shacharaim, of the family of Jamin. The memorials of Shacharaim may be found in Mœsia, Dacia, and the Sarmatian region to the north; for Shacharaim is the eponym of the Sarmatian stock, and many such words as Sarmatæ and Ulpiani mark the progress of his descendants.¹³⁶ Phylas is the same person as Pylus, called a brother of Evenus, Molus and Thestius, and a son of Mars and Demonassa. In Evenus,¹³⁷ Molus, Pylus and Thestius, the four contemporaries, Ahban, Molid, Peleth and Zaza—the two former being sons of Abishur, and the two latter of Jonathan—are set forth. We may also find Peleth in Polydorus, who with Onites, who should be his father Jonathan, is made a son of Hercules. Polyides, son of Mantius, Folydamus of Parthous, and Polybus or Polydamus of

¹³⁵ In my paper on the Shepherd Kings I gave reasons for uniting Athens and Ashdod. That there was an Ashchurite connection for Ashdod as well as for Tentyra I could not fail to perceive, but I was then ignorant of the alliance between the two families of Ashtari and Jada in the person of Jonathan that gives us Castor and Pollux in one family.

¹³⁶ The Sarmatian or Slavonic tribes descend from the Jerahmeelite stock of Jediael. From him Podolia and the Vandali received their name. Volhynia represents his son, or son-in-law, Bilhan. The Gothic name Ulfilas is an El Paal out of the true order. The Slavonic names Michael and Hezeki may be found among the descendants of Shacharaim. 1 Chron. vii. 16, 17.

¹³⁷ In the supersedence of the old name Evenus by the modern Fidari I imagine that I see a change similar to that which replaces Hebrus by Maritza, Fidari being a form of Abishur.

Antenor, are probably the same. Another name for Peleth is Poltys, a Thracian hero from whom Ænos was called Poltyobria,¹³⁷ and who seems to have been confounded with Polydorus, son of Priam, the tomb of this prince being found at Ænos. With the Thracian Poltys, Plestorus, a Thracian hero or divinity, and the Thracian Peltastes, must be associated. In Cisseus, of Thrace, the contemporary of Poltys, we may probably discover his brother Zaza. Peleth again may be Phylacus, son of Deion. He certainly is Pallas, the son of the Athenian Pandion, or of the Latin Evander, both of whom represent Jonathan; and his mother, Asteria in name, agrees with the descent already attributed to him from a daughter of Achashtari. Among the Titans, along with Pallas, appear Ephialtes, Hippolytus and Anytus, the two former of whom exhibit the Japhleti form of Peleth's name, the latter being Jonathan, his father. Otus, with Ephialtes, may be Zaza, Ossa and Pelion being named from him and his brother. Hippolyte is a name of Astydameia, and Astydameia is the mother of Tlepolemus as El Paal, the grandson of Peleth. I have already drawn attention to the Hoplites, as bearing a name similar to Hippolytus, and to their ancestor Hoples, as a son of Ion. The last identification in Greek mythology which I propose for Peleth is the famous hero Polydeukes or Pollux. He is called the brother of Castor, who is really his grandfather, Achashtari.¹³⁸ His father, Tyndareus, at once recalls Tentyra, an Onite city, founded probably by Jonathan, father of Peleth. His mother is Leda, daughter of Thestius, Thestius being a Tvashtar-like form of the name of Achashtari, and she must be the same person as Althæa, daughter of the same Thestius, and the wife of Cæneus, the father of Deianira, an Onite name.¹³⁹

Certain associations of names have led me to give to Othniel a daughter of Jonathan in marriage. Thus, he may be Demoleon, who is called the son of Antenor; and, as I have before supposed, Danaus,

¹³⁷ Apollodorus, ii 5, 9; Strabo, vii. vi. 2

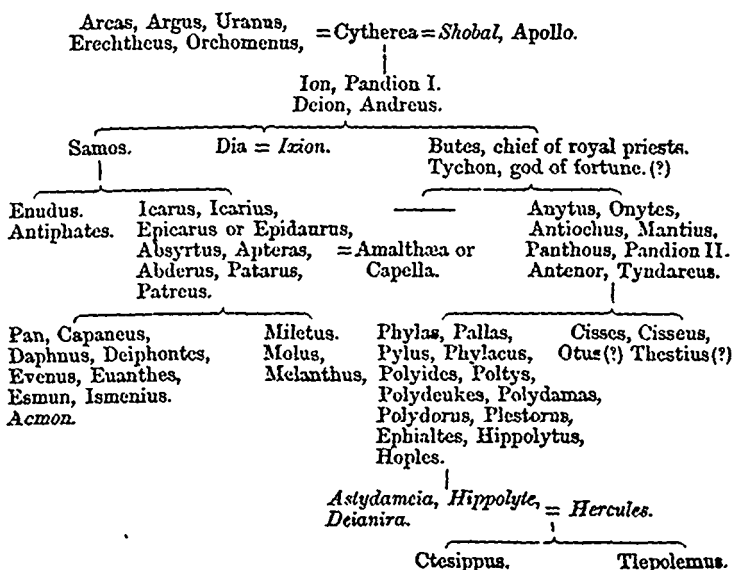
¹³⁸ The German Baldag the sun-god is undoubtedly Polydeukes. Hermoder his brother is really the son of his second cousin Abban. In Indian story Rama or Harum, who is this Hermoder, is the great friend of Paulastya. Let it be remembered that Caystrus is the grandfather of Polydeukes or Peleth; and that Janias and Assis or Jonathan and Zaza are counted in the Shepherd line.

¹³⁹ Cæneus, another hero of the vine, seems to represent Jonathan, but his genealogy is discordant, presenting connections with the families of Zereth and Bethlehem, which I think he is not entitled to. Deianira is simply Dia or Dioue, the common female name among the Guites, with the solar termination ra.

who married Phœbe, daughter of Tyndareus, and Sthenelus whose wife is improperly called a daughter of Danaus, unless the latter name has been made to do double duty, and to represent Jonathan in the Tan-cheres form as well as Othniel himself. I have already supposed it possible that Othniel was a son-in-law of Abban, and it seems hardly likely that he married two princesses of the same line, one of whom was a generation later than the other. The weight of evidence seems to be on the side of Jonathan, but I find it as yet impossible to decide.

In the following Tables the gods and heroes with whom the families of Onam seem to be identified, are first given, and then the localities named after them. Let it be remembered that nothing could be more unreasonable than to expect in so full a genealogy as that of Onam, complete agreement with the imperfect Greek records, preserved as these have been by so many different hands, and intentionally corrupted, as must necessarily be the case in all such records, either to gratify national and individual vanity or to agree with various mythological theories:—

I.



II.

Arcadia, Argos,
Orchomenus, Erchia. = Cythera = Sipylus (?)

Iouia, Ion,
Ænos, Anæa,
Cenoe, Cencis, &c.

Samos, Cyme, Samæi.

Attica, Æthices.

Apsarus, Psyra, Passaron,
Aptera, Abdera, Patara,
Patræ, Themiscyra, Icarus,
Epidaurus, Leucosyrii,
Locri Epizephyrii.

Antiochis, Joannina,
Oncatae.
Poltyobria, Pelion, Ossa, Assus.
Pallantium, Palinthus.

Peneus, Dipnias,
Opuntii, Acmonia,
Evenus, Ismenus.

Miletus, Molotti.

(To be continued.)



HYBRIDITY AND ABSORPTION IN RELATION TO THE RED INDIAN RACE.

BY DANIEL WILSON, LL.D., F.R.S.E.

The progress of maritime enterprise in modern centuries has brought about a collision between civilized and savage races, in which the inevitable extinction of the latter appears to be involved. The Esquimaux may still survive in his arctic retreat, and the wretched Fuegian remain unmolested in the desolate region which he inhabits; but wherever there is an adequate temptation to settlement, the progress of colonization involves the disappearance of the inferior races. Yet the disparity is, with some at least, rather that of childhood as compared with maturity, than any essential inferiority. Some of the savage races, thus recognized as doomed to speedy extirpation, are indeed so deficient alike in physical and intellectual attributes, that the most sensitive philanthropy must recognize their fate as inevitable. But there are others, such as the Maories of New Zealand, who manifest traits of intellectual aptitude, and so great a capacity for progress, that their extinction seems to involve the loss of a hopeful element in the progress of humanity.

Yet it is the more vigorous and impulsive among the undeveloped races that appear to be doomed to speedy extinction; while docile, passive ones, like the Malay and the Negro, continue to multiply in numbers, and seem destined to survive as servile races, well adapted to be the tillers of the soil under the rule of European masters.

The American Indian is inferior in apparent aptitude for civilization, to the Maori, and lacks all the passive endurance or docility of the Negro or Malay. Yet he, too, manifests physical and intellectual traits far above those of the lowest savage races; and the abundant evidences of an ancient native civilization in different centres both of North and South America, justify regret at the inevitable extinction of races that seemed to await a historical future of their own, when the intrusive civilization of Europe arrested their progress.

But, apart from the invariable accompaniments of savage life, there is nothing repellant in the ethnical characteristics of the American aborigines; and even in border States, where the Indian savage is regarded with mingled aversion and contempt, the civilized Half-breed is admitted to an equality which neither wealth nor culture can secure for the Mulatto. This is even more apparent in British America, where the Negro long enjoyed a political equality with the White unknown even in the Free States. There, also, from whatever cause, the relations between the aborigines and the colonists have been greatly more satisfactory than any that have prevailed either in Spanish America or the United States; and one notable result has been, not only the partial preservation of the native race, but the growth of a remarkable Half-breed population, under circumstances of special interest to the ethnologist.

The favourable results of the policy of the British American Government, in its dealings with the Indian tribes, attracted the attention of the Congress of the United States in recent years; and in 1870 a commission was appointed "to inquire into, and report upon, the treatment of the Indians within the Dominion of Canada, their present condition, and the means employed to bring them into habits of civilization." In the report resulting from this it is stated, "It is now an established fact that the Indians of Canada have passed through the most critical era of transition from barbarism to civilization; and the assimilation of their habits to those of the White race is so far from threatening their gradual extinction, that it is producing results directly opposite. The official reports of the Government, published in 1869 and many previous years, furnish cautious but deliberate and concurrent testimony to beneficial progress in the modes of life of the Indians of Ontario and Quebec. One of the most positive indications on this point is their numerical increase during the last quarter of a century."

In the same report this tribute is paid to the administration of Indian affairs in Canada: "The Government has felt a just sense of the responsibility devolved upon it; has seen the necessity of treating the Indians temporarily as wards, or minors; has assumed a friendly and painstaking guardianship over them; and seems practically to have adopted the principle that whatever may have been the original stipulation in purchasing their lands, the proper measure of compensation is to place and maintain them in such a condition

that they may, if possible, as the ultimate result of their exertions, enjoy advantages at least equal to those of their former state."

In tracing this satisfactory state of things to its source, the Commissioners of the United States fail to notice one important element in the management of Indian affairs in Canada, viz., that the Indian Department is wholly unaffected by political changes. Its officers and agents hold their appointments permanently, and so become identified with their Indian wards, instead of being tempted—as in the case of the Indian agents of the United States,—to regard their appointment as a temporary one, to be turned to account mainly for their own aggrandisement. But it cannot be overlooked that hitherto the Canadian Government has had to deal with the Indian tribes within its borders under greatly more favourable circumstances than those in which the Government of the United States has stood in relation to its wild native tribes; and only now, with the extension of the Dominion, and the union of the vast territories of the North-west, and of the Pacific shores, under a common rule, is the Canadian Government called to cope with difficulties in some degree analogous to those which the United States has had to encounter in relation to the wild savage tribes of the unsettled, or partially occupied, territories in the west and south.

The great North-west, with its warlike Chippewas, Crees, Sioux, and Blackfeet; and beyond the Rocky Mountains its Babeens, Clalamis, Newatecs, Chinooks, Cowlitz, and numerous other native tribes: had till recently been under the control of the all-powerful fur-trading Company of Hudson's Bay. The interests of the fur-traders stimulated them to fair and honourable dealing with the native tribes; and while they had no motive to encourage the Indians to abandon their nomadic life for the civilised habits of a settled people, or even to interpose in the wars which varied the monotony of the Indians' wild hunter-life, they had so thoroughly won the confidence of the natives, that tribes at open enmity with each other were ready to repose equal confidence in the Hudson's Bay factors.

The late Paul Kane, author of "Wanderings of an Artist among the Indians of North America," informed me that when travelling beyond the Rocky Mountains he found no difficulty in transmitting his correspondence home, even when among the rudest Flathead savages. His packet, entrusted to one of the tribe, was accompanied with a small gift of tobacco, and the request to have it forwarded to

Fort Garry, or other Hudson's Bay fort. The messenger—Cowlitz, Chinook, Nasquallie, or other Indian,—carried it to the frontier of his own hunting-grounds, and then sold it for so much tobacco to some Indian of another tribe; by him it was passed on, by like process of barter, till it crossed the Rocky Mountains into the territory of the Blackfeet, the Crees, and so onward to its destination, in full confidence that the officers of the Hudson's Bay Fort would sustain the credit of the White Medicine-man (for so the painter was regarded), and redeem the packet at its full value in tobacco or other equivalent.

The personal interests of the little bands of European fur-traders thus settled in the heart of a wilderness, and surrounded by savage hunters, no less strongly prompted them to exclude the maddening fire-water from the vast regions under their control. Guns and ammunition, kettles, axes, knives, beads, and other trinkets, with the no less prized tobacco, were abundantly provided for barter. Even nails and the iron hoops of their barrels were traded with the Indians, and displaced the primitive tomahawk and arrow-head of flint or stone. Thus, curiously, the Stone-Period of a people still in the most primitive stage of barbarism has been superseded by the use of metals obtained solely by barter, and without any advance either in the knowledge of metallurgy, or in the mastery of the arts which lie at the foundation of all civilization. Long before the advent of Europeans, the Chippewas along the shores of Lake Superior had been familiar with the native copper which abounds there in the condition of pure metal. But they knew it only as a kind of malleable stone; nor have they even now learned the application of fire in their simple metallurgic processes. The root of their names for iron and copper is the same abstract term, *wahbik*, used only in compound words, and apparently in the sense of rock or stone. *Pewahbik* is iron, *ozahwahbik*, copper, literally the yellow stone. Thus they have *metahbik* on the bare rock, *oogedahbik* on the top of a rock; *kishkahbikah*, it is a precipice, &c. Silver appears to have been recognized as a distinct metal, under the name *shooneya*; but gold is only *ozahwah-shooneya*, or yellow silver. But beyond the mere gathering of the copper and silver, as they are found on the shores of Lake Superior, in a condition of nearly pure metal, and hammering them into implements and ornaments, they knew nothing of metallurgy; and it formed no part of the Hudson's Bay traders' aim to advance him beyond the stage of a savage hunter. It was incompatible with the

interests of the fur-trader to teach him any higher use of the rich prairie land than that of a wilderness inhabited by fur-bearing animals, or a grazing ground for the herds of buffalo which furnished their annual supply of pemmican ; or to familiarise him with more of the borrowed arts of civilization than helped to facilitate the accumulation of peltries in the factory stores. Hence the intrusive Europeans and the native tribes have dwelt together for successive generations on terms of comparative equality, and with results of curious interest, hereafter referred to, in relation to the intermingling of the races.

In the long-settled provinces of Upper and Lower Canada it has been otherwise. There the aborigines had to be gathered together on suitable reserves, and induced to accommodate themselves in some degree to the habits of an industrious agricultural population ; or to be driven out, to wander off into the great hunting grounds of the uncleared West. The exterminating native wars, which preceded the settlement of Upper Canada, greatly facilitated this ; and the tribes with which the English colonists of Ontario have had to deal have been for the most part emigrants, not greatly more recent than themselves. As to the Six Nation Indians settled on the Grand River and at the Bay of Quinté (the most numerous and the farthest advanced in civilization of all the Indians in the British provinces), they are a body of loyalist refugees who followed the fortunes of their English allies on the declaration of independence by the revolted Colonies ; and there is now in use, at the little Indian Church at Tuscarora, the silver communion-plate presented to their ancestors while still in the Valley of the Mohawk, in the State of New York, the gift of Her Majesty Queen Anne, "to her Indian Chappel of the Mohawks."

But the civilization which has thus resulted from prolonged and intimate relations with the Whites, has been accompanied by an inevitable admixture of blood, of which the results are abundantly manifest in the physical characteristics of the Indian settlers, both on the Grand River and at the Bay of Quinté. The system of adopting members of other tribes, including even those of their vanquished foes, to recruit their own numbers, was familiar to the Iroquois, or Indians of the Five Nations, as they were styled, before the admission of the Tuscaroras to their confederacy. In 1649, for example, the survivors of two of the Huron towns which they had ravaged, besought the favour of the victors, and were adopted into the Seneca

nation. Nor did extreme differences of race interfere with affiliation, as in the case of children kidnapped from the White colonists in their vicinity. One interesting example of the latter suffices to illustrate the extent to which such a process tended to affect the ethnical purity of the race.

In the year 1779, while the Mohawks still dwelt in their native valley in the State of New York, *Ste-nah*, a White girl, then about twelve years of age, was captured in one of their marauding expeditions, and adopted into the tribe. In 1868, while still living, she was described to me by an educated Mohawk Indian, as a full-blood *Sko-ha-ra*, or Dutchwoman. She grew up among her captors, accompanied the tribe on their removal from the Mohawk Valley to the shores of the Bay of Quinté, and married one of the Mohawk braves. She had reached mature years, and was the mother of Indian children, when an aged stranger visited the reserve in search of his long-lost daughter. He had heard of a captive white woman who survived among the emigrant Mohawks there, and was able, by certain marks, and the scar of a wound received in childhood, to identify his long-lost daughter. But the discovery came too late. As my Mohawk informant told me, she had got an Indian heart. She had, indeed, lost her native tongue; had acquired the habits and sympathies of her adopted people; and coldly repelled the advances of her aged father, who in vain recalled his long-lost daughter Christina in the Mohawk white-blood, *Ste-nah*. If the date of her capture and her estimated age can be relied on, she must have been in her hundred and fifth year at the time of her death, in December, 1871. I have received through one of her grandsons—himself a Mohawk chief,—a genealogical table of her descendants, from which it appears that there are at the present time fifty-seven of them living and twenty-three dead. It is thus apparent, that by the adoption of a single White captive into the tribe, there are, in the fourth generation, fifty-seven survivors out of eighty members of the tribe, all of them of hybrid character.

The influence of a single case of admixture of White blood thus followed out to its results in the fourth generation, suffices to show how largely those tribes must be affected who dwell for any length of time in close vicinity to White settlers, and in intimate friendly relations with them. The earlier French and English colonists, like the Hudson's Bay traders of later times, were mostly young adventurers,

without wives, and readily entering into alliance with the native women. The children of such unions were admitted to a perfect equality with the Whites, when trained up in their settlements; and in the older period of French and English rivalry the Indians were dealt with on very different terms from those with which they are now regarded, though even yet some memory of older relations survives.

During the wars between the French and English colonists to the north and south of the St. Lawrence, in the seventeenth and eighteenth centuries, the alliance of neighbouring Indian tribes was courted; and the traditions of the fidelity of the Hurons to the French, and the loyalty of the Iroquois to the English, are cherished as incentives to the fulfilment of obligations entered into on behalf of the little remnant of the Huron nation remaining on the River St. Charles, below Quebec; and to a liberal and generous policy towards the Six Nation Indians settled on the Grand River and elsewhere in Western Canada.

But also in the primitive simplicity of border life, the half-civilized Indian and the rude settler meet on common ground; and in some cases the friendly relations established between them have survived the more settled condition of agricultural progress in the clearings. In this respect the older colonists of Quebec fraternized far more readily with the native population than has been the case with English settlers. The relations in which the early French colonists stood to the Indians of Lower Canada bore more resemblance to those of the fur traders of the North-west in later times, and were of a kindlier nature than those of the intrusive European emigrants of the present century. Prior to the accession of Louis XIV. to the throne, the French possessions in the New World had been regarded as little more than a hunting ground to be turned to the same account as the Hudson's Bay Company's territory; and the peopling of Canada had given little promise of permanent colonization. Priests and Nuns alone varied the usual class of trading adventurers who resort to a young colony. But soon after the king reached his majority, a systematic shipment of emigrants to Canada was organized under the direction of Colbert; sundry companies of soldiers were disbanded in the colony; and then, at last, the necessity of finding wives for the settlers was recognized. Thereupon a system of female emigration, with bounties on marriage, was established. Colbert, writing to the

Canadian Intendant, tells him that the prosperity of the people, and all that is most dear to them as colonists, depend upon their securing the marriage of youths not later than their eighteenth or nineteenth year to girls at fourteen or fifteen; and the next step was to impose a fine on the father of a family who neglected to marry his children when they reached the respective ages of twenty and sixteen.

Up to this period the native women had chiefly supplied wives for the colonists; nor was this element now ignored or slighted. In the *Mémoire sur l'Etat Présent du Canada*, 1667, it is stated: "At this time it was believed that the Indians, mingled with the French, might become a valuable part of the population. The reproductive qualities of Indian women therefore became an object of attention to Talon, the Royal Intendant; and he reports that they impair their fertility by nursing their children longer than is needful; but, he adds, 'this obstacle to the speedy building up of the colony can be overcome by regulations of police.'" Thus it is apparent that the strongest encouragement was given to such alliances.

The religious element, moreover, among a purely Roman Catholic population, helped to foster a sense of equality in the case of the Christianized Indian; while the gentler and less progressive habits of the French Habitants have tended to prevent direct collision with the Indians settled in their midst. Hence in the province of Quebec, Half-breeds, and men and women of partial Indian blood, are frequently to be met with in all ranks of life; and slighter traces, discernible in the hair, the eye, the cheek-bone, and peculiar mouth, as well as certain traits of Indian character, suggest to the close observer remote indications of the same admixture of blood.

But while favouring influences in national character, political institutions, and religion, all united to encourage a more friendly intercourse between the native and European population of Lower Canada, the circumstances attendant on the settlement of new clearings have everywhere led in some degree to similar results; and experience abundantly proves the impossibility of preserving distinct two races living in close proximity to each other.

Throughout the old provinces of Upper and Lower Canada, and the Maritime Provinces, where the aborigines are mostly congregated on reserves, under the charge of Government officers of the Indian Department, they appear, with few exceptions, to have passed the critical stage of transition from a nomadic state to that of assimila-

tion to the habits of settled industry of the Whites. In proof of this, official returns of recent years confirm the idea that, so far from their extinction appearing to be inevitable, there is a preponderance in the number of births over deaths. The marriages of the women into neighbouring bands, migrations from one reserve to another, unhealthy locations of some of the settlements, and the roving habits of the least civilized tribes, all combine to modify the results; but, with few exceptions, the latest official reports continue to show a steady numerical increase. Taking the combined census of the different tribes of Ontario, Quebec, Nova Scotia, and New Brunswick, published at Ottawa in 1875, there is an increase on the whole Indian population, since 1873, of 314. But in estimating the full significance of this fact, we have to take into consideration how far the important element of hybridity modifies the conclusions to be deduced from the growing numbers of the population on the Indian reserves; though of this, the general census of 1871—otherwise so minute,—only takes such notice as suffices to show how entirely its significance was overlooked.

The native tribes of the old provinces of the Dominion, though bearing a variety of names, may all be classed under the two essentially distinct groups of Algonquins and Iroquois. Under the former head properly rank the Micmacs, and other tribes of Prince Edward's Island, Nova Scotia, and New Brunswick; and the Chippewas, including Ottawas, Mississagas, Pottawattomies, etc., of Ontario. Under the other head have to be placed not only the Six Nations—Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras,—but also the Wyandots, or Hurons, both of Upper and Lower Canada: though among the one were found the faithful allies of the English, while the other adhered persistently to the French; and to the deadly enmity between them was due the expulsion of the Hurons from their ancient territory on the Georgian Bay, and the extermination of all but an insignificant remnant, including the refugees on the St. Charles River, below Quebec.

The Canadian census of 1871 includes the aborigines in the enumeration of the population of the Dominion, and states the grand total of the Indians of the provinces of Quebec, Ontario, Nova Scotia, and New Brunswick, at 23,035. According to the reports of the Indian Department at the close of 1874, they now number 27,934. The latter are, no doubt, the more trustworthy returns; but

the census of 1871 is noticeable for its statement on the special statistics of the mixed race, that of Half-breeds there are only *two* in Ontario, and not one in Quebec or either of the Maritime Provinces : so little does the curious element of ethnical transformation going on in our midst attract the attention of ordinary observers.

That the Indian population, gathered on their own reserved lands under the care of Government superintendents, is not diminishing in numbers, appears to be universally admitted. But as, at the same time, the pure race is being largely replaced by younger generations of mixed blood, the results cannot be looked upon as encouraging the hope of perpetuating the native race under such exceptional conditions ; nor can it be overlooked that the increase is partly begot by the addition of a foreign element. At best the results point rather to such a process of absorption as appears to be the inevitable result wherever a race, alike inferior in numbers and in progressive energy, escapes extirpation at the hands of the intruders.

In the boyhood of the older generation of Toronto, hundreds of Indians, including those of the old Mississaga tribe, were to be seen about the streets. Now, at rare intervals, two or three squaws, in round hats, blue blankets, and Indian leggings, attract attention less by their features than their dress : for in complexion they are nearly as white as those of pure European descent. The same is the case on all the oldest Indian reserves. The Hurons of Lorette, whose forefathers were brought to Lower Canada after the massacre of their nation by the Iroquois in 1649, are reported to have considerably increased in numbers in the interval between 1844 and the last census. But while the Commissioners refer to them as a band of Indians "the most advanced in civilization in the whole of Canada," they add that "they have, by the intermixture of white blood, so far lost the original purity of race as scarcely to be considered as Indians." In their case this admixture with the European race has been protracted through a period of upwards of two centuries, till they have lost their Indian language, and substituted for it a French patois. Were it not for their hereditary right to a share in certain Indian funds, which furnishes an inducement to perpetuate their descent from the Huron nation, they would long since have merged in the common stock. Yet the results would not thereby have been eradicated, but only lost sight of. Their baptismal registers and genealogical traditions supply the record of a practical, though

undesigned, experiment as to the influence of hybridity on the perpetuation of the race; and show the mixed descendants of Huron and French blood still, after a lapse of upwards of two centuries, betraying no traces of a tendency towards infertility or extinction.

In the Maritime Provinces the Micmacs are the representatives of the aboriginal owners of the soil. Small encampments of them may be encountered in summer on the lower St. Lawrence, busily engaged in the manufacture of staves, barrel-hoops, axe-handles, and baskets of various kinds, which they dispose of, with much shrewdness, to the traders of Quebec, and the smaller towns on the Gulf. So far as I have seen, the pure blood Micmac has more of the dark red, in contrast to the prevalent olive hue, than other Indians. But the Micmacs of Nova Scotia and New Brunswick reveal the same evidence of inevitable amalgamation with the predominant race as elsewhere. Dr. Dawson, of Montréal, recently applied to the Rev. S. T. Rand—a devoted missionary labouring among the Indians of Nova Scotia,—to obtain for him a photograph of a pure blood representative of the tribe. He had some difficulty in finding a single example, and states that not one is to be found among the younger generation.

In the old Provinces here referred to, the Indians are in the minority; but the same process is apparent where little bands of pioneers leave the settled Provinces and States to begin new clearings, or to engage in the adventurous life of hunters and trappers, in the Far West. The hunter finds a bride among the native women; and when at length the wild tribe recedes before the growing clearing and the diminished supplies of game, it not only leaves behind a Half-breed population as the nucleus of the civilized community; but it also carries away with it a like element, increasingly affecting the ethnical character of the whole tribe, so long as it is perpetuated through younger generations.

The same circumstances have continued, in every frontier settlement, to involve the inevitable production of a race of Half-breeds. Even the cruellest exterminations of hostile tribes have rarely been carried out so effectually as to preclude this. In New England, for example, after the desolating war of 1637, which resulted in the extinction of the Pequot tribe, Winthrop thus summarily records the policy of the victors: "We sent the male children to Bermuda by Mr. William Pierce, and the women and maid children are disposed about in the towns." Such a female population could not grow up in

a young colony, with the wonted preponderance of males, and leave no traces in subsequent generations.

Seeing, then, that the meeting of two types of humanity so essentially distinct as the European and the native Indian of America, has, for upwards of three centuries, led to the production of a hybrid race, it becomes an interesting question, what has been the ultimate result? Has the mixed breed proved infertile, and so disappeared; has it perpetuated a new and permanent type of intermediate characteristics; or has it been absorbed into the predominant European race without leaving any traces of this foreign element? These questions are not without their significance even in reference to the policy in dealing with the Indian settlements in our oldest centres of population: for the traces of this intermingling of the races of the Old and New World are neither limited to frontier settlements nor to Indian reserves.

Among Canadians of mixed blood there are men at the Bar and in the Legislature, in the Church, in the medical profession, holding rank in the army, in aldermanic and other civic offices, and engaged in active trade and commerce. A curious case was recently brought before the law courts in Ontario. A son of the chief of the Wyandot Indians settled in Western Canada, left the reserves of his tribe, engaged in business, and acquired a large amount of real estate and personal property. He won for himself, moreover, such general respect that he was elected Reeve of Anderdon by a considerable majority over a White candidate. Thereupon his rival applied to have him unseated, on the plea that a person of Indian blood was not a citizen in the eye of the law. Fortunately the Judge took a common-sense view of the case, and decided that as he held a sufficient property-qualification within the county, the election was valid.

That an Indian ceases to be such in the eye of the law, and in all practical relations to society, when he becomes an educated industrious member of the general community, and competes not only for its privileges but for its highest honours, is inevitable. But it is not with the Indian as with the Negro mixed race. The privileges and the disabilities of the Indian ward may both be cast off; but a certain degree of romance attaches to Indian blood, when accompanied with the culture and civilization of the European. The descendants of Brant and other distinguished native chiefs are still proud to claim their lineage, where the physical traces of such an ancestry would

escape the eye of a common observer. Traces of Indian descent may be recognized among ladies of attractive refinement and intelligence, and with certain mental as well physical traits which add to the charm of their society. Similar indications of the blood of the aborigines are familiar to Canadians in the gay assemblies of a Governor-General's receptions, in the halls of Legislature, in the diocesan synods, and other ecclesiastical assemblies, and amongst the undergraduates of Canadian Universities.

But the condition of men and women of mixed blood, admitted to all the privileges of citizenship, and mingling in perfect equality with all other members of the community, is in striking contrast to that of the occupants of the Indian reserves, where they are settled, for the most part in isolated bands, in the midst of a progressive White population. Such a condition is manifestly an unfavourable one, and one, moreover, which cannot be regarded as other than transitional. They are confessedly dealt with as wards, in a state of pupilage.

Little bands of Indians, ranging from sixty or seventy to three or four hundred, and only in five cases exceeding a thousand, are thus settled in widely-scattered localities, frequently with considerable portions of the reserve lying unproductive, in the midst of good farming districts. It has become a subject for serious consideration how far it is either wise in the general interests of the country, or beneficial to the Indians themselves, to aim at perpetuating such settlements of aborigines on a few thousand acres of reserve, ignorant of the language of the community rapidly growing up around them, and retained in a state of pupilage from which there is no emancipation. Their lands are administered by officers of the Indian Department as trustees for the whole; they may use the land under certain conditions for farming, firewood, etc., but they cannot acquire personal possession. Moneys obtained for portions of the reserve which may be sold are in like manner held in trust, and the annual income divided among them, or otherwise expended on their behoof. But in all this they have no voice. Their own industry has contributed in no degree to produce the resources thus shared by them. They are as nearly as possible in the condition of minors.

A growing sense of the necessity for some modification of this system has been felt for a considerable time; and in 1867 "An Act to Encourage the Gradual Civilization of the Indian Tribes," received the Royal Assent. This Act avowedly aims at the "gradual

removal of all legal distinctions between them and Her Majesty's other Canadian subjects; and to facilitate the acquisition of property, and of the rights accompanying it, by such individual members of the said tribes as shall be found to desire such encouragement, and to have deserved it."

The Act accordingly provides the legal process whereby an educated Indian may be emancipated from his condition of tutelage, and placed in all respects on a footing of equality with his White neighbours, without forfeiting his vested rights in the common property of his people. Provision is also made for the issue of letters patent, granting to any Indian of approved sobriety and integrity, a life estate in the land allotted to him within the reserve. Though he cannot sell this or alienate it to anyone of White blood, he may dispose of it by will to his children; or in case of his dying intestate, it descends to his children in fee simple, according to the laws of inheritance of the Province.

The motives leading to such enactments are obviously humane and disinterested. But the necessity of guarding the inexperienced Indian from the schemes of designing Whites, and the difficulties in other respects in dealing with semi-civilized tribes in immediate contact with an industrious community, are apparent from the dangers which such legislation is felt to create. It tends to enfranchise, and so to withdraw from the tribe, the very men best fitted by their intelligence and virtues to be the advisers and leaders of their own people. There is, however, no great choice left. Notwithstanding all the philanthropic zeal of their friends and the best efforts of officers of the Indian Department, the inevitable tendency of the system of wardship and isolation on the Indian reserves must be to repress that individual energy and forethought which are the elements of success among the White settlers. If bands of emigrants from England, Scotland, Germany, France, or Norway, were segregated under a similar system, and precluded from free interchange and traffic with the rest of the community; while no degree of indolence or vice could alienate from them their share in the common revenue: the results would not greatly differ from what is now seen on many Indian reserves.

Hence the apparent breach of faith in the enforced removal of Indians from reserves on which White settlers are encroaching, and which in the United States has repeatedly resulted in bloodshed and

open war. In Canada such results have been averted, in part at least, unquestionably from the care exercised alike by the Imperial and Colonial authorities to protect the aborigines, as far as possible, from injustice; and to delay action until their own concurrence in the proposed change has been obtained. But it cannot be overlooked that the small numbers usually embraced in each band, and their dependent condition on their superintendents, have greatly facilitated such transfers.

In all this we see the curious conflict between the more generous sentiments of progressive civilization, and the inevitable results which its own triumphs are begetting. The collision and intermingling of dissimilar races are no novelties in the history of the world. The longer and more minutely the ethnology of Europe is studied it becomes the more manifest that its modern nationalities are the result of an intermingling of many dissimilar races of mankind. The very geographical and political nomenclature is replete with evidence of successive waves of population: Iberian, Celt, Roman, Hun, Goth, Arab, and Turk; which have followed one another in ever renewing modification of the races of the Old World.

The theory of the modern anthropologist assigns for Europe an aboriginal population, of which Rask assumed the Finn to be the typical survivor. Before the first Aryan wave of population of Celtic or other Indo-European type passed into Europe, it was already occupied by its own rude aborigines, just as the same Indo-European aggressors have found the New World in possession of native tribes, wherever they forced their way. But it is not alone in ancient sepulchral caves, barrows, or cairns, that the traces of the Allophylian races of Europe are found. The Melanochroi, or dark whites, of Professor Huxley's classification, are, as he says, "the Iberians and 'black Celts' of Western Europe;" nor are they a distinct group, but the result of the mixture of the Xanthochroi, or true white race—pale-skinned, blue-eyed, and with abundant fair hair,—with an inferior and primitive dark-skinned race, with long, prognathous skulls, which Professor Huxley classes with one of the very lowest of existing savage races, as the Australioid group.

There was a time when the thinly-dispersed population of Pre-historic Europe consisted of dark-skinned tribes, small in stature, and with hair and eyes of corresponding hue. Not only are their modern representatives to be found among the Laps, Finns, and the Iberians

of Northern and Western Europe: but everywhere in the British Isles, and throughout Western Europe, the Melanochroic elements stand out distinctly from the predominant Xanthocroic stock, among peoples speaking a common language, and unconscious of any diversity of race. Here then we see evidences of the intermingling, and the partial absorption of the dark Australioid by the later Xanthocroi, the product of which survives in the Melanochroi of Britain, France, Germany, Spain, and Italy. In Britain the contrasting characteristics of the diverse ethpical elements attracted the attention of Tacitus in the first century of our era. In Spain the Iberian still preserves the evidence of an individuality apart from the Indo-European races in the vernacular Euskara, while a large Moorish element in the Southern portion of the Peninsula perpetuates the results of another foreign intrusion within historic times.

The diversity apparent in the results of the meeting of dissimilar races in the Old World and the New, is due to the geographical characteristics of the two hemispheres. Alike by sea and land, Europe could be entered by invading colonists, gradually, and at many diverse points. Hence, the aggression of the higher races may be assumed to have begun, while the difference between them and the aborigines of Europe was much less than that which distinguishes the European from the Red Indian savage. The conquest would thus be protracted over a period, probably of many generations, and so would involve no such violent collisions as inevitably result in the destruction of savage races when brought into abrupt contact with those far advanced in civilization.

But the peculiar relations of the frontier populations of the New World, and especially of the factors, trappers, and voyageurs of the Hudson's Bay Company, with the native American tribes, have helped to create a partial equality between the civilized European and the savage; and so, to some extent, to beget results akin to those which have left such enduring evidences of the mingling of diverse races in the population of modern Europe.

This accordingly suggests a question affecting the whole relations of British and European colonists generally to the native population of new lands settled and colonized by them. Not only English, Scotch and Irish, but German, Norwegian, Icelandic, French, Polish, Russian and Italian emigrants flock in hundreds and thousands to the New World, merge in a single generation in the common stock,

and in the third generation learn to speak of themselves as "Anglo-Saxon!" The investigations of British ethnologists have well-nigh put an end to the supposed purity of an Anglo-Saxon or Anglo-Scandinavian population in all but the assumed purely Celtic areas of the British Islands; and their subdivision into Xanthochroi and Melanochroi is based on the recognition of the survival in the mixed population of modern Britain of a race-element which still perpetuates an enduring influence derived from aborigines of Europe anterior to the advent of Celt or Teuton. The power of absorption and assimilation of a predominant race is great; and ethnological displacement is no more necessarily a process of extinction now than in primitive times; though intermixture must ever be most easily effected where the ethnical distinctions are least strongly marked, and the conditions of civilization are nearly akin.

That whole tribes and nations of the American aborigines have been exterminated in the process of colonization of the New World is no more to be questioned, than that a similar result followed from the Roman conquest and colonization of Britain. Nevertheless, long and careful study of the subject has satisfied me that a larger amount of absorption of the Indian into the Anglo-American race has occurred than is generally recognised.

Fully to appreciate this, it is necessary to retrace the course of events by which America has been transferred to the descendants of European Colonists. At every fresh stage of colonization, or of pioneering into the wild West, the work has necessarily been accomplished by hardy young adventurers, or the hunters or trappers of the clearing. It is rare indeed for such to be accompanied by wives or daughters. Where they find a home they take to themselves wives from among the native women; and their offspring share in whatever advantages the father transplants with him to this home in the wilderness. To such mingling of blood, in its least favourable aspects, the prejudices of the Indian present little obstacle. Henry, in his narrative of travel among the Cristineaux on Lake Winipagoos upwards of a century ago, after describing the dress and allurements of the women, adds: "One of the chiefs assured me that the children borne by their women to Europeans were bolder warriors and better hunters than themselves." This idea recurs in various forms. The Half-breed lumberers and trappers are valued throughout Canada for their hardihood and patient endurance; the Half-breed hunters and

trappers are equally esteemed in the Hudson's Bay territory; and beyond their remotest forts, Dr. Kane reported as his experience within the Arctic circle, that "the Half-breeds of the coast rival the Esquimaux in their powers of endurance."

Mr. Charles Horetsky, in his "Canada on the Pacific," after remarking on the well-known fact that Japanese junks have been known to drift on to the Pacific Coast of America, and so contribute new elements of Mongolian character to the native population: thus proceeds to notice another element of hybridity. "There is," he says, "another mixture in the blood on the west coast of Vancouver Island, and a very marked one—the Spanish, owing to the Spaniards having long had a settlement at Nootka. Strangely enough, the Spanish cast of countenance does not show in the women, who have the same flat features as their sisters to the eastward. Nor is it so noticeable among the young men, many of whom, however, have beards—a most unusual appendage among American Indians, and of course traceable to the cause referred to. The features are more observable among the older men, many of whom, with their long, narrow, pointed faces and beards, would, if washed, present very fair models for Don Quixote."

No strict census of the Indian population of British Columbia has yet been attempted, but it is estimated in the most recent Report of the Superintendent of Indian Affairs, at 28,520. There, as elsewhere in British America, the Government is exerting itself for the protection of the native population, but under greatly less favourable circumstances than in the early settlements of Upper and Lower Canada. There indeed the strangest collision and intermixture of races is in progress; for the earliest settlements were the result of an abrupt inroad of emigrants, chiefly from the Western and Pacific States, but including the same miscellaneous band of adventurers which is everywhere drawn together by the reputed discovery of gold.

The observations of all recent travellers in the North-west have confirmed the fact that a Half-breed population already existed in the neighbourhood of each Hudson's Bay Fort which, notwithstanding its small numbers as compared with that of the native tribes, had been perpetuated long enough to effect in some material degree the native population; but in 1860, the first influx of settlers was attracted by the reported wealth of the gold diggings, and in that

year the Missionary at Port Douglas reported to the Bishop of Columbia the following return of settlers within his mission field:—

| | |
|-------------------------------------|----|
| Citizens of the United States | 73 |
| Chinese | 37 |
| British subjects | 35 |
| Mexicans and Spaniards | 29 |
| French and Italians | 16 |
| Coloured men | 8 |
| Natives of Central Europe | 4 |
| Natives of Northern Europe..... | 4 |

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Of those the sexes were—males, 204 ; females, 2. The admixture of blood with the native population consequent on such a disproportion of the sexes is inevitable ; and though such a population is least likely to leave behind it permanent traces among settled civilized colonists, yet the condition of things which it presents illustrates the social life of every frontier settlement of the New World. One intrusive element, moreover, has a special interest in reference to American ethnology. Here we see the Mongol of Asia brought into contact with the native American race, which presents many indications of an ethnical affinity to his own ; while beyond this, to the northward, the Russians have long maintained a direct intercourse between Asia and America. There accordingly, within the region of Alaska, Russian traders have contributed another element to the mingling of races ; and Mr. Wm. H. Dall, in his “Alaska and its Resources,” states the “Creoles or Half-breeds of Alaska” as numbering fourteen hundred and twenty-one. In 1842, they were, for the first time, qualified to enter the church as priests ; and in 1865, the American expedition found Ivan Pavloff, the son of a Russian father and a native woman of Kenai, filling the office of Bidarshik, or commander of the post at Nulato. He was legally married to a full-blooded Indian woman, by whom he had a large family.

Thus far it appears that the admixture of blood is in no degree prejudicial to the native race. All along the widening outskirts of the new clearings, and wherever an outlying trading or hunting post is established, a fringe of Half-breed population is to be found marking the transitional border-land which is passing away from its aboriginal claimants. On first visiting Sault Ste. Marie, at the entrance to Lake Superior, in 1855, I was struck to find myself in the midst of

a considerable population, with all the ordinary characteristics of a frontier town, of whom few had not obvious traces of Indian blood in their veins, from the immediate Métis, or Half-breed, to the slightly-marked, remote descendant of Indian maternity, recognizable by the abundant straight black hair, the square jaw, and a singular watery glaze in the dark eye, not unlike that of an English gipsy. At all White settlements on the frontiers, or in the vicinity of Indian reserves, a similar mixed population is to be seen, employed not only as fishers, trappers, and lumberers, but engaged on equal terms with the Whites in the trade and business of the place. In this condition the population of every frontier settlement exists, and, but for the enormous direct emigration from Europe, must have largely affected the Anglo-American race. For while, as the new settlements fill up with a permanent population, the uncivilized Indians retire into the forest, the civilized Half-breeds cast in their lot with the settlers. No prejudice interferes with their enjoyment of a perfect social equality, and they disappear at last, not by extinction, but by absorption. The traces of Indian maternity are gradually effaced by the numerical preponderance of the European race; but the native element survives in the mixed community, just as Australioid, Turanian, Iberian, or other prehistoric races, still perpetuate their ethnical characteristics in the Melanochroi of Western Europe.

Everywhere colonization begins with a migration of males, and by-and-by the cry comes from Australia, Tasmania, Canada, and elsewhere, for female emigration. It is a state of things old as the dispersion of the human race, and typified in such ancient legends as the Roman Rape of the Sabines. The abstract of the United States' census of 1860 showed that the old settled states of New England are affected even more than European countries by this inevitable source of disparity of the sexes. In Massachusetts, at that date, the females outnumbered the males by upwards of 37,000; while in Indiana, on the contrary, they fell short of the males by 48,000.

In the latter case, on a frontier state, where the services of the Indian women must necessarily be turned to account in any attempt at domestic life, intermixture between the native and intruding races is inevitable; and the feeling with which it is regarded finds expression constantly throughout the genuine New World lyrics of Joaquin Miller, with his "brown bride won from an Indian town:"

"Where some were blonde and some were brown,
And all as brave as Sioux."

Thus the same process still repeats itself along the widening frontier of the Far West, which has been in operation on the American Continent from the days of Columbus and Cabot. Hardy bands of pioneer adventurers, or the solitary hunter and trapper, wander forth to brave the dangers of the prairie or savage-haunted forest; and to such, an Indian bride proves the fittest mate. Of the mixed offspring, a portion cling to the fortunes of the mother's race, and are involved in its fate; but more adhere to those of the white father, share with him the vicissitudes of border life, and cast in their lot with the first nucleus of a settled community. As the border land slowly recedes into the further West, new settlers crowd into the clearing; the little cluster of primitive log huts grows up into the city, perhaps the capital of a State; and with a new generation the traces of Indian blood are well-nigh forgotten: though not, on that account, necessarily effaced. If any portion of the aboriginal owners of the soil linger in the neighbourhood, they are no less affected by the predominant intruding race.

But novel experiences are to be looked for in the new provinces now forming in the great North-west. Nor has the Canadian Government failed to recognize the special difficulties to be apprehended from the new relations in which it is placed with tribes of wild Indians transferred to its jurisdiction along with the territory acquired from the Hudson's Bay Company. Returns made to an address of the House of Commons at Ottawa, dated March, 1873, disclose the jealousies and suspicions of the native tribes, and the anxiety evinced by the Government officials to remove all just grounds of complaint. Mr. Beatty, a contractor for certain surveys on the Upper Assiniboine, reported that the Portage Indians, under their chief, Yellow Quill, had absolutely forbidden any survey of their lands, and driven him and his party off the field. The Lieutenant-Governor thereafter held an interview with Yellow Quill and a party of his braves, and after a long *pow-wow* succeeded in pacifying him. Again, a party of about two thousand Sioux are reported to have left in high dudgeon, with a threat to return in force next spring; and the Hon. Alexander Morris—now Lieutenant-Governor of Manitoba,—writes to the Provincial Secretary at Ottawa, that “the Red Lake Indians on the American side have been sending tobacco to the Sioux in our territory, as it is belived, with the view of common action with regard to the Boundary Survey.”

The co-operation of representatives of the United States and of the Canadian or British Government, in the Boundary Commission, excited the intensest jealousy among all the native Indian tribes on both sides of the line. It is little more than ten years since the State of Minnesota was desolated by a cruel war, carried on by the Sioux at the instigation, as was then affirmed, of Southern agents, with a view to a diversion in favour of the South during the great Civil War. A large number of the Sioux have since crossed the boundary and settled within the British lines; and the Hon. Mr. Morris writes from Fort Garry: "Some of the Sioux assist the White settlers as labourers in the summer. They have asked for land, and were led to believe that they would be assigned a reserve, and, if so, they would plant crops, and could then be removed from the settlement." But Mr. Morris specially draws the attention of the authorities to the excited state apparent among all the Western tribes, and adds: "I believe it to be in part created by the Boundary Commission. They do not understand it, and think the two nations are uniting against them."

But with the wild Sioux who, a few years since, perpetrated the bloody massacres which desolated West Minnesota, already furnishing farm labourers for the British settlers of Manitoba, it is easy to recognize the first indications of a marvellous revolution. The great prairie lands afford facilities for the rudest tribes entering upon agricultural operations in a way that was impossible among those of the thickly-wooded provinces of Ontario and Quebec. Already commissioners have negotiated arrangements with all the wild tribes of Manitoba; and treaties have been entered into, with a view, not only to the cession of their rights to the land required for settlement, but to themselves abandoning the chase, and settling down to a peaceful agricultural life. But this cannot be effected without much judgment and patient forbearance on the part of Government officials. Mr. Molyneux St. John, an Indian agent, thus writes in 1873: "The full demands of the Indians cannot be complied with; but there is, nevertheless, a certain paradox in asking a wild Indian, who has hitherto gained his livelihood by hunting and trapping, to settle down on a reservation and cultivate the land, without at the same time offering him some means of making his living. As they say themselves: 'We cannot tear down the trees and build huts with our teeth, we cannot break the prairie with our hands, nor reap the harvest, if we had grown it, with our knives.'"

Again, the Indian Agent directs attention to the wide diversity in habits, or condition, of different Indian tribes. The Portage Indians are hunters, living in buffalo-skin lodges on the prairies; the St. Peter Indians form permanent settlements, not only of birch-bark wigwams, but many of them have built log-houses for themselves. Even among the tribes already settling down to steady agricultural labour, such as the Saulteux and Swampies of Manitoba, a very great difference, both in sentiments and customs, prevails.

But the work of settlement and incipient civilization proceeds apace. Thirty-four Indian families from one tribe in Pembina are reported by the Agent as demanding their allocation of farms; the chiefs and head men of other tribes are in negotiation for farming implements, stock, etc.; and some of their demands curiously illustrate the form in which the new life thus opening up to them presents its most tempting aspects. Hoes, axes, and other indispensable implements have been readily granted to them. Ploughs, harrows, and oxen are in request, and have been conceded or promised where the Government Agent is satisfied that they will be turned to good account. But in special demand is "a bull and cow for each chief, and a boar for each reserve." "There was another promise," says Mr. Molyneux St. John, in writing to the Indian Superintendent, "a promise the Indians never omit to mention—that they should be supplied with a male and female of each animal used by a farmer."

But besides the proper agricultural requisites of oxen, ploughs, breeding-stock, seed, and farming utensils generally, every chief demands a distinguishing dress for himself and two of his braves; and, above all—with an appreciation of the essential symbol of civilized respectability which cannot fail to gratify one foremost English philosopher,—the treaty signed at the Lower Fort on the 3rd of August, 1871, has since been supplemented by a memorandum, guaranteeing "for each chief, except Yellow Quill, a buggy,"—in other words, a gig, Carlyle's famed symbol of respectability!

Mr. Tylor, Sir John Lubbock, and other searchers after an initial civilization, are puzzled at times to determine wherein its essential essence shall be assumed to consist. But when the chiefs of wild tribes of the North-west mount their gigs, it is not to be doubted that a new order of things has begun there. Here, then, we see the inauguration of a condition of things which must lead to the settlement of a numerous native population alongside of the White colonists of the

new provinces to be formed between Lake Superior and the Rocky Mountains, and that under circumstances peculiarly favouring the intermixture of the races. One of the Indian Agents, in writing to Ottawa, says: "The Indian can, of course, be dealt with on this basis: '*§3 a head, and continue hunting and fishing till you die, or are civilized off West;*' or he can be induced to settle on his reserve, and add to the working portion of the population." The latter more generous and philanthropic process is that which is now aimed at; and the experience on older reserves of Ontario and Quebec should teach the authorities rather to favour and facilitate the interblending of the White and Red population of the prairies, than to foster rival and conflicting interests, which are sure to end in impeding the White settlers, and injuring still more the civilized Indians.

But the intermingling of the Red and White races is no novelty in the region where the Province of Manitoba now invites the influx of European emigration. There has long existed on the Red River a settlement, begun in 1811 under the auspices of Lord Selkirk, and afterwards transferred to the Hudson's Bay Company, originally formed of hardy Orkney men and Sutherlandshire Highlanders. But in 1813 the population did not exceed a hundred in number; and in the subsequent rivalry between the Hudson's Bay and Northwest Companies, no effort was spared to break up the infant colony. On the amalgamation of the companies, the settlement revived; and immediately prior to the great fur company's supremacy coming to an end, it numbered upwards of two thousand Whites, chiefly occupied in farming, or in the service of the company. At a later date, another settlement was formed on the Assiniboine River, chiefly by French Canadians. In those, as at the forts and trading-posts of the Hudson's Bay Company, the settlers consisted chiefly of young men. They had no choice but to wed or cohabit with the Indian women; and the result has been, not only the growth of a Half-breed population greatly outnumbering the Whites: but the formation of a race of Half-breeds, divided into two classes or tribes, according to their Scottish or French paternity, who have hitherto kept themselves distinct in manners, habits, and allegiance, alike from the Whites and the Indians.

This rise of an independent Half-breed tribe is one of the most remarkable results of the great, though undesigned, ethnological experiment which has been in progress ever since the meeting of the

diverse races of the Old and New World on the continent of America; and now that the peculiar circumstances which favoured this result have come to an end, it is important to note the most striking phases presented by it, before they are modified or effaced by the influx of European emigration.

A few years since I printed and circulated as widely as possible, a set of queries relative to the Indian and Half-breed population both of Canada and the Hudson's Bay territory; and from the returns made to me by Hudson's Bay factors, missionaries, and others, most of the following results are derived. The number of the settled population, either Half-breed or more or less of Indian blood, in Red River and the surrounding settlements was stated to be about 7,200; but it will be seen from the definite facts of a more recent census, as well as from other official information, that this constituted only one class of the Half-breed population of the North-west. The intermarriage there has been chiefly with Indian women of the plain Crees; though alliances also occur with the Swampies (another branch of the Crees), and with Sioux, Chippewa, and Black-foot women. But the most noticeable differences are traceable to the White paternity. The French Half-breeds have more demonstrativeness and vivacity; but they are reported to take less readily to the steady drudgery of the farm than those of Scotch descent. But at best, the temptations of a border settlement, with its buffalo hunts and its chief market for peltries, must greatly interfere with the development of industrious habits common in old settled agricultural communities.

A few of the special facts ascertained as the result of my researches may be noted here. The Half-breeds are a large and robust race, with greater powers of endurance than the native Indian. Mr. S. J. Dawson, of the Red River Exploring Expedition, speaks of the French Half-breeds as a gigantic race as compared with the French Canadians of Lower Canada. Professor Hind refers in equally strong language to their great physical powers and vigorous muscular development; and the venerable Archdeacon Hunter, of Red River, replies in answer to my inquiry: "In what respects do the Half-breed Indians differ from the pure Indians as to habits of life, courage, strength, increase of numbers, etc.?"—"They are superior in every respect, both mentally and physically." Much concurrent evidence points to the fact that the families descended from mixed parentage

are larger than those of the Whites; and though the results are in some degree counteracted by a tendency to consumption, yet it does not amount to such a source of diminution on the whole as to interfere with their steady numerical increase. One of the questions circulated by me was in this form: "State any facts tending to prove or disprove that the offspring descended from mixed White and Indian blood fails in a few generations." To this the Rev. J. Gilmour, one of the New England Company's Agents, answered: "I know many large and healthy families of partial Indian blood, and have formed the opinion that they are likely to perpetuate a hardy race." The venerable Archdeacon Hunter, familiar with the facts by long residence as a clergyman of the Roman Catholic Church among the mixed population of the Red River Settlement, stated still more decidedly: "The offspring descended from mixed White and Indian blood does not fail, but, generally speaking, by intermarriages it becomes very difficult to determine whether they are pure Whites or Half-breeds." Living, however, for many years among a people in whom the Indian traits are more or less traceable, it is probable that the Archdeacon's attention is less attracted by the modified, ample black hair, the large, full mouth, and the dark, though gentle and softly-expressive eye, which strike a stranger on first coming among any frontier population of mixed blood. The Half-breeds also retain much of the reserved and unimpressible manner of the Indian; though a good deal of intercourse with the native race has led me to the conclusion that this is more of an acquired habit than a strictly hereditary trait:—a piece of Indian education akin to certain habits of social life universally inculcated among ourselves. When off his guard, the wild Indian betrays great inquisitiveness; and when relaxing over the camp-fire after a laborious day, gives free play to mirth and loquacity.

The perfect equality of the numerous Half-breed population of Manitoba with its White settlers is in all respects clearly recognized. In an official letter from Lieutenant-Governor Morris, dated October, 1875, he informs the Minister of the Interior that, in a recent conference with the Salteaux Indians for the relinquishing of a tract of land embracing 55,000 square miles, they informed him that there were some twenty families of Half-breeds who were recognized as Indians, and lived with their tribe, and they accordingly wished to have them included in the treaty. In reply to this, the Lieutenant-

Governor states: "I said the treaty was not for Whites, but I would recommend that those families should be permitted the option of taking either status as Indians or Whites, but that they could not take both."

But the Lieutenant-Governor reports a distinct treaty entered into with "Augustus Brabant, Baptiste Davis, and others, Half-breeds of the Lakes Qu'Appelle and environs," in which, addressing them as "gentlemen," he said: "I can assure you that I am confident the Government will respect the rights of the Half-breeds to the lands which they have cleared and cultivated;" while, at the same time, he undertakes to consider their request for the enactment of laws and provisions for the regulation of buffalo-hunting, as a subject of great importance alike to the Half-breeds and to other members of the community.

According to a special census taken in 1871, the total Half-breed population of Manitoba was stated to number 9,770. But this very partially represents the actual extent of hybridity. Mr. J. A. N. Provencher, Indian Commissioner, in his report to the Minister of the Interior, dated at Winnipeg, 31st Dec., 1873, says: "Many hundreds of Half-breeds were put on the list of Indians since the payment of 1871, and their number has increased each year. These Half-breeds live with the Indians; have the same habits, and actually form part of the tribe." But the Act by which the Government of Manitoba is established and constituted, grants an extent of 1,400,000 acres to the children of Half-breeds. The measure is designed for their protection; and year by year new claimants may be looked for among the more civilized Half-breed hunters of this singular people, who have thus a motive to abandon their connection with the native tribes, and to share in the privileges and industry of the settlement. The inducements will increase yearly, as the growing population diminishes the resources of the hunter, and compels the nomadic tribes to conform to the habits of an industrious community, or to wander off in search of new hunting grounds. All this is calculated to effect important changes on the condition of the population of mixed blood of what was, till recently, the territory of the Hudson's Bay Company.

The Half-breed population has till now existed there under three distinct conditions. There are the Half-breed children of Indian mothers, living with their tribes, and in no degree distinguishable in

habits or social position from the pure-blood Indian. Their influence mainly tends to modify the ethnical character of the tribe by intermarriage; and this has materially affected the characteristics of many tribes still nomadic, and otherwise unchanged by intercourse with the Whites. In striking contrast to those are the Métis or Half-breeds, who have hitherto formed the major portion of the mixed population of the Red River Settlement, living on perfect equality with the White settlers, and constituting an integral part of the colony. They are neither to be confounded with the Indians of mixed blood already described on older Canadian reserves; nor with the remarkable race of Half-breed buffalo hunters, who have long maintained an independent position, distinct alike from the emigrant settlers and from the nomad Indian tribes. It seemed, indeed, as if the problem of the permanent development of an intermediate race of mixed blood was to be here tested on a grand scale: when the transfer of the Hudson's Bay Territory to Canada, and the conversion of the old Red River settlement into a province of the Dominion, introduced wholly new elements incompatible with the permanency of Half-breed hunter tribes.

So long as the settlement remained under the control of the Fur-trading Company, everything tended to favour the growth of a Half-breed population, under each of the conditions above named. It was remote from all the great centres of colonization; shut out from any of the ordinary incentives to agricultural industry or settled trade; and inaccessible except through the agency of the Hudson's Bay Company. Even the rival fur-trader was excluded; and hence the whole policy of the settlement tended to encourage the introduction of the young adventurer, trapper, or *voyageur*, rather than the married settler. The habits of life incident to the fur trade made the distinction greatly less marked between the Indian and the White man; and thus a people, as intermediate in habits and mode of life as in blood, from those of the old settled provinces of Upper and Lower Canada, grew up unchecked. Much property has passed into the hands of those of mixed blood. Their young men have, in some cases, been sent to the colleges of Canada, and, after creditably distinguishing themselves, have returned to lend their aid in the progress of the settlement. A curious trait of Indian blood was illustrated in a young Half-breed who distinguished himself as a student in University College, Toronto; and, after taking his degree

at the University, returned to the Red River settlement and started a newspaper, in which the interests of the colony were advocated, as distinct from those of the great fur company which then exercised supreme control. Compelled to leave the settlement for a time, he returned to Toronto, and accepted an engagement on the staff of one of the daily papers. On my enquiring in how far his services proved to be satisfactory, I was interested to learn that the patient, passive endurance, inherited from his Indian ancestry, enabled him to surpass most of his competitors in the protracted night work which devolves on the members of the editorial staff of a daily paper.

Thus a favourable concurrence of circumstances has tended to give ample opportunities for testing the experiment of intermingling the blood of Europe and America, and raising up a civilized race peculiar to its soil. This hybrid race will remain as an important element in the population of the new Provinces of the Northwest. The experience of older settlements proves that it has within itself no inherent elements of decay. It will long serve to give a peculiar character to the community; and even after it has been absorbed by the predominant emigrant race, it will assert some influence, and reveal its traces from time to time, as later generations revert to the ancestral Indian type.

But apart from the civilized Half-breed, admitted to an equality with the White settlers, and partaking of all the advantages which European culture and habits of industry could transfer to the wilderness, there remains the tribe of Half-breed hunters, mingling not only the blood but the habits and mental characteristics of the two races from whom they trace their origin. These Half-breed buffalo-hunters—the offspring born to native women as the inevitable results of such a social condition as long pertained to the occupants of the forts and trading-posts of that remote region—are wholly distinct from the civilized settlers, and yet more nearly related to them than to the wild Indian tribes. They belonged to the old settlement, possess land, and cultivate farms; though their agricultural labours are very much subordinated to the claims of the chase, and they have hitherto scarcely aimed at more than supplying their own wants. They are divided into two bands, and number in all between six and seven thousand. The two divisions have their separate tribal organizations and distinct hunting grounds. In 1849, the White-Horse-plain Half-breeds, on the Strayenne River, Dacotah

Territory, rendered the following returns to an officer appointed to take the census: "Seven hundred Half-breeds, two hundred Indians, six hundred and three carts, six hundred horses, two hundred oxen, four hundred dogs, and one cat." This may illustrate the general character of a people partaking of the nomade habits of the Indian, and yet possessed of much movable property and real estate. They are a hardy race, capable of enduring the greatest privations. They have adopted the Roman Catholic faith, and specially covet the presence of a priest with them when on their hunting expeditions. Mass is then celebrated on the open prairie, and is regarded as a guarantee of success in the hunting-field. On such expeditions, it has to be borne in view, they are not tempted either by mere love of the chase or by the prospect of a supply of game. Winter-hunting furnishes to the trapper the valued peltries of the fur-bearing animals. But on the summer and autumn buffalo hunts depend the supply of the pemmican, which long formed one of the main resources of the whole Hudson's Bay population. The summer hunt keeps them abroad on the prairie from about the 15th of June to the end of August, and smaller bands resume the hunt in the autumn. With this as the favourite and engrossing work of the tribe, it is inevitable that farming can be carried on only in the most desultory fashion. Nevertheless, the severity of the winter compels them to make provision for the numerous horses and oxen on which the summer hunt depends. Thus habits of industry and forthought are engendered; and as the inevitable tendency of the new condition of things must be to bring buffalo-hunting to an end, the tribes of Half-breed hunters will be gradually compelled to take their place as members of the industrious farming and trading community.

The isolation of Manitoba, though not likely to be long perpetuated, is favourable to the transitional stage of this singular hybrid race. They are mostly of Cree descent, so far as they are of Indian blood; but they manifest no inclination to associate with the native tribes. The Sioux and Blackfeet they regard as their natural enemies, and carry on warfare with them much after the fashion of the Indian tribes that have acquired firearms and horses; but they give proof of their "Christian" civilization by taking no scalps. In the field, whether preparing for hunting or war, the superiority of the Half-breeds is strikingly apparent. They then display a discipline, courage and self-control, of which the wild Sioux, Crees, or Blackfeet

are wholly incapable; and they accordingly look with undisguised contempt on their Indian foes.

Such are some of the most noticeable characteristics of this interesting race, called into being by the contact of the European with the native tribes of the forest and prairie. With so many of the elements of civilization which it is found so hard to introduce among the most intelligent native tribes, an aptitude for social organization, and a thorough independence of all external superintendence or control: there seems no reason to doubt that here is an example of an intermediate race, combining characteristics derived from two extremely diverse types of man, with all apparent promise of perpetuity and increase, if they could have been secured in the exclusive occupation of the region in which they have originated. They know the use and value of money; are familiar with the idea of personal property in land, and with the use of the plough and other European implements of agriculture; and have learned to carry out agricultural operations on a scale sufficient to raise the requisite root and grain crops, and the stock so much in demand for their peculiar occupation in the great hunting-field of the buffalo-haunted prairie. With the gradual failure of the buffalo herds they would, under any circumstances, have been necessitated to devote more time and attention to their farms; and thus they had within themselves every guarantee for endurance. But, situated as they are, the Half-breeds of Manitoba can no more hope to perpetuate themselves as a distinct race than those of the older provinces. Already the change has begun which involves their disappearance. Within the settlement itself the White population have long intermarried freely with those of mixed blood, and their offspring share with perfect equality all the rights and privileges of the community. The barrier between the latter and the tribe of Half-breed buffalo-hunters is too slight to create any insurmountable impediment to their intermingling, even had the Red River Settlement been able to retain the characteristics of an isolated frontier province. But there, as elsewhere, the railway is destined to work a speedy revolution. With the increase of emigration the same results must follow as have already occurred in all the older settlements, from the New England shores or the St. Lawrence, westward to the remotest border clearings. The last traces of the Red Blood will disappear, yet not wholly by extinction. The minority, passing through this transitional Half-breed stage, will have been

absorbed into the new generations, but not without leaving some traces on the predominant race, and, perhaps, helping to adapt it to its new home.

It has been a favourite idea with some physiologists that in the undoubted development of something like an essentially distinct Anglo-American type of man, there is a certain approximation to the Indian type. Dr. Carpenter, in his "Essay on the Varieties of Mankind," lays claim to originality in the idea "that the conformation of the cranium seems to have undergone a certain amount of alteration, even in the Anglo-Saxon race of the United States, which assimilates it in some degree to that of the aboriginal inhabitants." This he dwells on in some detail, and arrives at what he seems to regard as an indisputable conclusion, that the peculiar American physiognomy to which he adverts presents a transition, however slight, toward that of the North-American Indian. I doubt if such an idea would ever have occurred to a physiologist of Canada, or of New England, to whom abundant opportunities for comparing the Indian and Anglo-American features, and of noting the actual transitional forms between the two, are accessible. But if such examples can be clearly recognized, they may be assigned with more probability to a reverting to some Indian ancestress whose blood is transmitted to a late descendant.

The European colonist is, in the strictest sense of the term, an intruder in the New World. He can scarcely plead a higher law of right, in the dispossession of the Aborigines, than that of the strongest. It is his "to take who has the power, and to keep who can." His higher plea is, the better account to which he can turn the wilderness of the New World. Yet the thoughtful mind is not wholly satisfied even by such a plea, in defence of the utter extirpation of the aboriginal population of a whole continent, in the interest of intruders from the Old World. It is, therefore, not merely an interesting, but a satisfactory reflection, that here also, as in modern nationalities of Europe, its ancient and prehistoric races will survive under new forms to share in the novel phases of the coming time.

To this, I conceive, we must look as the inevitable and by no means unsatisfactory solution of a question which has troubled the minds of many philanthropists. Among the native races with which European colonization has brought us into contact, in Africa, Australia, and elsewhere, there are many too low in the scale of humanity

to be welcomed as an ethnical element in the young nations that are supplanting them. But a merely savage stage is not necessarily an evidence of incapacity or innate inferiority. The Maori of New Zealand, with his traditional legends and poetry, is not without resemblance to the cruel but vigorous pagan Northman by whom the half-civilized Anglo-Saxons were wasted, and then reinvigorated.

It cannot but excite regret that any race with unmistakable aptitudes for civilization should utterly perish. But we have either to expatriate, exterminate, or absorb the races with which, in the progress of colonization, we are thus brought in contact; and the last-named process will be accelerated by proceedings most consonant to the interests of the race which we have now specially in view. The Indian, under the care of his official Superintendent, is guarded against the acquisition of an absolute personal right in his share of the common reserve of his tribe, from the just apprehension that he would speedily be ousted from it by some crafty land-speculator. Yet such a state of pupilage must come to an end sometime or other; and it is well that steps are already being taken which aim at such a result. Free-trade in their own land may be beneficially introduced among themselves, without at present allowing of its alienation from the tribe. The industrious provident Indian will thus acquire it, as against his idle, improvident, or dissolute fellow-Indian. Still more, the rising generation must be admitted as speedily as possible to pass beyond the Indian pale into the general community. This can be best done by apprenticing Indian boys to mechanical or other trades, for which they show an aptitude. The Rev. J. Maurault, Roman Catholic Missionary at St. Francis,—speaking of a tribe consisting entirely of Half-breeds,—says: “Many suppose that our Indians are intellectually weak and disqualified for business. This is a great mistake. Certainly, as far as the Abenakis are concerned, they are nearly all keen, subtle, and very intelligent. Let them obtain complete freedom, and this impression will soon disappear. Intercourse with the Whites will develop their talents for commerce. No doubt some of them would make an improper use of their liberty, but they would be but few in number. Everywhere, and in all countries, men are to be found, weak, purposeless, and unwilling to understand their own interests; but I can certify that the Abenakis generally are superior in intelligence to the Canadians. I have remarked that nearly all those who have left their native village to go and live elsewhere free,

have profited by the change. I know of several who have bought farms in our neighbourhood, and are now living in comfort. Others have emigrated to the States, where they have almost all prospered, and where several of them have raised themselves to honourable positions." Wherever the Indian has been left to his own resources, according to the report of this friendly but impartial observer, he is seen to thrive. "But here," he says—*i. e.*, on the Indian Reserve—"we see nothing of the kind. Nevertheless, I observe a large number of young men, clever, intelligent and gifted with remarkable talents." Of these Abenakis of St. Francis there is not a pure-blood Indian among them. They are already, physically as well as morally, in the transitional stage; and, to all appearance, abundantly prepared for the final process of emancipation, and for casting in their lot with the rest of the community.

By such a process the native race will unquestionably disappear as such; but it will not perish, like the wild races, extirpated by disease, dissipation, or deliberate massacre. It will be taken up, by absorption, into the common stock, just as the specific nationality of English, Scotch, German, or French, is merged in the Anglo-American or Canadian people. It is the same process by which the world's old historic and unhistoric races were, in earlier centuries, blended into elements out of which younger nations have sprung. The statistics of the most civilized and long-settled Indian tribes of Canada and the United States give no indication that the intermixture of red and white blood—though to a considerable extent carried out under unfavourable circumstances,—leads to degeneracy or sterility. Mr. Lewis H. Morgan—well known for his valuable researches into the tribal systems of relationship and consanguinity,—in replying to inquiries I had submitted to him relative to the extent of hybridity traceable in the United States, remarks, as the result of peculiarly favourable opportunities of observation, that the native races "have taken up enough white blood in past generations, through the traders and frontier men, since 1700, to lighten their colour from one-sixth to one-fourth." He thus entertains the belief that even remote tribes have undergone considerable modification by this means; and this entirely accords with what has been shown in relation to the Half-breeds of Manitoba and the North-West. Mr. Morgan has enjoyed peculiarly favourable opportunities of observing the frontier wild tribes in the Territories of the United States; and he confirms, by his own experience, the

number of Half-breeds to be seen around every Government fort in the Indian territory. The ethnical results impressed him everywhere favourably; and he closes his remarks with the hope that he may see the Indians of the United States acquiring property, education, and a permanent settlement, with honourable marriages; for, he says, "I think we can absorb a large portion of this Indian blood, with an increase of physical health and strength, and no intellectual detriment."

Such, then, is one element affecting the condition and future prospects of the native races of the New World, not without its analogies in the ethnology of Europe, which has not yet received the attention it deserves. The results of the meeting and intermingling of the native and intruding races, especially in the inartificial habits of border life, are much more extensive and lasting than the ordinary observer has any conception of; and have led to the transfer of a larger amount of Red Blood to the common stock than has received any adequate recognition. If the triumphs of modern progress in the New World were attained by means such as those resorted to by its first Spanish colonists in their treatment of the native races, we could look with no satisfaction or well-grounded hope on states thus founded in iniquity. But if by this intrusion of the vigorous races of Europe, industrious millions, enjoying all the advantages of cultured refinement, are to replace scattered tribes of savages living in aimless strife: the most sensitive philanthropist must be satisfied if, in addition to this, he can recognize a process going on whereby even the displaced and superseded aborigines are not wholly excluded from a share in the advantages of such progressive civilization, or even from exercising some influence on its development.



THE BOTANY OF THE EASTERN COAST OF
LAKE HURON.

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During the months July and August of the past summer, the writers, in company with James Burns, Esq., of Bayfield, made a somewhat satisfactory, though necessarily incomplete exploration of the Botany and Geology of that portion of the eastern coast of Lake Huron lying between the parallels $43^{\circ} 10'$ and $44^{\circ} 50'$ N. lat. The eastern and western extension of this area embraces only that portion of Western Ontario which is bounded on the west by Lake Huron, and on the east by an imaginary line drawn from the southern bend of the Rivière aux Sables (south), in a direction N. by N. E., to the mouth of the Sydenham River at Owen Sound on the Georgian Bay. The superficial area, therefore, is by no means extensive, but owing to its northern and southern bearing, and its favoured conditions of climate, cannot fail in a botanical point of view to be productive of many interesting facts in the geographical botany of Canada. In treating of the botany of a district so limited in extent as the one under review, it must be borne in mind that, making due allowance for the varying altitude of the country, we cannot with any degree of precision come to any generalizations regarding the effect of so limited an increase of latitude upon the vegetation of that particular meridian. We can point, however, to the existence, within this area, of forms whose presence can only be accounted for through a peculiarity of causes, geological and climatic; and on this account it is deemed expedient to preface our botanical notes with a sketch of the more salient points in the physical geology and climatology of the district.

From Cape Ippewash on the south to the Georgian Bay on the north, the general character of the region is level or gently undulating, presenting no conspicuous highlands with the exception of the bold precipitous escarpments found skirting the southern and southwestern coasts of the Georgian Bay. Along the coast of Lake Huron

from Port Frank to Clark Point the coast is bold but not precipitous, has an average height of 100 feet above the Lake, and is composed of the brown calcareous clays of the Saugeen division, sometimes visibly underlaid by members of the Coniferous and Tentaculite Formations. Westward from the Lake the country keeps perceptibly rising, and culminates in a ridge, running between the Townships of Tucker-smith and Hibbert in County Huron, which rises to the summit-level of 1,050 feet above the sea. The average altitude above Lake Huron is about 222 feet, and above the sea approximately, 900. The superficial deposits of the drift period form the surface of this triangular area, and so vast and universal are these accumulations that access to the foundation rocks can only be made along some of the river channels, and at intervals along the margin of the Lake. These deposits have as yet been but imperfectly studied, but the principal facts of their history, so far as is necessary in the present connection, will be given as briefly as possible. They may be sub-divided in ascending order, into :

1. Erie blue clay.
2. Saugeen brown clay.
3. Local deposits of reddish clay, gravel and sand.

The lowest of these stratified sediments is the *Erie clay*. It is more or less calcareous, containing in many instances 30 per cent. of calcium carbonate, and holds numerous pebbles and boulders alike of Palæozoic, Huronian and Laurentian origin. The second division, or that of the Saugeen clay is, along with beds of modified drift, the superficial deposit of the district, and thus demands some consideration in a botanical point of view. It is an aggregate of very fine layers of brown calcareous clay, containing but few embedded boulders or pebbles. Its average thickness seems to be about 100 feet, although in a few instances in north Huron, and along the banks of the Saugeen River, between Hanover and Walkerton, it is found as a very thin bed, overlying a deposit of fine brown sand, into which at different points the clay is pressed in the form of mammillary masses of various sizes. A great portion, however, of this upper deposit of clay is overlaid by beds of coarse gravel and sand, observed capping the ridges of hills which run in a general east and west direction to the vicinity of the Lake. Crossing these ranges of hills almost at right angles, and extending along the western limit of the district, lies a remarkable ridge composed of water-worn gravel and fine sand, whose

general contour is parallel to the present margin of the Lake. Conforming to the irregularities of the coast for about sixty miles, and at an average distance from it of a mile and a half, it reaches on the south the sandy flats of the Rivière aux Sables (south), and is finally lost. The western slope of this lacustrine terrace inclines gradually towards the present Lake beach, and within this limited area deposits of shell-marl are frequently found. Future researches will, no doubt, prove the existence of other terraces lying more to the eastward, which will, doubtless, throw much light on the former physical features of this Lake-area. Hydrographically, the region under consideration may be divided into two, more or less, distinct areas, the one comprising the valleys of the Rivière aux Sables (north and south), the Bayfield, Maitland, and Saugeen Rivers which flow into Lake Huron; the other comprising the bight of Owen Sound, fed by the Rivers Potawatamie, Sydenham, and Indian, and the Bays Colpoy and Hope. These streams, as a rule, are small, and undergo rapid oscillations of level, increasing in the spring to torrents of considerable volume, and conspicuously diminishing towards the fall, when, in many cases, numerous small deltas are formed in the lowlands, composed for the most part of their alluvial accumulations.

The hydrographic areas thus indicated are naturally separated by the somewhat tortuous escarpment of the Niagara limestone, which, entering this district from the south, sweeps around towards the heights above Cape Commodore, and thence trending northward past Cape Paulet, finally terminates at Cabot's Head, the extreme northern point of the Bruce Peninsula. Throughout its course it conforms with more or less irregularity to the shape of the coast line, but presenting a less salient curve, and in every case exposing its precipitous face to the north and north-east, in cliffs ranging from 50 to 300 feet above the level of Lake Huron. The Clinton limestones, however, are found to visibly underlie the Niagara in the more southern bluffs, occupying in many instances a vertical face from 70 to 100 feet in height. North of Cape Paulet these limestones disappear, and the cliffs along the coast to Cape Chin are altogether occupied by the Niagara escarpment, and vary in height from 120 to 160 feet.

Important as is this escarpment from a geological stand-point, it is found to be no less effectual as a meteorological agent, in its relation to the vegetation of this portion of Ontario. The immediate coast along the southern and south-western portions of the Georgian Bay

is naturally exposed much more effectually to the boreal winds from the Muskoka territory than is the district lying along the eastern shore of Lake Huron. These cold winds act as refrigerators on the vaporous atmosphere of the Georgian Bay, and are therefore productive of a supply of snow much more abundant than that found along the immediate coast of Lake Huron. The soil, therefore, undisturbed by the varying temperature which affects other districts further south, seldom freezes to any great extent, and consequently must exert a marked influence upon the vegetation of early spring. Such indeed is found to be the case. The snow remains till late, and when it finally disappears, vegetation bursts out with astonishing rapidity and vigour. Doubtless similar physical causes render the vegetation of the Muskoka district equally precocious and exuberant; so that here on the 45th parallel of latitude, and before the end of May, may be seen peas, beans and potatoes several inches above the ground. To some what different climatological influences, however, is that region exposed which borders on the coast of Lake Huron. Here likewise, the prevailing winds are from the north and north-west, but these are materially modified in temperature in their passage over such a body of water. Lake Huron, with its area of 23,780 square miles, cannot but dispense a degree of moisture to its shores not to be found in more inland localities, and must consequently exercise an equalizing effect upon the summer and winter temperatures of the atmosphere near the coast-line. Here, however, we find no protecting rock-escarpments so congenial to the more northern vegetation of the Georgian Bay, but a continuous cliff-line of brown clay raised on an average 100 feet above the lake. While, therefore, in the former area are found on the one hand introduced forms which survive the inclemency of winter under its heavy carpeting of snow, and on the other, herbaceous vegetation delighting in boreal winds and the moist cool crevices of rocks;—in the latter grow arborescent types, the vitality of whose fruit-bud could only be preserved by an equable and moist atmosphere, and the majority of which are decidedly southern in range. As corroborative of this conclusion may be cited the fact that in the neighbourhood of our great lakes the isothermal lines tread southward, the curve being considerably more acute on the eastern than on the western shores. In this connection it may be observed that the following introduced trees and shrubs grow and flourish most luxuriantly at Royston Park, Owen Sound:—

Forsythia viridissima.
 Cydonia japonica.
 Pyrus aucuparia.
 Deutzia scabra.

Deutzia gracilis var. crenata.
 Chionanthus virginica.
 Rhus cotinus.
 Liburnum odoratissimum.

It is somewhat remarkable that the majority of all the shrubs in cultivation, either in Toronto or St. Catharines, can here be brought to perfection without any artificial protection whatever, but that on the exposed coast-line of Lake Huron such forms cannot be openly cultivated, the snow supply not being sufficient, nor its continuance constant enough, to afford the necessary protection.

Before leaving this portion of our subject it may not be uninteresting to indicate certain preferences among the plants of this area for the Niagara and Clinton limestones, a fact which at once suggests an explanation of the many anomalies in the botanical geography of the district. The Ferns, *Scolopendrium officinarum*, *Pelaea atropurpurea*, *Aspidium felix-mas*, and *A. lonchitis*, may more especially be cited as peculiar, so far as investigation goes, to the Niagara and Clinton Formations of Canada. Of these, *Scolopendrium officinarum* has been reported from only two localities in North America, the one at Onondaga in New York State, the other in the vicinity of Owen Sound, Ontario. *Pelaea atropurpurea* has been detected at different stations along the Niagara escarpment, from the Falls to Owen Sound and Colpoy's Bay; and *Aspidium lonchitis* seems to be confined to the Niagara escarpment of the Bruce Peninsula. Among the mosses, however, we discover a more marked predilection for the Niagara and Clinton rocks of Canada. The following brief catalogue in all probability includes the principal forms under this relationship:—

Anodus Dorianus.
 Seligera recurvata.
 S. pusilla.
 Gymnostomum curvirostrum.
 G. rupestre.
 Hypnum Sulivantii.
 H. brevirostre.
 H. Somerfeltii.
 H. chrysophyllum, var. rupestre.
 H. compactum.
 H. deplanatum.
 Bryum albicans.

Bartramia calcarca.
 Didymodon luridus.
 D. cylindricus.
 Desmotodon.
 Trichostomum tophaceum.
 Fissidens grandifrons.
 Dicranum Schreberi.
 Eucalypta streptocarpa.
 Cotocopium nigratum.
 Trichostomum rigidulum.
 Muium serratum.
 Barbara fallax.

Leskia nervosa.

Of the above, *Anodus Dorianus*, *Seligeria pusilla*, *Hypnum compactum*, and *Cotocopium nigratum*, may more particularly be cited as decidedly peculiar to this geological formation; *A. Dorianus*, from the Indian River, Owen Sound, not having hitherto been met with in any other portion of North America.

Gymnostomum curvirostrum and *Fissilens grandifrons* appear in great abundance alike at Owen Sound and the cliffs of the Niagara River, but are not reported from any other Canadian locality. Of the Liverworts apparently confined to this district and Formation, may be mentioned more especially the *Jungermannia cordifolia*, the *Riccia sorora*, and the *Melotheca porolla*. Other examples, moreover, of the influence exerted on distribution by the chemical nature of the habitat, could in this connection be cited, exemplifying even more characteristically a similar peculiarity of range. One such example, however, is deemed sufficient.

Upon Laurentian soils and strata occur a number of species not elsewhere detected in Canada, so far as our present knowledge of their distribution extends. The more characteristic of these are given in the following list :

| | |
|--------------------------------|---|
| <i>Polygonum ciliode.</i> | <i>Aira flexuosa.</i> |
| <i>Kalmia augustifolia.</i> | <i>Trisetum subspicatum.</i> |
| <i>Lobelia Dortmanni.</i> | <i>Asplenium ebeneum.</i> |
| <i>Limnanthemum lacunosum.</i> | <i>Woodsia Ilvensis.</i> |
| <i>Pinus rigida.</i> | <i>Aspidium fragrans.</i> |
| <i>Potamogetia Claytonii.</i> | <i>Grimmia leucophasa.</i> |
| <i>P. Vaseyi.</i> | <i>Racomitrium microcaspium.</i> |
| <i>P. amplifolius.</i> | <i>R. Sudeticum.</i> |
| <i>P. Robbinsii.</i> | <i>R. Canescens.</i> |
| <i>P. rufescens.</i> | <i>Hedwigia ciliata.</i> |
| <i>Carex Houghtonii.</i> | <i>Dicranum Spurcum.</i> |
| <i>C. lenticularis.</i> | <i>Rhabdoweissia frigax.</i> |
| <i>C. longirostris.</i> | <i>Trichostomum glaucensens.</i> |
| <i>Lycopodium inundatum.</i> | <i>Fontinalis anti puretica, var. gigantea.</i> |
| | <i>Hypnum rugosum.</i> |
| | <i>Jungermannia barbata.</i> |

From the Rivière aux Sables on the south to the Niagara escarpment on the north, no rock exposures are met with of sufficient importance to exercise any appreciable effect upon the vegetation of the region. Along the valleys of the Saugeen, Maitland, and Bayfield Rivers, and upon the intervening gravel ridges, we find, with a few exceptions, the usual woodland types of more or less general

distribution throughout the Province. Further south, however, along the valley of the Rivière aux Sables, exist what are called the *sandy plains* of Bosanquet, composed of a white shifting sand, which, towards the coast, has been thrown up by the action of the wind into parallel dunes, rising in some instances to the height of 140 feet above the level of the plain, and resembling ordinary ridges of hill, formed by the usual process of denudation. Southward from the Aux Sables the steep clay terraces, which to the northward are observed overlooking the lake, keep gradually receding from the coast-line, until within the vicinity of Sarnia, on the St. Clair, where the clay again makes its appearance, and continues thence southward to Lake Erie. The area between this ancient lake-margin and the present beach is everywhere covered by drifting sands, similar to those of the Bosanquet plains of the Aux Sables. A sand-area of a somewhat analogous nature is traceable northward from Clark Point to the mouth of the Saugeen River, a distance of about 35 miles, and is found to occupy another portion of the former eastward extension of the waters of Lake Huron.

No portion of this district, however desert in repute and in fact, is destitute of a certain amount of vegetation. The ceaseless motion of the sand precludes the possibility of a grassy, green sward, and favours only a scattered growth of perennials, springing from thick and usually deep-seated roots or root-stocks, which, under the partial protection afforded by the scrubby growth of the oak and pine, are able to maintain a sturdy growth till comparatively late in the season. The more generally predominant species are here enumerated:—

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|--------------------------------|--|
| <i>Helianthus divaricatus.</i> | <i>Quercus ilicifolia.</i> |
| <i>H. strumosus.</i> | <i>Pinus resinosa.</i> |
| <i>Helianthemum Canadense.</i> | <i>P. Strobus.</i> |
| <i>Liatris cylindrica.</i> | <i>Jumperus Sabina, var. procumbens.</i> |
| <i>L. scariosa.</i> | <i>Prunus pumila.</i> |
| <i>Aster multiflorus.</i> | <i>Lithospermum hirtum.</i> |
| <i>A. undulatus.</i> | <i>Asclepias tuberosa.</i> |
| <i>A. azureus.</i> | <i>Euphorbia corollata.</i> |
| <i>A. cordifolius.</i> | <i>Lathyrus maritimus.</i> |
| <i>A. ptarmicoides.</i> | <i>Solidago bicolor.</i> |
| <i>Quercus alba.</i> | <i>S. memorialis.</i> |
| <i>Q. rubra.</i> | <i>S. arguta.</i> |

This vegetation, characterized as it is by a monotonous sameness of aspect, may be considered as affording a fair, though by no means

a complete, representation of the Flora of the sand-area of the eastern coast of Lake Huron.

As the whole area explored, owing to geographical position and physical features generally, favours alike a northern, southern, and provincial climate, so we find the vegetation more or less naturally divided into three sections, which it is deemed proper to consider separately:—

1. BOREAL TYPE.—Species found in greater abundance on Lake Superior and northward, and most of which have migrated southward.
2. PROVINCIAL TYPE.—Species more or less generally distributed throughout the Province.
3. AUSTRAL TYPE.—Species more characteristic of more southern latitudes, and which have probably migrated from the south.

BOREAL TYPE.—The species partaking of an undoubted boreal nature are for the most part confined to the Bruce Peninsula, the southern portion of the Georgian Bay, and the so-called Fishing Islands lying a few miles off the Bruce coast of Lake Huron. The southern limit may be set at the mouth of the Rivière aux Sables (north), south of which, as has been remarked above, the vegetation approaches that of the sandy plains of the Aux Sables further south. Strictly speaking, however, plants of a marked northern range are of frequent occurrence throughout the Province, distributed more especially through our swamps of tamarack and cedar. It is well known that districts whose drainage is impeded by physical or other causes become natural sources and habitats of plants demanding a temperature much below that required by our woodland species, or those on the southern slopes of our sand and gravel ridges. Botanically considered, these swamps or peat bogs dimly represent outliers or isolated portions of the great Arctic or Scandinavian Flora, and thus with historic interest bear testimony, as conclusive as do the Alpino-Arctic types of the White Mountains and the Pyrenees, to the former almost universal extension of the Arctic Flora over the temperate zone, and its comparative degree of continuity, as evinced by the occurrence of representative species in regions physically adapted for boreal forms. These depressions of surface occupied by peat bogs, or lakes and ponds with which such localities are often studded, are of frequent recurrence throughout the area indicated by the title of this paper. From the plains of the Aux Sables (south) to the latitude of Goderich, the Cedar (*Thuja occidentalis*) is ominently charac-

teristic; whilst north of this line the Tamarack (*Larix Americana*) holds almost universal sway. In all cases we meet with a profusion of ericaceous shrubs, belts and clumps of evergreens, and a mossy carpeting, knee-deep with the sphagnous species *S. cymbifolium* and *S. acutifolium*. Here also are found in frequent abundance the following mosses, all apparently of high western and northern range:

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| <i>Hypnum cordifolium.</i> | <i>Dicranum Schraderi.</i> |
| <i>H. giganteum.</i> | <i>D. undulatum.</i> |
| <i>H. uncinatum.</i> | <i>D. Drummondii.</i> |
| <i>H. nitens.</i> | <i>Mnium affine.</i> |
| <i>H. Blanduvii.</i> | <i>Bryum binum.</i> |
| <i>H. tamaricinum.</i> | <i>Fissidens adiantoides.</i> |

Intimately associated with the latter, but less abundantly distributed, occur the sedges, *Carex teretiusecula*, *C. stricta*, *C. irrigua*, *C. vaginata*, *C. riparia*, *C. utriculata*, *C. filiformis*, *C. flava*, *C. gynocrates*, *C. tenella*, *C. canescens*, *C. trisperma*, *C. flexilis*, and *C. intumescens*. The usual monotonous appearance of this meadow herbage is to some extent modified by the growth of the grasses *Muhlenbergia glomerata*, *Phragmites communis*, *Calamagrostis Canadensis*, *Phalaris arundinacea*, *Glyceria elongata*, and *G. serrata*; whilst the minor flora is marked by the luxuriant orchidaceous growth of *Platanthera dilatata*, *P. hyperborea*, *P. obtusata*, *P. orbiculata*, *Cypripedium pubescens*, *C. spectabile*, *C. arietinum*, *C. acaule*, *Calypto borealis*, and *Calopogon pulchellus*. The district comprised between Cabot's Head, the most northern projection of the County of Bruce, and a line drawn from Owen Sound to Chief's Point on Lake Huron, will be found to include the majority of the more truly boreal forms of the eastern shore of Lake Huron. This area is, botanically considered, almost distinct enough to admit of a separate consideration, but owing to the present immature stage of our knowledge regarding its more inland vegetation, such a limitation in the present instance would be altogether unadvisable. The following list may be considered as containing the more characteristic boreal forms found within our area:

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|------------------------------|--------------------------------|
| <i>Thalictrum dioicum.</i> | <i>Lobelia Kalmii.</i> |
| <i>Coptis trifolia.</i> | <i>Campanula rotundifolia.</i> |
| <i>Drosera rotundifolia.</i> | <i>Vaccinium oxycoccos.</i> |
| <i>D. longifolia.</i> | <i>Kalmia glauca.</i> |
| <i>D. linearis.</i> | <i>Ledum palustre.</i> |
| <i>Parnassia palustris.</i> | <i>Pyrola rotundifolia.</i> |

| | |
|----------------------------------|----------------------------------|
| <i>Stellaria borealis.</i> | <i>Pyrola secunda.</i> |
| <i>Polygala paucifolia.</i> | <i>Moneses uniflora.</i> |
| <i>Lathyrus ochroleucus.</i> | <i>Primula Mistassinica.</i> |
| <i>Potentilla anserina.</i> | <i>Physalis grandiflora.</i> |
| <i>P. Norvegica.</i> | <i>Helenium deflexa.</i> |
| <i>Epilobium palustre.</i> | <i>Rumex saheifolia.</i> |
| <i>Hippuris vulgaris.</i> | <i>Platanthera orbiculata.</i> |
| <i>Ribes rubrum.</i> | <i>P. obtusata.</i> |
| <i>R. lacustre.</i> | <i>P. hyperborea.</i> |
| <i>Cornus stolonifera.</i> | <i>P. dilatata.</i> |
| <i>Linnaea borealis.</i> | <i>Allium Schœnoprasum.</i> |
| <i>Lonicera carulea.</i> | <i>Tofieldia glutinosa.</i> |
| <i>Galium boreale.</i> | <i>Scirpus sylvaticus.</i> |
| <i>Solidago Houghtonii.</i> | <i>S. caespitosus.</i> |
| <i>Aster borealis.</i> | <i>Carex flexilis.</i> |
| <i>Tanacetum Huronense.</i> | <i>C. lenticularis.</i> |
| <i>Artemisia Canadensis.</i> | <i>C. gynocrates.</i> |
| <i>Cusium undulatum.</i> | <i>C. scirpoidea.</i> |
| <i>Hieracium Canadense.</i> | <i>C. Buxbaumia.</i> |
| <i>Nabalus racemosus.</i> | <i>C. Monosperma.</i> |
| <i>Alopecurus aristulatus.</i> | <i>Thalictrum repens.</i> |
| <i>Calamagrostis stricta.</i> | <i>Aspidium lonchites.</i> |
| <i>C. Canadensis.</i> | <i>Asplenium viride.</i> |
| <i>Cinna arundiuacea.</i> | <i>Cetraria Icelandica.</i> |
| <i>Grapphephorum milicoides.</i> | <i>Cotocopium migratum.</i> |
| <i>Glyceria aquatica.</i> | <i>Selaginella selaginoides.</i> |

Many of the above-named species are confined to the Bruce Peninsula, and are apparently southern waifs from the more northern sub-arctic vegetation of the Lake Superior region, encouraged hither by a damp climate, a low temperature, and a great radiation of heat and moisture. These interesting wanderers suggest many reflections, of which the most attractive is that relating to the common origin, subsequent dispersion, and final segregation in the temperate regions of the northern and southern hemispheres, of many of the forms above enumerated. Of their birth-places as species, nothing is yet definitely known; whilst to account for their dispersion and segregation, only one theory has been advanced that is at the same time tenable and probable. We allude to Mr. Darwin's famous hypothesis which assumes that these and other boreal types were driven from our temperate latitudes into the Torrid Zone during the cold of the Glacial Epoch, and, on the return of warmth, retreated in opposite directions back towards the Poles, ascending to the Alpine summits of the mountains that crossed their line of march. This is not the

place wherein to discuss this plausible theory, though in passing it may be remarked that it demands a persistence of specific type through enormous periods of time, and over enormous areas, and under incalculable changes of conditions, that at first sight tells with considerable force against Darwin's own theory of the origin of species by natural selection.

PROVINCIAL TYPE.—Throughout the wooded district of the east coast occur a number of species of very wide distribution over the whole Dominion. These are found diffused through the Provinces from Newfoundland to Lake Superior, and are eminently Canadian in type.

AUSTRAL TYPE.—As we proceed southward from the Bruce Peninsula towards the Rivière aux Sables (south), we come upon a vegetation approaching more and more to that of the coast of Lake Erie, or that of the western portion of the State of New York. The forests south of the Maitland, and more particularly those of the Bayfield and Aux Sables Rivers, are characterized by an abundance of Oak, (*Quercus rubra*, *Q. macrocarpa*, *Q. coccinea*, *Q. alba*), and Red Pine (*Pinus resinosa*); and outlying patches of the White Pine (*Pinus strobus*), are of frequent occurrence over the southern part of Huron County, and the Township of Bosanquet, in the County of Lambton. The Tulip Tree, or so-called White wood (*Liriodendron tulipifera*), decidedly a south-western type, and heretofore reported only from that portion of Ontario circumscribed by London, Hamilton, St. Catharines, and Sandwich, is found in great abundance along the Lake, and inland from the Township of Sarnia northward to the valley of the Bayfield River—the latter locality being its most northern home in North America. Among the sands of the Rivière aux Sables, and growing abundantly with the Red Pine and Staghorn Sumach (*Rhus typhina*), was found the southern *Quercus ilicifolia*, the Black Scrub Oak, a straggling shrub from three to eight feet in height, with petiolate leaves, whitish-downy beneath, a subturbinate cup and ovoid acorn. In the *intervale* lands of the above-named rivers grows in great abundance the Buttonwood (*Platanus occidentalis*, a tree which further south, along the mud-flats of the Thames, attains gigantic proportions. Here too are found in greater or less abundance the Black Walnut (*Juglans nigra*), the Flowering Dogwood (*Cornus florida*), the thick, shell-bark Hickory (*Carya subcata*), the American Crab Apple (*Pyrus coronarius*), the Sassafras

(*S. officinale*), and the *Euphorbia cerollata*, all plants of southern origin, and elsewhere in Ontario but locally distributed—the range in almost every instance being south of their present locations. The Golden Club (*Orontium Aquaticum*), an aquatic perennial with a deep root-stock, and strongly-nerved floating leaves, was detected in a pond near the embouchure of the Bayfield River. This station is certainly wonderfully inland for a plant usually found delighting in ponds near the sea coast and in river marshes of the tide-water, being in its present habitat nearly 700 miles from the sea. Heretofore its more northern station has been a point about 400 miles up the valley of the Susquehanna, at Gilbertsville, in the County of Otzego, (Paine). On the wooded hillsides of the Aux Sables and Lake Burwell occurs the Chestnut (*Castanea vesca*), with its aments as long as its leaves, and so numerous as to impart a yellowish hue to the whole tree when in blossom. Equally remarkable for its long pendulous aments of barren flowers hanging from the ends of its branches, though in other respects so dissimilar, is the shrubby Hazelnut (*Corylus Americana*), which in the barren plains of Bosanquet is found in great abundance, associated with the Red Pine, the Staghorn Sumach, and the Black Scrub Oak. The following species comprise the more important additional representatives of this division :—

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| <i>Thalictrum anemonoides.</i> | <i>Aster levis, var. cyaneus.</i> |
| <i>Hypericum kalmianum.</i> | <i>Artemisia biennis.</i> |
| <i>Enonymus atropurpureus.</i> | <i>Lobelia spicata.</i> |
| <i>E. Americana.</i> | <i>Monarda didyma.</i> |
| <i>Vitis riparia.</i> | <i>Physalis viscosa.</i> |
| <i>Lupinus perennis.</i> | <i>Trosartes lanuginosa.</i> |
| <i>Erigenia bulbosa.</i> | <i>Juncus acuminatus.</i> |
| <i>Gerardia integrifolia.</i> | <i>Panicum virgatum.</i> |

(To be Continued.)



LEAVES THEY HAVE TOUCHED ;

BEING A REVIEW OF SOME HISTORICAL AUTOGRAPHS.

BY HENRY SCADDING, D.D.

*(Continued from page 347.)*II.—BRITISH AND EUROPEAN GENERALLY.—*Continued.*

Curiously, it was on the point of truthfulness that Wellington dwelt when he pronounced his eulogy on Peel in the House of Lords, just after the fatal accident. "Your Lordships must all feel," he said, "the high and honourable character of the late Sir Robert Peel. I was long connected with him in public life. We were both in the Councils of our Sovereign together, and I had long the honour to enjoy his private friendship. In all the course of my acquaintance with him I never knew a man in whose truth and justice I had greater confidence, or in whom I saw a more invariable desire to promote the public service. In the whole course of my communication with him I never knew an instance in which he did not show the strongest attachment to truth ; and I never saw in the whole course of my life the smallest reason for suspecting that he stated anything which he did not firmly believe to be the fact." Of course, Peel's hand, too, as well as Wellington's, has rested on the little sheet whose contents I transcribed above.

I add next a note, copied from the original of Lord Brougham's, written when yet Mr. Brougham. It will explain itself: "Hill Street, Tuesday. Mr. Brougham presents his best compliments to Sir W. Congreve, and returns him many thanks for the very interesting tract which he has just received, and from which he expects to derive much instruction. He will lose no time in perusing it, as well as the other upon a different matter. He hopes Sir W. C.'s health is improving." This Sir W. Congreve was the inventor of the "Congreve rocket," and author of many scientific treatises, one of them, "A Short Account of a New Principle of a Rotative Steam

Engine," probably the tract presented to Brougham. Congreve lived from 1772 to 1828, Brougham from 1778 to 1868. It will seem curious to Canadians to see Brougham's name associated in any way with the first Governor of Upper Canada; but in his Autobiography Brougham tells us that in 1806 he was sent by the Government of the day to Lisbon, in company with Lieut.-General Simcoe and others, to support the Court of Lisbon against the machinations of Napoleon. Brougham gives us the following note: "Downing Street, August 12th, 1806. Sir, I am directed by Mr. Secretary Fox to inform you that His Majesty having been pleased to appoint the Earl of Rosslyn, the Earl of St. Vincent, and Lieut.-Gen. Simcoe, to proceed on a special mission to the Court of Lisbon, you have been selected to accompany them as Secretary to the said mission, etc.—BEN. TUCKER." Brougham then says, "Gen. Simcoe was taken ill on his passage out, and grew so much worse after his arrival in Lisbon that he was compelled to return to England, and shortly after died." And afterwards, "The three Commanders were as well selected as possible for this difficult and delicate service. The Admiral's name, renowned all over the world, was peculiarly an object of veneration in these countries which had witnessed his great exploits; of the Generals, Lord Rosslyn had served in the country, and was distinguished by his great knowledge and talent for business, and the third was Gen. Simcoe, son of the officer who had been sent to Lisbon at the time of the Great Earthquake, with the liberal grant of money given to relieve the distresses which it had occasioned."

I now offer relics of four modern historians,—Hallam, Grote, Macaulay and Buckle. Few remarks will be needed in respect to them. Hallam's happens to be a response to a lady's application for his autograph, couched in terms worthy of the ingenious politesse of an old French courtier. "69 Wimpole Street, Jan. 8th, 1834. Dear Lady Juliana,—Like a true collector, I perceive you disdain not to fly at small game. How many times a day I write my unimportant name without thinking about it! But honoured as I now am by your request, it is with pride that I subscribe myself, Your very faithful and obliged HENRY HALLAM."—Grote's has reference to some point of literary or historical research. "12 Savile Row, London, Dec. 26, 1857. Dear Sir: I am favoured this morning with your letter of the 24th, and I have to thank you for the Pamphlet which you have been good enough to send me. I will certainly read it at

an early opportunity, and if it should produce any change in my views respecting the subject which Lord Monteagle laid before me, I shall have much pleasure in communicating the circumstance to you. I perfectly recollect having written to Lord Monteagle in reference to your MS. I remain, dear Sir, yours truly, GEO. GROTE." Macaulay's is a mere fragment; but it contains a sentiment tersely expressed: "I have so seldom found that predictions either of great good or of great evil have been verified by events, that I have become philosophically indifferent. Kindest love to Selina. Ever yours, T. B. MACAULAY." My memorial of Buckle, author of *The History of Civilization*, is a copy of *Allwoerden's Life of Servetus*, with his book-plate, showing his shield of arms with the motto *Nil temere tenta, nil timide*, and his name, HENRY THOMAS BUCKLE. I have also his copy of *Malcolm's Anecdotes of the Manners and Customs of London during the Eighteenth Century*.

Seven English poets come before us now, in authentic manuscript relics.—I possess a volume which was once the property of Wordsworth, and having his autograph, W. WORDSWORTH, on its first title-page. It consists of a number of pamphlets bound together; one of them is an original copy of the sermon preached by Dr. Sacheverell at Oxford in 1702; and which created such a commotion in England. Among the Ecclesiastical Sketches of Wordsworth there is one headed "Sacheverell." We can suppose it suggested by the identical pamphlet preserved in this volume. I also show a manuscript note of Wordsworth's, acknowledging a memorandum sent to him, pointing out an identity of idea between his—

"And 'tis my creed that every flower
Enjoys the air it breathes,"

and a passage in Ausonius:—"Dear Sir: I was not acquainted with the passage of Ausonius to which you allude, nor with any part of his writings at the time, nearly 50 years since, when composing the lines which you quote. I perfectly remember the very moment when the poem in which they occur fell from my lips, I do not say, my pen, for I had none with me. The passage in Ausonius does not put the case so strongly as mine, as the mere word *gaudere* is not perhaps more than a strong expression for 'thrive.' The interest you take in this little matter is gratifying to me as a proof of sympathy between us, and emboldens me to subscribe myself, sincerely, your much obliged WM. WORDSWORTH. Rydal Mount, Dec. 29, 1836."

I now produce a volume which is, in a two-fold way, a special memorial of the kind which we are reviewing. It is *The Parochial History of Bremhill, in the County of Wilts*, by W. L. Bowles, Prebendary of Sarum, and endowed Vicar of the said Parish. Within it the author has written with his own hand, "To Robert Southey, in testimony of the highest respect. W. L. B." And at the foot of the title-page Robert Southey has written in his usual minute and beautiful style: "ROBERT SOUTHEY, London, 26 May, 1828, from the Author." The work itself contains a capital account of the Celtic, Roman and Monastic remains in the Parish of Bremhill. Byron satirised Bowles in his *English Bards and Scotch Reviewers*. A dictum of Bowles had at a later period again offended Byron, viz., that "all images drawn from what is beautiful or sublime in the works of nature, are more beautiful and sublime than any images drawn from art, and that they are therefore more poetical. This idea Byron pretended to controvert. After sixty years of a more propitious period than that which immediately preceded their publication, the sonnets of Bowles "still preserve for their author a highly respectable position amongst our poets." So Hallam has said in an Address to the Royal Society of Literature. Of Southey's place in our literature we need not be told. The following brief sentence of criticism however, in relation to him, from an *Edinburgh Review* of 1839, is doubtless just: "The true character of Southey is not to be sought in his greater poems, nor in the set tasks of his laureate workmanship. These are elaborate studies—exercises of literary skill. The spirit of the poet is to be found in his minor pieces, the more vigorous and less-trained offspring of his genius. First and foremost amongst these are his ballads. In them he is really an original and creative writer.' But irrespective of Southey as the author, Southey as the man will be long a delightful study for English readers. His *Life and Correspondence* by Warton, like the parallel book on Sir Walter Scott by Lockhart, will afford to future generations wholesome and noble subjects of thought.

I have something that represents favourably and well the remaining one of the so-called Lake Poets—Samuel Taylor Coleridge. It is a brief note, undated, addressed apparently to an editor, probably the editor of the *Courier*, in which paper Coleridge wrote in 1814 and earlier. It relates to a lecture—one of the lectures possibly which Coleridge delivered at Bristol in 1814. He refers also to some benevolent movement in favour of "poor Cotton Factory children."—

"My dear Sir," he writes, "I almost fear this may be too late—but I have made it so short, that I hope you may be able to find a corner for it. I want sadly to have a little political chit-chat with you. I hope I shall see you on Thursday, for I feel confident that you will be more than usually pleased with the Lecture. Your obliged, S. T. COLERIDGE. P. S.—O, pray do what you *can* and *may*, in behalf of the poor Cotton Factory children. I have just written a little article, and am preparing a brief popular statement." As a pendant to the Coleridge relic, I note a small volume which I have, once the property of a friend of his—Basil Montagu, showing his autograph, BASIL MONTAGU, with the addition in another hand of "from whom to W. R." Coleridge was domiciled with Basil Montagu for some time in London, and possibly has handled the little book, which was rather in his way, being Ludovicus Vives' *Introductio ad Veram Sapientiam*.

In shewing a MS. memorial of Henry Taylor, author of *Philip Van Artevelde, a Dramatic Romance*, I do not wholly leave the circle of the poets last named. Taylor dedicated the first edition of *Philip Van Artevelde* to Southey, in the following sonnet, which gives us a happy picture of Southey and his life, wholly devoted to letters, at Greta Hall.

"This Book, though it should travel far and wide,
 As ever unripe Author's quick conceit
 Could feign his page dispersed, should nowhere meet
 A friendlier censor than by Greta's side,
 A warmer welcome than at Skiddaw's feet.
 Unhappily, infrequent in the land
 Is now the sage seclusion, the retreat
 Sacred to letters; but let this command
 Fitting acknowledgment—that time and tide
 Saw never yet, embellished with more grace
 Outward and inward, with more charms allied,
 With honours more attended, *man* or *place*,
 Than where, by Greta's silver current sweet,
 Learning still keeps one calm, sequestered seat."

My autograph relic of the author of *Philip Van Artevelde*, who is still living, and is now Sir Henry Taylor, consists of the following words: "The Roost, Bournemouth, 23 July, 1873. Dear —: When you say the men at Trinity, Oxford, were second-class, do you refer to social position or to the honours they aim at? Many thanks for your letter: very useful. Yours affectionately, HENRY TAYLOR." It

is Taylor that we quote when we say, "The world knows nothing of its greatest men."

The late Lord Lytton I here rank as a poet. He was, besides, as we all know, one of the greatest of modern writers of prose fiction. He prided himself on his poem entitled "King Arthur." "Whatever worth I have put into this work of mine," he says in relation to this poem, "comprising, in condensed form, so many of the influences which a life divided between literature and action, the study of books and the commerce of mankind, brings to bear upon the two elements of song—Imagination and Thought—that degree of worth must ultimately be found in it, and its merits and its faults be gauged by different standards of criticism from those which experience teaches me to anticipate now. I shall indeed be beyond the reach of pleasure and of pain in a judgment thus tardily pronounced. But he who appeals to Time must not be impatient of the test which he invites." In my copy of King Arthur, Lord Lytton has written with his own hand the first line of that poem, with his name and the date, thus :

"Our land's first legends, love and knightly deeds."—LYTTON. 1871.

The last of the seven poets represented by autographs in my collection is the present laureate—Alfred Tennyson. I transcribe the following words from a note in his handwriting: "It is very gratifying to me to receive your volume, not only for its own sake, but as a proof that I have not altogether spoken in vain. Yours faithfully, A. TENNYSON."—The allusion in the closing expression is to his address to the Queen at the close of a new edition (1874) of his Works—in which he averred that the enthusiasm of England on the occasion of the recovery of the Prince of Wales from a dangerous sickness was evidence of the attachment of the empire to the crown ; and for further evidence of the same thing he appealed to

"The silent cry,

The prayer of many a race, and creed, and clime—

Thunderless lightnings striking under sea

From sunset and sunrise of all thy realm."

And especially he cited the feeling shown by British America on the same occasion—

"That True North, whereof," he says, "we lately heard

A strain to shame us. Keep you to yourselves :

So loyal is too costly ! Friends, your love

Is but a burden : loose the bond and go !"

The reference being to a thoughtless editorial in the *Times* newspaper, which recommended Canada, as speedily as might be, to take up her freedom and depart—a sentiment to which Tennyson rejoins :

“Is this the tone of Empire? This the faith
That made us rulers? This indeed, her voice
And meaning, whom the roar of Hougoumont
Left mightiest of all peoples under heaven?
What shock has fool'd her since, that she should speak
So feebly? * * *

The loyal to their crown
Are loyal to their own far sons, who love
Our Ocean Empire with her boundless homes.”

In a letter to Mr. Wm. Kirby, of Niagara, Tennyson used the following language: “For myself, I hope I may live to see England and her Colonies absolutely one, with as complete a reciprocity of the free gifts of God as there is between one county and another in the Mother Country. I would not wish anything better for my sons—nor would they for themselves—than that they should devote their lives towards helping to effect this ‘seamless union.’”

One poetess—Mrs. Hemans—is represented in my collection. I show her copy of the *Araucana* of Don Alonso de Ercillo, a celebrated Spanish poem named in Don Quixote. On a fly-leaf she has transcribed in Spanish with her own hand, the passage in which Cervantes says of this poem, that it is one of the best in heroic verse which the Castilians possessed, and that it might be compared with the most famous productions of Italy. Thus it reads:

“Señor compadre, que me place, respondió el Barbero, y aqui vienen tres todos juntos: *La Araucana de Don Alonso de Ercillo*, la *Austriada de Juan Rufo Jurado de Cordova*, y el *Monferrato de Christobal de Virtuès, Poeta Valenciano*.” “Todos esos tres libros, disco el Cura, son los mejores que en verso heroyco, en lengua Castellana estan escritos, y pueden competir con los mas famosos de Italia.” “Guardense como las mas ricas prendas de Poesia quo tiene España.” *Vide D. Quixote*, cap. vi, tom. i. On the back of the fly-leaf is the signature “Charles Hemans;” and a mem. made by the late Rev. Dr. John Leifchild in these terms: “Mrs. Hemans’ copy: with her writing on fly-leaf, and autograph of her son, Charles Hemans, who gave me this book,—JOHN LEIFCHILD.” Throughout the poem numerous pencillings are to be seen, evidently made while Mrs. Hemans was prosecuting her studies in Spanish. The many

translations in her works show that her linguistic acquirements were extensive.

Charles Hemans himself, as the author of *Historic and Monumental Rome, Ancient Christianity and Sacred Art in Italy*, and other works, has become a man of note in the world of letters.

Of Charles Dickens, England's modern literary Hogarth, so to speak, I have a manuscript fragment. In it he chanced to speak of his own "Uncommercial Traveller"—a series of papers more pleasing than most of his productions, being less exaggerated, and approaching in quiet humour Geoffrey Crayon's sketches of certain grades of English character. "No. 20 Wellington Strand, London, Wednesday, second December, 1868. Dear Mr. —. Is my Uncommercial revise ready? I shall be glad to speak with you for one moment, if you can come round. C. D." I have also his name on the cover of a note addressed to "W. Empson, Esquire," written at length, as we familiarly speak of him—CHARLES DICKENS. The customary conventional suffixes and affixes sound strange when attached to names that have become known world-wide. I remember, on walking through the General Post Office in London, I felt slightly surprised when I was shown letters bearing the superscription "Charles Dickens, Esq."

As a companion to the Dickens' autograph I show a very splendid one of an artist who has helped readers, now for a long period, to realize with distinctness the innumerable creations of Dickens and other modern writers. It is a curious and somewhat grotesque signature, with which doubtless we are already familiar, having seen it so often etched at the foot of copper-plate illustrations. With the seven words which precede it, I give it thus: "Benj. Lumley, Esq., with the regards of GEO. CRUIKSHANK."

As introductory to my Shakspeare signature—or what has been deemed such—I produce four autographs of eminent Shakspeare scholars. First: a fragment from a note of Mrs. Jameson: "My time being cut up into hours and half-hours, I write in much haste. Pray excuse me: and believe me, truly yours, ANNA JAMESON." I could add another, signed ANNA MURPHY—Mrs. Jameson's maiden name, a postscript to which tells her correspondent that 'she would have written more, had there not been an impertinent fellow looking over her shoulder.' Next, a sentence from a note of Mrs. Cowden Clarke, compiler of the Shakspeare Concordance: "I cannot refrain from sending a few lines of thanks, written on plan-paper which will

serve to show you the precise spot our delightful house and garden occupy in relation to the steep-streeted city of which you retain so lively a remembrance." (The allusion is to Genoa.) Then a note from J. O. Halliwell, whose folio Shakspeare in 16 volumes, fetches when it comes into the market more than 100 guineas. "Pray accept my best thanks for your exceedingly clever little volume; it was truly kind of you sending it to me, and I am your truly and obliged J. O. HALLIWELL." And finally four lines of verse subscribed by the hand of Gerald Massey, who more satisfactorily than any other has interpreted Shakspeare's sonnets, and made them, independently of their poetry, as absorbing in interest as a grand historic drama. (They are dated "Toronto, Dec. 5, 1873.")

"TRUST.—When bent almost to breaking, Lord, I know
 Thy hand doth grasp the middle of the bow;
 And when it cracks at last, the strength will be
 Upgathered in Thy hand and safe with Thee."—GERALD MASSEY.

I now proceed to a volume in my collection which shall be, at all events, a Shakspeare memento, if it does not prove a Shakspeare relic. But first I must evoke the shade of an old bookseller and bibliographer, departed from the scene since 1869—Mr. Edwin Jeans. Mr. Jeans' sphere of business was first Exeter in Devonshire, and then Norwich. He made old English black-letter literature a specialty, and in this department he acquired by experience an extra degree of knowledge. The large booksellers of London and other considerable places, are accustomed, as we know, to issue periodically very full catalogues of the works that accumulate upon their shelves. Minute descriptions are given in these publications of rare and curious books—the salient and attractive points of each volume are cleverly set forth. Such productions often contain much entertaining and instructive reading. In the composition of an elaborate catalogue, booksellers require the services of such men as Mr. Jeans; and accordingly in the capacity of a bibliographical expert we find him employed in the later years of his life by the house of Willis and Sotheran in London. Previously he had assisted in this and other ways the Messrs. Deighton of Cambridge. In London I fell in with an old black-letter small quarto which had once belonged to Mr. Jeans, and which he had set some store by, having discovered in it, as he believed, an autograph of Shakspeare. I suppose the great Shakspearean authorities had finally disagreed in

opinion with Mr. Jeans on this point, and so the book was not secured for the British Museum, the Bodleian, the University Library at Cambridge, or some one or other of the remaining national collections. I possessed myself of the volume and brought it away with me. Whether the inscription which it contains were really penned by the hand of Shakspeare, as Jeans contended, or not, the book I thought would serve as a kind of vehicle to the other side of the water of the Shakspeare autograph traditions, and be a visible suggester, when far away from Stratford, of pleasant talk on that topic. Mr. Jeans may not, after all, have been wrong in his persuasion. He was just the man to divine shrewdly on such a point. The relic, then, which I have now to speak of is a copy, somewhat mutilated, of Gervaise Babington's *Comfortable Notes on the Book of Genesis*. The title-page is wanting, but the close of the Dedication is to be seen, bearing the date of Feb. 1st, 1596. The book was thus, we see, certainly in existence twenty years before the decease of Shakspeare. Now the evidence that led Mr. Jeans to the belief that the volume had once been the property of Shakspeare is the following: Lengthways, on the margin of the seventh page of the Table of Contents, is written in an old style, rather carelessly however, the name of a former owner, which looks like "William Shakspeare," but abbreviated. (From other signatures which are held to be genuine, it is known that the poet was accustomed to write his name short.) To this signature is added in the same old hand—"his booke, given him by Mr. Warner." It would seem as if the book had been bereft of its title-page at the time of the gift, and that the recipient had hurriedly written the memorandum on the margin of a page of the contents, as a means of reclaiming the volume should it be lent or mislaid. Mr. Warner, author of "Albion's England," and known to be a friend of Shakspeare's, died May 9th, 1609. In the wear and tear of thirteen years the book, which was well adapted to popular family reading, probably lost its title-page. Mr. Jeans has made a number of memoranda on blank pages in the book, and on separate slips placed between its leaves. He copies from the preface to Staunton's Shakspeare the following: "What is strange, too, of a writer so remarkable, and of compositions so admired, not a poem, a play, or fragment of either, in his manuscript, has come down to us. What is still more surprising, with the exception of five or six signatures, not a word in his handwriting is known to exist." To the first part of this Mr.

Jeans appends the following "answer," in the form, however, of a query: "Did not William Prynne write *Histrio-mastix*, the Players' scourge? If Prynne ever met with anything of Shakspeare's, would he not have been likely to have destroyed it?" And on the closing remark, "not a word in his handwriting is known to exist," he makes the note: "So much the better for me," alluding to the "his booke, given him by Mr. Warner." He jots down figures which show that "Shakspeare was 32 years of age when this book was printed:" and adds: "So that this may have been written any time between 1596 and his death in 1616. I take it by the style," he then says, "to have been rather of the time of James I., than that of Elizabeth, when the Italian style was more generally adopted." He gives a tracing, made by himself, of "the autograph in Florio's *Montaigne's Essays*, 1603, Brit. Mus.," and one or two other fac-similes of signatures for comparison. On the name "Warner," which is slightly smeared, he remarks: "A gentleman at the British Museum told me he could clearly read the obliteration for "Warner," who, it is added, was "Author of Albion's England." Mr. Jeans makes likewise the note: "See page 175, also 203." On turning to these places, we behold certain vague marks of a pen on the margin, as though made by one thrown into a reverie by the thoughts expressed in the adjoining text.

Now all this, as I have said, must go for what it is worth. I choose to allow my copy of Gervaise Babington's *Comfortable Notes on Genesis* to enjoy every advantage which Mr. Jeans' surmises can impart to it. Were it required to establish a probability that Shakspeare had read Gervaise Babington's Notes, one or two remarkable coincidences of language might be dwelt on. For example, take the expression, "To have a man on the hip." Gervaise Babington uses it in connection with the story of Laban. "See a churle, *i.e.* a real churl, if ever you will see a kindly one, *i.e.* one connected by some natural relationship with the person sought to be oppressed. Jacob is his flesh and blood by birth, and his sonne-in-law by marriage; he hath both his daughters, and their children are many, bone of his bone, yet is he glad to have Jacob on the hip for a bad bargaine as he hoped." Now it happens that Shakspeare employs the same expression twice in a play where the story of Laban is made use of. "If I can catch him once upon the hip," Shylock says of Antonio, "I will feed fat the grudge I bear him," *i.e.* the grudge for having,

among other things, brought down the rate of interest in Venice by lending out money gratis. But the expression is echoed by Gratiano, further on in the play, when the tables are turned against Shylock. "Now," Gratiano says, "now, infidel, I have thee on the hip." Again, notice some odious traits mentioned by Babington as marking Laban. "Then said Laban, What shall I give thee?" On this Babington observes: "Worldly minds love certainties, for feare anie liberalitie shoulde be expected at their hands. When a man knoweth his price, think they, he knoweth his paine, and if I pay that, he can challenge no more. I performe my promise; but if I leave it uncertaine, and let him stand to my curtesie, happily my credite may be cost-to, for I must content him, &c. Thus earthly and base minds have usually earthly and base conceits. Stil is their hand upon their halfe-penny." Have we not here the provident anxiety which Shylock evinces to have everything written down "in the bond?" Again, read Babington's language when commenting on the means by which Jacob obtained an extra number of piebald lambs. "By all which you see it appeareth plainlie, that together with the working power of God, which in this was chiefe and ever is—yet even in nature and reason, this laying of partie-coloured rods to affect the imagination of the females at the time of their heate before their eyes, was effectual to bringing to pass a like colored yong one to Jacobs gaine, whose bargaine was to have all such, and onely such." And then look at Shylock's account of the same matter. "Mark what Jacob did," Shylock says, "When Laban and himself were compromised that all the eanlings which were streake and pied should fall as Jacob's hire, the ewes being rank, in end of autumnne turned to the rams * * the skilful shepherd peeled me certain wands * * and stuck them up before the fulsome ewes, who, then conceiving, did in eaning time fall party-colored lambs, and those were Jacob's. This was the way to thrive." Shylock applaudingly exclaims, "And he was blest; and thrift is blessing, if men steal it not." Pausing only to interpose Antonio's just observation: "Mark you this, Bassanio, the devil can cite scripture for his purpose: an evil soul producing holy witness, is like a villain with a smiling cheek, a goodly apple rotten at the heart: O, what a goodly outside falsehood hath!"—let us note the expression, "party-colored," occurring in both places. Now this expression does not occur in the original narrative on which Babington is commenting. It is not

impossible, therefore, that the dramatist may have caught up the word from the language of Babington, when consulting him during the creation of his *Merchant of Venice*, in the little quarto of his *Comfortable Notes* which he possessed. Should it be suggested that the coincidence arose in a reverse way—that Babington may have been reading the *Merchant of Venice*; then let us imagine Warner, when visited as an invalid by Shakspeare, pointing out to his friend the complimentary fact, and at the same time asking Shakspeare to accept of the book, albeit somewhat the worse for wear.

In regard to the general question of Shakspeare autographs, it will be of interest to note here that there are six signatures extant, which are held to be undoubtedly genuine. Three are attached to the poet's Will; one appears on a Mortgage of a piece of property purchased by Shakspeare of Henry Walker, of Blackfriars; another is on the counterpart of the deed of bargain and sale of the same property; the sixth is in a copy of Florio's translation of Montaigne, now in the British Museum. (This Montaigne was from the library of the Rev. Edward Patteson, of Smethwick, near Birmingham. Previous to 1780, Mr. Patteson used to show the volume to his friends as a curiosity on account of the autograph.) Two later discoveries have been made of signatures which seem to be authentic. One is in an Aldine copy of the *Metamorphoses*, now preserved in the Bodleian; the other is in a translation of a portion of Ovid, which contains also the autograph of Dryden. In signatures of Shakspeare held to be genuine, a tendency to abbreviate is observable. Thus—W. SH's, in the Bodleian book. In the Jeans autograph, so to designate the obscure characters in Gervaise Babington's *Comfortable Notes*, the contraction appears to consist in the leaving out of several letters of the first syllable of the name, with a kind of circumflex placed above to mark the omission.

Ah! if some of those loose sheets had survived on which the early sonnets to Southampton were written! or the paper book in which the later sonnets composed at the suggestion of the same nobleman were transcribed! Ah! if William Herbert, Earl of Pembroke, the subsequent possessor of that volume, had only demanded it back from Thomas Thorpe the printer, after its contents had been committed to type, and then deposited it in some safe place for the gratification of Shakspeare scholars in after times!—As one who findeth great spoils, would not the man rejoice who should light upon the original

draft of the Dedication of the Rape of Lucrece!—"To the Right Honourable Henry Wriothesly, Earl of Southampton and Baron of Titchfield. The love I dedicate to your lordship is without end, whereof this pamphlet, without beginning, is but a superfluous moiety. The warrant I have of your honourable disposition, not the worth of my untutored lines, makes it assured of acceptance. What I have done is yours; being part in all I have, devoted yours. Were my worth greater, my duty would shew greater; meantime, as it is, it is bound to your lordship, to whom I wish long life, still lengthened with happiness. Your lordship's in all duty, WILLIAM SHAKESPEARE."—But unavailing regrets now are all these! In the Heber Library was a copy of Warner's *Albion's England*, with a Shakspeare autograph supposed genuine. (This is the Warner who was possibly once the owner of my Gervaise Babington.) Sir Joseph Banks also had books distinguished in like manner. Mr. Thomas Fisher of the East India House likewise had a Bacon's *Advancement of Learning*, enriched in the same way. But with each of these, now mentioned, the author of the Ireland forgeries is suspected to have had something to do. Some manuscript verses, subscribed "W. SH.," discovered at Bridgewater House, are considered by Mr. Collier as a genuine autograph. But even the forged productions, attributed to Shakspeare by the Irelands, father and son, in 1796, and fully confessed to be forgeries, have acquired a value as curiosities. One part of these Papers fetched some time since at a sale in London, £46 5s.

As a curiosity I show a specimen of a manufactured Shakspeare autograph, with an annotation thereupon in the handwriting of Mr. James Orchard Halliwell, the distinguished authority on Shakspeare subjects. It is contained in my copy of Annibal Caro's *Commento di Ser Agresto, sopra la prima Ficata del Padre Sicceo*, printed at "Bengodi" in 1584. Inside of its limp cover, under a fold of the old vellum, in which the book was originally bound, was to be seen the name of the great dramatist distinctly written. On the opposite side Mr. Halliwell had written: "See Shakspeare's autograph under the front edge of cover. I believe this forgery was once puffed, and sold for a considerable sum. J. O. H." When I had the little volume put in order, I converted that portion of the old vellum cover which bore the name, into a fly-leaf, as now seen. A value now attaches to the book on account of the autograph of Mr. Halliwell, of which I have already transcribed an example.

For Shakspeare's sake, so to speak, I look with unfailing interest on a little volume which I have, once possessed, and doubtless used, by David Garrick. It is a copy of Dr. Charles Patin's *Relations Historiques et Curieuses de Voyages en Allemagne, Angleterre, Hollande, Boheme, Suisse, etc.*," printed at Amsterdam in 1695. It has inside, Garrick's book-plate—a tasteful design engraved on copper, showing the name DAVID GARRICK enclosed in an irregular framework of arabesques, surrounded by emblems of poetry, the drama and music, and surmounted by a spirited head of Shakspeare. Below, Garrick has caused to be engraved a salutary piece of advice to the borrowers of books: "La première chose qu' on doit faire quand on a emprunté un livre, c'est de le lire afin de pouvoir le rendre plutôt." The authority for the passage is added—"Menagiana, vol. iv." Underneath all this has been inserted the following memorandum: "This book, which formed part of the library of David Garrick, Esq., was, among others, bequeathed by Mrs. Eva Maria Garrick, his relict, to George Frederick Beltz, Lancaster Herald, one of the executors of her will."

Garrick's quotation from *Ménage* recalls the amiable legend stamped on the exterior of Grolier's books—GROLIERI ET AMICORUM. Possessors of libraries generally find it unsafe in the long run to imitate Grolier. It was experience, doubtless, that induced Dr. Singer, formerly Fellow of Dublin University, to warn off borrowers by a Scripture text appended to his book-plate—"Go ye rather to them that sell, and buy for yourselves." Mat. xxv, 9.

I possess another memento of Garrick in the form of a silver medal or badge, worn by one of the officials at the memorable Garrick Jubilee held at Stratford-on-Avon in 1769. It bears on the obverse the head of Shakspeare, resembling that on the book-plate; surrounded by the words, "We shall not look upon his like again." On the reverse is the inscription: "Jubilee at Stratford in Honour and to the Memory of Shakspeare, Sep. 1769. D. G., Steward." D. G. are the initials of David Garrick. The badge still retains the little moveable silver loop through which the ribbon passed, by which in 1769 it was suspended on the breast of the wearer.

With my Garrick relics I associate a volume which was once the property of John Philip Kemble, the greatest interpreter of his day of Shakspeare on the stage. It is a copy of a Spanish New Testament, printed by Ricardo del Campo in 1506. The volume is finely

bound in calf with gilt edges, and it has stamped on its sides in gold the escutcheon of the Kembles, surrounded, in the style of mediæval seals, by a Gothic border and an outer rim bearing the legend **JOHANNES PHILIPPUS KEMBLE**.

I next produce a volume which there is some reason to think contains a few words in the handwriting of Milton. Genuine autograph scraps of John Milton are not uncommon. It is known that he was in the habit of annotating with his pen the books which he used. In the first volume of the *Museum Criticum* several papers are occupied with emendations made, the editor says, "singulâri judicio et exquisitâ eruditione," found in the margin of his copy of Euripides, ed. Paul Stephanus. And in 1871, I observe a Pindar was about to be sold by Sotheby in London "filled with annotations in the poet's handwriting." In the library of Trinity College, Cambridge, the visitor is shown the original manuscript draught of Comus and Lycidas. It is a copy of Florio's *World of Words* that contains the briefly written sentences which I am about to transcribe. The handwriting strongly resembles Milton's, as shewn in the *fac-similes* lately given by Prof. Masson in his *Life and Times of Milton*, and the *fac-simile* inserted at the beginning of Prof. Morley's little book, entitled *The King and the Commons*, to show the genuineness of an epitaph lately discovered in MS. with the initials "J. M." subscribed, which certainly seems to be the composition of Milton. Recalling the poet's early interest in Italy, it is likely that he would possess himself of a copy of Florio's *World of Words*, which is in reality an Italian Dictionary: then, three complimentary sonnets at the opening of the volume, each of them having at the foot the Italian signature **IL CANDIDO**, which would arrest the attention of the author of the *Il Penseroso*. Into the mystery of this *Il Candido* he would naturally look, especially as the sonnets are not bad. He finds, on inquiry, that it is an English or rather a Welch name Italianized, and he makes a note of the discovery opposite to the signature at the end of the first sonnet. In doing so he employs the following words, which we can easily conceive to be Milton's, from their scholarly tone of gratified curiosity, as they seem also to be, as I have said, from the handwriting: "Gwin his name was," the commentator writes, "which in Wellsh signifieth white, and therefore calleth himselfe *Il Candido*, which is white in Italian." Again, the first sonnet is addressed "To the Right Honourable Roger Earle of Rutland, &c.;" to this the same

annotator has added "whose name was Manors." This remark seemed necessary, because at the end of the poem there is a play upon the family name—

"By ancient manners stood the Roman State;
From th' ancient stock yong Manors England graceth."

The fly-leaves, which usually bear the names of former possessors, have been wholly removed from my Florio; otherwise the book is in good condition, retaining the appearance which it wore in 1598, having its original binding of stout brown calf, rudely stamped and tooled. The title-page shows a beautifully designed wood-cut frame, consisting of two pillars sustaining a circular-headed arch, covered all over with ornament, fantastic and grotesque, but graceful. Within the frame is the following title: "A Worlde of Wordes, or Most Copious and Exacte Dictionarie in Italian and English, collected by John Florio. Printed at London by Arnold Hatfield, for Edward Blount. 1598." Below is the printer's or publisher's device: a dragon lying on its back; an otter or other animal biting its throat; in the background a landscape and city; above, a riband with the motto, *Non vi sed virtute.*" It was to this very work that Shakspeare alluded when he said of Holofernes, "the high fantastical," in "Love's Labour's Loste," that he seemed like a man "who had been at a great feast of languages and had stolen the scraps;" for in the character of Holofernes it is supposed that Shakspeare had a little fling at Florio. The name Holofernes itself has been conjectured to be an intentionally bad anagram of Joh-nes Floreo. The *Worlde of Wordes* is dedicated to Henry, Earl of Southampton, Shakspeare's friend, conjointly with Roger, Earl of Rutland, and Lucie, Countess of Bedford. With these, it is probable, as well as with Shakspeare and others, Florio, from a certain pomposity of phrase and manner, would occasionally be the occasion of good-humoured merriment. In his Address to the Reader, prefixed to the *Worlde of Wordes*, Florio likens himself to Socrates brought on the stage by Aristophanes. "Let Aristophanes and his Comedians make plaies," he says, "and scowre their mouths on Socrates: those very mouthes they make to vilifie shall be the means to amplify his vertue." He gives H. S. as the initials of a special offender in this respect. This may have been H. Sawell, a friend of Thomas Lodge, an actor and dramatist of the day. At the beginning of the same Address, he tells us that the same H. S., "lighting upon a good sonnet of a gentleman, a friend of mine,

that loved better to be a Poet than to be counted so, called the author a rhymer, notwithstanding he had more skill in good Poetry than my sly gentleman had seemed to have in good manners or humanity." Il Candido, perhaps, was the friend.

In a Florio's Montaigne which I have, Il Candido appears again. The name on this occasion is appended to a sonnet wholly in Italian, addressed in very adulatory terms to Anne, Queen of James I. The whole book is dedicated to the Queen by Florio, quite in the Holophernes' vein: "To the Most Royal and Renowned Majestie of the High-borne Princesse Anna, of Denmarke, by the Grace of God Queene of England, Scotland, France and Ireland, etc., Imperiall and Incomparable Majestie. Seeing with me, all of me is in your Royall possession, and whatsoever peeces of mine have heeretofore, under other Starres passed the publike view, come now of right to be under the predomination of a Power, that both contains all their perfections, and hath influences of a more sublime nature, I could not but also take in this part (whereof time had worn-out the edition) which the world hath long since had of mine, and lay it at your Sacred feet, as a memoriall of my devoted duty, and to shew that where I am, I must be all I am, and cannot stand dispersed in my observance, being wholly (and therein happy) your Sacred Majestie's most humble and loyall servant, Iohn Florio." The date of the edition before us is 1632. The first edition appeared in 1603, and it is in a copy of this edition in the British Museum, that the autograph of Shakspeare appears. But interest attaches to all the folio editions of Florio's translation, for in them we see "the very form and pressure" of the tome which Shakspeare handled when he consulted the *Essays of Montaigne*.

An eminent Milton scholar was Sir Samuel Egerton Brydges, who, in 1835, published an annotated edition of *Paradise Lost*, "dedicated appropriately to William Wordsworth and Robert Southey." He considered himself the direct heir of the first Baron Chandos; and although the House of Lords decided against his claim, Sir Samuel occasionally subscribed himself "Chandos of Studely;" and it is in this form that I have his autograph in a volume of poems presented to him by Chandos Leigh, who writes thus on a fly-leaf: "To Sir Egerton Brydges, from Chandos Leigh, the author, who is proud of bearing the same family name." It was this inscription that doubtless induced Sir Egerton to write on the opposite page, in explanation, "Chandos of Studeley, given him by Chandos Leigh, 6th June, 1835."

I here close my account of historical autographs and other literary remains, which I have classed as British, reserving for review by themselves those connected with the two ancient universities of England. The specimens which I have to show of such objects, to be styled European or *Continental*, as distinguished from British, are few, and I shall be brief in my notices of them.

My first is a sign-manual of Napoleon Bonaparte, as First Consul. Although the document which contains it shows no words beyond the signature in the handwriting of Napoleon, it is an instrument characteristic of the period denoted by its date. It is a military Brevet on parchment, promoting the Citizen Mazula from the grade of Lieutenant in the 8th regiment of Hussars, to the rank of Adjutant-Major-Lieutenant. Mazula's previous positions in the army are enumerated with date of each step; also his campaigns: in La Vendée in 1793, on the Rhine in the year 5, in "Helvetie" in the years 6 and 7, in "Batavie" in the year 8, again on the Rhine in the year 9. It bears a large seal showing Liberty holding in the right hand the Phrygian cap on a spear, while with the left she strongly grasps the fasces and axe: the legend round the seal is *Au nom du Peuple Français. Bonaparte, 1er Consul*. At the top of the parchment is an engraved figure of France, grandly designed, seated, wearing a helmet, on which stands the Gallic Cock with the wings raised, evidently in the act of crowing; in the right hand of the seated figure is a heavy naked sword, its point inclined downwards; in the left hand are garlands; the left arm rests on a plain solid block, on which the words *Au nom du peuple Français* are engraved. Along the outer edge or thickness of the plain rectangular slab on which France is seated, the following inscription appears: *Bonaparte 1er Consul de la République*. The date of the document is given thus: "Donné à Paris le trente fructidor de l'an Onze de la République." To the right of the seal above described appears the autograph signature, BONAPARTE. Difficult to decipher, looking as it does like two words, did we not already know the name, but legible enough, when we know. The first Consul chose to dash off his chirograph slantingly upwards, disregarding the parallelism observed in the other lines of the document. Below are the autographs of MARET, Secretary of State; and BERTHIER, Minister of War. Here, then—whatever may be the value of the fact—here, without doubt, on this parchment which we see, once rested for a moment the right hand, now turning to dust under the dome of the Invalides.

I have three other Napoleonic relics in the form of volumes from the libraries of members of the Bonaparte family. 1. A quarto from the library of Louis Bonaparte, King of Holland, husband of Josephine's daughter, Hortense, and father of Louis Napoleon, the Emperor of the French. On its title-page there is stamped in two places a shield, showing, as a cognizance, a crowned Lion rising out of the sea, with the popular Dutch motto below, "Doe wel in zie niet om." "Do right and look not round." The whole enclosed in an imperial mantle, powdered with the Napoleonic bees, and surmounted by a royal crown. Round the shield is the collar of an Order, sustaining the badge. The connecting links of this collar are also bees. The book itself in which the stamps appear is in the Italian language, and treats of the Ancient Baths, and other antiquities of Civita Vecchia and its neighbourhood; also of its climate. It is by Gætano Torraca, and was printed at Rome in 1796 by Niccolo and Marco Pagliorini. It is dedicated in very abject language to "the most eminent and most reverend prince, the Lord Cardinal Gio. Francesco Albani, Bishop of Sabina, and Protector of the Kingdom of Poland."

2. Another volume from the same library, and showing the same stamps. This, like the other, was printed at Rome. It treats of the virtues of mineral waters near that city—the Acqua Santa, anciently the brook Almo, and the famous fountain of Egeria. The book is in Italian, but it contains many quotations in Latin. One from Abbot Tommaso della Valle, who sums up the qualities of the Acqua Santa thus: "Jecur refrigerat, humectat viscera; obstructaque aperit: abstergit arenam, viscum, calculos, et hypostases cunctas: roborat stomachum, lætificat cor: de etc. lubricat: operatur tum urina, secessu, vomitu, balneo; humores omnes peccantes et pravos expellit: in nihilo gravat, si vino bibendo miscetur, salutemque totam humano corpori reddit." There are two treatises on the Acqua Santa in the volume, both are by Franciscan monks. The first by Padre Mæstro Luigi Lami, the other by Padre Mæstro Gio. Battista Monetti; the latter is a "Dottore in Medicina." The orthography of the compound term "medico-fisico" on the title-page of this volume, is an instance of the strange aspect of illiterateness which the Italian language in some points wears to the eye of the educated Englishman. How can a scholar, we involuntarily ask, bring himself to spell physico with an *f*? Another instance of this occurs in Gætano Torraca's book. On its title-page, Torraca is entitled "Dottore di Filosofia e Medicina." Philosophia spelt with an *f*! This phonetic

rendering of grand old classic words is one of the footprints left by the Barbarians of the north. (I have a volume in Italian, entitled "Le opere di Senofonte tradotte dal Greco," printed at Venice in 1588." In Senofonte we scarcely recognize the Greek general and author, Xenophon. A similar difficulty throughout the book occurs in "Ciro" for Cyrus.) 3. A volume which has been presented by its author to Jerome Bonaparte, brother of Napoleon, husband of Miss Patterson, of Philadelphia, subsequently (1807-1813) King of Westphalia; and after the fall of the Emperor, styled Prince de Montfort. It is to him, under this last designation, that the volume referred to was inscribed in the following words, appearing on a fly-leaf in the handwriting of the author: "Alla Reale Mæsta di Girolamo Napoleone, Principe di Montforte: omaggio di profondo rispetto, e di viva gratitudine umilmente offerto dall' Autore." The book itself is a work, on the Empire of Morocco by a Swede Jacopo Graberg di Hemso. It is in Italian, and was printed at Genoa in 1834. It is dedicated, in the usual style, to Leopold the Second, Grand Duke of Tuscany, Prince Imperial and Arch-Duke of Austria, Prince Royal of Hungary and Bohemia. It contains an admirable map of the Empire of Morocco (properly Mogrib-al-Aesa), and a number of engraved views; also a valuable index, helping one to understand numerous Arabic names and expressions.

Further Napoleonic interest attaches to this book. On its title-page is a stamp, showing that it once belonged to the library of Jerome's son, the Prince Napoleon, who still survives, the husband of a daughter of King Victor Emmanuel of Italy. The legend on this stamp is particularly curious. It reads thus: "*Bibliothèque du Citoyen, Napoleon Bonaparte.*" The political liberalism of Prince Napoleon is well-known. He was the *enfant terrible* of the family during the second Empire, and here he has caused himself to be designated after the affected manner of the République by the simple title of Citoyen. This was perhaps just before the advent to power of his cousin, Louis Napoleon. The following sentences from his pen in May, 1875 will, at least, show his political consistency: "Hereditary succession is really and truly dead in France, *de facto* as well as *de jure*. Since Louis XIV. not a king's son has succeeded his father, Napoleon I., who made the mistake of falsifying the true Napoleonic traditions by causing himself to be consecrated Emperor and King by the Pope in 1804, expired on a desert rock 2,000 leagues from the coast of France. Napoleon III., after having dreamed of destroying

the Mexican Republic, and of restoring the temporal power of the Pope at Mentana, fell miserably at Sedan, to go and die in a short time in a humble cottage at Chiselhurst. A third empire, which might aim at the restoration of Prince Napoleon or his nephew, would probably end in the St. Martin Canal. It would be the end of the country."

In the same year with the Great Napoleon (1769) another conqueror was born—Frederic Henry Alexander Humboldt; whose prowess, however, throughout a long life was displayed in peaceful fields. With Humboldt's name is associated the idea of almost universal knowledge. His *Cosmos; or Physical Description of the Universe*, is not the work of a closet philosopher; but the record of actual personal observation made during prolonged, studious excursions to the wide-spread and diversely-situated regions treated of. He was the inventor of the science of Comparative Geography, and the reviver of the study of the Natural Sciences. I have Humboldt's autograph in a copy of a work translated by Abel Rémusat from the Chinese, containing an account of the travels of Chy-fa-hian in Tartary, Afghanistan, and India, in the 4th century; splendidly printed at Paris in 1836, at the Imprimerie Royal. At the end of Chy-fa-hian's book are four finely-engraved maps, one of them a fac-simile Chinese map of India: also copies of Chinese pictures showing the incarnation and birth of Buddha. Low down on a fly-leaf at the beginning of the volume appears the autograph on account of which I specially prize the book—in this wise—A. V. HUMBOLDT. This work was mastered by Humboldt, it may be, when preparing for his journey to the Eastern Provinces of Russia and frontier of China; and the composition of his *Central Asia: Researches on its Mountain Chains, and Climatology*. The personal appearance of Alexander Von Humboldt is familiar to most persons from the fine busts of him that are frequently to be seen.

I have a volume from the library of another modern German of great note—the Chevalier Bunsen. It is a folio: two volumes in one, consisting of a collection of ancient Etruscan, Roman, and Greek inscriptions found at Perugia, and published at Perugia in 1833 by Gio. Battista Vermigliani. It is labelled on the back "Inscrizione Perugine." Within is to be seen Bunsen's book-plate and arms, with the motto, *In spe et silentio*, and beneath, *Ex libris Christiani Caroli Bunsen*. Inserted is a half sheet of note-paper with some characteristic memoranda in the Chevalier's handwriting, partly in German,

partly in Latin, and partly in Greek; among other references there is one to *Leo Allatus de Melodis Græcorum*, and a list of terms in Greek, written in a flowing, easy hand. Bunsen lived for many years in Rome; first as Secretary to the Prussian Embassy at the Court of Rome, and then as Ambassador. While there he engaged, along with Niebuhr, enthusiastically in the study of Roman topography and antiquities. The Perugian Inscriptions were probably acquired by him while living in Rome. Besides the ancient Etruscan, Latin and Greek inscriptions, there are some added which are seen to be Christian by the phraseology or the adjoined symbols *XP*, *AΩ*, and the palm-branch. I subjoin one of this class for the sake of its brevity: *Secundus et Fortunata vivamus, i.e.,* Secundus and Fortunata, probably man and wife, say as they disappear within the tomb, Let us begone to life! *i.e.,* the true Life, the Life eternal. If we find anywhere in the letters of Bunsen a reference to Vermigliani's Inscriptions, this is the identical copy of the work which he had in mind. Bunsen married an English lady, and resided long in England. A London *Spectator* of 1850 gives an account of a ludicrous scene in the House of Lords, occasioned by Bunsen's casual presence with some ladies in a gallery which was appropriated to peeresses. For some reason or other the spirit of Lord Brougham was especially stirred at the sight. "A breach of privilege!" he excitedly exclaimed, "there is a gentleman yonder who has no right to be there; if he does not instantly come down I shall address the House on the subject." This threat he reiterated amidst "roars of laughter both in the House and among the peeresses." The *Times* of the next day had an editorial on the subject, in which the manner of Lord Brougham, "the sole originator of the unseemly exhibition," is more minutely described. "Imagine Wright at the Adelphi, or Keeley uttering a tissue of coarse drolleries, and giving effect to every point by contortions of face and figure, and still the image will fall short of the reality. The quaint figure of the noble and learned Lord, as with his strong Border 'burr' he delivered his points, must be brought before the imagination." In the same article, the *Times* took occasion to say: "It is now many years that the Chevalier Bunsen has dwelt among us, and comported himself in a manner in every way worthy of a gentleman and a scholar. Setting aside for a moment his official character, and the respect due to him as the representative of a cultivated and powerful nation in amity with England, one should have supposed that great consideration would

have been paid to this distinguished man on personal grounds. Charitable, kind-hearted, hospitable, ever ready to advance with his counsel and his means the interests of literary men, and the broken fortunes of all, the most hot-headed political partisan might have hesitated to aim an affront at such a man. But had the personal character of the Prussian envoy stood as low as that of the most ill-conditioned diplomatist that ever lived, still, from his official position, he was entitled to every outward mark of respect."

My last historical European autograph is that of Cardinal Mezzofanti, one of the lions of Rome down to 1849. His great distinction was a facility in the acquisition of languages, to the minutest differences of dialect and shades of *patois*. At the college of the Propaganda, where all living languages are currently spoken, by missionaries or students from all parts of the world, Mezzofanti could converse with each in his own tongue and idiom. If, it is said, he was addressed for the first time in a language or a dialect new to him, he listened with a wonderful power of attention, decomposed the sounds in his mind, searched for the analogies, sought out the roots. In a short time all was clear to him: he was master of the lexicon and the grammar of the hitherto unknown tongue. My autograph of Mezzofanti is one which was presented by him to the distinguished English botanist, Dawson Turner. It reads thus, first in English: "To the famous author of *Historia Filicum*." Then the same words are repeated in German: then follows a sentence clearly written in Hebrew, without points, with a translation in English: "Great are all the works of God; and you, investigating the smallest herbs and giving them a name, obtained a great name to yourself." The whole is addressed to "Mr. Dawson Turner." Lord Dudley, in a letter to the Bishop of Llandaff, 1841, thus speaks of Mezzofanti: "I had a letter to Professor Mezzofanti, who is famous all over Italy for his wondrous knowledge of languages. He is said to know thirty-six in all, of which he can speak twenty-two. You may suppose how much of this I was obliged to take upon trust. However, he certainly speaks English in a way that quite surprised me; particularly in an Italian, and one that had never stirred out of Italy. He is a man of pleasing, simple manners, but his conversation does not give one any notion of his being possessed of any remarkable talent. Indeed, a person of great ability would hardly have sought distinction from so useless a pursuit. He must have an immense memory, and that is probably all."

CRITICAL NOTES:
CHIEFLY ON THE DE LEGIBUS OF CICERO.

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In sect. x. of the Treatise of LONGINUS, "De Sublimate," the last sentence of the section has been described by editors as a "*locus plane conclamatus*." It reads as follows: *Λυμαίνεται γὰρ ταῦτα τὸ ὄλον ὡσάνει φήγματα ἢ ἀραιώματα ἐμποιοῦντα μεγέθη συνοικονομούμενα* (v. l. *συννοικοδομούμενα*) *τῇ τε πρὸς ἄλληλα σχέσει συντετελισμένα*. Among other alterations, it has been proposed to insert the article *τά* before *ἐμποιοῦντα*. The chief objection to this reading, in my opinion, is, that the force of the preposition, in the compound *ἐμποιοῦντα*, is neglected. A proper attention to this will, I think, give us the key to the sentence. Longinus says that the most prominent incidents are alone selected, nothing which does not add to the dignity of the subject being foisted in, "for such things mar the whole, introducing shavings or splinters, as it were, into lofty structures compacted and built up together by their mutual relation." In cases where a verb compounded with a preposition is employed, we not unfrequently find, either from the negligence of the copyist or of the writer himself, that a preposition is omitted which should properly follow the compound verb. In the present case, we should expect, according to Attic usage, *ἐμποιοῦντα ἐς μεγέθη*; but, as Longinus does not always conform to the rules of Attic Greek, there does not appear to be any particular necessity for meddling with the text.

In the "De Legibus," of Cicero, Bk. I. ii, 7, the MSS., as quoted by the different editors, exhibit a variety of unintelligible readings. The following is said to have most authority in its favour: "*Nam quid Macrum numerem? cujus loquacitas habet aliquid argutiarum—in orationibus autem multas ineptias, datio* (or *dacio*) *summam impudentiam*." According to this reading, the chief difficulty is the word *datio*. What is *datio*? All the editors admit that it is a corruption; but there is considerable difference of opinion as to what should be substituted for it. No reading, except *elatio*, appears to have found

any supporters beyond its original proposer. But, apart from the fact that it is difficult to see how *elatio* would be corrupted into *datio*, "bombast" does not seem to have been the particular feature with which Cicero was displeased in Macer's style and manner of speaking. In the "*Brutus*," LXVII, 238, Cicero says of him, "Hujus (Macri) si vita, si mores, si vultus denique non omnem commendationem ingenii everteret, majus nomen in patronis fuisset. Non erat abundans non inops tamen; non valde nitens, non plane horrida oratio; vox gestus et omnis actio sine lepore." From a consideration of this passage, I have been led to suspect that the original was *sed actio*. The change is easily accounted for, and we have no further than this very book to go for examples of a precisely similar corruption. The initial *s* of *sed* would be confounded with the final *s* of *ineptias*. Examples of this are § 29, where the MSS. exhibit *omnes sunt omnium* and *omnes omnium*; but Davies and others maintain that the original was *omnes essent omnium*; and § 55, *singulis* for *singuli sed*. When once *se* is absorbed, we have the reading *datio* or *dacio*, since it is very common, where the letters *ct* occur together in a word, to find one or other of them omitted, as they are said to be scarcely distinguishable from one another in MSS. For instance, in this passage itself, for the word *Macrum* we have the various readings, *acrum*, *actium*, *accium*, *acium*, *atium*.

Ibid: I. xi, 31. Here we find even greater confusion among the MSS. than in the passage noticed above. In fact, it is frequently difficult to detect any resemblance between the various readings. That which is here proposed approaches more nearly to the MSS. than any of those with which I have met in the different editions which I have consulted. Cicero gives, as an instance of the wonderful similarity among men, as well in their virtues as in their vices, the fact that all are caught alike by the lure of pleasure, "which, although an enticement of evil, has still some semblance of a natural good," "*levitatis enim et suavitatis est, et suavitate delectans sic ab errore mentis, tanquam salutare aliquid, asciscitur*:" "for it belongs to smoothness and sweetness, and delighting them by its sweetness, through a mistake of the mind is rashly approved, as if it were something beneficial." "On the contrary," he says afterwards, "pain is considered one of the greatest of evils, *sua asperitate*," where *asperitas* would seem to answer to the preceding *levitas*. Those MSS. which Bûke considers to be generally of most authority have *levitatis est*

enim (or *etenim*) *et suavitatis delectans*, &c.; others of less authority, *levitatis enim et suavitatis est enim et suavitate delectans*, &c. The latter reading is, in all material respects, the same as the one proposed by me. The second *enim* is manifestly due to the carelessness of the copyist, and is a sufficiently natural mistake for him to make. Madvig attaches great importance to a MS. which he calls the "*Codex Havn:*" and, curiously enough, remarks that in it there is a gap, between *suavitatis* and *delectans*, sufficient for three words, on which account he considers the passage defective. These "three words" I conceive to have been the '*est et suavitate*' found in some of the inferior MSS. The original cause of the corruption was, in all probability, the confusion of the words *et suavitate* with the preceding *et suavitatis*.

Ibid: I. xiv, 40. "At vero scelerum *in homines* (or *omnes*) atque impietatum nulla expiatio est." Here I suspect that the words *in homines* have crept into the text from the marginal annotation of some commentator, who wished to draw a distinction between *scelerum* as "sins against men," and *impietatum* as "sins against the Gods;" whereas the phrase seems to be simply one of those cumulative forms of expression which are so common in Cicero. Just before this passage there is a gap in the MSS., and it has been conjectured that, in the part which is missing, Cicero criticised the boast of the Epicureans, that their master had freed men from the bondage of superstitious fear; "for," he says, "even in those matters we have been sufficiently purified without that man's fumigations; but, assuredly, there is no purification from real crimes and acts of impiety." Bäke would substitute *in animis* for *in homines*; but this would appear to be unnecessary, if we lay stress upon *scelerum*, &c., "real crimes" as opposed to mere superstition.

Ibid: I. xvi, 44. "Nam et communis intelligentia notas nobis res efficit eaque (v. l. easque) in animis nostris inchoavit (v. l. inchoat) ut honesta in virtute ponantur in vitiis turpia." I propose to read—*ea quæ . . . inchoata'st, ut . . .* Cicero has just said that not only "right" and "wrong" are determined by nature, but also all things "honourable" and "base" in like manner "for our 'communis intelligentia' also, that which is originally implanted in our minds, makes things known to us, so that the honourable are accounted among the virtues, the base among the vices." By the words "*communis intelligentia*," Cicero means the *κοινὰ ἔννοια* of the

Stoics. (Locke's "innate ideas.") In chap. ix. § 27, the words "*inchoata intelligentia*" are employed in the same sense; and I think that Cicero is here referring to that passage. Some commentators have proposed to read . . . *eas quas* . . . as if the "ideas" were implanted by the "*communis intelligentia*;" but it has been justly objected that throughout this book the origin of these "*inchoate intelligentiæ*," ("imperfect rudimentary ideas" or "notions," which gradually become strengthened and perfected), is attributed to God or Nature, and nowhere to the "*intelligentia*" itself. If I am right in my conjecture, the corrupt readings in the MSS. would arise from the confusion of the relative pronoun *quæ* with the enclitic *que*; since, in MSS., both are sometimes indicated by the same *compendium*. The reading *inchoat* found in several MSS. points out a way of accounting for the further change. It would seem as if the participle, perhaps written in a contracted form, had been mistaken for the verb; and this mistake will not seem so improbable, if we consider how largely contractions were employed in MSS. For instance, in the fac-simile of only a small portion of one, given in "Silvestre's Palæography," (a book, for reference to which I have to thank the learned President of University College), I found many instances of words merely indicated by their first syllables, or by consonants alone, the vowels being omitted.

Ibid: I. xix, 50. The MSS. exhibit a perfect *farrago* of readings: "ac me nimis istorum philosophorum pudet, qui *ullum* (v. l. *nullum*) vitium (v. l. *judicium*) *vitare nisi vitio* (v. l. *judicio*) *ipso notatum* (v. l. *mutatum* or *mutato*) putant;" nor are the emendations, proposed by different editors, less at variance. Madvig's conjecture, *vitandum* for *mutatum*, and Klotz's *vitato* point the way to what I consider to be the true reading, viz.: qui *ullum vitium vitari nisi vitio ipso vitato* putant. Cicero says that he is "excessively ashamed of those philosophers who think that a fault is avoided at all unless the actual fault is avoided." This is directed against those (the Epicureans) who held that things were not in themselves *turpia* or *honestæ*, but only so with reference to the standard of convention; whereas, he says, that it is the fault itself which is disgraceful, and not the infamy arising from it, and that, accordingly, we do not at all avoid a fault by merely guarding against its consequences.

Ibid: I. xxii, 59. "Intelliget, quemadmodum a natura subornatus in vitam venerit, quantaque instrumenta habeat ad *obtinendam*

adipiscendamque sapientiam." The difficulty here lies in the words "*obtinendam adipiscendamque.*" Cicero says, that a man who has complied with the divine precept, *γνώθι σεαυτόν*, will understand how well nature has equipped him for the battle of life, and how great a store of materials he has for "holding on to," (or "preserving") and "acquiring" wisdom. Madvig calls this a "*durissima hystorologia,*" because it is necessary to "acquire" a thing before one can "keep" it. It seems to me, however, that Cicero himself explains his meaning further on, where he says that, "nature has implanted in us certain rudimentary 'notions' of things, which are afterwards perfected," and I think that *obtinendam* properly refers to these original "notions," *adipiscendam* to the more perfect knowledge, which is subsequently acquired.

Ibid: I. xxiii, 60. "*Societatemque caritatis eiecerit cum suis.*" This is said to be the reading of all the best MSS.; but, as *ejecerit* is plainly unintelligible, it has been variously altered into *conjecerit* or *coierit*, &c. A statement which Munro, in his notes on Lucretius (Bk. I. 34), has made, concerning the orthography of compounds of *jacio* (viz., that the best MSS. have always *conicit*, not *conjicit*; *reicit*, not *rejicit*, and so forth), led me to think that *eicerit*, which, in any case, should be read here, was not from *ejicio*, but from the verb *icere* "to strike," and that "*societatem eicerit*" is used like "*fœdus-icere.*" Instances of *ei* being substituted for the long *i*, are sufficiently common in MSS. I produce two from this treatise itself. In Bk. I. xxiii, 61, some editors retain the reading *eidem* for *idem*, and we have *utei* for *uti* in Bk. II. x, 24. In Lucretius, Bk. VI. 1217, Munro, with Lachmann, retains the MS. reading *exceiret*, and in verse 1221 of the same book, *exceibant* in preference to the modern spelling *exirent* and *exibant*. (See also Munro's note on Lucretius, Bk. III. 97).

Ibid: II. iv, 9. "*Sed vero intelligi sic oportet, et hoc et alia jussa ac vetita populorum vim (non) habere ad recte facta vocandi et a peccatis avocandi, quæ vis non modo senior est quam ætas populorum et civitatum, sed et æqualis illius cælum atque terras tuentis et regentis dei.*" Editors before Bäke were unanimously of opinion that the negative *non* was absolutely necessary to the sense of this passage; and, in most cases, they admitted it into the text, at the same time acknowledging that it was not to be found in the MSS. Bäke however has, I think, satisfactorily shown that *non* is unneces-

sary. Cicero has been arguing against the vulgar notion that the laws and enactments of nations have of themselves an inherent power exhorting to virtue and restraining from vice; at the same time he concedes that laws, generally speaking, do possess this salutary power: but, in accordance with the principle which he follows throughout this treatise, he asserts that this power is, in its origin, anterior not only to all written laws, but even to all states and peoples, being, in fact, coeval with the supreme deity. The reason why this passage has been generally misunderstood is that: the sentence *quæ vis*, etc., we have apparently a mere explanation of that which immediately precedes; whereas it is in reality opposed to it, in the nature of a qualification. We may, I think, obviate all difficulties with regard to the mutual relation of these two sentences, and at the same time explain certain anomalies in the various readings of the MSS., otherwise unaccounted for, if we read *quæ tamen vis* instead of *quæ vis*. This reading, which seems to be required in order to elucidate the meaning, will also account for the several corruptions (*quæ tuis*, B., *quinte avis*, C., *quinte tuis*, E.) found in what are generally considered to be the most trustworthy MSS. Nor, if we consider that the letters *m* and *n* in MSS., are usually indicated merely by a horizontal stroke (e. g., *cælō* for *cælom*), is it less difficult to account for the presence of the superfluous letters, if we read *quæ vis*, than for the absence of one or other of the letters wanted to form *tamen*, which again is actually required by the sense.

Ibid: II. viii, 19. "*Divos et eos, qui cælestes semper habiti, colunt et illos, quos endo cælo merita locaverunt, Herculem, etc.*" The MSS. all exhibit *vocaverunt*, but the editors with almost equal unanimity, have altered this into *locaverunt* or *locaverint*; simply on the ground that it is so quoted by Lactantius (*Inst. Div.* I. 15, 23). On the other hand, not only does Lactantius elsewhere, when quoting from this treatise, intersperse his own words among those of Cicero, but we have here an additional reason for adhering to the reading *endo cælom merita vocaverunt* given by the MSS., in the fact that the archaic forms *endo* and *indu* (for *in*) appear to have been used respectively, the former with an accusative case, and the latter with an ablative; at least such seems to have been the usage of Ennius, according to Munro (*Lucret.* I. 82.)

Ibid: II. viii, 20. "*Alterum, quod interpretetur fatidicorum et vatam effata incognita, quorum senatus populusque adsciverit.*" In

the explanation of this law, which Cicero gives in § 30 of this book, after commenting on its several provisions, he adds "*neque ut ea ipsa, quæ suscepta publice essent, quisquam extra collegium nosset.*" This, I think, is intended as an explanation of the word *incognita* used in the law, which would in this case have to be rendered as a predicate equivalent to "*ita ut incognita sint.*" Otherwise the sentence "*neque ut, etc.,*" would appear to be otiose.

Ibid: II. ix, 21. "*Fœderum, pacis belli, induciarum oratorum* (v. l. *oratores*), *fetiales iudices sunt* (v. l. *non sunt*), *bella disceptant*. The difficulty here lies in the word *oratorum* which is said to be found in all the best MSS., while the v. l. *oratores*, only met with in the c MSS. which are of least authority, is apparently a mere attempt at emendation on the part of the transcriber of the MS. Most editors, though confessing that this reading is far from being satisfactory, have adopted *oratores*. Madvig's explanation of *oratorum*, as if it were the genitive of the neuter *orata*, i. e., "terms asked," has generally been considered inadmissible. The reading which I myself propose, viz., *ratorum* instead of *oratorum* was suggested to me by the consideration of one of the causes of corruptions in MSS., which Madvig, in his "Outlines of the Art of Conjectural Criticism," ("*Artis Criticæ Conjecturalis Adumbratio*," published in the first volume of his "*Adversaria Critica*,") states that he considers to be the most fruitful of all sources of error, viz., the fact that in MSS. words were in many cases written continuously, no distinction being made between the initial letter of a word and the final letter of that one which immediately preceded it. Hence, Madvig tells us, nothing is more common than for a copyist, when the same or similar letters or even syllables concur, either to omit one or more of them, or, on the other hand, to repeat a letter or syllable, especially if by doing so he can form a more familiar word than the original one; his eye being deceived by the similarity of the characters, and his mind seizing upon the more common word, in preference to one less familiar. In the present instance the original copy would I imagine, be written thus "*induciarōratorū*," i. e., "*induciarom ratorum*," the letters *o* and *u* are constantly interchanged, especially in the genitive plural, and we must bear in mind that in this passage, Cicero avowedly uses archaic forms (See II. vii, 18); in fact, in this very sentence, Vahlen edits *indotiarum* for *induciarum*. According to the reading which I propose, Cicero directs that the *Fetiales* should "be judges of the ratifi-

cation of treaties, peace, war and armistices," *ratorum* being referred equally to each of the preceding nouns, and being of the neuter gender according to the general rule. The decision of these matters was peculiarly the province of the "*Fetiales*;" (See Dictionary of Antiquities: "*Fetiales*.") With regard to the v. l. *non sunt*, some editors omit *non* altogether, as it is not to be found in all MSS.; others with Lambinus read *duo sunt*; perhaps the most ingenious emendation is that proposed by Vahlen "*nuntii sunt*," i. e., *nuntii sunt*. However that given by Lambinus is said to be supported by the authority of some MSS., and Davies quotes Livy Bk. IX. 5, to prove that the "*Fetiales*," whose names were mentioned in connection with the treaty, were *two* in number.

Ibid: II. x, 26. "*Nam a patribus acceptos deos ita placet coli, si huic legi paruerint ipsi. Patrum delubra esse in urbibus censeo:*" In explaining this passage, editors have usually had recourse to one or other of two methods: the former that ruthless kind of criticism which attributes every difficulty to the malice of some designing interpolator, and accordingly uses the critical pruning knife with unhesitating hand. Madvig (*Advers. Critica*, vol. I, p. 64) says that "*Bakius et alii Batavi et Germani*" are much too prone to resort to this "refuge of despairing critics," and it is only fair to say that in the present instance, the learned Dutchman has not departed from his wont: "*Patrum*," says he, "*contra omnium librorum auctoritatem abjiciendum erit.*" We may remark, *en passant*, that the "Prince of modern critics," as the Copenhagen professor has not undeservedly been styled, has himself been convicted of repeated offences against his own canons, in the emendations which he has proposed in this particular work of Cicero's. When, however, we take into account the fact that at the time when Madvig published the greater number of his emendations of the *De Legibus* of Cicero, he was scarcely twenty years old (see Introduction to *Adversaria*, vol. I.), we lose every other feeling in that of wonder at the extraordinary genius of this remarkable man. Those who adopt the second method maintain that *Patrum* is here used for *Deorum*, and produce parallel passages to prove that, in prayers and addresses to the Gods, they were frequently called *Patres*; but, as has been very justly observed, this is a very different thing from speaking of them generally as *Patres*. A more plausible explanation is that of Scheffer, who thinks that *Patrum delubra* is the same as "*constructa a patribus delubra*," which

is one of the various readings found in the law itself (ii. viii. 19); but, as this reading has been generally rejected in that place, we cannot allow it to be used here to confirm another of equally doubtful authenticity. The conjecture which seems to me most satisfactory is that of Wyttenbach, who would arrange the words thus—*si huic legi paruerint ipsi patres. Delubra . . .* This arrangement does not affect the sense of the passage, which in this case remains the same as it would be if *Patrum* were omitted from the text. At first sight, the sentence commencing “*Delubra esse, etc.,*” seemed to me to require some connecting particle or other word of introduction, such as *ceterum* (the orthography of which varies between *cæterum*, *cætrum* and *ceterum*). *Ceterum* “for the rest,” “to continue,” (compare the French “*du reste,*”) is regularly used after a digression, where the speaker, dismissing a subject which he has been led parenthetically to discuss, resumes the thread of his discourse. This word is, I think, not unlikely to have become corrupted into *patrum*, especially as the eye of the copyist would naturally be caught by *patribus* in the line above. However, I am inclined, after consideration, to give Wyttenbach’s conjecture *patres* the preference.

Ibid: II. xiii, 33. “*Itaque neque illi assentior, qui hanc scientiam negat unquam in nostro collegio fuisse; neque illi, qui esse etiam nunc putat; quæ mihi videtur apud majores fuisse dupliciter, ut ad reipublicæ tempus non numquam ad agenuli consilium sæpissime pertineret.*” Here we have the various readings *dupliciter* and *duplex*: the former of which is said to have the best MS. authority, while it is at the same time the most awkward to explain. I cannot help thinking that the original must have been *fuisse duplex, ita ut . . .* and that this passed into *dupliciter*, owing to that practice of continuous writing to which I have above alluded.

Ibid: II. xvii, 44. “*Tantum ponam brevi (v. l. erui), duplicem pœnam esse divinam quod (v. l. quæ) constaret (v. l. constat et) et vexandis (v. l. ex vexandis) vivorum animis et ea fama mortuorum ut eorum exitium et judicio vivorum et gaudio comprobetur.*” The text, as it now stands, is obviously corrupt, and requires emendation. Davies would read, “*quod constat et ex vexandis . . . et ex ea fama.*” . . . Ernesti, (who has evidently been misled by Davies’ practice of following the *vulgate* in his text, and stating in his notes what he himself considers to be the true reading,) says that he agrees with Davies in “omitting” *ex*, and thinks that *et* also might be dis-

pensed with; he would read, *quæ constet vexandis*. . . . Bûke (who is, I think, right in so far as he maintains that "*constat*" here means "is recognized or made manifest"), like the others evidently considers that it is the "*pœna divina*" which Cicero says is "two-fold;" in which case his rendering of "*constat*" hardly suits the sense so well as the ordinary rendering "consists of," because, if we understand Cicero to say that the "*pœna divina*" is *two-fold*, it is natural to expect that he will tell us *why* it is so, viz., "that it *consists* of a troubled conscience during life and infamy after death." Madvig proposed, *divinam eamque constare et ex*, . . . and although this conjecture has been, I think, justly rejected, and does not throw any light upon the meaning of the passage, it nevertheless points the way to what seems to me to be the true reading, viz., *duplicem pœnam esse, divinamque constare et vexandis vivorum animis et ea fama mortuorum, etc.* In the preceding sections, Cicero endeavoured to show that offences against religion are always punished sooner or later; as a proof of this he instances the dreadful disasters which had befallen those unhappy men who had driven him, "the saviour of his country," into exile; and, in order to give himself an opportunity of explaining an apparent anomaly, he makes his brother Quintus say, "I acknowledge the truth of what you say, but still we too often see it turn out far otherwise." This, Cicero tells us, is owing to a mistaken idea of the nature of punishment, which men are too apt to confuse with afflictions such as even good men are liable to incur, for instance, bodily or mental suffering, and death, etc. Whereas the sin itself is its own true punishment, *et præter eos eventus qui sequuntur per se ipsa maxima est*. The immediate consequences of sin are said to be comparatively of little importance. We see that the distinction, which Cicero wishes to draw, is between the "*pœna divina*" and the "*pœna humana*," *divine* and *human* punishment—the former of which, he says, is too often lost sight of. Accordingly I would translate the passage in question, as follows:— "So much I will briefly state, that punishment (or "retribution") is of a two-fold nature, and that the divine punishment is manifested both by the consciences of (wicked) men being troubled during their lives; and by their character being such after death, that their destruction is fully approved as well by the judgment as by the joy of the living."

CANADIAN LOCAL HISTORY.

THE FIRST GAZETTEER OF UPPER CANADA.

WITH ANNOTATIONS,

BY THE REV. HENRY SCADDING, D.D.

(Continued from page 337.)

H.

Haldimand Cove is a little to the eastward of Kingston harbour, and made by the Points Frederick and Henry. On the west side of this cove is the King's dockyard, and provision stores, wharf, etc.

Haldimand Point. See Point Frederick.

Haldimand Township, in the County of Northumberland, lies to the west of Cramahé, and fronts Lake Ontario. [From Sir Frederick Haldimand, Governor-General of Canada 1778-1785.]

Hallowell Township, in the County of Prince Edward, is a new township formed out of the townships of Marysburgh and Sophiasburgh: it lies at the southern part of the county, open to Lake Ontario. [From Benjamin Hallowell, father-in-law of Chief Justice Elmsley.]

Hamilton Cove, is a little to the east of Haldimand Cove, and separated from it by Point Henry. Cedar Island, is off the mouth of this cove.

Hamilton Point, the east point, which makes Hamilton Cove, having Point Henry on the west.

Hamilton Township, in the County of Northumberland, lies to the westward of Haldimand, having Lake Ontario in its front, and the Rice Lake in its rear. [From Henry Hamilton, Lieut.-Governor of Quebec in 1785.]

Hare Island lies at the west end of Hay Bay, in the Bay of Quinté.

Harsen's Island, near the entrance of the River St. Clair, east of Thompson's island; it contains near three hundred acres of land fit for culture: the other parts of it are meadow and marsh.

Harwich Township, in the western district, lies to the west of Howard, having Lake Erie to the south, and the River Thames to the north. [From Harwich, a sea port in Essex.]

Hastings County is bounded on the east by the County of Lenox ; on the south by the Bay of Quinté, until it meets a boundary on the easternmost shore of the River Trent ; thence along the river until it intersects the rear of the ninth concession ; thence by a line running north 16 degrees west, until it interests the Ottawa or Grand River ; thence descending the said river until it meets the north-westernmost boundary of the County of Addington. The county comprehends all the islands near it in the Bay of Quinté and River Trent. The greater part of the county fronts the Bay of Quinté. The boundaries of this county were established by Proclamation the 16th July, 1792. It sends, in conjunction with the Counties of Northumberland and Lenox (excepting Adolphus-town), one representative to the Provincial Parliament. [From the family name of the Earl of Huntingdon. There is a Huntingdon township in this county. In the second edition, after "south by the Bay of Quinté," we read, "and on the west by the County of Northumberland." After "Lenox" in the closing sentence "excepting Adolphus-town" is inserted.]

Hawkesbury Township, in the County of Glengary, lies on the Ottawa River, adjoining to Lower Canada. [From the parish of Hawkesbury in Gloucestershire.]

Hay Bay, in the township of Fredericksburgh, running south-westerly into East bay, makes the fork of the north channel of the Bay of Quinté. [Probably from "wild hay." Thus we have Pointe au Foin in Edwardsburg.]

Henry Point is the east point of Haldimand Cove, which is formed by it and Point Frederick on the west. Probably "Henry," like "Frederick," was one of the names of Governor Haldimand.]

Herbes, Pointe aux, on the north shore of Lake St. Francis, lies east of the River aux Raisins.

Hesse, now called the Western District by an Act of the Provincial Legislature, in the first session.

Hinchinbroke Township, in the County of Frontenac, to the north of Portland and west of Berford. Second edition. [Viscount Hinchinbroke is the second title of the Earls of Sandwich.]

Hog Island, below Peach Island, is situated in the strait of Detroit, where it opens into Lake St. Clair : the lower end of it is about two

miles above Detroit ; it contains about 300 acres of land fit for tillage, and a large quantity of marsh and meadow land. It has some wood on it : the land is low, but valuable for pasturage, is rich, improved, and contains about 1,700 statute acres.

Holland's River runs from the south-west, and empties itself into Cook's Bay, Lake Simcoe. [From Major Holland, Surveyor-General of the Province of Quebec in 1790.]

Home District, The, was originally constituted and erected into a district by the name of the District of Nassau, in the Province of Quebec, by his Excellency Lord Dorchester's Proclamation of the 24th of July, 1788. It received its present name by an Act of the Provincial Legislature. It is bounded easterly by a meridian passing through the mouth of the River Trent ; northerly by the Ottawa River into Lake Tamiscaming, and the bounds of the Hudson's Bay Company ; also by part of Lake Huron ; westerly by a meridian passing through the eastern extremity of Long Point or the North Foreland ; and southerly by part of Lake Ontario and part of Lake Erie. [The Home District was so named from the fact that York, the seat of the Provincial Government, was situated in it. In the Second Edition, the above reads as follows : It is now bounded easterly by a line running northward from between Whitby and Darlington townships, on the Lake Ontario, to Talbot River, and from thence to Lake Nipissing ; westerly by London District ; and on the south by the District of Niagara and the Lake Ontario.]

Hope Township, in the County of Durham, lies to the west of Hamilton, and fronts Lake Ontario. [From Admiral Sir George Hope.]

Hope's Cove, one of the principal harbours in the Bass Islands, Lake Erie, close to St. George's Island.

Hocquart Isle, in Lake Superior, lies southerly of Michipicoten Bay, and northerly of Isle St. Ann. [Probably Maurepas or Michipicoten Island. This article is not in the second edition. M. Hocquart was Intendant at Quebec in 1755.]

Horn, Cape, is on the east main, at the north end of Muddy Lake, and at the entrance of the strait that leads from Lake George ; to the northward of it, in the strait, are high rocks.

Hospital Island, in the River St. Lawrence, in front of the township of Edwardsburgh, contains about 100 acres ; it lies immediately above Point au Gallop.

Houghton Township, in the County of Norfolk, lies west of Walshingham and Lake Erie. [On the Lake Erie. Second edition. Many places in England are named Houghton. Three parishes in the County of Norfolk are so called. Hough = hill.]

Howard Township, in the County of Suffolk, lies west of Oxford; it is watered on the north by the Thames, and on the south by Lake Erie. [Howard is the family name of the Dukes of Norfolk.]

Howe Island, in the County of Ontario, lies in the River St. Lawrence, between Wolfe Island and Pittsburgh. [From Admiral Lord Howe, who died in 1799. In the second edition the words "in the County of Ontario," are omitted.]

Humber River, in the East Riding of the County of York, empties itself into Lake Ontario, a little to the westward of the old fort, Toronto. [It was sometimes called St. John's River. Augustus Jones gives as its Otchipway appellation, Co-bec-he-nonk = "leave canoes and go north."]

Humberstone Township, in the County of Lincoln, lies between Bertie and Wainfleet, and fronts Lake Erie. [From Humberstone in the English County of Norfolk, four miles from Grimsby.]

Hungcrford Township, in the County of Hastings, lies in the rear and to the northward of the Mohawk tract. [From the name of a market town and parish in Wiltshire.]

Huntingdon Township, in the County of Hastings, lies in the rear and to the northward of Thurlow. [From the county town of Huntingdonshire, or from a hamlet so named near Hereford.]

I.

Industry Point, or Morgan's Point, on the north shore of Lake Erie, west of Sugar Loaf.

Iroquois, Pointe aux, on the River St. Lawrence, six or seven miles above the Rapid Plat, in the township of Matilda.

Ivrogne Point, in the River St. Lawrence, in front of the township of Edwardsburgh, lies a little below Isle du Fort Levi, on the north shore. [Iv. = drunken.]

J.

Jervois, River au, or Knagg's Creek, falls into the Detroit River, near the town of Sandwich.

Joachims, l'Etang des, on the Ottawa River, is below the River de Moine. [Etang = pool.]

John's Island, in the Bay of Quinté, opposite to the Mohawk settlement, west of Richmond. [From the name of a Mohawk chief.]

Johnson Point, on Lake St. Francis, in the township of Charlottenburgh, lies westward of River aux Raisins. [Marked Sir William Johnson's Point in a map engraved by Faden, 1776. Sir W. J. was Superintendent of Indian Affairs for the Province of New York in 1756. He died at Johnson Hall, on the Mohawk River, in 1774. He was the father of Major-Gen. Sir John Johnson, Superintendent-General of Indian Affairs in British North America, after the war of Independence.]

Johnstown, New, in the township of Cornwall, is situated upon the River St. Lawrence, below the Long Sault, to the northward of Grand Isle St. Regis, and is now called Cornwall.

Johnstown, in the township of Edwardsburgh, is situated upon the River St. Lawrence, above the uppermost rapids in ascending to Lake Ontario.

K.

Kamanestigoyan, on the west shore of Lake Superior, now called the Grand Portage. [The name has become familiar to the modern ear as Kaministiquia. Baraga gives it as Gamanetigweiag, and interprets the term to mean a region "where there is a scarcity of rivers," i.e. navigable rivers.]

Katabokokonk (or River of Easy Entrance), empties itself into Lake Ontario, in the township of Pickering. [Perhaps Lyons' Creek. An authority in Otchipway says the word properly is Atatabahkookong, and that the meaning is "Grassy Entrance." Was "Easy" a misreading of "Grassy?"]

Kempensell's Bay, on the west side of Lake Simcoe. [From the name of the Admiral who perished in the Royal George.]

Kent County comprehends all the country (not being the territory of the Indians), not already included in the several counties herein described, extending northward to the boundary line of Hudson's Bay, including all the territory to the westward and southward of the said line to the utmost extent of the country commonly known by the name of Canada. The boundaries of this county were set forth by Proclamation the 16th July, 1792. It sends two representatives to the Provincial Legislature. [In second edition: Kent County is in the Western District, is bounded by the County of

Middlesex in the London District on the east, by the County of Essex on the west, and by the Lake Erie on the south. It sends, etc.]

Kenyon Township, in the County of Glengary, is in the rear of Charlottenburgh. [From the name of the Chief Justice of the King's Bench in 1788.]

Ketche Sepee, or Great River, now called the Nen. [The Rouge.]

Kettle River, or Rivière à la Chaudière, rises in a long marsh towards the River Thames, and running southerly, discharges itself into Lake Erie, west of the carrying place, out of the bay of Long Point, having at times five feet and a half water on its bar. This river has sufficient water for boats many miles upwards. Its entrance is only 25 feet wide. [The river by St. Thomas. The Otchipway for kettle is *akik*; for little kettle, *akikons*.]

Kiasan Point, on the south shore of Lake Superior, lies about half way between West Bay and the entrance to the falls of St. Mary, and is situated south-east of Isle Philippeaux. [A misreading of "Kiaow." Thus the word appears farther on. It is the modern Keewenaw. Baraga gives the full form, Kakiweonan, and interprets it "a place where they traverse a point of land, walking across a portage."]

King Township, in the East Riding of the County of York, lies to the northward of Vaughan, on the west side of Yonge Street, and opposite to Whitchurch. [From Admiral Sir Richard King, 1792.]

Kingston is in about 44 degrees 8 minutes of north latitude, and 75 degrees 41 minutes of west longitude, is situated at the head of the St. Lawrence, on the north shore, opposite Wolfe Island. It occupies the site of old Fort Frontenac, was laid out in the year 1784, and is now of considerable size. It has a barrack for troops, a house for the commanding officer, an hospital, several storehouses, and an Episcopal Church of the established religion. The ruins of the French works are yet to be seen, as well as that of a breastwork thrown up by General Bradstreet, on the east side of the town. It has an excellent harbour, where the king's shipping on Lake Ontario, for the most part, winter. The brigades of batteaux from Montreal, with stores and provisions, ship them at this place for Niagara. The garrison furnishes a detachment to Carleton Island. The gaol and court house of the Midland District was established at this place by an Act of the Provincial Legislature during the first session. The Courts of the General Quarter Sessions of the Peace are holden here

the second Tuesday in April and October annually. [In the "Mémoires sur le Canada, 1749-1760," published in 1873, by the Literary and Historical Society of Quebec, is a lithograph "Vue de Frontenac ou Cataracoui."]

Kingston Township is the fourteenth uppermost township in ascending the River St. Lawrence. It is in the County of Frontenac, and lies partly open to Lake Ontario.

Kitley Township, in the County of Leeds, lies to the eastward of and adjoining to Bastard. [From the name of the family seat of the Bastards, near Yealmpton, in South Devon.]

Killikokin Point, in Sophiasburgh, Bay of Quinté, lies opposite to the Mohawk settlement. [In Baraga occurs *Mishwawak-okan*, a place where there are *mishwawak*, red cedars. Regarding *Killi* as a dialectic variation for *Kini*, we may have here a place where there are *Kiniwag*, i.e. war eagles.]

Knagg's Creek, or River au Jervis: which see.

L.

Lac, Pointe du, the westernmost point as you descend into Lake St. Francis, on the north side of the River St. Lawrence.

Lancaster, the Township of, is in the County of Glengary, on the River St. Lawrence, and the lowest in the provinces adjoining to Lower Canada. [From Lancaster, the ancient county town which gives Lancashire its name.]

Landing, West, now called Queenstown: which see.

Landguard, in Lake Erie, so called by his Excellency the Lieutenant-Governor, 23rd October, 1795, its former name being *Pointe aux Pins*. This place is in latitude about 42 degree 7 minutes 15 seconds north; variation 2 degrees 48 minutes westerly. There is a pond at the back of the point, the entrance to which has sometimes four feet and a half water on the bar. On the bank of the pond is an old Indian village, from whence there is a good path to the River Thames. There is a great resort of Indians to this place in the spring, induced by the quantity of fish and fowl that may be taken here at that season. This Point is about twenty miles or upwards east of the south Foreland, and bears the only pine timber on this coast. [A fort at Harwich, in Essex, is called *Landguard*.]

Lansdowne Township, in the County of Leeds, is the eleventh township in ascending the River St. Lawrence. [From the Marquis

of Lansdowne, who, as Earl of Shelburne, was Prime Minister of England in 1782.]

La Tranche (or la Trenche), called the Thames by Proclamation the 16th July, 1792.

Leeds County is bounded on the east by the County of Grenville; on the south by the River St. Lawrence; and on the west by the boundary line of the late township of Pittsburgh, running north until it intersects the Ottawa or Grand River, thence descending that river until it meets the north-westernmost boundary of the County of Grenville. The County of Leeds comprehends all the islands in the River St. Lawrence, near to it. The greater part of it lies fronting the St. Lawrence. The boundaries of this county were established by Proclamation, the 16th July, 1792. It sends, in conjunction with the County of Frontenac, one representative to the Provincial Parliament. [In second edition. After "on the west" above: By the boundary lines of Pittsburgh and Bedford. And what is said about the Proclamation of 1792 is omitted.]

Leeds Township, in the County of Leeds, is the twelfth township in ascending the River St. Lawrence. [From the fifth Duke of Leeds, 1751-1799. In the second edition, "See Addington and Lenox County" is added.]

Lenox County is bounded on the east by the County of Addington; on the south and west by the Bay of Quinté, to the easternmost boundary of the Mohawk village; thence by a line running along the westernmost boundary of the township of Richmond, running north 16 degrees west, to the depth of twelve miles, and thence running north 74 degrees east until it meets the north-west boundary of the County of Addington; comprehending all the islands in the bays and nearest the shores thereof. The boundaries of this county were established by Proclamation, the 16th July, 1792. It sends (with the exception of Adolphustown, which is represented with the County of Prince Edward), in conjunction with the Counties of Hastings and Northumberland, one representative to the Provincial Parliament. [This article is removed from the second edition. The name of the county was a compliment to Charles Gordon Lennox, third Duke of Richmond, 1734-1806.]

Lenox, now called the town of Newark: which see. [Not in 2nd Edition.]

Levi, Isle du Fort, in the River St. Lawrence, in front of the

township of Edwardsburgh. On this island are the ruins of a French fortification. [From de Lévis, second in command under Montcalm.]

Lincoln County is divided in four ridings; the first riding is bounded on the west by the County of York; on the south by the Grand River, called the Ouse; thence descending that river until it meets an Indian road leading to the forks of the Chippewa creek (now called the Welland), thence descending that creek until it meets the late township, Number 5, thence north along the said boundary until it intersects Lake Ontario, and thence along the south shore of Lake Ontario until it meets the south-east boundary of the County of York. The second riding is bounded on the west by the first riding; on the north by Lake Ontario; on the east by the River Niagara; and on the south by the northern boundary of the late townships, No. 2, No. 9, and No. 10—[of the Townships of Pelham, Thorold, and Stamford. Second edition.]—The third riding is bounded on the east by the River Niagara; on the south by the Chippewa, or Welland, on the west by the eastern boundary of the first riding; and on the north by the southern boundary of the second riding. The fourth riding is bounded on the east by the River Niagara; on the south by Lake Erie, to the mouth of the Grand River or Ouse, thence up that river to the road leading from the Grand River or Ouse, to the forks of the Chippewa or Welland; and on the north by the said road until it strikes the forks of the Welland, and thence down the Welland to the River Niagara. The fourth riding includes the islands compressed within the easternmost boundaries of the River Niagara. The boundaries of this county were established by Proclamation, the 16th July, 1792. The second and third riding send each one representative to the Provincial Parliament. The first riding sends one, in conjunction with the Counties of Durham and York; and the fourth riding sends one in conjunction with the County of Norfolk. [The name Lincoln may have been a compliment to the ninth Earl of Lincoln, who died in 1794. He was the first Earl who assumed the name of Pelham, in addition to that of Clinton, on his succeeding to the dukedom of Newcastle.]

Little Bay, on Lake Ontario, the westernmost point of which is the boundary between the County of Northumberland and Durham, and between the townships of Hamilton and Hope. [*Big Bay* lay three townships to the west, and was afterwards successively known as Windsor Bay and Port Whitby.]

London, the Township of, is situated in the main fork of the River Thames, in a central situation from the Lakes Erie, Huron, and Ontario. [Here it was at first intended that the capital of the province should be seated. GEORGINA was once thought of as its name, in compliment to George III.]

Long Reach is the communication from Hay Bay to East Bay, in the Bay of Quinté.

Long Beach on Lake Ontario, the westernmost point of which is the boundary between the Counties of Durham and York, and between the townships of Darlington and Whitby.

Lower Landing, or East Landing, on the River Niagara, is opposite to Queenstown, on the Niagara Fort side, [now Lewistown.]

Long Lakes, The, are a chain of small lakes, extending westerly from the Grand Portage of Lake Superior towards Rain Lake.

Long Point, on Lake Erie, now called the North Foreland, is that long beach or sand bank, stretching forth into Lake Erie, from the township of Walsingham, and forming the deep Bay of Long Point. It is upwards of twenty miles long. From the head of the bay there is a carrying place across, over a flat sand, about eight chains distance, into Lake Erie, which sometimes is sufficiently overflowed, to be used as a passage for small boats. [The name "North Foreland" has to a great extent dropped out of use. A. Jones gives as the Otchipway name of Long Point Creek, Singua-conses-can-sippi=Small-pine Creek. The large creek west of Long Point, he says, was known as Gan-ce-mou-sippi=Sail Creek. Baraga gives for. "Sail," nin-gassi-mouan.]

Long Point is the southernmost point of Isle Tonti, running out and making a small bay, opposite to which there is a little island.

Long Saut, isle au, in the River St. Lawrence, and in front of the township of Osnabruck, contains from 1000 to 1500 acres; the soil is good.

Longueil Township, in the County of Glengary, is the second in ascending the Ottawa River. [From the name of a seigniority established here in 1734—New Longueuil; so called to distinguish it from the Old Longueuil, on the south side of the St. Lawrence, just below Montreal, established in 1672.]

Loughborough Township, in the County of Frontenac, lies in the rear, and to the north of Kingston. [From Lord Loughborough, Lord High Chancellor in 1793. His family name was Wedderburn.]

Louth Township, in the County of Lincoln, lies to the west of Grantham, and fronts Lake Ontario. [From the Lord Louth of 1798. The family name is Plunkett.]

Lunenburgh, is now called the Eastern District, by an Act of the Provincial Legislature, in the first session.

Lynn River, in the County of Norfolk, rises in the township of Windham, and running from thence southerly through the township of Woodhouse, empties itself into Lake Erie, where it has about three feet water on the bar: it is a good harbour for batteaux. [Known now as Patterson Creek.]

Lyon's Creek, in the County of Lincoln, discharges itself into Chipewa River, in the township of Willoughby, not far above the mouth of that river. [There is a Lyons' Creek in Whitby.]

M.

Maidstone Township lies between Sandwich and Rochester, upon Lake Erie.

Malden Township, in the County of Essex, is situated at the mouth of Detroit River, on the east side of the strait, having Colchester to the east, and the Huron to the north. [A second title of the Earls of Essex is Viscount Malden.]

Malahide Township is between Yarmouth and Bayham Townships on the Lake Erie. Second edition. [Col. Talbot, founder of the Talbot Settlement, was fourth son of Richard Talbot of Malahide Castle in the County of Dublin, whose wife was created Baroness Talbot of Malahide in 1831.]

Maligne, Grande Pointe, on the River St. Lawrence, is a little above Petite Pointe Maligne, and opposite to the Grand Island of St. Regis.

Maligne, la Petite Pointe, on the north shore of the River St. Lawrence, not far above the lower end of Grand Isle St Regis.

Mamonce and *Little Mamonce*, at the eastern extremity of Lake Superior, between the copper mines and Point aux Rables. [Given as Mamainse by Bayfield. Comp. *Mamansinam* = I see a vision. Baraga.]

Manitoulin, or *Manitou Islands*: *q. v.* in Lake Huron. [Manitoulin = Place of a spirit.]

Manitou Islands are a number of islands towards the northern shore of Lake Huron, stretching from the vicinity of Cabot's Head

northwesterly across the lake, to lake George, below the Falls of St. Mary.

Marais Grande, lies in the north-east part of the township of Clinton, on Lake Ontario.

Maraudier Point, on the north shore of Lake St. Francis, east of Pointe aux Herbes, in the township of Lancaster.

Markham Township, in the east riding of the County of York, fronts Yonge Street, and lies to the northward of York and Scarborough: here are good mills, and a thriving settlement of Germans. [Perhaps a compliment to Markham, the Archbishop of York of the day.]

Marlborough Township, in the County of Grenville, lies to the northward of Oxford, and is watered by the Rideau.

Marsh Creek runs southerly through the township of Malden, and empties itself into Lake Erie, having at times four feet and a half water on its bar.

Mary's, St. Point, in the River St. Lawrence, is immediately above the Grand Remou. [Remous=eddy.]

Marysburg Township, in the County of Prince Edward, is situated at the eastern end of the peninsula which forms the Bay of Quinté, and lies open to Lake Ontario on the south.

Mataouaschie River runs into the Ottawa River, above the River du Rideau. [Madawaska=Running through rushes.]

Matchedash, or Gloucester, which see. [=Bad land.]

Matilda Township, in the County of Dundas, is the sixth township in ascending the River St. Lawrence. [Compliment to the Princess Royal, Charlotte Augusta Matilda.]

Maurepas Isle, in the northerly part of Lake Superior, lies about half way between Elbow Island and the Bay of Michipicoten. [From the Count de Maurepas, French Secretary of State in 1744. Now Michipicoten Island.]

Mecklenburgh is now called the Midland District, by an Act of the Provincial Legislature, in the first session.

Mersea Township, in the County of Essex, lies on Lake Erie, west of Romney. [From the Isle of Mersea, in Essex.]

Michilimackinack is in about 45 degrees 48 minutes and 34 seconds of north latitude, and is called by the Canadians la Grose Isle. It is situated in the strait which joins Lakes Huron and Michigan. [This name is usually said to mean Great Turtle, from the appearance of

the island as seen at a distance. Baruga says the name is, by the Otchipways, derived from the Mishinimakingo, a kind of people who rove through the woods, and are sometimes heard discharging arrows, but are never seen.]

Midland District was originally erected into a district by the name of the *District of Mecklenburgh*, in the Province of Quebec, by His Excellency Lord Dorchester's Proclamation of the 24th July, 1788. It received its present name by an Act of the Provincial Legislature; is bounded on the east by a meridian passing through the mouth of the River Gananoqui; on the south by the River St. Lawrence and Lake Ontario; on the west by a meridian passing through the mouth of the River Trent at the head of the Bay of Quinté; and on the north by the Ottawa River. [In the second edition: Is now bounded on the east by a line passing from near the mouth of the River Gananoqui; on the west by Leeds and Crosby townships, and thence to the Allumettes on the Grand River; on the south by the River St. Lawrence and Lake Ontario; and on the west by a line passing through the mouth of the River Trent, at the head of the Bay of Quinté, to the Ottawa River, which river is its northern boundary.]

Middle Island is small, and situated east of Bass Islands, and northerly of Ship Island and Cunningham's Island, in Lake Erie.

Middle Sister, a small island at the west end of Lake Erie, situated between the East Sister and West Sister.

Miliquan Creek, running northerly, discharges itself into the southernmost part of Lake Simcoe, and is now called Holland River. [Minequewin=Drinking-place.]

Milles Isles, les, in the River St. Lawrence, are a group of small islands lying opposite the townships of Leeds and Lansdowne. [The Thousand Islands.]

Milles Roches, Isle au, contains from six to seven hundred acres. The soil is good. It lies partly above and partly parallel to Isle Cheval Ecarté, in the River St. Lawrence.

Minatte, Isle de, on the north coast of Lake Superior, is situated near to, and easterly of, the Grande Portage, extending to Thunder Bay.

Mississaga Island lies opposite the mouth of the River Trent, and about the same distance from the Portage at the head of the Bay of Quinté. [The word signifies Great Outlet, and is applicable to any river-estuary.]

Mississaga Point, in the township of Newark, lies on the west side of the entrance of the River Niagara, and opposite to the fortress of Niagara.

Mississaga River runs into Lake Huron, between le Serpent and Thessalon River, on the north shore. [The bands of Otchipways frequenting the banks of this river constituted the Mississagas proper.]

Michipicoten Bay, in the north-east part of Lake Superior. It is somewhat sheltered southerly and westerly from Lake Superior, by Point Gorgontua and the island of Michipicoten. [The word=Bare Rock c. Bluff. Gorgontua, should be Gargantua. The o's express the patois pronunciation. Gargantua is the giant of Rabelais' romance, "Gargantua and Pantagruel." Perhaps some fancied resemblance to a giant's head was observed in the rock.]

Michipicoten Isle, in the north-east part of Lake Superior, at the entrance of a bay of the same name. [Called also Maurepas and Hocquart.]

Michipicoten River, running south-westerly, discharges itself into the head of a bay of the same name, in the north-east part of Lake Superior. There is a portage from the sources of this river to another which falls into James's Bay.

Mohawk Bay, in Fredericksburgh, Bay of Quinté, lies opposite to the Mohawk Settlement, and close to the mouth of the River Appannée.

Mohawk Settlement, Bay of Quinté, is west of Richmond, and comprehended between the River Shannon and Bowen's Creek.

Mohawk Village, on the Grand River or Ouse, is the principal village of the Six Nations, in the tract purchased from the Mississaga nation for them by his present Majesty, on account of their loyalty and attachment during the late rebellion, in which they lost their possessions on the Mohawk River. This is the residence of their principal Chief, Captain Joseph Brant. The village is beautifully situated, has a neat church with a steeple, a school house, and a council house; and not far from it is a grist and saw mill. These buildings have, for the most part, been erected by government, who now pay a miller, a schoolmaster, and a blacksmith, for their services at the village; and the Society for Propagating the Gospel make an allowance to a clergyman of the Established Church for occasional visits made to these tribes. The Liturgy of the Church of England has been translated into the Mohawk language, and printed, for the

use of the Six Nation Indians. [Now Brantford. The proper name of the Mohawks was Ganeagas (=The People at the head of men). Mohawk strictly means "the people in *this* direction" or "the hither-people," *i.e.*, with reference to Massachusetts. In like manner "Seneca" meant "the people far off yonder," *i.e.*, towards the Lakes. The proper name of the Senecas was Tsonnontouans.

Moira River runs into the Bay of Quinté, near the south-west angle of the township of Thurlow. [Earl of Moira is a second title of the Marquis of Hastings. From Moira, in the County of Down, Ireland.]

Molla Shannon River runs into the Ottawa River in the township of Hawkesbury. [The names of the Mulla, or Awbeg, a tributary of the Blackwater, in Ireland, and of the Shannon, may be combined.]

Montagne, Portage de, is on the Ottawa river, above lake Chat.

Montagu Township, partly in the County of Grenville, and partly in Leeds, lies to the northward of Walford, and is washed by the river Rideau. [The family name of the Earls of Sandwich.]

Montreal Isle, in the east end of Lake Superior, is small, and situated between the mouths of the river Montreal and Charron, and near to the shore.

Montreal, River de, empties itself into the east end of Lake Superior, a little to the northward of the copper mines, and south of river Charron. [A water-route leading to Montreal. Canada proper was referred to by the Otchipways, Baraga says, as *Monia*, *i.e.*, Montreal.]

Moravian Village, on the river Thames, is in the fourth township from its mouth: it is a regular built village, of one street, with indifferent wooden huts, and a small chapel; inhabited by Indians, converted to the Moravian faith, and their pastors; near to this village are springs of petroleum. [Founded by Count Zinzendorf, the reviver of the society of United Brethren.]

Morgan Point, now called Point Industry. [In Wainfleet, north shore of Lake Erie.]

Morpion Isle, a small island, in the river St. Lawrence, opposite to *pointe à la Traverse*.

Morpions, Isle aux, in the lake St. Francis, river St. Lawrence, a small rocky island, lying nearly opposite to *Pointe Mouillé*, in the township of Lancaster. [From insects so-called in French.]

Mouillé Pointe, on Lake St. Francis, west of *Pointe au Bodêt*, in the township of Lancaster. [Swampy, sunk in the water.]

Moulenet, Isles au, in the River St. Lawrence, opposite the township of Osnabruck, are very small, and the soil tolerably good. [Moulinet=Little Mill.]

Mountain Township, in the County of Dundas, lies in the rear, and to the northward of Matilda. [Perhaps from Mountain, Anglican Bishop of Quebec in 1797.]

Muddy Creek, rises in the township of Pelham, and runs into Chippewa Creek, through the township of Thorold, and the south-west part thereof.

Muddy Lake is situated between Lake Huron and Lake George; it is about twenty-five or thirty miles long, and not very wide; it has several small islands, of which St. Joseph's seems to be the principal.

Murray Township, in the County of Northumberland, lies to the northward of the isthmus which joins the County and Peninsula of Prince Edward to the main. It is washed by the waters of Lake Ontario and the river Trent, as well as by those of the Bay of Quinté. [Probably from Sir James Murray, a distinguished military officer of the first American war.]

N.

Nanticoke Creek, now called the river Waveney, empties itself into Lake Erie, between Long Point and the Grand River. [Nanticokes were Indians so-called. Whence Nanticoke Creek, in the State of New York. Waveney is a river in the English County of Suffolk, falling into the Yare—whence Yarmouth.]

Narrows, The, or petite Détroit, in the river St. Lawrence, is between Grenadier Island and the township No. 10, or Escot, now included in Yonge.

Nassau. This is now called the Home District, by an Act of the Provincial Legislature, in their first session of parliament.

Navy Hall, in the township of Newark, is about a mile from the town, on the bank of the river Niagara: the buildings here are considerably increased, and the new garrison building near it, is called Fort George. [Liancourt in his Travels (i. 241) describes Navy Hall as "a small, miserable house, which was formerly occupied by the commissaries, who resided here on account of the navigation of the Lake."]

Navy Island, above the Great Falls in the river Niagara, is situated just above the mouth of the river Welland, and below Grand

Isle. [It was conveniently situated for the building and wintering of vessels.]

Nelson Township, in the west Riding of the County of York, on the Lake Ontario, near Burlington Bay. Second edition. [From Horatio Lord Nelson, from whom also the village of Bronté, in this township, has its name.]

Nen River, in the east riding of the County of York, rises several miles in the rear of York, and running southerly through the township of Markham, parts of Scarborough, and Pickering, empties itself into Lake Ontario, east of the Highlands in Scarborough. [The Nen has lost its English and retained its French name—The Rouge. The Otchipways distinguished it, A. Jones says, as Kitchissippi, The Big River.]

Nepean Township, in the eastern district, is the eighth township in ascending the Ottawa river, and the first township on the west side of the river Rideau. [Probably from Lieut.-Gen. Nicholas Nepean, living in 1793 *et seq.*]

Newark Town is situated on the west side of the entrance of Niagara river, opposite to the fortress of Niagara on Lake Ontario.

This town was laid out in the year 1791, and the buildings commenced upon the arrival of His Excellency Lieut.-Governor Major-General Simcoe, in 1792. It contains now about one hundred and fifty houses. The gaol and court-house for the home district were erected in this place, by an Act of the Provincial Legislature in their first session. The courts of General Quarter Sessions of the Peace are holden here the second Tuesday in January, April, July, and October, annually, by the same authority. The Court of King's Bench sits here. The first Provincial Parliament met at this place, and the public offices of Government have been held *pro tempore* here. Navy Hall, which is situated on the west bank of the river, a little above the town, was the residence of His Excellency the Lieut.-Governor, during his stay at this place; the Council House is about half way between the town and Navy Hall. The public offices are now about moving to York. [From Newark, a borough and market town in Nottinghamshire, having the ruins of a fine castle built in Stephen's reign, and dismantled in the Cromwellian period.]

Newark Township, in the County of Lincoln, lies to the west side of Niagara river, immediately opposite to the fort.

Newcastle. This town plot is situated on the Presqu'isle de Quinté, extending into Lake Ontario, from the easterly part of the township

of Cramahé. [The modern Brighton. A township of Brighton has been formed out of portions of Murray and Cramahé. Probably from Henry Pelham Clinton, fourth Duke of Newcastle, 1796.]

New River, afterwards called the *La Tranche*, now the *Thames*, by Proclamation, 16th July, 1792.

Niagara is in about 43 degrees, 15 minutes, and 47 seconds of north latitude, and 78 degrees, 25 minutes of west longitude. [The present town of *Niagara* lies somewhat west of the long. here given.]

East Niagara, or the *Fort*, is much out of repair, and *West Niagara*, or the town of *Newark*, lies immediately opposite to the *Fort*. See *Newark*.

Niagara, Little, or *Fort Schlasser*, above the *Great Falls*, on the east side of *Niagara* river, opposite to the mouth of the river *Welland*. [Schlasser is a misreading for Schlosser—the name of an officer of engineers. After the portage from the *East Landing* (*Lewiston*), merchandize was reshipped at *Fort Schlosser*.]

Nicholas Island, formerly called *Isle de Quinté*, *q. v.* [Marked “*Nicholson’s Island*” in later maps.]

Nipegon Lake, lies to the northward of *Lake Superior*, about half-way between it and *Albany River*, *James’ Bay*. [Given as *Alimipegon* in early maps. The word is said to mean “*Foul Water*,” or “*Marshy Lake*.”]

Norfolk County is bounded on the north and east by the *County of Lincoln* and the river *La Tranche* (now called the *Thames*), on the south by *Lake Erie*, until it meets the *Barbue* (called the *Orwell* river), thence by a line running north 16 degrees west, until it intersects the river *La Tranche* or *Thames*, and thence up the said river, until it meets the north-western boundary of the *County of York*. (*Note below*.) The boundaries of this *County* were established by Proclamation, the 16th July, 1792: it sends, in conjunction with the 4th riding of the *County of Lincoln*, one representative to the *Provincial Parliament*. [From the English county of the same name, if not a compliment to the Duke of *Norfolk* of the day.]

Norman, Marais, in the township of *Newark*, empties its waters into *Lake Ontario*, about the centre of the township, west of *Niagara Fort*, called the *Four Mile Pond*. [*Norman*, probably from some French voyageur or settler.]

North Channel, in the *Bay of Quinté*, leads from *John’s Island*, southerly, between the townships of *Sophiasburgh*, *Fredericksburgh*, and *Adolphustown*.

North Channel, between Isle Tonti, in Lake Ontario, and the main land.

Northumberland County is bounded on the east by the County of Hastings, and the carrying-place of the Presqu'isle de Quinté; on the south by Lake Ontario, until it meets the westernmost point of Little Bay; thence by a line running north 16 degrees west, until it meets the southern boundary of a tract of land belonging to the Mississaga Indians, and thence along that tract, parallel to Lake Ontario, until it meets the north-westernmost boundary of the County of Hastings. The County of Northumberland comprehends all the islands near to it, in Lake Ontario, and the Bay of Quinté, and the greater part of it fronts Lake Ontario. The boundaries of this county were established by Proclamation, the 16th July, 1792. It sends, in conjunction with the Counties of Hastings and Lenox, excepting Adolphus-town, one representative to the Provincial Parliament.

Norwich, now called the township of Whitby, on the north shore of Lake Ontario: which see.

Norwich Township, in the County of Norfolk, lies to the east of, and adjoining to, Dereham.

O

Oak Point, in the front of the township of Ernest-town, between the King's Mills and Tonagayon Bay. [The King's Mills, back of Kingston. Tonagayon is given as Tonequigon on a map by Faden, 1776: west of Fort Frontenac.

Ontario County consists of the following islands:—An island, at present known by the name of Isle Tonti (called Amherst Island), an island known by the name of Isle au Forêt (called Gage Island), an island known by the name of Grand Isle (called Wolfe Island), and an island known by the name of Isle Couchois (called Howe Island), and comprehends all the islands between the mouth of the Garoqui, to the easternmost extremity of the late township of Marysburgh, called Point Pleasant.

The boundaries of this County were established by Proclamation the 16th of July, 1792. It sends, in conjunction with the County of Addington, one representative to the Provincial Parliament. [In the second edition this article is left out.]

Ontario Fort. See Oswego.

Orford, The Township of, in the County of Suffolk, distinguished sometimes by Orford North and South, is the residence of the Mora-

vians: it is bounded on the south by Lake Erie, and watered by the Thames to the northward. [The Earl of Orford, from 1791 to 1797, was Horace Walpole, who would not use the title.]

Orphan Island, in Lake Ontario, lies off the east shore of Marysburgh, and near to it, in Traverse Bay.

Orwell River (formerly Rivière à la Barbue), rises in a long marsh towards the river Thames, and, running southerly, discharges itself into Lake Erie, between Landguard and the North Foreland, having about two and a-half feet of water on its bar. There is water enough for a loaded boat to go three miles up this river. The land on each side, in many places, consists of large rich flats, adjoining the river, which appear at times to have overflowed, and on the adjacent highlands is a deep black soil. [From the river which flows by Ipswich in Suffolk. It is now better known as Catfish Creek, which is the plain English of Rivière à la Barbue.]

Osgoode Township, in the County of Dundas, is the second township on the east side of the Rideau, in ascending the river. [From the name of the first Chief Justice of Upper Canada, William Osgoode.]

Osnabrock Township, in the County of Stormont, is the fourth township in ascending the River St. Lawrence. [The same as Osnaburg. One of the titles of the Duke of York was "Bishop of Osnaburg."]

Oswegatchie, New, on the north side of the River St. Lawrence, is in the township of Augusta. [Morgan says the signification of the word is lost. The Old Oswegatchie is the present Ogdensburgh.]

Oswego, is in about 43 degrees, 20 minutes of north latitude, and 75 degrees, 43 minutes of west longitude. It has barracks for troops; the works totally decayed, and is situated in the south-eastern angle of Lake Ontario, where the River Oswego falls into that lake. [The complete word was Ochoueguen, which appeared also as Choueguen and Chouaguen. It is said to be an exclamation—"See! a wide prospect." In the "Memoires sur le Canada, 1749-1860," published in 1873 by the Literary and Historical Society of Quebec, there is a lithograph plan of the "Forts Ontario et Pepperell ou Chouaguen." In the same work is also a plan of Old Oswegatchie, under the name of "Fort La Presentation."]

Oswego Creek, Great, in the County of Lincoln, runs into the River Welland, above the little Oswego Creek, near the north-west part of the township of Wainfleet.

Oswego Creek, Little, in the County of Lincoln, runs into the River Welland, below the Great Oswego Creek, near the north-west part of the township of Wainfleet.

Ottawa, or Grand River: q. v. [When "Grand River" was applied to the Ottawa, the meaning was *Grande Rivière des Algonquins*. The upper Algonquins were known as "Outawais," *Chéveux relevés*, a tribe described as being "plus marchands que guerriers." Other forms of "Ontawais" were Outawak and Ondatawawat. On the old maps the Ottawa is the Utawas-river.]

Otter's Head, a remarkable high rock, on the north shore of Lake Superior, west of the River Rouge. [The name continues.]

Oubesaoutegongs Point, in Sophiasburgh, Bay of Quinté, is opposite to the peninsula in Thurlow. [Perhaps "Narrow grassy place."]

Ouentaronk Lake, sometimes called Sinion, or Shiniong, afterwards aux Claies, now Lake Simcoe. [Known also as Toronto Lake. Taronk probably represents this word, from which, as in Niagara and other native terms, syllables both at the beginning and the end have dropped off. Sinion, Shiniong, Ahshaneyong is said to denote "Silver." Claies=Hurdles, or rude frame-work, employe ! perhaps in the capture of fish.]

Ouse (formerly the Grand River), rises in the country belonging to the Chippewa and Missassaga Indians, and running southerly through the west riding of the County of York, crosses the Dundas Street, and, passing between the Counties of Lincoln and Norfolk, disembogues itself into Lake Erie, about half way between the North Foreland and Fort Erie. The bar, at the mouth of this river, has from seven to nine feet water; it is about a cable and a half's length from the mouth of the river to the middle of the bar. It is navigable many miles up for small vessels, and a considerable distance for boats. About forty miles up this river is the Mohawk village. The Senecas, Onondagos, Cayugas, Augagas, Delawares, and Missassagas, have also villages in different parts of this river; exclusive of which, there is a numerous straggling settlement of Indians, from the vicinity of the Mohawk village, to within a few miles of the mouth of the river. [A. Jones gives as the name of the Ouse, Ocs-shin-ne-gun-ing="It washes the timber down and carries away the grass, weeds, etc."]

Oxford Township, in the County of Grenville, lies in the rear, and to the northward of the townships of Edwardsburgh and Augusta, and is watered by the Rideau. [Spelt Radeau.]

Oxford, Township of, upon Thames, in the Western District, lies to the southward of Dundas Street, where the western end of that road meets the Upper Forks of the River la Tranche, or Thames.

P.

Pais Plat is a point of land on the north shore of Lake Superior, within Isle Grange, and east of River Grange. [Appears as Pays Plat on the present maps.]

Paps, The, two remarkable hills on the top of a high mountain, on the north shore of Lake Superior, a little east of Shanguanoë. [The Paps are marked in Bayfield's chart. They are on the peninsula forming the east side of Black Bay. Southward, in Bayfield, are the Greater and Lesser Shaganash Fisheries.]

Paresseux, Portage des, on the south-westerly branch of the Ottawa River, above les Epingles.

Paterson's Creek, now called the River Lynn.

Patie Island, on the north coast of Lake Superior, near to the west cape of Thunder Bay, and between Meniatte and the Main. [Perhaps the island at present known as Flatland. In that case Meniatte (elsewhere Minatte) would be what is now Pie Island.]

Peach Island, is situated in Lake St. Clair, about seven miles higher up than Detroit, nearly opposite to where the Grand Marais communicates with that lake. It contains from 60 to 100 acres of land, fit for tillage, the other parts being meadow and marsh, are fit for pasture; there is little wood on this island; it is not improved.

Pêches, Rivière aux, runs into Lake St. Clair to the eastward of Peach Island, and westerly of Rivière aux Puces. [Rivière aux Pêches is Peach River.]

Pelè Point (or *Point au Plé*), now called the South Foreland, extending into Lake Erie, between Landguard and the mouth of Detroit River, is noted for its being a good place to winter cattle at, on account of the rushes which abound there. [Bald Point.]

Pelham Township, in the County of Lincoln, lies to the south of Louth, and is watered by the Chippewa, or Welland. [From a family name of the Earls of Lincoln.]

Pemetescoutiang, called Smith's Creech, on Lake Ontario, in Hope. This is the same as A. Jones' Pam-me-sco-ti-onk=High burnt Plains.]

Perch Cove, in Adolphus-town, Bay of Quinté, lies south of Bass Cove.

Perches et Cave, Rapids de, on the south-westerly branch of the Ottawa River, immediately above the Portage des Paresseux. [On Arrowsmith's early map, a "Hole Portage" is marked: Perches et Cave = Poles and hole.]

Percy Township, in the County of Northumberland, lies to the rear, and north of Cramahé.

Père, Pointe au, on the north shore of Lake Superior, east of Pointe aux Tourtes, and opposite to Isle de Minatte. [Father-point. Priest-point. Tourte = pie, tart.]

Peter's, St. Bay, on Lake Ontario, in Marysburgh, lies a little to the eastward and southward of Little Sandy Bay.

Pilkington Island, in Lake Simcoe, parallel to Darling Island. [From the name of an officer of the Engineers at Niagara in 1794.]

Petite Isle aux d'Indes, called Turkey Island.

Philippeaux Isle, in the south-west of Lake Superior, lies to the southward of Isle Royal, and between it and Kiaoan Point, on the south shore. [Isle Philippeaux lies to the northward of Isle Royale in Arrowsmith's early map.]

Pic, Rivière au, empties itself into Lake Superior on the north side, west of Beaver Creek: on this river dwell many Indians, called by other nations, "the men of the land." ["Many Indian tribes bear names which in their dialect signify *men*, indicating that the character belongs *par excellence* to them. Sometimes the word was used by itself, and sometimes an adjective was joined with it, as *original men*, *men surpassing all others*."]—Parkman. Lenni-lena-pe, and Illinois are examples. The latter word is said to be thus derived: Eriniwek, Liniwek, Aliniwek, Iliniwek, Illinois.]

Pickering Township, in the east riding of the County of York; is situated between Whitby and Scarborough, and fronts Lake Ontario. The River Nen runs into Lake Ontario through this township. [From the name of a market-town and parish in the north riding of Yorkshire.]

Pigeon Bay, on the north shore of Lake Ontario, lies between the Highlands of Scarborough and River Shannon. [On Arrowsmith's early map the only name given on the north shore of Lake Ontario between Toronto and the Bay of Quinté is that of Pigeon Bay. Perhaps Frenchman's Bay was intended. Is "Shannon" a slip for "Trent?"]

Pin, Portage du, on the south-west branch of the Ottawa River, between Portage de la Tortue and Portage des Talons.

Pins, Pointe aux, now called Landguard (by order of His Excellency the Lieutenant-Governor, 23rd October, 1795), Lake Erie.

Pins, Pointe aux, or Fort Gloucester, Lake Superior.

Pins, Pointe aux, on the River St Lawrence, is in front of the township of Matilda, below Point Iroquois.

Pittsburgh Township, in the County of Frontenac, is the thirteenth township in ascending the River St. Lawrence. [Perhaps from Pittsburgh on the Ohio, built on the site of Fort Pitt, previously Fort du Quesne, and named after the elder Pitt.]

Plantagenet Township lies partly in the County of Glengary, and partly in Stormont: it is the fourth township in ascending the Ottawa River. [From one of the family names of the Duke of Buckingham.]

Pleasant Pointe, the easternmost extremity of the township of Marysburgh, at the entrance of the Bay of Quinté.

Pluie, Lac la, lies between Sturgeon Lake and Lake Dubois, and to the eastward of the latter. See Rain Lake. [The native name of this lake is given as Tecamamionen. Lac Dubois is Lake of the Woods.]

Pluie, Rivière la, runs from Lac la Pluie westward, into Lac Dubois.

Portage, le Grand, on Lake Superior, leads from the north-west of that lake to a chain of smaller lakes, on the communication to the north-western trading ports.

Portage de plein Champ, on the south-westerly branch of the Ottawa River, above the main forks.

Portland Township, in the County of Frontenac, lies west of Loughborough, and north of Kingston. [A compliment to the Duke of Portland of the day.]

Pottohawk Point, in the bay of Long Point, lies opposite to Turkey Point. [On Lake Erie.]

Presentation Fort, or *Oswegatchie*, on the south side of the River St. Lawrence, about Point Gallo. [Fort *La Presentation* originated in the Abbé Picquet's Mission establishment of the same name. He was an active French agent among the Iroquois. The Marquis du Quesne used to say that the Abbé was as good as ten regiments on the French king's side.]

[*Prescott County*, in the Eastern District, is bounded by Monsieur Longueuil's, Seigniori on the east, by the Counties of Glengary and

Stormont on the south, by the County of Russell on the west, and on the north by the river Ottawa, or Grand River. Second edition. (From Gen. Prescott, who succeeded Lord Dorchester as Governor-General of Canada, in 1796.)]

Presqu'isle Major, of the St. Lawrence, is in front of the township of Matilda, above Point Iroquois.

Presqu'isle, in the River St. Lawrence, is in Edwardsburgh, nearly opposite to Hospital Island, and above Pointe au Gallope.

Presqu'isle de Quinté. See Newcastle.

Presse Matouan, at the Forks of the Ottawa River, the northerly branch leading from the Lake Temiscaming, the south-west branch from the portage to Lake Nipissing: this is sometimes called the Upper or Main Fork.

Priest's Island, in the River St. Lawrence, above Point Gallo.

Prince Edward Bay, on the east shore of Marysburgh, is made by Cape Vezey to the north, and Point Traverse to the south, in Lake Ontario. [A compliment to the third son of George III., afterwards Duke of Kent, and father of the Queen Victoria.]

Prince Edward County is bounded on the south by Lake Ontario; on the west by the carrying place on the isthmus of the Presqu'isle de Quinté; on the north by the Bay of Quinté; and on the east, from Point Pleasant to Point Traverse, by its several shores and bays, including the late townships of Ameliasburgh, Sophiasburgh, and Marysburgh. The County of Prince Edward comprehends all the islands in Lake Ontario, and the Bay of Quinté near to it. The boundaries of this county were established by proclamation the 16th of July, 1792. It sends, in conjunction with Adolphustown, in the County of Lenox, one representative to the Provincial Parliament.

Prince William's Island, on Lake Huron (formerly called Isle Traverse), in Gloucester Bay. [A compliment to the king's son, afterwards William IV.]

Puces, Rivière aux, runs into Lake St. Clair, to the eastward of Peches River. [Puces, inserts so named in French.]

Q.

Queenstown is situated upon the Niagara River, about seven miles above Newark. It is at the head of the navigation for ships, and the portage, occasioned by the Falls of Niagara, commences here. There are huts enough here to receive a regiment. [A compliment

to Queen Charlotte, to balance "Kingston" at the east end of the Lake.]

Quinté, Isle de, in Lake Ontario, lies close off the shore of Ameliasburgh, and opposite the west point that makes Sandy Bay. [This appears to be the present Nicholson's Island.]

Quinté Lake was an ancient name of the Rice Lake. It is the nearest lake to the head of the Bay of Quinté, which receives its waters by the River Trent. [Rice Lake is marked "Quentio" in J. Rocque's map, of 1761. The name that has now become fixed and familiar as Quinté, appears in early documents or maps as Kanté, Kanta, Keenthee, Keinthée, Kenthe, Kentey, Kenti, Kento, and Quintay, representing, as in so many other instances, the efforts of different Europeans to reduce to writing sounds caught from the lips of aborigines. It seems to have indicated the name of a band of natives, a detachment from the Iroquois side of Lake Ontario. One early reporter says that Kenthé means "field."]

R.

Rables, Isles aux, several small islands at the entrance of Lake Superior, and at the east end thereof, east of White Fish Island, and pretty close to the main land. [Properly *Isles aux Erables*, Maple Islands. A "Maple Island" is still marked in this quarter on maps.]

Rables, Pointe aux, in the Lake Superior, opposite to Isle aux Rables, the first point to the northward after you enter the lake from the Falls of St. Mary.

Raby Head, on the north shore of Lake Ontario, in the township of Darlington. [From Raby Head, in the English County of Durham, bearing Raby Castle, a seat of the Earl of Darlington.]

Rain Lake lies to the westward of the chain of long lakes in the vicinity of the grand portage of Lake Superior. The waters of this lake are supplied from sources near to the westernmost part of Lake Superior, but are carried by a circuitous route into Hudson's Bay. [Lac La Pluie.]

Rainham Township, in the County of Norfolk, is the first township fronting on Lake Erie, west of the Grand River lands. [In the County of Norfolk, England, are the parishes of East, West, and South Rainham.]

Raisin Isles, in Lake St. Francis, lie between the mouth of the River aux Raisins and the point of that name. They are small and rocky. [Grape Islands.]

Raisin, Pointe, in the Lake St. Francis, lies to the east of *Pointe au Lac*.

Raisins, Rivière aux, runs through the townships of Osnabruck and Cornwall; the Indian land, opposite to St. Regis, and the township of Charlottenburgh, emptying itself into Lake St. Francis, near the south-east angle of the latter township.

Raleigh Township, in the County of Essex, lies west of Harwich; the Thames bounding it to the north, and Lake Erie to the southward. [From a well-known Devonshire family name, made illustrious by Sir Walter Raleigh.]

Rapid Plat, Isle au, in the River St. Lawrence, in front of the township of Matilda, contains about 200 acres. The soil is good, and lies partly in front of the township of Williamsburgh also. [The island retains this name on Bouchette's map. Plat=smooth.]

Rawdon Township, in the County of Hastings, lies in the rear and north of Sidney. [From a title of the second Earl of Moira, who was also Earl of Rawdon and Marquis of Hastings, "a gallant soldier, an eloquent senator, and a popular statesman."]

Red River, on the north-east shore of Lake Superior, runs into that lake a little more to the northward than *Isle Beauharnois*.

Regis, St., is nearly on the 45th parallel of north latitude, and a considerable village of Indians converted to the Roman Catholic faith, situated on the south shore of the River St. Lawrence, above Lake St. Francis. [From the name of Jean François Regis, a Jesuit, canonized June 16, 1737.]

Remou, Grand, third township, River St. Lawrence. Lies between the *Isle de trois Chenaux Écartées* and the main land, about 44 degrees 50 minutes north latitude. [Remous=eddy. Chenaux Écartées=disused channels.]

Retreat, Pointe, in Marysburgh, is near the head of Traverse Bay, behind the north end of the westernmost island, above Orphan Island.

Rice Lake, in the Home District [second ed., Newcastle District], from whence there is a portage of eleven miles to Lake Ontario. It discharges itself by the River Trent into the head of the Bay of Quinté. [The Otchipway word for wild rice is *manomin*. Rice Lake was sometimes called Lake of the Kentés or Quinties, an Iroquois band mentioned above.]

Richmond Township, in the County of Lenox, lies north of Fredericksburgh, in the Bay of Quinté, and is watered in front by the

River Appannée. [A compliment to the Duke of Richmond, before his nomination to the Governorship of Canada. Appannée is the present Napanee.]

Rideau River is in the eastern district, and, running somewhat parallel to the River Petite Nation, empties itself into the Grand, or Ottawa river, about three miles higher up. The land on each side of this river is very good for settlements. [The name of the River Rideau seems to have given great trouble to the surveyors and others ignorant of French. In Stegmann's correspondence with D. W. Smith, Surveyor-General, it figures as Radeaux, Radeau, and Readeau. Here is one of Stegmann's letters: "Johnstown, 8th Jan., 1796. Sir: I was duly honoured with the receipt of your letters dated 6th, 10th, and 22nd November last, and send by the bearer, Mr. Elias Jones, the requested reports of the reserved lands, for Government and the Clergy, of the different townships on the *River Readeau*; likewise a report of Mastig and other Timber fit for the Royal Navy in the township of Wolford; as there is none within my knowledge in any the other townships which were surveyed by me, except a very few trees in front of the river, of several lots, and scarcely any pine timber fit for this use."]

Rideau, Petite Rivière, runs into the Ottawa river, in the township of Hawkesbury, above the river Mullashannon.

Rocke, Capitaine, Portage, is on the Ottawa river, above rivière du Moine.

Rochers, Pointe aux, in Mons. de Longueuil's Seigniory, on the south side of the Ottawa river, lies between Pointe à la Runial and Rivière au Attica.

Rochester Township, lies on Lake St. Clair, between Tilbury and Maidstone. [From the ancient city of Rochester on the Medway in Kent; the Roman *Durobrivæ*. Rochester, in the State of New York, is from a family name common in its neighbourhood.]

Rock Point, on the north shore of Lake Ontario, is to the eastward of Pointe aux Cheveaux.

Rocky Island, in the river Detroit, lies on the east side of Grosse Isle, and close to it: this island is a rock, the stone of which is valuable for building and for lime. The rock is in strata lying pretty regular. There is no wood on this island.

Rocky Point, in Muddy Lake; the great point north of Caribou Island on the main.

Romney Township, in the County of Essex, lies south of Tilbury, on Lake Erie, near the South Foreland. [From a borough and market town in Kent, situate on a hill, in the midst of "Romney Marsh," 50,000 acres of rich land defended from the encroachment of the sea by an embankment or wall three miles in length, twenty feet high, twenty feet broad at the top, three hundred feet broad at the base.]

Rose, Portage à la, on the south-western branch of the Ottawa river, above the upper Main Fork, and higher than Portage de Plein Champ.

Rouge River, on the north side of Lake Superior, discharges itself into that lake, west of Pointe au Calumet. [There are several other rivers of this name.]

Roxburgh Township, in the County of Stormont, lies in the rear of Cornwall. [From John, third Duke of Roxburgh, the famous book collector, who died in 1804.]

Royal, Isle, in the south-west of Lake Superior, lies to the north of Isle Philippeaux, north-east of West Bay, and south of the Grand Portage: it is about 100 miles long and 40 broad.

Runial, Pointe à la, on the south side of the Ottawa River, lies between Mons. de Longueil's Seigniori and the second township, now added to Hawkesbury.

Ruscom River falls into Lake St. Clair, between Pointe aux Roches and Belle River. A loaded boat may go six miles up this river; the land is exceedingly good on its banks: there is a settlement of Indians a few miles up it. [From Ruscomb, a village in Berkshire.]

Russell Township, in the County of Leeds, lies to the northward of Kitley. [From Peter Russell, afterwards President of Upper Canada.]

(To be concluded in the next Journal.)



MONTHLY METEOROLOGICAL REGISTER, AT THE MAGNETICAL OBSERVATORY, TORONTO, ONTARIO—MARCH, 1875.

Latitude—43° 39' 4" North. Longitude—81° 17m. 33s. West. Elevation above Lake Ontario, 108 feet.

| Day | Barom. at temp. of 32°. | | | Temp. of the Air. | | | Excess of Mean above | | | Tension of Vapour. | | | Humidity of Air. | | | Direction of Wind. | | | Velocity of Wind. | | | Rain In Inches. | Snow In Inches. | | | | | | |
|-----|-------------------------|---------|--------|-------------------|--------|-------------|----------------------|--------|------|--------------------|--------|--------|------------------|--------|--------|--------------------|------------|--------|-------------------|---------|------------|-----------------|-----------------|--------|--------|---------|-------------------|-------|------|
| | 6 A.M. | 10 P.M. | MEAN. | 6 A.M. | 2 P.M. | 10 P.M. | MEAN. | ° | F. | C. | 6 A.M. | 2 P.M. | 10 P.M. | 6 A.M. | 2 P.M. | 10 P.M. | Revoltant. | 0 A.M. | 2 P.M. | 10 P.M. | Revoltant. | | | 0 A.M. | 2 P.M. | 10 P.M. | | | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | Velocity of Wind. | | |
| 1 | 29.769 | 29.411 | 29.321 | 20.4766 | 11.3 | 17.4 | 10.2, 9.8 | -12.58 | .062 | .089 | .062 | .072 | 86 | 94 | 92 | 92 | N 08 E | E | N | N | N | 25.0 | 29.0 | 29.0 | 17.30 | 19.62 | 8.0 | | |
| 2 | 29.763 | 29.367 | 29.360 | 7.563 | 8.0 | 10.8 | 8.2, 10.18 | -15.62 | .059 | .070 | .052 | .061 | 90 | 78 | 90 | 88 | N 40 W | NW | N | N | N | 10.0 | 11.2 | 11.2 | 7.8 | 8.81 | 8.0 | | |
| 3 | 29.752 | 29.337 | 29.330 | 7.563 | 8.0 | 10.8 | 8.2, 10.18 | -13.35 | .057 | .085 | .068 | .074 | 85 | 84 | 100 | 91 | N 61 E | N | E | E | N | 11.0 | 11.0 | 13.63 | 8.8 | 9.66 | 8.0 | | |
| 4 | 29.744 | 29.330 | 29.323 | 7.563 | 8.0 | 10.8 | 8.2, 10.18 | -13.35 | .076 | .090 | .088 | .085 | 93 | 72 | 85 | 84 | N 33 E | N | E | E | N | 10.2 | 4.80 | 6.46 | 4.80 | 6.46 | 2.1 | | |
| 5 | 29.732 | 29.312 | 29.305 | 7.563 | 8.0 | 10.8 | 8.2, 10.18 | -1.68 | .100 | .122 | .132 | .124 | 87 | 64 | 96 | 91 | N 31 E | N | E | E | N | 9.4 | 7.0 | 7.0 | 4.80 | 6.46 | 4.0 | | |
| 6 | 29.724 | 29.302 | 29.295 | 7.563 | 8.0 | 10.8 | 8.2, 10.18 | +0.82 | .174 | .119 | .120 | .128 | 92 | 64 | 91 | 84 | N 57 W | NW | NW | NW | N | 3.0 | 14.7 | 5.0 | 0.53 | 8.44 | 0.1 | | |
| 7 | 29.700 | 29.540 | 29.589 | 7.563 | 21.0 | 29.0 | 22.6, 23.00 | -3.02 | — | — | — | — | — | — | — | — | N 21 E | N | N | N | N | 6.2 | 6.6 | 3.6 | 4.13 | 6.29 | ... | | |
| 8 | 29.655 | 29.761 | 29.779 | 7.563 | 18.1 | 29.3 | 19.2, 21.00 | -5.70 | .089 | .144 | .089 | .101 | 90 | 89 | 86 | 86 | N 6 W | N | NW | N | N | 10.0 | 4.2 | 1.0 | 6.54 | 6.93 | ... | | |
| 9 | 29.740 | 29.614 | 29.614 | 7.563 | 4.8 | 27.2 | 29.2, 31.17 | -6.38 | .046 | .118 | .139 | .107 | 85 | 80 | 94 | 88 | N 78 E | Cal. | N | E | E | 0.0 | 6.8 | 6.7 | 3.54 | 6.46 | 0.1 | | |
| 10 | 29.409 | 29.614 | 29.614 | 7.563 | 26.8 | 32.2 | 29.3, 30.45 | +1.68 | .137 | .162 | .138 | .140 | 94 | 89 | 84 | 80 | N 78 W | Cal. | N | E | E | 5.2 | 13.8 | 4.6 | 4.97 | 6.46 | 0.8 | | |
| 11 | 29.601 | 29.645 | 29.645 | 7.563 | 31.0 | 31.0 | 34.4, 29.47 | +1.33 | .063 | .150 | .191 | .146 | 83 | 83 | 86 | 86 | N 24 E | Cal. | N | S | S | 0.0 | 8.0 | 3.2 | 3.45 | 6.00 | 0.6 | | |
| 12 | 29.478 | 29.675 | 29.728 | 7.563 | 27.2 | 32.0 | 28.1, 30.76 | +2.28 | .173 | .122 | .116 | .149 | 96 | 62 | 82 | 81 | N 88 W | Cal. | N | S | S | 7.8 | 4.0 | 8.01 | 8.43 | 0.030 | ... | | |
| 13 | 29.675 | 29.675 | 29.668 | 7.563 | 27.2 | 32.0 | 28.1, 30.76 | +0.70 | .132 | .147 | .126 | .139 | 89 | 78 | 88 | 88 | N 32 E | E | E | E | N | 10.8 | 6.8 | 0.0 | 6.97 | 6.95 | ... | | |
| 14 | 29.690 | 29.390 | 29.350 | 7.563 | 33.0 | 36.5 | 33.4, 43 | +4.84 | — | — | — | — | — | — | — | — | N 32 E | N | E | E | N | 10.8 | 6.8 | 0.0 | 6.97 | 6.95 | ... | | |
| 15 | 29.513 | 29.979 | 29.905 | 7.563 | 35.5 | 38.2 | 39.1, 39.80 | +7.38 | .202 | .210 | .238 | .213 | 97 | 98 | 100 | 97 | N 32 E | N | E | E | N | 10.8 | 6.8 | 0.0 | 6.97 | 6.95 | ... | | |
| 16 | 29.137 | 29.130 | 29.236 | 7.563 | 32.0 | 34.8 | 29.7, 28.93 | -6.82 | .165 | .146 | .085 | .123 | 89 | 70 | 77 | 76 | N 58 W | N | E | E | N | 14.5 | 13.0 | 19.0 | 8.19 | 11.73 | 7.20 | | |
| 17 | 29.261 | 29.400 | 29.400 | 7.563 | 34.2 | 36.7 | 30.1, 33.55 | -6.73 | .070 | .042 | .052 | .055 | 84 | 48 | 82 | 70 | N 69 W | N | E | E | N | 16.2 | 16.2 | 7.0 | 15.02 | 16.76 | 0.3 | | |
| 18 | 29.400 | 29.540 | 29.540 | 7.563 | 31.0 | 33.0 | 31.0, 33.0 | -6.73 | .043 | .057 | .053 | .053 | 89 | 67 | 86 | 73 | N 78 W | N | E | E | N | 18.0 | 0.0 | 15.39 | 16.45 | ... | ... | | |
| 19 | 29.740 | 29.682 | 29.682 | 7.563 | 31.0 | 33.0 | 31.0, 33.0 | -2.73 | .040 | .053 | .050 | .053 | 88 | 67 | 86 | 73 | N 4 V T | N | E | E | N | 6.6 | 7.9 | 6.41 | 6.90 | ... | ... | | |
| 20 | 29.611 | 29.653 | 29.653 | 7.563 | 12.0 | 17.8 | 16.6, 14.97 | -18.16 | .065 | .080 | .073 | .073 | 88 | 82 | 83 | 83 | N 35 E | N | E | E | N | 15.6 | 1.4 | 8.1 | 12.20 | 12.25 | ... | | |
| 21 | 29.780 | 29.780 | 29.780 | 7.563 | 17.4 | 17.4 | 17.4, 13.03 | -18.44 | — | — | — | — | — | — | — | — | N 32 W | N | E | E | N | 10.8 | 10.6 | 8.5 | 10.66 | 11.27 | ... | | |
| 22 | 29.918 | 29.918 | 29.918 | 7.563 | 6.0 | 20.0 | 12.7, 13.62 | -18.22 | .047 | .041 | .041 | .045 | 83 | 39 | 62 | 57 | N 52 W | N | E | E | N | 10.0 | 16.6 | 8.6 | 10.61 | 11.68 | ... | | |
| 23 | 29.933 | 29.933 | 29.933 | 7.563 | 6.0 | 20.0 | 12.7, 13.62 | -18.22 | .047 | .041 | .041 | .045 | 83 | 39 | 62 | 57 | N 52 W | N | E | E | N | 10.0 | 16.6 | 8.6 | 10.61 | 11.68 | ... | | |
| 24 | 29.902 | 29.892 | 29.892 | 7.563 | 3.7 | 24.9 | 23.2, 18.62 | -13.67 | .047 | .074 | .102 | .074 | 91 | 56 | 73 | 71 | N 84 E | N | E | E | N | 6.6 | 3.2 | 11.7 | 4.73 | 7.17 | ... | | |
| 25 | 29.354 | 29.445 | 29.445 | 7.563 | 21.9 | 24.4 | 23.0, 20.65 | -2.62 | .180 | .144 | .095 | .139 | 100 | 72 | 73 | 51 | N 84 W | N | E | E | N | 13.0 | 19.0 | 13.6 | 10.07 | 14.86 | ... | | |
| 26 | 29.784 | 29.898 | 29.898 | 7.563 | 21.9 | 24.4 | 23.0, 20.65 | -2.62 | .092 | .108 | .122 | .111 | 85 | 62 | 78 | 74 | N 21 W | N | E | E | N | 9.0 | 6.6 | 7.0 | 9.46 | 10.70 | ... | | |
| 27 | 29.436 | 29.530 | 29.530 | 7.563 | 40.0 | 40.0 | 39.6, 35.67 | +2.26 | — | — | — | — | — | — | — | — | N 27 W | N | E | E | N | 9.0 | 7.8 | 9.0 | 4.86 | 7.32 | 1.80 | | |
| 28 | 29.436 | 29.530 | 29.530 | 7.563 | 40.0 | 40.0 | 39.6, 35.67 | +2.26 | .168 | .100 | .086 | .114 | 87 | 44 | 60 | 63 | N 27 W | N | E | E | N | 9.2 | 41.4 | 17.0 | 13.35 | 14.37 | ... | | |
| 29 | 29.900 | 29.800 | 29.800 | 7.563 | 35.5 | 39.0 | 34.0, 23.13 | -10.83 | — | — | — | — | — | — | — | — | N 30 W | N | E | E | N | 3.6 | 1.2 | 0.6 | 1.71 | 2.63 | ... | | |
| 30 | 29.816 | 29.893 | 29.910 | 7.563 | 30.2 | 31.0, 31.27 | -3.18 | .099 | .160 | .143 | .141 | 82 | 74 | 79 | 80 | N 67 E | N | E | E | N | 2.4 | 3.0 | 0.0 | 2.09 | 2.46 | ... | | | |
| 31 | 29.949 | 29.884 | 29.884 | 7.563 | 29.2 | 44.8 | 40.6, 39.50 | +4.68 | .154 | .168 | .198 | .187 | 93 | 60 | 78 | 77 | N 70 E | N | E | E | N | 4.0 | 5.2 | 4.4 | 2.96 | 3.12 | ... | | |
| 32 | 29.888 | 29.780 | 29.780 | 7.563 | 36.7 | 47.0 | 39.5, 41.65 | +6.37 | .193 | .221 | .202 | .210 | 90 | 70 | 88 | 81 | N 61 E | N | E | E | N | 4.0 | 9.3 | 4.0 | 4.62 | 4.80 | ... | | |
| 33 | 29.657 | 29.647 | 29.656 | 7.563 | 10.4 | 23.47 | 23.6, 24.08 | -5.89 | .106 | .117 | .111 | .112 | 90 | 72 | 83 | 81 | — | — | — | — | — | 9.8 | 11.10 | 7.48 | — | — | 9.40 | 0.930 | 30.0 |

REMARKS ON TORONTO METEOROLOGICAL REGISTER FOR MARCH, 1875.
COMPARATIVE TABLE FOR MARCH.

| YEAR. | TEMPERATURE. | | | RAIN. | | SNOW. | | WIND. | |
|---------------------|--------------|---------------|---------------|-----------------|---------|-----------------|---------|------------|-------------------|
| | Mean. | Maxi- mum. | Mini- mum. | No. of days. | Inches. | No. of days. | Inches. | Direction. | Mean Velocity. |
| 1847 | 28.2 | 43.9 | 8.6 | 5 | 0.850 | 6 | 4.2 | 0 | ... |
| 1848 | 28.6 | 58.5 | 0.0 | 5 | 1.220 | 6 | 0.7 | N 60 W | 2.03 |
| 1849 | 33.6 | 63.0 | 15.1 | 7 | 1.625 | 2 | 2.3 | N 3 W | 5.50 |
| 1850 | 29.8 | 46.5 | 7.2 | 7 | 0.745 | 7 | 11.2 | N 62 W | 2.62 |
| 1851 | 34.3 | 69.3 | 12.0 | 3 | 0.770 | 8 | 9.8 | N 21 W | 1.93 |
| 1852 | 27.7 | 44.8 | 7.4 | 8 | 3.050 | 13 | 10.5 | N 8 W | 7.65 |
| 1853 | 30.6 | 59.3 | 0.0 | 0 | 1.080 | 8 | 7.1 | N 53 W | 0.71 |
| 1854 | 30.7 | 55.1 | 7.4 | 4 | 2.425 | 3 | 2.8 | N 63 W | 5.96 |
| 1855 | 28.5 | 49.4 | 2.0 | 6 | 1.855 | 11 | 18.1 | N 88 W | 3.39 |
| 1856 | 23.1 | 41.4 | 14.0 | 0 | 0.000 | 12 | 16.2 | N 71 W | 4.76 |
| 1857 | 27.8 | 57.0 | 5.5 | 4 | 0.335 | 15 | 11.3 | N 63 W | 7.68 |
| 1858 | 36.3 | 65.4 | 0.8 | 10 | 0.917 | 6 | 0.3 | N 58 W | 10.33 |
| 1859 | 34.5 | 61.2 | 0.8 | 15 | 4.054 | 8 | 1.0 | N 64 W | 6.45 |
| 1860 | 26.0 | 47.4 | 5.2 | 8 | 2.125 | 11 | 7.1 | N 64 W | 1.96 |
| 1861 | 28.8 | 43.2 | 8.0 | 8 | 2.460 | 11 | 18.5 | N 54 W | 7.01 |
| 1862 | 23.8 | 42.2 | 4.0 | 9 | 0.681 | 11 | 11.4 | N 12 W | 4.33 |
| 1863 | 25.1 | 40.2 | 3.0 | 4 | 1.620 | 12 | 3.7 | N 27 W | 2.69 |
| 1864 | 23.8 | 40.2 | 3.5 | 10 | 3.050 | 12 | 18.9 | N 63 W | 2.29 |
| 1865 | 33.6 | 65.0 | 7.5 | 8 | 1.915 | 18 | 7.2 | N 61 W | 8.80 |
| 1866 | 26.6 | 46.8 | 3.0 | 7 | 0.617 | 14 | 33.4 | N 73 W | 6.54 |
| 1867 | 26.6 | 46.8 | 3.0 | 7 | 2.600 | 6 | 4.2 | N 21 W | 2.12 |
| 1868 | 31.3 | 59.0 | 6.4 | 3 | 0.085 | 3 | 0.5 | N 52 W | 8.82 |
| 1869 | 23.1 | 46.8 | 6.4 | 2 | 0.753 | 18 | 62.4 | N 38 W | 2.86 |
| 1870 | 26.3 | 44.0 | 17.0 | 6 | 0.782 | 12 | 13.0 | N 38 W | 4.73 |
| 1871 | 34.7 | 64.4 | 10.8 | 5 | 0.782 | 12 | 62.4 | N 31 W | 10.13 |
| 1872 | 19.9 | 48.4 | 10.8 | 2 | 0.700 | 14 | 16.3 | N 69 W | 2.69 |
| 1873 | 28.6 | 45.0 | 0.0 | 5 | 1.766 | 15 | 25.2 | N 61 W | 6.36 |
| 1874 | 23.7 | 67.0 | 6.5 | 0 | 1.390 | 10 | 2.0 | N 65 W | 6.91 |
| 1875 | 24.1 | 51.5 | 1.5 | 3 | 0.930 | 11 | 30.0 | N 23 W | 7.47 |
| Records to 1874. | 29.28 | 51.09 | 1.19 | 6.14 | 1.688 | 10.26 | 12.46 | N. 62. W | 3.47 |
| Excess for '75. | 5.20 | 0.41 | 2.69 | 3.10 | 0.658 | 0.74 | 17.65 | ... | 0.27 |

NOTE.—The monthly means of the Barometer and Temperature include Sunday observations. The daily means, excepting those that relate to the wind, are derived from six observations daily, namely, at 8 A.M., 8 A.M., 2 P.M., 4 P.M., 10 P.M., and midnight. The means and resultants for the wind are from hourly observations.

Highest Barometer..... 30.050 at 8 a.m. on 23rd. } Monthly range
Lowest Barometer..... 28.905 at 10 p.m. on 15th. } 1.146.

Maximum temperature..... 51° on 31st. } Monthly range
Minimum temperature..... —1° on 3rd. } 53°.

Mean maximum temperature..... 50.81. } Mean daily range
Mean minimum temperature..... 16° 43. } 16° 38.

Greatest daily range..... 33° 90 from a.m. of 23rd to a.m. of 24th.
Least daily range..... 6° 58 from a.m. to p.m. of 16th.

Warmest day..... 31st; mean temperature..... 41° 56 } Difference = 32° 65.
Coldest day..... 18th; mean temperature..... 8° 70 }
Maximum { Solar..... 130° 6 on 4th. } Monthly range
Radiation { Terrestrial..... —14° 0 on 3rd. } 144.6.

Aurora observed on 1 night, viz., 2nd.
Possible to see Aurora on 18 nights; impossible on 13 nights.
Snowing on 11 days; depth 30.0 inches; duration of fall 90.7 hours
Raining on 3 days; depth, 0.330 inches; duration of fall 14.0 hours.
Mean of cloudiness, 0.63.

71ST.
Reulant direction N. 27° W.; resultant velocity 2.80 miles per hour.
Mean velocity 0.40 miles per hour.
Maximum velocity 30.0 miles, from 1 to 2 p.m. of 17th.
Most windy day 17th; mean velocity 20.0 miles per hour.
Least windy day 20th; mean velocity 2.40 miles per hour.
Most windy hour noon; mean velocity 12.71 miles per hour.
Least windy hour 8 p.m.; mean velocity 7.07 miles per hour.

Solar haloes on 18th, 23rd, 29th and 30th; Lunar haloes on 13th and 18th.
Fog on 9th, 13th and 16th.
Lightning on 14th.
First Thunder Storm on 15th.
30th, Robins numerous—first seen on 12th; Crows on 16th; Song Sparrow, 30th.

METEOROLOGICAL REGISTER.

CCXXXIX

MONTHLY METEOROLOGICAL REGISTER, AT THE MAGNETICAL OBSERVATORY, TORONTO, ONTARIO—APRIL, 1875. Latitude—43° 39' 4" North. Longitude—5h. 17m. 33s. West. Elevation above Lake Ontario, 108 feet.

Table with columns: Day, Barom. at temp. of 32°, Temp. of the Air (9 A.M., 12 P.M., 10 P.M.), Excess of Mean above Normal, Tension of Vapour (9 A.M., 10 P.M.), Humidity of Air (9 A.M., 10 P.M.), Direction of Wind (9 A.M., 2 P.M., 10 P.M.), Rev'l. tant., Velocity of the Wind (0, 2, 10 P.M.), Rain in Inches, Snow in Inches.

REMARKS ON TORONTO METEOROLOGICAL REGISTER FOR APRIL, 1876.

Note.—The monthly means of Barometer and Temperature include Sunday observations. The daily means, excepting those that relate to the wind, are derived from six observations daily, namely, at 6 A.M., 8 A.M., 2 P.M., 4 P.M., 10 P.M., and midnight. The means and results for the wind are from hourly observations.

Highest Barometer.....30.070 at 2 p.m. on 5th } Monthly range
 Lowest Barometer.....28.862 at 8 p.m. on 29th } 1.157.
 { Maximum temperature.....62.2 on 10th } Monthly range
 { Minimum temperature.....10.0 on 18th } 52.2.
 { Mean maximum temperature.....49.05 } Monthly range
 { Mean minimum temperature.....28.98 } 18.07.
 { Greatest daily range.....29.8 from a.m. to p.m. of 6th and 13th.
 { Least daily range.....9.8 from a.m. to p.m. of 6th and 13th.
 Warmest day.....10th; mean temperature.....48.70 } Difference=20.83.
 Coldest day.....17th; mean temperature.....18.87 }
 Maximum { Solar.....123.00 on 26th } Monthly range
 Radiation { Terrestrial.....0.00 on 18th } 128.0.
 Aurora observed on 1 night, viz., 20th.
 Possible to see Aurora on 10 nights; impossible on 14 nights.
 Snowing on 8 days; depth, 2.7 inches; duration of fall, 28.2 hours.
 Raining on 10 days; depth, 1.230 inches; duration of fall, 32.9 hours.
 Mean of cloudiness, 0.62.

WIND.

Resultant direction, N. 37° W.; resultant velocity, 3.71 miles.
 Mean velocity, 10.16 miles per hour.
 Maximum velocity, 39.8 miles, from 9 p.m. to 10 p.m., 29th.
 Most windy day, 21st; mean velocity, 18.76 miles per hour.
 Least windy day, 3rd; mean velocity, 2.50 miles per hour.
 Most windy hour, 2 p.m.; mean velocity, 13.47 miles per hour.
 Least windy hour, 3 a.m.; mean velocity, 7.36 miles per hour.

Fog on 1st, 3rd, and 14th.

Solar haloes on 14th and 26th.

Lunar halo on 18th.

13th, Bay open.

COMPARATIVE TABLE FOR APRIL.

| YEAR. | TEMPERATURE. | | | | RAIN. | | SNOW. | | WIND. | |
|------------------|--------------|-----------------------|----------|----------|-------|---------|-------|---------|-------------|----------------|
| | Mean | Excess above Average. | Maximum. | Minimum. | Days. | Inches. | Days. | Inches. | Direction. | Mean Velocity. |
| 1847 | 39.2 | + 0.6 | 65.1 | 9.3 | 8 | 2.876 | 1 | 4.0 | N 77 W 1.46 | 0.59 lbs. |
| 1848 | 41.3 | + 1.8 | 72.0 | 16.5 | 6 | 1.455 | 1 | 0.6 | N 43 W 3.14 | 4.83 mls. |
| 1849 | 39.0 | - 2.9 | 66.7 | 18.0 | 7 | 2.656 | 2 | 1.1 | N 50 E 1.12 | 7.64 |
| 1850 | 37.9 | - 0.6 | 63.8 | 20.0 | 7 | 4.730 | 3 | 1.2 | N 14 E 2.52 | 8.07 |
| 1851 | 41.3 | + 2.6 | 68.2 | 33.6 | 6 | 1.090 | 4 | 9.4 | N 23 E 2.41 | 6.68 |
| 1852 | 38.2 | - 2.6 | 65.7 | 25.0 | 10 | 2.625 | 1 | 1.0 | N 13 W 1.95 | 5.20 |
| 1853 | 41.9 | + 1.1 | 65.7 | 25.0 | 4 | 2.655 | 4 | 2.7 | N 60 E 2.57 | 6.81 |
| 1854 | 41.0 | + 0.3 | 64.6 | 20.2 | 12 | 6.930 | 3 | 1.6 | N 36 W 3.99 | 7.67 |
| 1855 | 42.4 | + 1.6 | 69.4 | 10.7 | 8 | 2.639 | 3 | 0.1 | N 29 E 1.64 | 6.05 |
| 1856 | 42.3 | + 1.6 | 72.2 | 14.2 | 13 | 2.780 | 3 | 0.1 | N 29 W 1.64 | 6.05 |
| 1857 | 35.3 | - 5.5 | 62.0 | 6.9 | 10 | 1.765 | 11 | 12.9 | N 60 W 4.15 | 10.24 |
| 1858 | 41.5 | + 0.7 | 66.2 | 21.8 | 13 | 1.642 | 2 | 0.1 | N 14 W 1.64 | 9.57 |
| 1859 | 39.5 | - 1.3 | 64.8 | 22.6 | 9 | 2.627 | 6 | 1.2 | N 36 W 2.33 | 10.79 |
| 1860 | 39.6 | - 1.3 | 64.8 | 10.5 | 11 | 1.282 | 5 | 0.3 | N 37 W 1.10 | 10.39 |
| 1861 | 42.0 | + 1.2 | 67.0 | 23.8 | 12 | 1.619 | 4 | 6.9 | N 37 E 2.31 | 8.90 |
| 1862 | 39.6 | - 1.2 | 68.0 | 14.6 | 10 | 2.235 | 4 | 0.2 | N 60 E 2.48 | 9.77 |
| 1863 | 42.0 | + 1.2 | 69.0 | 8.9 | 8 | 2.210 | 3 | 1.6 | N 14 E 3.75 | 9.20 |
| 1864 | 40.9 | + 0.1 | 69.4 | 28.1 | 10 | 3.653 | 6 | 3.3 | N 41 E 3.39 | 7.77 |
| 1865 | 43.1 | + 2.3 | 62.5 | 23.0 | 17 | 3.972 | 2 | 2.0 | N 84 W 2.11 | 8.39 |
| 1866 | 43.9 | + 3.1 | 71.0 | 28.5 | 17 | 6.776 | 10 | Inap. | N 42 W 3.34 | 7.05 |
| 1867 | 39.5 | - 1.3 | 65.6 | 24.4 | 12 | 1.147 | 6 | 7.2 | N 51 W 2.68 | 7.89 |
| 1868 | 38.0 | - 2.8 | 64.0 | 16.6 | 7 | 0.996 | 2 | 6.3 | N 63 W 2.43 | 8.24 |
| 1869 | 40.0 | - 0.7 | 72.2 | 16.6 | 9 | 2.963 | 6 | 0.5 | N 69 W 4.03 | 8.91 |
| 1870 | 44.6 | + 3.8 | 67.0 | 29.6 | 9 | 2.145 | 2 | 0.1 | N 40 E 3.55 | 7.03 |
| 1871 | 43.0 | + 2.2 | 72.8 | 26.4 | 17 | 3.315 | 2 | 1.3 | N 48 W 1.86 | 8.85 |
| 1872 | 40.5 | - 0.3 | 70.0 | 22.7 | 9 | 0.910 | 6 | 0.7 | N 68 W 3.84 | 9.12 |
| 1873 | 38.8 | - 2.2 | 61.2 | 24.4 | 13 | 3.976 | 3 | Inap. | N 18 E 2.89 | 9.05 |
| 1874 | 34.2 | - 6.6 | 60.8 | 9.5 | 4 | 1.240 | 7 | 11.0 | N 39 W 4.04 | 9.64 |
| 1875 | 36.4 | - 4.4 | 62.2 | 10.0 | 10 | 1.230 | 8 | 2.7 | N 37 W 3.71 | 10.10 |
| 1876 | 36.4 | - 4.4 | 62.2 | 10.0 | 10 | 1.230 | 8 | 2.7 | N 37 W 3.71 | 10.10 |
| Res'ths for 1874 | 40.84 | ... | 65.25 | 19.34 | 9.86 | 2.362 | 3.76 | 2.63 | N 21 W 2.14 | 8.26 |
| Excess for 1875 | 4.10 | ... | 3.05 | 9.34 | 6.28 | 0.11 | 1.12 | 4.26 | ... | 1.90 |

METEOROLOGICAL REGISTER.

MONTHLY METEOROLOGICAL REGISTER, AT THE MAGNETICAL OBSERVATORY, TORONTO, ONTARIO—MAY, 1875.
Latitude—43° 39' 4" North. Longitude—81. 17m. 33s. West. Elevation above Lake Ontario, 108 feet.

| Day | Barom. at temp. of 32°. | | | Temp. of the Air. | | | Excess Tension of Vapour. | | | Relative Humidity | | | Direction of Wind. | | | Velocity of Wind. | | | Rain in Inches. | Snow in Inches. | | |
|------|-------------------------|--------|---------|-------------------|--------|---------|---------------------------|--------|---------|-------------------|--------|---------|--------------------|--------|---------|-------------------|--------|---------|-----------------------|-----------------------|-----------------|-------|
| | 0 A.M. | 2 P.M. | 10 P.M. | 0 A.M. | 2 P.M. | 10 P.M. | 0 A.M. | 2 P.M. | 10 P.M. | 0 A.M. | 2 P.M. | 10 P.M. | 0 A.M. | 2 P.M. | 10 P.M. | 0 A.M. | 2 P.M. | 10 P.M. | | | Restl. tant. | MEAN. |
| | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | Mean. | | | Mean. | Mean. |
| 1 | 29.618 | 29.245 | 28.812 | 50.8 | 51.5 | 52.3 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | 0.600 | 3.0 |
| 2 | 28.918 | 28.407 | 28.040 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | 0.040 | 0.1 |
| 3 | 29.490 | 29.146 | 28.767 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 4 | 29.423 | 29.044 | 28.672 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 5 | 29.494 | 29.115 | 28.743 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 6 | 29.561 | 29.182 | 28.810 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 7 | 29.628 | 29.249 | 28.877 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 8 | 29.695 | 29.316 | 28.944 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 9 | 29.762 | 29.383 | 28.993 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 10 | 29.829 | 29.450 | 29.042 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 11 | 29.896 | 29.517 | 29.094 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 12 | 29.963 | 29.584 | 29.161 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 13 | 30.030 | 29.651 | 29.228 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 14 | 30.097 | 29.718 | 29.295 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 15 | 30.164 | 29.785 | 29.362 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 16 | 30.231 | 29.852 | 29.429 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 17 | 30.298 | 29.919 | 29.496 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 18 | 30.365 | 29.986 | 29.563 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 19 | 30.432 | 30.053 | 29.630 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 20 | 30.499 | 30.120 | 29.697 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 21 | 30.566 | 30.187 | 29.764 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 22 | 30.633 | 30.254 | 29.831 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 23 | 30.700 | 30.321 | 29.898 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 24 | 30.767 | 30.388 | 29.965 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 25 | 30.834 | 30.455 | 30.032 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 26 | 30.901 | 30.522 | 30.099 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 27 | 30.968 | 30.589 | 30.166 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 28 | 31.035 | 30.656 | 30.233 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 29 | 31.102 | 30.723 | 30.300 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 30 | 31.169 | 30.790 | 30.367 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| 31 | 31.236 | 30.857 | 30.434 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |
| Mean | 29.663 | 29.644 | 29.634 | 51.3 | 52.1 | 52.9 | 1.4 | 1.4 | 1.4 | 87 | 87 | 87 | W | W | W | 10.6 | 10.6 | 10.6 | 10.87 | 12.34 | ... | ... |

7.98 14.72 8.25 10.07 2.986 3.1

REMARKS ON TORONTO METEOROLOGICAL REGISTER FOR MAY, 1876.

NOTE.—The monthly means of the Barometer and Temperature include Sunday observations. The daily means, excepting those that relate to the wind, are derived from six observations daily, namely at 6 A.M., 8 A.M., 2 P.M., 4 P.M., 10 P.M. and midnight. The means and resultants of the wind are from hourly observations.

Highest Barometer 30.019 at 8 a.m. on 16th } Monthly range =
 Lowest Barometer 28.761 at midnight on 1st } 1.258.
 Mean temperature 70.2 on 25th } Monthly range =
 Minimum temperature 27.0 on 1st } 43.2
 Maximum temperature 81.245 } Mean daily range =
 Mean minimum temperature 61.985 } 19.260
 Mean maximum temperature 79.490 }
 Greatest daily range 31.96 from a.m. to p.m. of 20th.
 Least daily range 6.90 from a.m. to p.m. of 2nd.
 Warmest day 25th; mean temperature 67.957 } Difference = 33° 12
 Coldest day 1st; mean temperature 34.945 }
 Maximum Solar 134.9 on 25th } Difference = 122° 0
 Radiation (Terrestrial) 12° 0 on 1st }
 Aurora observed on 2 nights, viz.—3rd and 21st.
 Possible to see Aurora on 19 nights; impossible on 12 nights.
 Raining on 14 days; depth, 2.950 inches; duration of fall, 68 0 hours.
 Snowing on 2 days; depth, 3.1 inches; duration of fall, 4.5 hours.
 Mean of cloudiness = 0.53.

WIND.

Resultant direction, N. 46° W.; resultant velocity, 3.34 miles.
 Mean velocity, 10.07 miles per hour.
 Maximum velocity, 40.0 miles from 2 to 3 p.m. on 2nd.
 Most windy day, 2nd; mean velocity, 26.67 miles per hour.
 Least windy day, 2nd; mean velocity, 3.89 miles per hour.
 Most windy hour, 2 p.m.; mean velocity, 14.72 miles per hour.
 Least windy hour, 6 a.m.; mean velocity, 7.11 miles per hour.

Solar haloes on 4th, 7th, 20th and 30th.
 Lunar halo on 13th.
 Rainbow on 29th.
 Thunder on 4 days. Lightning on 5 days.
 Swallows seen on 6th.
 1st May. Furious snow storm; very general in Canada.

COMPARATIVE TABLE FOR MAY.

| YEAR. | TEMPERATURE. | | | | RAIN. | | SNOW. | | WIND. | | | |
|-----------------|--------------|-----------------------|-----------|-----------|--------|--------|-------------|--------|-------------|-----------------|----------------|------|
| | Mean | Excess above Average. | Max. mum. | Min. mum. | Days | Inches | No. of days | Inches | No. of days | Direction, city | Mean Velocity. | |
| 1847 | 64.4 | + 2.7 | 72.1 | 28.7 | 12 | 2.040 | 0 | 0.0 | 0 | o | 0.20 lbs. | |
| 1848 | 64.1 | + 2.4 | 78.0 | 31.3 | 13 | 2.620 | 0 | 0.0 | N 40 W | 1.51 | 4.83mils. | |
| 1849 | 48.0 | - 3.7 | 72.2 | 27.9 | 16 | 5.115 | 1 | 0.0 | N 61 E | 1.91 | 5.83 | |
| 1850 | 47.0 | - 4.1 | 77.8 | 27.5 | 7 | 0.546 | 0 | 0.0 | Insp. | N 64 W | 2.05 | 6.32 |
| 1851 | 51.3 | - 0.4 | 73.3 | 32.0 | 12 | 2.950 | 0 | 0.0 | N 32 W | 1.53 | 6.34 | |
| 1852 | 51.4 | - 0.3 | 73.3 | 32.0 | 11 | 1.125 | 1 | 0.0 | Insp. | S 2 W | 0.99 | 4.00 |
| 1853 | 50.9 | - 0.8 | 78.4 | 32.2 | 17 | 4.420 | 0 | 0.0 | Insp. | S 2 W | 0.52 | 6.16 |
| 1854 | 52.2 | + 0.5 | 71.4 | 25.2 | 11 | 4.030 | 0 | 0.0 | E | 1.40 | 5.38 | |
| 1855 | 53.1 | + 1.4 | 77.6 | 33.0 | 6 | 2.555 | 2 | 0.0 | N 1 W | 2.71 | 5.93 | |
| 1856 | 50.5 | - 1.2 | 82.2 | 31.2 | 14 | 4.580 | 1 | 0.0 | Insp. | N 4 W | 0.91 | 8.13 |
| 1857 | 48.9 | - 2.8 | 74.8 | 28.0 | 16 | 4.145 | 0 | 0.0 | N 23 W | 1.14 | 8.13 | |
| 1858 | 48.9 | - 2.8 | 69.8 | 31.0 | 17 | 6.587 | 0 | 0.0 | N 42 E | 3.53 | 9.50 | |
| 1859 | 55.2 | + 3.8 | 79.6 | 39.5 | 11 | 3.410 | 0 | 0.0 | N 72 E | 1.59 | 5.70 | |
| 1860 | 47.5 | - 4.2 | 73.0 | 28.0 | 12 | 1.816 | 0 | 0.0 | N 26 E | 2.66 | 7.17 | |
| 1861 | 49.2 | + 0.5 | 78.5 | 32.4 | 8 | 3.350 | 1 | 0.5 | N 47 W | 3.1 | 9.17 | |
| 1862 | 52.2 | + 0.5 | 78.5 | 32.4 | 8 | 1.427 | 0 | 0.0 | N 52 W | 2.80 | 7.87 | |
| 1863 | 54.8 | + 3.1 | 79.0 | 36.4 | 14 | 3.363 | 1 | 0.1 | N 56 E | 0.41 | 5.89 | |
| 1864 | 54.8 | + 3.1 | 79.0 | 32.2 | 16 | 4.070 | 0 | 0.0 | N 7 W | 1.86 | 5.64 | |
| 1865 | 52.3 | - 3.4 | 73.4 | 33.0 | 13 | 1.005 | 0 | 0.0 | N 3 W | 1.65 | 5.48 | |
| 1866 | 48.5 | - 5.2 | 65.0 | 24.0 | 18 | 3.220 | 0 | 0.0 | N 48 W | 3.49 | 9.26 | |
| 1867 | 48.5 | - 5.2 | 65.0 | 24.0 | 18 | 3.220 | 0 | 0.0 | N 48 W | 3.49 | 9.26 | |
| 1868 | 51.8 | + 0.1 | 73.0 | 33.2 | 16 | 7.670 | 0 | 0.0 | N 38 E | 3.16 | 6.87 | |
| 1869 | 50.8 | - 0.9 | 74.2 | 31.4 | 18 | 2.805 | 1 | 0.0 | N 20 W | 2.38 | 6.55 | |
| 1870 | 56.3 | + 4.6 | 81.2 | 38.8 | 10 | 1.150 | 0 | 0.0 | N 23 E | 1.09 | 5.48 | |
| 1871 | 54.2 | + 2.5 | 85.0 | 32.4 | 17 | 2.302 | 0 | 0.0 | N 23 W | 2.53 | 7.70 | |
| 1872 | 51.9 | + 0.2 | 78.8 | 32.0 | 14 | 1.034 | 0 | 0.0 | N 52 W | 2.25 | 6.49 | |
| 1873 | 51.9 | + 0.2 | 76.4 | 30.0 | 18 | 2.205 | 0 | 0.0 | N 26 E | 2.69 | 8.88 | |
| 1874 | 52.5 | + 0.8 | 86.0 | 25.3 | 8 | 1.492 | 0 | 0.0 | N 49 W | 2.64 | 8.45 | |
| 1875 | 52.3 | | 79.2 | 27.0 | 14 | 2.980 | 2 | 3.1 | N 46 W | 3.34 | 10.07 | |
| Res'tls to 1874 | 51.69 | | 76.30 | 30.86 | 45.44 | 11.86 | 3.136 | 0.34 | 0.06 | N 14 W | 1.66 | 6.88 |
| Excess for 75. | + 0.60 | | + 2.90 | - 3.86 | + 6.73 | 2.14 | 0.156 | + 1.66 | + 3.04 | | + 3 | 3.10 |

METEOROLOGICAL REGISTER.

MONTHLY METEOROLOGICAL REGISTER, AT THE MAGNETICAL OBSERVATORY, TORONTO, ONTARIO—JUNE, 1875.
 Latitude—43° 39' 34" North. Longitude—81° 17m. 33s. West. Elevation above Lake Ontario, 108 feet.

| Day | Barom. at temp. of 32°. | | | Temp. of the Air. | | | Excess of Mean Above Normal | Tension of Vapour. | | | Relative Humidity. | | | Direction of Wind. | | | Velocity of Wind. | | | Rain in Inches. | Snow in Inches. | |
|-----|-------------------------|---------|--------|-------------------|--------|---------|-----------------------------|--------------------|--------|---------|--------------------|--------|---------|--------------------|--------|---------|-------------------|--------|---------|-----------------|-----------------|-------|
| | 6 A.M. | 10 P.M. | Mean. | 6 A.M. | 2 P.M. | 10 P.M. | | 6 A.M. | 2 P.M. | 10 P.M. | 6 A.M. | 2 P.M. | 10 P.M. | 6 A.M. | 2 P.M. | 10 P.M. | 6 A.M. | 2 P.M. | 10 P.M. | | | |
| 1 | 29.658 | 29.018 | 29.018 | 64.0 | 67.6 | 66.4 | 0.6 | 257 | 319 | 295 | 294 | 70 | 40 | 65 | NE | NE | NE | 4.2 | 9.01 | 10.13 | | |
| 2 | 689 | 688 | 688 | 67.8 | 66.1 | 67.0 | 4.0 | 364 | 437 | 460 | 320 | 68 | 81 | 74 | SE | SE | SE | 6.8 | 6.24 | 6.33 | | |
| 3 | 693 | 693 | 693 | 65.0 | 70.8 | 67.9 | 2.4 | 297 | 362 | 266 | 315 | 73 | 48 | 59 | SE | SE | SE | 4.5 | 7.46 | 9.15 | | |
| 4 | 690 | 690 | 690 | 65.0 | 69.4 | 67.2 | 2.0 | 297 | 369 | 306 | 356 | 77 | 89 | 79 | SE | SE | SE | 4.5 | 4.42 | 4.40 | | |
| 5 | 695 | 690 | 690 | 64.6 | 62.6 | 63.6 | 0.6 | 352 | 423 | 395 | 363 | 83 | 75 | 80 | NW | NW | NW | 2.0 | 0.91 | 4.40 | | |
| 6 | 640 | 640 | 640 | 67.0 | 68.3 | 67.7 | 0.7 | — | — | — | — | — | — | — | SE | SE | SE | 0.0 | 2.37 | 7.34 | | |
| 7 | 610 | 664 | 631 | 66.0 | 63.5 | 64.8 | 0.2 | 239 | 324 | 244 | 281 | 66 | 55 | 59 | NW | NW | NW | 0.8 | 2.27 | 6.28 | | |
| 8 | 673 | 696 | 764 | 71.6 | 69.3 | 70.3 | 2.0 | 249 | 363 | 257 | 222 | 69 | 63 | 63 | SE | SE | SE | 5.1 | 5.78 | 8.11 | | |
| 9 | 692 | 692 | 692 | 68.8 | 65.0 | 66.9 | 1.7 | 278 | 330 | 315 | 311 | 81 | 64 | 75 | SE | SE | SE | 5.1 | 5.22 | 6.83 | 0.10 | |
| 10 | 669 | 647 | 659 | 62.1 | 64.3 | 63.7 | 0.9 | 302 | 399 | 369 | 390 | 93 | 66 | 83 | SE | SE | SE | 3.2 | 6.2 | 4.03 | 6.03 | |
| 11 | 667 | 681 | 643 | 67.5 | 70.5 | 69.0 | 3.0 | 392 | 513 | 479 | 463 | 82 | 68 | 83 | SE | SE | SE | 7.6 | 12.0 | 2.4 | 6.60 | 6.01 |
| 12 | 685 | 695 | 685 | 69.4 | 67.5 | 68.5 | 4.7 | 488 | 269 | 244 | 320 | 93 | 67 | 74 | NW | NW | NW | 4.0 | 11.0 | 4.8 | 13.00 | 14.50 |
| 13 | 780 | 724 | 704 | 64.0 | 67.5 | 65.8 | 1.2 | — | — | — | — | — | — | — | NW | NW | NW | 1.0 | 11.37 | 1.99 | 1.06 | |
| 14 | 702 | 693 | 692 | 67.2 | 67.2 | 67.2 | 0.0 | 109 | 165 | 211 | 198 | 67 | 29 | 55 | SW | SW | SW | 8.8 | 15.2 | 4.2 | 7.49 | 0.34 |
| 15 | 627 | 654 | 629 | 69.0 | 69.0 | 69.0 | 0.0 | 226 | 266 | 280 | 272 | 65 | 37 | 62 | SE | SE | SE | 3.0 | 10.5 | 4.6 | 2.34 | 6.16 |
| 16 | 643 | 644 | 680 | 66.0 | 69.0 | 67.5 | 0.8 | 200 | 266 | 213 | 251 | 57 | 37 | 49 | NW | NW | NW | 4.0 | 6.5 | 1.0 | 1.65 | 6.40 |
| 17 | 658 | 691 | 621 | 66.7 | 61.0 | 63.9 | 0.5 | 230 | 332 | 310 | 310 | 64 | 88 | 82 | NW | NW | NW | 5.0 | 7.3 | 4.7 | 4.52 | 6.23 |
| 18 | 630 | 630 | 620 | 66.0 | 61.0 | 63.5 | 0.5 | 275 | 240 | 213 | 250 | 75 | 44 | 39 | NW | NW | NW | 5.0 | 16.0 | 15.6 | 10.11 | 10.37 |
| 19 | 613 | 651 | 714 | 68.0 | 69.7 | 68.9 | 0.9 | 272 | 208 | 261 | 258 | 61 | 28 | 52 | NW | NW | NW | 11.6 | 18.5 | 3.5 | 12.78 | 12.83 |
| 20 | 810 | 796 | 740 | 77.0 | 71.9 | 74.5 | 0.6 | — | — | — | — | — | — | — | SW | SW | SW | 1.0 | 10.0 | 2.3 | 2.47 | 4.39 |
| 21 | 735 | 697 | 610 | 64.0 | 63.5 | 63.8 | 0.4 | 322 | 270 | 269 | 300 | 79 | 29 | 60 | SE | SE | SE | 0.8 | 6.2 | 4.7 | 2.39 | 3.99 |
| 22 | 630 | 613 | 446 | 63.0 | 64.3 | 63.7 | 0.3 | 285 | 564 | 531 | 483 | 54 | 92 | 90 | SE | SE | SE | 3.8 | 4.8 | 2.5 | 2.69 | 3.75 |
| 23 | 410 | 505 | 472 | 67.0 | 77.7 | 72.4 | 0.5 | 480 | 669 | 643 | 563 | 100 | 70 | 88 | SE | SE | SE | 2.0 | 8.6 | 3.1 | 4.12 | 6.12 |
| 24 | 493 | 351 | 437 | 64.3 | 70.8 | 67.6 | 3.2 | 615 | 656 | 612 | 601 | 85 | 65 | 81 | SE | SE | SE | 8.1 | 20.5 | 6.0 | 5.80 | 7.88 |
| 25 | 603 | 669 | 570 | 67.0 | 75.5 | 71.3 | 4.7 | 618 | 651 | 486 | 589 | 90 | 74 | 81 | SE | SE | SE | 1.6 | 11.0 | 4.0 | 2.67 | 2.89 |
| 26 | 540 | 498 | 483 | 68.2 | 68.0 | 68.1 | 0.0 | 468 | 673 | 665 | 551 | 96 | 83 | 69 | SE | SE | SE | 1.8 | 1.6 | 0.4 | 2.07 | 6.90 |
| 27 | 490 | 400 | 270 | 61.0 | 61.0 | 61.0 | 0.0 | — | — | — | — | — | — | — | NW | NW | NW | 3.0 | 8.3 | 12.0 | 6.37 | 13.71 |
| 28 | 400 | 667 | 711 | 61.3 | 60.0 | 60.7 | 0.6 | 467 | 375 | 412 | 397 | 76 | 58 | 80 | SE | SE | SE | 8.0 | 10.0 | 7.5 | 10.77 | 13.71 |
| 29 | 725 | 634 | 653 | 68.3 | 68.9 | 69.1 | 0.8 | 355 | 468 | 499 | 434 | 77 | 91 | 97 | NW | NW | NW | 10.5 | 6.8 | 2.3 | 7.04 | 7.92 |
| 30 | 584 | 687 | 686 | 62.32 | 69.3 | 65.8 | 3.2 | 465 | 466 | 334 | 433 | 92 | 45 | 64 | SW | SW | SW | 6.7 | 19.5 | 12.0 | 7.13 | 9.02 |
| | 29.614 | 29.667 | 29.691 | 66.00 | 67.76 | 67.95 | 0.96 | 349 | 400 | 362 | 372 | 76 | 59 | 73 | 88 | 88 | 88 | 6.54 | 11.31 | 6.38 | 7.36 | 1.824 |

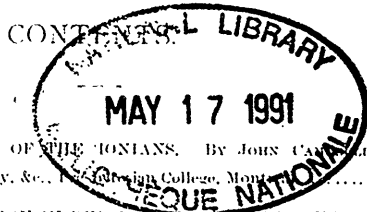
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