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FIFTH ANNUAL REPORT

OF THE

CANADIAN INSTITUTE,

SESSION 1892-3,

BEING

AN APPENDIX

TO THE

REPORT OF THE MINISTER OF EDUCATION,

ONTARIO.

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TORONTO:

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1893.

Archeology
Notes . . .

Catalogue

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ARCHÆOLOGICAL REPORT.

BY DAVID BOYLE.

To the President and Members of the Canadian Institute :

GENTLEMEN,—As I have been employed during the past year on work that prevented as much time as I could wish being devoted to the archæological field, and as the council has consented to exhibit a typical selection from our cabinets at the World's Columbian Exposition to be held in Chicago during the present year, the occasion seems opportune to review in a very general way what has been accomplished since the Canadian Institute undertook the formation of an Archæological Museum.

It is true that almost from the establishment of the society by Royal Charter in 1852, one of the most cherished objects of the leading members was to collect information regarding places throughout the Province that were in any way connected with the Indians, and to bring together, for preservation, specimens of aboriginal tools, weapons, utensils and ornaments.

This purpose was no doubt mainly influenced by a very general movement among the most advanced nations in Europe along archæo-anthropological lines. In France, Germany, Switzerland, Denmark and our own Mother Country, attention had been for some time directed to the study of early man, in so far as such study might be prosecuted by an examination of his relics, and by comparing those of one country with those of another.

Only mention need be made of Dr. Schmerling's discoveries in the Belgian caves in 1833; of the pre-historic human remains found in the Dusseldorf cave; of the Danish Kitchen-middens and the Swiss Lake-dwellings; of the important discoveries made by M. Boucher de Perthes at Abbeville, and of the numerous evidences collected relative to early man in the valleys of the Thames, the Seine, the Somme, the Rhine, and in many other localities in widely separated portions of Europe.

In view of this great intellectual movement it was inevitable that its influence should reach America, and we accordingly find that in 1854 the council of the Canadian Institute issued a circular asking for such particulars as might be in possession of non-members with regard to the existence of village sites, burial places, etc., but there is no reason to suppose that the results were very encouraging. The nucleus of an archæological collection was formed, but as no case-room was provided (the specimens being simply placed on open shelves) the relics in possession of the Institute in 1886 were neither numerous nor valuable. In that year a small private collection was presented to us, and cases were supplied for future accessions.

With the consent of the council, your curator decided to specialise his efforts archæologically, on the ground that, with the advance of settlement, traces of early occupation would speedily disappear, and that, in any event, it was high time to preserve for the examination and study of our own people such evidences of aboriginal life as too many persons seemed anxious to deport to the museums of foreign countries.

As soon as the success of the project appeared to be assured, application was made to the Provincial Legislature for assistance on the exceedingly valid plea that while the work would be carried on by the Canadian Institute, it would be, in character and scope national, not local.

On this understanding, a small sum was placed in the estimates for archaeological research, and a like amount has since been voted annually. Without such aid it would be wholly impossible to prosecute the work at all satisfactorily, and it is especially gratifying to be able to state that not only have our efforts in all directions been so eminently successful, but we have been rewarded with high praise from all whose opinions are worth anything on this subject.

Our annual reports, of which the present is the sixth issue, have done more than a little towards educating public taste in the study and preservation of what relates to pre-historic associations in Ontario and elsewhere, and the demand for copies from the Institute has increased to such an extent that for the last three years the supply has been insufficient.

Members of the Legislature, too, agree in stating that they have applications for these reports far in excess of their ability to satisfy.

The publications in question are simply records of what has been done here and there, and of accessions to the Museum, but they have awakened so much interest throughout the province, that there are now invitations for your curator to visit as many places as would occupy the whole of two or more seasons.

It is much to be regretted that this kind of work cannot be systematically undertaken. Sometimes well-meaning residents make the attempt, but too often observations of an important character are wholly overlooked—more frequently nothing is done, and the plough eventually obliterates all traces of what might have proved an instructive spot, or a place of "treasure trove."

With the increase of material, every year adds to the difficulty of accommodating the collection. The large room occupying the whole uppermost story of the Institute's building has long been overcrowded, and a considerable number of specimens have been placed in the Library. Extension can proceed but little further. Under the present arrangement, and increased accommodation must, before long, be found here or elsewhere.

As a mere matter of business the collection is worth many times what it cost, whilst from an educational and scientific point, its value is inestimable, and it is deeply to be regretted that no better place for its accommodation can be found in Toronto.

During the year we have become possessed of three small, but in some respects, valuable private collections. One of these was the property of Mr. E. C. Waters, of Brantford; a second belonged to Chief A. G. Smith, of the same city, while the third was the property of Mr. F. W. Waugh, also of Brantford. The first is especially rich in implements of bone and horn, and includes several unique specimens in stone and clay. Mr. Waugh's is miscellaneous, but comprises some rare specimens. That of Chief Smith is remarkable mainly for stone pipes, and for a very fine assortment of post-European silver ornaments, including brooches, pins, bracelets and hat-bands, all of the kind formerly given to the Indians as "presents."

Since the issue of the last report, too, we have received from Dr. T. W. Beeman, of Perth, a large number of excellent specimens found by himself and others in the County of Lanark.

Mr. T. W. Irwin, of Peterborough, has presented us with a large and beautiful clay vessel found in a rock-cleft on the divide between the waters flowing into the Ottawa, and those that reach the Bay of Quinte, and valuable specimens of various kinds have been presented by Messrs. Archibald Riddell, of Arnprior; W. McDonnell, J.P., of Lindsay; David Allan, of Rylston, and others, to all of whom we beg to express our gratitude.

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We have also to thank Mr. E. F. White, of Clarksburg, for depositing with us a very fine specimen of pottery in perfect condition. It was found in the Blue Hills of Nottawasaga.

Special thanks are also due to Mr. W. G. Wright, of Collingwood, for his donation of fifty-six specimens, some of which are very valuable. A few of them are figured in the following pages.

Yours respectfully,
DAVID BOYLE.

Toronto, March 1st, 1893.

NOTES.

It appears to be tolerably certain that when the French took possession of Canada, both banks of the St. Lawrence west of Montreal, part of the territory lying south of Lake Ontario, and probably most of that lake's northern shore were regarded by the Iroquois as their country. The territory of the Neuters, or Attiwandarons, extended along the northern shores of Lake Erie and for some distance inland, occupying the whole of the Niagara peninsula and stretching eastwards on the south of Lake Ontario until it marched with the country of the Iroquois. North of the Neuters, and occupying most of the area bounded on the west and north by Lake Huron and the Georgian Bay, were the Hurons, akin to the Iroquois, but long separated from them.

The areas referred to comprised the greater portion of old Upper Canada, or what is the southern part of the Province of Ontario as now constituted.

Natives of Algonquin stock seem to have been confined to the territory lying still further to the north, on both sides of the Ottawa, and westwards, even beyond Lake Superior. After the extermination of the Hurons and the Neuters by the Iroquois, and when the conquerors had themselves ceased to be a terror, the Ojibwas or Chippaways gradually took possession of the country formerly held by the tribes mentioned, and it was with the Ojibwas the British authorities had to deal after Canada was ceded by the French.

Before proceeding to the point to which this leads, it may prove interesting to say a word or two regarding the various land surrenders made by the natives to the British Government, for it must be borne in mind that the territorial rights of the Indians were always admitted by the home authorities. These rights were fully recognised by the proclamation of George III., 7th October, 1763, and it is somewhat curious to remark that the first purchase made from the Indians of this country was "for ten shillings, and divers good and valuable considerations given on 23rd September, 1787," for what now forms the southern portion of the County of York, embracing the townships of Etobicoke, York and Scarborough; although the surrender was not completed by the Mississagas until the 1st of August, 1805.

In the following year a strip of similar width extending from the western limit of the former tract to the mouth of Burlington Bay, and containing 85,000 acres, was surrendered by the Mississagas for the sum of £1,000 sterling. All the other land purchases were made from the Chippaways, of whom the Mississagas and Saugeens were tribes.

But the knowledge that within the scope of history there has been a double aboriginal occupation of the Province fails in any degree to account for much that characterises certain classes of relics which appear to be of a more archaic type than others. It is undoubted that among the specimens found in almost

any given locality, there is a larger or smaller proportion of chipped objects somewhat rude in form and finish, corresponding in the main with those that are known in Europe as palæoliths. Some of the pipes, too, but more rarely, are of forms usually considered ancient when compared with others, and there seems reason to doubt whether most or many of the so-called "ceremonial weapons" were used for any purpose by natives contemporary with European settlers.

The chipped objects referred to include, of course, all those forms known as arrow-heads, spears, lances and knives, and which are usually characterised by a lack of that symmetry, gracefulness of outline, and proportion of parts so much admired in what we regard as "choice specimens."

Hitherto, a very general belief has been entertained that the ruder forms were merely blocked out preparatory to higher finish, or, that they were make-shifts, or, that they were the work of non-adepts, or, that they were "rejects," and while there is still good ground for holding such views in a very large number of instances, there is, at the same time, a tendency on the part of not a few students to wonder whether some of the coarsely-flaked, neckless, and much-weathered specimens are not actually the counterparts of what are known elsewhere as palæoliths, pointing to a time and condition of existence on the part of a people long prior to the fifteenth century, near the close of which European intercourse began with the natives of this continent.

In several widely-separated parts of the United States, what may be called the palæolithic proof appears to be conclusive, and while it would seem reasonable to believe that similar evidences should exist in Ontario, none has been forthcoming so far. Here we have no indisputable proof that even a flake of flint has been discovered in a bed of gravel or of boulder clay, otherwise than by comparatively recent intrusion. Workmanship alone affords grounds for the conjecture that some chipped stone implements and weapons antedate others, and, as has already been mentioned, it is quite possible to account for the variations on totally different grounds.

With regard to pipes, however, similar arguments will not so readily apply, for it is tolerably safe to assert that the production of these, and the practice of smoking, belong to a period long subsequent to that of pre-glacial or even glacial man, and to a condition of society far in advance of the palæolithic. When man became a smoker he ceased to be purely and simply a savage, for whether we connect the practice of smoking with early man's ideas of indulgence, or of superstition, it points, at all events, to a stage in his advancement when food quest had ceased to be his all-absorbing occupation, and when sentiment had begun to exercise its sway in ministering to what he was pleased to regard as his comfort, or for the purpose of appeasing the many spirits with which he peopled his surroundings.

The making of pipes also demanded a higher, though, perhaps, not more difficult degree of mechanical skill in the manipulation of clay or of stone than was involved in the act of chipping to produce a cutting edge. But, although for these reasons, it is quite plain that pipes came in long subsequent to the time when the rudest forms of stone implements were in use, it is, nevertheless, not very hard to distinguish the evolution of the former from what we consider their most archaic to their most recent types, although individual specimens are occasionally somewhat perplexing.

Still, there is another difficulty. Just as we find the coarsest flints mingled with those that are most beautifully made, now and then we discover a pipe of antique shape buried with material that we have reason to believe

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comparatively recent. Were the old pipes heirlooms—family fetishes perhaps,—were they only “finds” to some succeeding Indian, as they are to ourselves, or, were some of those we look upon as ancient pipes after all simply reproductions of old patterns? Who shall say? If we may form our conclusions from the writings of travelers, and from what we know to be yet the practice among outlying tribes, the ceremonial pipe was distinguished from others both in point of size and grandeur, but even this is a little hazy, and we are to a great extent in ignorance of the whole part played by the pipe among pre-historic Indians.

It has long been found convenient by writers and students to refer all Indian “goods and chattels” of unknown use to the catalogue of “ceremonial” objects. The list has become a very large one, and is likely to increase, although there can be little doubt that if our knowledge were as extensive as our possessions the number of ceremonial articles would be very materially reduced. A considerable proportion of these relics are made of Huronian slate, which is often found so beautifully veined, or grained, as to be highly suggestive of petrified wood to a common observer. The objects made of this material are among the most beautiful specimens of primitive handicraft found in North America, and easily rank first among the Indian relics of Ontario. To whatever use assigned, they must always have possessed a high value, and one would naturally suppose that they must have been conspicuous objects on the person, or connected with the persons of their owners. If worn as charms or amulets, they would have been very noticeable—if employed in dances, feasts or pow-wows they could scarcely have failed to attract the attention of onlookers, and yet amid all that has appeared respecting “The Manners and Customs of the North American Indians,” we search in vain for information with regard to those so-called “ceremonial” objects of stone. We find tolerably minute descriptions of head-dresses, masks, mantles, robes, leggins, moccasins, wampum belts, necklaces of various kinds, bracelets, ornaments of feathers and porcupine quills, dyes and pigments, but not a word about “ceremonial” stones—some of which were conventionalised forms of quadrupeds and birds, some elegantly formed bars (in all these cases having a hole bored diagonally through the base at each end), some like double-edged axes, some resembling pairs of horns, some like butterflies, and others of various fanciful shapes, but always with a hole apparently for the reception of a handle, or perhaps for suspension. Regarding these not a syllable has been written to satisfy our curiosity.

It is particularly noteworthy that specimens of the kind in question are nearly always found absolutely perfect, free from marks of abrasion or wear, and not even a sign of friction about the holes.

Some students wonder very pertinently whether these objects had not actually gone out of use previous to the appearance of the white man, and here again we are confronted with the possibility of another occupation by a people previous to that of the tribes found in possession by the French.

With regard to surmises of this kind, there is presumably no desire to point to dispersed or supplanted races of totally different origin, as is sometimes done when mention is made of the Mound-Builders, but rather to such speedy and overwhelming extirpations of tribe by tribe as have fallen within historic scope.

The art of flint-flaking is still practiced by some of the North-west Indians, but so far as is known nothing corresponding to ceremonial stones has been produced by any aboriginal people during the historic period.

Not taking into account the stone tubes and the varieties known as amulets and gorgets, all the so-called "ceremonial" objects, as has already been remarked, are provided with a hole as if for the insertion of a thin shaft or handle, the aperture seldom exceeding three-eighths of an inch in diameter, and if this was the purpose of the hole it would seem all the more remarkable that our Indians did not thus attach handles to their tomahawks and hammers, as was the custom of Old World primitive man. Until very recently I had not seen a single stone hammer or celt belonging to this Province with a hole large enough to warrant the belief that it had been made to receive a handle for working purposes, but an excellent specimen of such a tool has been presented to us by Dr. T. W. Beeman, of Perth, who procured it from Dr. Clark, of Tamworth. It was found at Beaver Lake, in the County of Addington. The hole is about nine-sixteenths of an inch in diameter, and both ends of the tool are considerably battered. It is four inches in length, and an inch and three-eighths in diameter at the eye, which, measuring from the centre, is only an inch and a half from one end, and, of course, two and a half from the other. The extremity of the shorter end is three-fourths of an inch in diameter, and rounded, while the opposite end is chisel or axe-edged.

Attention is called to the valuable paper by J. H. Coyne, Esq., M.A., of St. Thomas, on the "Southwold Earthworks," in the county of Elgin.

Appended is a list of the typical specimens that have been selected for exhibition at the Columbian Exposition, Chicago. To supply accommodation for these the Ontario Government has kindly furnished twelve large and handsome cases of cherry, having an area of one hundred and fifty square feet.

It is anticipated that as a result of this exhibition the Museum will receive many valuable accessions, illustrative not of early man in Ontario, or even in Canada, alone, but in many other parts of the world.

A large edition of this report will be issued for the catalogue it contains of the exhibit, and copies will be freely but judiciously distributed in Chicago.

Canadians and others into whose hands this report may come are hereby invited to correspond with the curator regarding the subject of archæology, and it is needless to say that contributions will be thankfully received from all well authenticated sources.

In so far as our spare material will admit, exchanges will be effected.

DAVID BOYLE,
Curator.

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CATALOGUE OF SPECIMENS

ON EXHIBITION AT THE COLUMBIAN EXPOSITION, CHICAGO,
MAY 1ST TO OCTOBER 31ST, 1893.

FROM

THE PROVINCIAL ARCHÆOLOGICAL MUSEUM

OF THE

CANADIAN INSTITUTE, TORONTO,

SPECIMENS SHOWING METHODS OF WORKING.

1. Small block of brown stone, marked off and partly sawn for beads.
12. Portion of a stone marked off for a pipe. Nottawasaga township, Simcoe county.
14. Stone showing remains of holes bored in line to separate it from another piece. Nottawasaga township, Simcoe county.
17. Unfinished tool—semi-circular blade. Middlesex county.
18. Huronian slate pebble almost divided into five lengths by deeply-cut notches. McGillivray township, Middlesex county.
19. Stone showing method of cutting by sawing. Nottawasaga township.
21. Gorget or tablet partly bored. Western Ontario.
28. Large pebble pecked on one side to make it symmetrical.
34. Unfinished object in Huronian slate shows borings. McGillivray township, Middlesex county.
49. Limestone (deeply-channelled). Nottawasaga township, Simcoe county.
50. Large and roughly blocked out axe, Lanark county.
69. (?) Huronian slate. Nottawasaga, Simcoe county.
90. Large pebble dressed flat on one end. Lanark county.
97. Large "platform" steatite pipe, blocked out, ready for boring. Camden township, Addington county.
150. (?) Norfolk county.

HAMMERS.

15. Discoidal; hollowed on two sides. Western Ontario.
16. Large flat limestone pebble grooved. Biddulph township.

HAMMERS (GROOVED).

1. Kingsville, Essex county.
2. Sebastopol township, Renfrew county.

AXES (MOSTLY PLAIN).

1. Victoria county (13½ inches long).
2. Victoria county (10½ inches long, 2 inches thick).
3. West Williams, Middlesex county (with longitudinal rib).

4. 5, 6, 7. Small specimens, Middlesex county.
 8. Beaver lake, Addington county (with handle hole $\frac{1}{8}$ inch diameter).
 9. Kent county (both ends sharpened).
 79. Huronian slate, Norfolk county.
 263. Slender tapering form, Norfolk county.
 475. Strongly ridged on one side, Norfolk county.
 509. Having ornamental pattern in relief on one side. Norfolk county.

915. Small tool, half round transversely, pointed at one end.

AXES (GROOVED).

10. East Williams township.
 11. Leamington, Essex county. Grooved deeply, grooves surrounded with flanges.
 12. Weston, York county.
 13. Norfolk county.
 25. Grooved vertically and horizontally. Lanark county.

GOUGES.

8. Near Lindsay, Victoria county.
 12. Pilkington township, Wellington county.
 18. Victoria county.
 19. Pilkington township, Wellington county.
 29. McGillivray township (transversely grooved for handle attachment).
 36. South Sherbrooke township, Lanark county.
 38. Humberstone township, Welland county.
 39. Sheffield township, Addington county.
 40. Penetanguishene, Simcoe county (gouge and chisel at opposite ends).
 41. Haldimand county.

FLAKED IMPLEMENTS.

- 3, 4, 5, 6, 7, 8. Tidd's Island, R. St. Lawrence. (From 6 to $8\frac{1}{2}$ inches long; 5 and 7 are of quartzite.)
 15. Pickering township, Ontario county. (This is one of the largest chipped implements found in Ontario, it is $11\frac{1}{2}$ inches long).
 16, 17, 18. Wolfe Island, River St. Lawrence.
 20. Biddulph township, Middlesex county.
 23. Plympton township, Lambton county.
 24. McGillivray township, Middlesex county.
 28-39. Eleven specimens found together at the edge of a swamp in West Williams township.
 42. Wolfe Island, River St. Lawrence.
 61-62. Wolfe Island, River St. Lawrence. (Two large roughly-flaked leaf-shaped tools).
 70-110. Flints, Brant county.
 141-142. Curved flints, Norfolk county.
 269. Large scraper, Norfolk county.

SLATE SPEARS.

4. Wolfe Island, R. St. Lawrence.
5. Western Ontario (notched shank).
10. Nottawasaga township, Simcoe county.
11. Withrow Ave., Toronto.
14. Nottawasaga township.
17. Ryleston, Northumberland county.

TABLETS, ETC. (ONE HOLE).

5. Jarvis, Norfolk county.
- 8-9. Tidd's Island, R. St. Lawrence.
14. Galt, Waterloo county.
24. McGillivray township, Middlesex county.
25. Biddulph, Middlesex county.
30. McGillivray township, Middlesex county.
33. McGillivray township, Middlesex county.
34. Bosanquet township, Lambton county.
36. West Williams township, Middlesex county.
47. McGillivray township, Middlesex county.
48. Biddulph township, Middlesex county.
51. Humberstone township, Welland county.
52. No locality known.
57. Western Ontario.
58. Wolfe Island, R. St. Lawrence (chisel-edged).
59. Wolfe Island, R. St. Lawrence.
61. Wolfe Island, R. St. Lawrence.

TABLETS (TWO OR MORE HOLES).

1. St. Thomas, Elgin county.
3. Western Ontario.
4. Near Sarnia, Lambton county.
5. Galt, Waterloo county.
6. Orillia, Simcoe county.
13. Norwich, Oxford county.
14. Exeter, Huron county.
15. London township, Middlesex county.
16. Plympton township, Lambton county.
28. West Williams township, Middlesex county.
29. Thedford, Lambton county.
32. West Williams township, Middlesex county.
33. West Williams township, Middlesex county.
34. McGillivray township, Middlesex county.
38. West Williams township, Middlesex county.
41. Biddulph township, Middlesex county.
42. Middlesex county.
43. McGillivray township, Middlesex county.
47. West Williams township, Middlesex county.
48. West Williams township, Middlesex county.
49. McGillivray township, Middlesex county.
53. Lindsay, Victoria county.

54. St. Thomas, Elgin county.
55. McGillivray (Huronite) Middlesex county.
62. Wolfe Island, R. St. Lawrence.
69. Elora, Wellington county.
70. Ellice township, Perth county.

ANIMAL FORMS IN SLATE AND OTHER STONE.

14. Wolf's or dog's head, Nottawasaga township, Simcoe county.
15. Finely-carved human head, Beverly township, Wentworth county.
16. Bird's head, Nottawasaga township, Simcoe county.
17. Beaver (?) Nottawasaga township, Simcoe county.
18. Bear (?) Nottawasaga township, Simcoe county.
19. Turtle (sandstone) Elgin county.
87. Dog-like head (marble) Nottawasaga township, Simcoe county.

MISCELLANEOUS (SLATE).

10. Small disc, perforated with one central and ten marginal holes.
19. Sub-conical ornament, 1 3/4 in. in diameter, Burford village, Brant county.
30. East Williams township, Middlesex county.
31. West Nissouri township, Middlesex county.
41. Newmarket, York county.
53. Slate knife (?) Western Ontario.
54. Cobourg, Northumberland county.
55. Large semi-circular knife, Madawaska river, Renfrew county.
- 56-57. Pendants (?) Tidd's Island, River St. Lawrence.
64. Small perforated tool, chisel-edged at one end and pointed at the other
Probably a pottery marker.
204. Paint cup (?) Norfolk county.

CEREMONIAL STONES (BIRD AMULETS).

1. Aurora, York county.
2. Middlesex county.
3. Thorndale, Middlesex county.
4. West Williams township, Middlesex county.
5. Locality not known.
6. Elgin county.
7. Brantford, Brant county.
8. Port Rowan, Norfolk county.
9. Biddulph township, Middlesex county.
10. London, Middlesex county.
11. McGillivray township, Middlesex county.
12. Stephen township, Huron county.
13. West Williams township, Middlesex county.
14. McGillivray township, Middlesex county.
16. McGillivray township, Middlesex county.
17. West Williams township, Middlesex county.
18. West Williams township, Middlesex county.

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35. No
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38. Po
41. We
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(BAR AMULETS, ETC.)

20. Bosanquet township, Lambton county.
21. Scotland village, Brant county.
23. West Williams, Middlesex county.
24. McGillivray township, Middlesex county.
25. Middlesex county (oval hole).
27. Port Rowan, Norfolk county.

(HORNED AND WINGED OBJECTS.)

26. Middlesex county.
28. McGillivray township, Middlesex county.
29. Spherical Huronian slate, bored. HOLLOWED IN LINE WITH HOLE ON ONE SIDE,
West Williams township.
- 29½. Huronian slate, bored, transversely and double pointed.
30. Wingham, Huron county.
31. Norfolk county.
32. Caradoc Township.
33. Plympton township, Lambton county.
34. Zone Township, Kent county.
35. Norfolk Lake shore.
36. Forest, Lambton county.
37. Wingham, Huron county.
38. Port Perry, Lake Scugog, Ontario county.
41. West Williams township, Middlesex county.
42. Blanshard Township, Middlesex county.
44. East Williams township, Middlesex county.
45. McGillivray, Middlesex county.
47. East Williams township, Middlesex county.
48. West Williams township, Middlesex county.
49. Biddulph township, Middlesex county.
51. Oval Huronian slate, bored, Middlesex county.
91. Oneida Township.

(TUBES.)

52. Middlesex county.
62. Forest.
63. Norfolk Lake Shore.
64. Norfolk Lake Shore.
66. Beverly township, Wentworth county.
67. Western Ontario.
68. Wolfe Island, River St. Lawrence.
69. Wolfe Island (8½ inches long).
72. McGillivray township, Middlesex county.
74. West Williams township, Middlesex county.
75. London township, Middlesex county.
85. Huron county.
87. East Williams township, Middlesex county.
90. Tuscarora township, Brant county.
92. Tuscarora township, Brant county.
93. Humberstone township, Welland county.
100. Brantford, Brant county (10 inches long).

DISCOIDAL STONES.

18. Middlesex county.
21-25. Eglinton, York county.

BONE AND HORN.

11. Part of human skull, rounded, and perforated with seven holes, Beverly township, Wentworth county.
12. Portion of human skull, rounded, Vaughan township, York county.
24. Spear or harpoon (one barb) Beverly township, Wentworth county.
25. Spear or harpoon (three barbs) Victoria county. One end of this specimen is sharpened to a chisel edge.
28. Barbed fish-hook, Lindsay, Victoria county.
54. Small human figure, full length, hole through neck.
55. Small human mask, Nottawasaga township, Simcoe county.
56. Spear (one barb) York township, York county.
57. Hollow leg-bone (deer's?); highly polished and ornamented with three rows of rings deeply cut. York township, York county.
59. Chisel or gouge, Nottawasaga, Simcoe county.
70. Prongs of deer horn, probably used for smoothing or rounding thongs.
71-85. Awls or needles of various shapes and sizes, York township, York county.
86. Needle or pin with small hole, York township.
87-88. Probably pins for fastening articles of dress, York township, York county.
89. Wing-bones, notched preparatory to being cut into lengths, York township.
90. Wing bone slightly worked, York township.
91-92. Small foot-bones, partly worked, York township.
93-94. Similar bones, rubbed down, York township.
95-97. Bear's teeth, perforated as if for necklace, York township.
98-100. Wolf's teeth, similarly perforated, York township.
101. Five small bone beads, York township.
102-104. Three strings of bone beads, York township.
105. Small bone spear or harpoon, three barbs on each side.
106. Large bone awl, Nottawasaga.
107. Large spear or harpoon (four barbs on each side) Nottawasaga.
108. Bear's teeth, notched Nottawasaga.
203. Human leg-bone, bored, Simcoe, Norfolk county.
204-206. Of unascertained use, Baptiste Lake, Hastings county.
207. Ojibwa game (like cup and ball) Brant county.

SHELL.

1. Busycon perversa, Nottawasaga, Simcoe county. (Large sea-shell, the material of which was used in making wampum).
3. Wampum, or beads from columellæ of large shells, Beverly township.
4. Wampum, or beads from columellæ of large shells, Beverly township.
5. Section of shell, partly cut for wampum, Beverly township, Wentworth county.
6. Portion of large sea-shell, partly cut in preparation for wampum, Beverly township, Wentworth county.
21. Ornament (pendant) Beverly township, Wentworth county.
23. Two triangular pendants or ear-drops, made from unio shells, Nottawasaga.
39-43. Circular gorgets, London, Ontario.
53. Single piece of wampum, half-rounded and half-bored.

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86. N
89. O
90. B
91. N
96. N
110. N
114. N
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STONE PIPES.

2. Nottawasaga township, Simcoe county.
3. Nottawasaga township, Simcoe county.
5. Albion township, Peel county, (boring of bowl and stem incomplete.)
14. Nottawasaga, Simcoe county.
15. Nottawasaga township, Simcoe county.
16. Kent county.
21. Nottawasaga township, Simcoe county.
22. Nottawasaga township, Simcoe county.
24. Near Milton, Halton county. Monkey-like form.
28. Nottawasaga township, Simcoe county.
31. Beverly township, Wentworth county.
37. Nottawasaga township, Simcoe county.
43. West Williams township, Middlesex county.
44. Warton, Grey county.
45. Nottawasaga township, Simcoe county.
50. Lake Moira, Hastings county.
56. Pittsburg township, Frontenac county.
58. Sault Ste. Marie (modern form).
59. London township, Middlesex county.
60. Grand Bend, Sable R., McGillivray township, Middlesex county.
100. Nelson township, Halton county.
101. Kentucky shore, opposite Lawrenceburg (Ind.)
102. Penetanguishene, Simcoe county.
104. Ryleston, Northumberland county.
105. Unfinished pipe, Tuscarora township, Brant county.
110. Unfinished gypsum pipe, St. Clair Flats, Lambton county.
111. White stone pipe, Baptiste Lake, Hastings county.
112. Nottawasaga township, Simcoe county.

CLAY PIPES.

2. Nottawasaga township, Simcoe county.
 8. Nottawasaga township, Simcoe county.
 19. Holland Landing, York county.
 22. York township, York county.
 35. Beverly township, Wentworth county.
 47. Onentisati, Simcoe county.
 49. Orillia, Simcoe county.
 54. Nottawasaga township, Simcoe county.
 80. Nottawasaga township, Simcoe county.
 81. Nottawasaga township, Simcoe county.
 82. Nottawasaga township, Simcoe county.
 83. Nottawasaga township, Simcoe county.
 85. Nottawasaga township, Simcoe county.
 86. Nottawasaga township, Simcoe county.
 89. Onentisati, Simcoe county.
 90. Beverly township, Wentworth county.
 91. Nottawasaga township.
 96. Near Lake Simcoe (double faced).
 110. Nottawasaga township, Simcoe county (wolf or dog-head).
 114. Nottawasaga township, Simcoe county.
- 2 (c.i.)

118. Nottawasaga township, Simcoe county (oddly flattened).
 119. Nottawasaga township, Simcoe county (eagle's head).
 120. Nottawasaga township, Simcoe county.
 121. Nottawasaga township, Simcoe county (eye of human face made to form bowl).
 122. Nottawasaga (fragment of pipe, human face with long ears).
 241. Baptiste lake, Hastings county (square mouthed).

COPPER TOOLS AND WEAPONS.

1. Axe or chisel with socket, Manitoulin Island.
 2. Axe—plain, Brantford.
 4. Chisel, Beverly, Wentworth county.
 6. Spear head, with tine, Brantford.
 13. Bracelet, Rice Lake.
 15. Spear head, London township.
 16. Large spear, with socket, Burford township, Brant county.
 18. Chisel or small axe, Noncon Island, Lake Scugog.
 25. Spear with tine, Perth.
 26. Knife (?) Baptiste Lake, Hastings county.
 27. Spike or spear (12½ inches long) Kaministiquia River, at Fort William.
 28. Axe or adze, Kaministiquia River, near Fort William.
 29. Lake Moira, Hastings county.
 27½. Spike or spear head, Port Rowan, Norfolk county.
 28. Spike or chisel, London, Middlesex county.
 29. Knife, St. Joseph's Island.
 30. Curved cutting tool with undulated edge. Covered on one side with piece of beaver-skin—the remains of wrapping when placed in the grave, Midland City, Simcoe county.

POST-EUROPEAN.

- 1-61. Silver ornaments worn by the Indians. From graves in Brant county.
 63. Silver hat-band, Brant county.
 84. Pair of silver bracelets, Brant county.
 85. Double-barred cross, Beausoleil Island, Georgian Bay.
 91. Colored glass beads, Lake Medad, near Hamilton.
 104. Blue glass beads, Beverly township.
 105. Red glass beads, Beverly township.

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METHODS OF WORKING.

Fig. 1 illustrates three of the methods employed in the manipulation of stone. A series of holes has been drilled along one side to detach the specimen from a larger portion, or to reduce it in size. Below these sawing has been resorted to, and other parts of the surface show marks of rubbing.

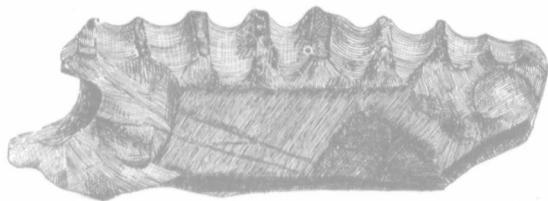


FIG. 1.

This excellent specimen forms part of a small but valuable collection presented to us by Mr. W. G. Wright, of Collingwood. Mr. Wright is an enthusiastic and intelligent student of Huron-Iroquois remains in the counties of Grey and Simcoe, and the Institute is deeply indebted to him for this and other gifts.

CLAY PIPES.



FIG. 2.

In the multiplicity of designs employed by the Indians in the manufacture of pipes, the human face occupies a prominent place. Fig. 2 is, on the whole, one of the neatest bits of clay work in the museum. It forms part of the admirable little collection presented by Mr. W. G. Wright, of Collingwood.

The pipe here figured is, in several respects, worthy of close examination. The clay is of fine quality, and light in color. Portions of the surface possess a fairly good glaze. The ears, both of which are broken, have been perforated.

It is almost needless to say that as this specimen is from near the shores of Nottawasaga Bay, it belonged to one of the Huron tribes, probably the Tobacco Nation.

Fig. 3 is of an unusual pattern. When perfect the end of the base, now fractured, was probably almost as long as the stem shown in the engraving. In general design it approaches to the platform or "monitor" type, a form seldom attempted in clay. Peculiar as this pipe is in many respects, it is the lower side of the base that attracts most attention, for here has been moulded a human face. The nose, mouth and one eye remain, and any lingering doubt is dispelled on



FIG. 3.



FIG. 4.

finding the nostrils distinctly marked. The imitation is a rude one, but nothing is more certain than that the pipe-maker intended to represent a face in this very unusual position. Fig. 4 illustrates the lower side of the base. This pipe is from Brant county, and is part of the collection procured from Chief A. G. Smith (De-ka-non-ra-neh), of the city of Brantford.

STONE PIPES.



FIG. 5.

The pipe figured here is of a pattern not uncommon among the Hurons. The ornamental portion was carved to face the smoker. The stem is broken off

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close to the bowl. The material is a compact grey limestone, and portions of the bowl show traces of the working tools used in shaping it.

This pipe is also from the country of the Tobacco Nation, and was presented by Mr. W. G. Wright, of Collingwood.



FIG. 6.

The pipe represented by figure 6 is the only one in our collection in which the mouth of the face is made to serve as the stem-hole. The workmanship on this bowl is rude, unless we regard it as an unfinished specimen. It was found in the township of Nottawasaga by Mr. W. G. Wright, of Collingwood.

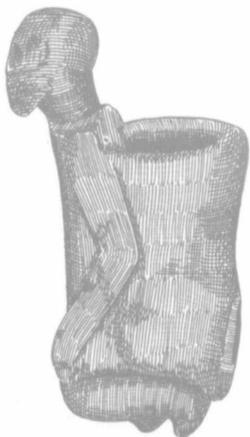


FIG. 7

The pipe of which Fig. 7 is a diagram is made of yellow soapstone. It appears to represent a man carrying a burden, which forms the bowl proper. The stem-hole enters from the front. This specimen shows signs of long use, as none of the outlines are at all sharp. The face markings are nearly all obliterated. Even when new it is not likely that Fig. 7 was a very fine piece of workman-

ship. It was found in the county of Brant, and in all probability belonged to the Attiwandarons or Neuters. It formed part of the collection of Chief Smith, Brantford.



FIG. 8.

Not many stone pipes are formed from Huronian, or veined slate, as is the specimen figured above, which was presented by Mr. David Allan, of Rylston, in the county of Northumberland. It is not easy to recognise the animal-form the old mechanic intended to represent. The stem-hole enters from behind, and the hole shown in front no doubt served the double purpose of binding the bowl to the stem when in use, and of enabling the owner to attach it to his person when carrying it about.



FIG. 9.

Fig. 9 represents a very plain form of pipe, the bowl and stem being almost in line. It is made of dark gray soapstone, and was presented by Dr. T. W. Beeman, of Perth, Lanark county. In the evolution of stem and bowl from

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one piece, specimens of this kind may be regarded as indicating one of the early stages, and yet the form may have depended wholly on the size and shape of the raw material. Fig. 9 is well formed, though simple in outline, and almost without any attempt at decoration.



FIG. 10.

Another soapstone pipe from the same locality, and presented by Dr. T. W. Beeman, is shown in Fig. 10. It is much larger than Fig. 9, and though less graceful in outline, possesses some markings round the lip of the bowl intended to enhance its appearance. The mouthpiece shows signs of many smokings.

GORGETS.



FIG. 11.

The gorget or tablet here figured is the most elegant and symmetrical in our collection, which comprises nearly two hundred of such objects. The material itself is an excellent specimen of the striped slate so much affected by the

Indians in producing this kind of article, whatever its purpose may have been. The piece, too, is remarkably thin—scarcely more than an eighth of an inch—and, in view of this, one is inclined to wonder at the perfect condition of the specimen.

We are indebted for this valuable tablet to Squire W. McDonnell, of Lindsay, Victoria county.



FIG. 12.

The handsome specimen here figured is from the collection procured by the Institute from Chief A. G. Smith, of Brantford. In point of perfection it is almost equal to the specimen illustrated by Fig. 11, and in at least one respect it is superior, viz., in the arrangement of the holes. Like Fig. 11 it is also unusually thin. It differs from most other objects of its class as to material, which in this case is a very fine-grained stone resembling in color and appearance German lithographic limestone.

BONE.



FIG. 13.

This specimen may have been a pin for fastening clothing, or a tool for marking pottery, or it may simply have been used as ally-bone. It is acutely pointed at one end, and its edges are tolerably sharp. At what may be called the head are two series of notches which may have been intended either for ornament or as a record.

The specimen was found in Brant county and is part of the Smith collection.

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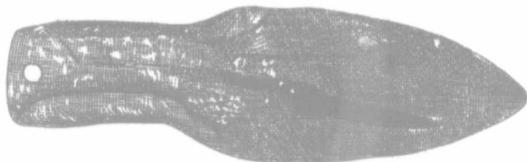


FIG. 14.

Fig. 14 represents a spearhead of copper found in Lanark county, and presented by Dr. T. W. Beeman. It is provided with a socket. The blade is thin and flat on both sides. It is peculiar in having a hole at the head of the socket as if to aid in fastening the handle. This hole may be of recent origin.

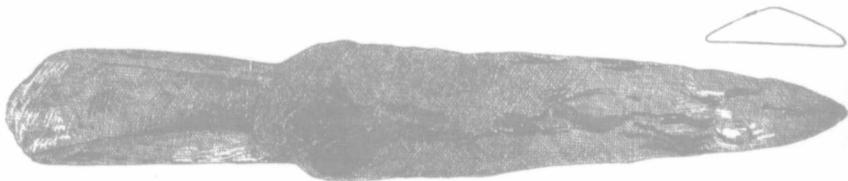


FIG. 15.

In Fig. 15 we have what represents a very fine specimen of native copper weapon. Like the specimen shown at Fig. 14 it is provided with a socket which is neatly formed. The side of the blade shown is flat, the opposite side is ridged as shown in cross section in the diagram. This specimen also was presented by Dr. T. W. Beeman.

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THE SOUTHWOLD EARTHWORK AND THE COUNTRY OF THE NEUTRALS.

By JAMES H. COYNE, B.A.

That part of the township of Southwold lying between Talbot Creek and the most westerly bend of Kettle Creek included several Indian earthworks, which were well known to the pioneers of the Talbot settlement. What the tooth of time had spared for more than two centuries yielded, however, to the settler's plow and harrow, and but one or two of these interesting reminders of an almost-forgotten race remain to gratify the curiosity of the archæologist or of the historian. Fortunately, the most important of all is still almost in its original condition. It is that which has become known to the readers of the transactions of the Canadian Institute as the Southwold Earthwork. Mr. David Boyle, in the *Archæological Reports* printed in 1891, has given the results of his examinations of the mounds, and there is now in the possession of the Institute a carefully prepared plan made from actual survey by Mr. A. W. Campbell, C.E., for the Elgin Historical and Scientific Institute of St. Thomas, and presented by the latter to the Canadian Institute. Mr. Boyle's reports and Mr. Campbell's plan will together form a valuable, and, it is hoped, a permanent record of this interesting memorial of the aboriginal inhabitants of south-western Ontario.

The writer of this paper has been acquainted with "the old fort," as it was called, since the year 1867. At that time it was in the midst of the forest. Since then the woods have been cleared away, except within the fort and north of it. Indeed, a considerable number of trees have been felled within the southern part of the enclosure. In the mounds themselves trees are abundant, and there are many in the moat or ditch between. The stumps of those which have been cut down are so many chronological facts, from which the age of the fort may be conjectured with some approach to accuracy. A maple within the enclosure exhibits 242 rings of annual growth. It was probably the oldest tree within the walls. A maple in the outer embankment shows 197 rings; between the inner and outer walls a beech stump shows 219 rings, and an elm 266. Judging from the size of these stumps, it would be safe to calculate the age of the forest at about 200 years, with here and there a tree a little older. The area enclosed is level. In the field south there are numerous hummocks formed by the decayed stumps and roots of fallen trees. The walls were manifestly thrown up from the outside. There is an exception on the south-east. Here the ground outside was higher, and to get the requisite elevation the earth was thrown up on both walls from the intervening space, as well as on the exterior wall from the outside. Each of the walls runs completely round the enclosure, except where the steep bank of the little stream was utilized to eke out the inner wall for five or six rods on the west side, as shown on the plan. Opposite the south end of this gap was the original entrance through the outer wall. The walls have been cut through in one or two other places, doubtless by settlers hauling timber across them.

The writer accompanied Mr. Campbell on his visits in the spring and fall of 1891. The members of the Elgin H. and S. Institute made a pretty thorough examination of a large ash-heap south-east of the fort. It had, however, been frequently dug into during the last score or two of years, with ample results, it is said, in the way of stone implements of various kinds. There still remained, however, arrow-heads and chippings of flint, stones partially disintegrated from the action of heat, fragments of pottery whose markings showed a very low stage of artistic development; fish-scales, charred maize and bones of small animals

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the remains of aboriginal banquets. Within the enclosure, corn-cobs were found by digging down through the mould, and a good specimen of a bone needle, well smoothed but without any decoration, was turned up in the bed of the little stream where it passes through the fort.

The original occupants were manifestly hunters, fishermen and agriculturists, as well as warriors. Nothing appears to have been found in the neighborhood pointing to any intercourse between them and any European race.

It would seem that the earthwork was constructed in the midst of a large clearing, and that the forest grew up after the disappearance of the occupants. A few saplings, however, may have been permitted to spring up during their occupancy for the sake of the shelter they might afford. These are represented by the oldest stumps above mentioned.

The question, who were the builders, is an interesting one. To answer it, we need not go back to a remoter period than the middle of the 17th century, when the Iroquois, after destroying the Huron settlements, turned their attention to the southward, and the Neutral nation ceased to exist. However long before that time it may have been built, the enclosure was, we may reasonably believe, a fortified village of the Neutrals up to their evacuation of this Province nearly a quarter of a millennium ago.

Substantially all that is known of the Neutrals, is to be found in Champlain's works, Sagard's history, the Relations and Journal of the Jesuits, and Sanson's map of 1656. A digest of the information contained therein is given in the following pages. The writer has availed himself of one or two other works for some of the facts mentioned. Mr. Benjamin Sulte's interesting and learned articles on "Le pays des grands lacs au XVII^e Siècle" in that excellent magazine, "Le Canada Français," have been most valuable in this connection.

The first recorded visit to the Neutrals was in the winter of 1626, by a Recollet father, De Laroche-Daillon. His experiences are narrated by himself, and Sagard, who includes the narrative in his history, supplements it with one or two additional facts. In company with the Jesuit Fathers, Brebeuf and de Noue, Daillon left Quebec with the purpose of visiting the Hurons, who were settled in villages between the Georgian Bay and Lake Simcoe, and of laboring for their conversion. After the usual hardships, journeying by canoe and portage, by way of the Ottawa and French Rivers, they arrived at their destination. The ill-fated Brûlé told wonderful stories of a nation, whom the French called the Neutrals, and Father Joseph Le Caron wrote Daillon urging him to continue his journey as far as their country.

He set out accordingly on the 18th October, 1626, with two other Frenchmen, Grenolle and la Vallée. Passing through the territory occupied by the Tobacco nation, he met one of their chiefs, who not merely offered his services as guide, but furnished Indian porters to carry the packs and their scanty provisions. They slept five nights in the woods, and on the sixth day arrived at the first village of the Neutrals. In this as well as in four other villages which they visited, they were hospitably entertained with presents of food, including venison, pumpkins, "neintahouy," and "the best they had." Their dress astonished their Indian hosts, who were also surprised that the missionary asked nothing from them but that they should raise their eyes to heaven, and make the sign of the cross.

What excited raptures of admiration, however according to his narrative, was to see him retire for prayer at certain hours of the day, for they had never seen any religious, except amongst the neighboring Hurons and Tobacco Indians.

At the sixth village, Ounontisaston, in which Daillon had been advised to take up his abode, a council was held at his instance. He observes that the

councils are called at the will of the chiefs, and held either in a wigwam or in the open air, the audience being seated on the ground; that silence is preserved whilst a chief is addressing the assembly, and that they are inviolable observers of what they have once concluded and settled.

Dailion explained that he had come on the part of the French to make alliance and friendship with them and to invite them to come and trade, and begged them to permit him to stay in their country "to instruct them in the laws of our God, which is the only means of going to paradise." They agreed to all he proposed, and in return for his gifts of knives and other trifles, they adopted him as "citizen and child of the country," and as a mark of great affection entrusted him to the care of Souharissen, who became his father and host. The latter was, according to Dailion, the chief of the greatest credit and authority that had ever been in all the nations, being not only chief of his village, but of all those of his nation, to the number of twenty-eight, besides several little hamlets of seven to eight cabins built in different places convenient for fishing, hunting or cultivating the ground.

Souharissen had acquired so absolute an authority by his courage and his success in war. He had been several times at war with the seventeen tribes who were their enemies, and from all he had brought back heads of those he had slain, or prisoners taken alive. His authority was without example amongst other tribes.

The Neutrals are reported by Dailion as being very warlike, armed only with war-club and bow, and dexterous in their use. His companions having gone back, the missionary remained alone, "the happiest man in the world," seeking to advance the glory of God, and to find the mouth of the river of the Iroquois,* in order to conduct the savages to the French trading posts. He visited them in their huts, found them very manageable, learned their customs, remarked that there were no deformed people amongst them, and taught the children, who were sprightly, naked and unkempt, to make the sign of the Holy Cross.

The natives were willing that at least four canoes should go to trade if he would conduct them, but nobody knew the way.

Yrcquet, an Indian known in the country, who had come beaver-hunting with twenty of his tribe, and taken 500, declined to give him any indication of the mouth of the river, but he agreed with several Hurons in assuring Dailion that a journey of ten days would take him to the trading post. The missionary, however, was afraid of taking one river for another and getting lost or perishing of hunger.

For three months he was treated with kindness. Then the Hurons became jealous lest the trade should be diverted from them. They accordingly circulated rumors through every village, that Dailion was a great magician, that he had poisoned the air in their country, and many had died in consequence, that if he was not soon killed, he would burn up their villages and kill their children, with other stories as extraordinary about the whole French nation. The Neutrals were influenced by the reports. Dailion's life was in danger on more than one occasion. The rumor reached Brebeuf and de Noue, that he had been killed. They at once despatched Grenolle to ascertain the truth, with instructions to bring Dailion back if alive. He acquiesced, and returned to the Huron country.

He speaks of a Neutral village, called Ouaroronon, one day's journey from the Iroquois, the people of which came to trade at Ounontisaston. Their village was the last of the Neutral villages.

* NOTE.—This was doubtless the Niagara.

Daillon, like every other traveler, was charmed with the Neutral country, which he pronounces incomparably greater, more beautiful and better than any other "of all these countries." He notes the incredible number of deer, and the native mode of taking them by driving them into an enclosure, and their practice of killing every animal they find, whether they needed it or not. The reason alleged was that if they did not kill all, the beasts that escaped would tell the others how they had been chased, so that afterwards when the Indians needed game they would not be able to get near it. He enumerates moose, beaver, wild cats, black squirrels, larger than squirrels in France, bustards, turkeys, cranes, etc., as abundant, and remaining in winter. The winter was shorter and milder than "in Canada." No snows had fallen by the 22nd November. The deepest was not more than two and a half feet. Thaws set in on the 26th January. On the 8th March the snow was gone from the open places, but a little still lingered in the woods. The streams abounded in very good fish. The ground produced more corn than was needed, besides pumpkins, beans and other vegetables in abundance, and excellent oil. He expresses his surprise that the Merchants' Company had not sent some Frenchman to winter in the country, for it would be very easy to get the Neutrals to trade, and the direct route would be much shorter than that by way of French River and the Georgian Bay. He speaks of the Neutrals' country as being nearer than the Huron to the French, and as being on one side of the lake of the Iroquois (Lake Ontario), whilst the Iroquois were on the other. The Neutrals, however, did not understand the management of canoes, especially in the rapids, of which there were only two, but long and dangerous. Their proper trade was hunting and war; they were lazy and immoral; their manners and customs were very much the same as the Hurons; their language was different, but the members of the two nations understood one another; they went entirely unclad.

Sagard adds that "according to the opinion of some" the Neutrals' country was eighty leagues in extent, and that they raised very good tobacco which they traded with their neighbors. They were called Neutrals on account of their neutrality between the Hurons and the Iroquois; but they were allies of the Cheveux Relevés against their mortal enemies of the Nation of Fire. Sagard was dissuaded by some members of the French trading company from attempting to bring about a peace between the Hurons and the Iroquois. It was supposed that this would divert the trade of the Hurons from Quebec through the Iroquois country to the Dutch of the Hudson River. At so early a date did the question of trade relations between the territories north and south of the lakes agitate the minds of statesmen and men of commerce.

In the winter of 1640-1, the Jesuit missionaries, Brebeuf and Chaumonot, traversed the country of the Neutrals. The former composed a dictionary showing the differences between the kindred dialects of the Hurons and Neutrals. Chaumonot made a map of the country, which is not extant; but it was no doubt the authority for the delineation of the territory on Sanson's map of 1656, and Ducreux's Latin map of 1660. It is highly probable that they reached the Detroit River, and that they visited and named the Neutral village, of which the Southwold earthwork is the memorial. The reasons for thinking so will appear in the course of this paper.

What is probably the first printed map in which Lake Erie is shown was made by N. Sanson d'Abbeville, Geographer in Ordinary to the King, and printed in Paris, with "privilege du Roy" for 20 years, in the year 1656. It is a map of the northern part of America. The sources of information are stated in general terms, which may be translated as follows: "The most northerly portion is drawn from the various Relations of the English, Danes, etc. Towards the

"south the coasts of Virginia, New Sweden, New Netherlands and New England are drawn from those of the English, Dutch, etc. THE GREAT RIVER OF CANADA, or of St. Lawrence, and all the neighboring regions (*environs*) are according to the Relations of the French."

Now, we know that Father Raymbault visited Sault Ste. Marie in 1641 and mapped Lake Superior, and that Father Chaumonot in the same year rendered the same service for the Neutral country. Sanson's map is fairly accurate for the upper lakes, when compared with some maps published at a much later period when the lakes had become well known to traders and travelers. It shows an acquaintance with the general contour of Lakes Erie, St. Clair and Huron, with several of the streams emptying into Lake Erie and Lake Huron on both the Canadian and the American sides, with the names of tribes inhabiting both shores, and with the locations of five towns of the Neutrals, besides some towns of the Tobacco nation. The Neutral towns are given as S. Francois (N.E. of Sarnia), S. Michel (a little east of Sandwich), S. Joseph (apparently in the County of Kent), Alexis (a few miles west of a stream which flows into Lake Erie about midway between the Detroit and Niagara Rivers, and where the shore bends farthest inland), and N. D. des Anges (on the west bank of a considerable river, probably the Grand River, near where Brantford now stands*). The Detroit and Niagara Rivers, and four streams flowing into Lake Erie between them, are shown but not named. The great cataract is called "Ongiara Sault." The name "Ongiara" may, however, be that of a Neutral village east of the Falls. Lake St. Clair is called "Lac des Eaux de Mer," or Sea-water Lake, possibly from the mineral springs in the neighborhood. The country of the Tobacco Nation includes the Bruce peninsula, and extends from the Huron country on the east to Lake Huron on the west and Burlington Bay on the south-east. The Neutral country (Neutre ou Attiouandarons) would embrace the whole of south-western Ontario south of a line drawn from the west end of Lake Ontario to a stream which flows into Lake Huron about midway between Point Edward and Cape Hurd, and which is probably the Maitland River. The tribes to the south of the lakes are indicated from the Niagara River to Lake Superior. The Eries or "Eriechronons, on du Chat," are south-east of Lake Erie; the "Ontarraronon" are west of what is probably the Cuyahoga River; at the south-west of the Lake appear the "Squenqioronon;" west of the Detroit River are the "Aictaeronon;" west of Port Huron the "Couarronon;" Huron county in Michigan is occupied by the "Ariaetoronon;" at the head of Saginaw Bay and extending southward through Michigan are the "Assietaeronons ou du Fen;" in the peninsula extending north to Mackinac are the "Oukouararonons;" beyond them Lake Michigan appears as "Lac de Puans;" then comes the Mackinac peninsula and "Lac Supérieur." Manitoulin Island is marked "Cheveux Relevés," the old French name for the Ottawas. The Tobacco Nation, called "N. du Petun on Sanhionontatheronons," includes villages of "S. Simon et St Jude" in the Bruce promontory, "S. Pierre" near the south end of the County of Bruce, and "S. Pol" south-west of a lake which might be Scugog.

The Narratives agree in stating that the Neutrals, like their kinsmen of the Huron, Tobacco and Iroquois nations, were a numerous and sedentary race, living in villages and cultivating their fields of maize, tobacco and pumpkins. They were on friendly terms with the eastern and northern tribes, but at enmity with those of the west, especially the Nation of Fire, against whom they were constantly sending out war parties. By the western tribes it would appear that those west of the Detroit River and Lake Huron are invariably meant.

* Alexis corresponds with the actual situation of the Southwold earthwork.

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Champlain refers to the Neutrals in 1616 as a powerful nation, holding a large extent of country and numbering 4,000 warriors, and to their alliance with the Cheveux Relevés (the Ottawas), whom he visited in the Bruce peninsula, against the Nation of Fire. He states that the Neutrals lived two days to the south of the Cheveux Relevés, and the Nation of Fire ten days from the latter. The Nation of Fire occupied part of what is now Michigan, and it is quite probable that they extended as far east as the Detroit and St. Clair Rivers.

Describing his visit to the Cheveux Relevés, he adds: "I had a great desire to go and see that nation (the Neutrals), had not the peoples where we were dissuaded me from it, saying that the year before one of ours had killed one of them, being at war with the 'Entouhorons' (the Senecas) and that they were angry on account of it, representing to us that they are very subject to vengeance, not looking to those who dealt the blow but the first whom they meet of the nation, or even their friends, they make them bear the penalty when they can catch any of them, unless beforehand peace had been made with them and one had given them some gifts and presents for the relatives of the deceased, which prevented me for the time from going there, although some of that nation assured us that they would do us no harm for that. This decided us, and occasioned our returning by the same road as we had come, and continuing my journey I found the nation of the Pisierinij," etc.*

Brebeuf, who reckons the Hurons at more than 30,000, describes the Neutrals in 1634 as much more numerous than the former. The Relation of 1641 gives them at least 12,000, but adds that notwithstanding the wars, famine and disease (small-pox) which since three years had prevailed in an extraordinary degree, the country could still furnish 4,000 warriors, the exact number estimated by Champlain a quarter of a century earlier. The name of the Neutrals is variously given as "Attikadaron," "Atiouandaronk," "Attiouandaron," "Attiwandaronk," but the last is the more common. The name signified "people who spoke a slightly different dialect," and was equally applied to the Hurons by the Neutrals. The Neutrals are mentioned in the Relations as one of the twelve numerous and sedentary nations who spoke a common language with the Hurons. The "Oueanohronons" formed "one of the nations associated with the Neutral nation." They are afterwards called in the same Relation (1639) the "Wenrôhronons," and are said to have lived on the borders of the Iroquois, more than 80 leagues from the Huron country. So long as they were on friendly terms with the Neutrals they were safe from the dreaded Iroquois, but a misunderstanding having arisen between them, they were obliged to flee in order to avoid extermination by the latter. They took refuge (more than 600 in all) with the Hurons, and were received in the most friendly and hospitable manner.

The Relation of 1640 speaks of a Huron map communicated by Father Paul Ragueneau, in which a large number of nations, most of them acquainted with the Huron language, are shown, including the Iroquois, the Neutrals, the Eries, etc. The "Mission of the Apostles" was established among the Tobacco Nation by Garnier and Jogues, in 1640. Nine villages visited by them were endowed by the missionaries with the names of apostles, two of which are given in Sanson's map of 1656.† In one "bourg," called S. Thomas, they baptised a boy five years old, belonging to the Neutral nation, who died immediately afterwards.

* NOTE.—The above translation is verbatim and exhibits the author's peculiarities of style. The Pisierinij are of course the Nipissings.

† The principal "bourg" was Ehwae, surnamed S. Pierre et S. Paul. If S. Pierre on Sanson's map is the same place, this must have been near the south end of the County of Bruce. The other village or mission shown on the map is S. Simon et S. Jude.

"He saw himself straightway out of banishment and happy in his own country." The famine had driven his parents to the village of the Tobacco Nation. The devoted missionaries add, that this was the first fruits of the Neutral Nation.

In the fall of the same year "the Mission of the Angels" was begun among the Neutrals. The lot fell upon Jean de Brebeuf and Joseph Marie Chaumonot. The former was the pioneer of the Jesuit Mission. He had spent 3 years among the Hurons, from 1626 to 1629, and, after the restoration of Canada to France by Charles I, he had returned, in 1634, to the scene of his earlier labors. His associate had only come from France the year before. Brebeuf was distinguished for his mastery of the native tongues, and Chaumonot had been recognized as an apt student of languages. The plan of the Jesuits was to establish in the new mission a fixed and permanent residence, which should be the "retreat" of the missionaries of the surrounding country, as Ste. Marie was of those of the Huron mission.

Lalemant, from their report, describes the Neutral nation as exceedingly populous, including about 40 villages (*bourgeois bourgades*). The nearest villages were 4 or 5 days' journey, or about 40 leagues distant from the Hurons, going due south. He estimates the difference in latitude, between Ste. Marie and the nearest village of the Neutrals to the south, at about 1°55'. Elsewhere the distance is spoken off as about 30 leagues.

From the first "bourg," going on to the south or south-west, (a mistake, for south-east it would seem), it was about four days' journey to the mouth of the Niagara River. On *this* side of the river and not beyond it, as "some map" lays it down, (Champlain's, doubtless,) were most of the "bourgs" of the Neutral nation. There were three or four on the other side, towards the Eries. Lalemant claims, and there is no doubt as to the fact, that the French were the first Europeans to become acquainted with the Neutrals. The Hurons and Iroquois were sworn enemies to each other, but in a wigwam, or even a camp of the Neutrals, until recently, each had been safe from the other's vengeance. Lately, however, the unbridled fury of the hostile nations had not respected even the neutral ground of their mutual friends. Friendly as they were to the Hurons and Iroquois, the Neutrals engaged in cruel wars with other nations to the west, particularly the nation of Fire, as has been stated above. The previous year a hundred prisoners had been taken from the latter tribe. This year, returning with 2,000 warriors, the Neutrals had carried off more than 170. Fiercer than the Hurons, they burned their female prisoners. Their clothing and mode of living differed but little from those of the Hurons. They had Indian corn, beans and pumpkins in equal abundance. Fish were abundant, different species being met with in different places. The country was a famous hunting ground. Deer, elk, (or whatever were meant by "*vaches*"), wild cats, wolves, "black beasts," (squirrels), beaver and other animals, valuable for their skins and flesh, were in abundance. It was a rare thing to see more than half a foot of snow. This year there was more than three feet. The deep snow had facilitated the hunting, and, in happy contrast with the famine which had prevailed, meat was plentiful. They had also multitudes of wild turkeys, which went in flocks through the fields and woods. Fruits were no more plentiful than among the Hurons, except that chestnuts abounded, and wild apples were a little larger.

Their manners and customs, and family and political government were very much like those of the other Indian tribes, but they were distinguished from the Hurons by their greater dissoluteness and indecency. On the other hand, they were taller, stronger, and better formed.

Their burial customs were peculiar, although similar customs are reported at this day amongst some African tribes. The bodies remained in their wigwams

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until decomposition rendered them insupportable, when they were put outside on a scaffold. As soon as possible, the bones were removed and arranged within their wigwams on both sides, in sight of the inmates, where they remained until the Feast of the Dead.

Having these mournful objects before their eyes, the women habitually indulged in cries and laments, in a kind of chant.

The Neutrals were distinguished for the multitude and quality of their madmen, who were a privileged class amongst them. The immunities they enjoyed were frequently the cause of shrewd, bad, Indians assuming the character of maniacs, in order to perpetrate crimes without fear of punishment. The Jesuits suffered much at their hands.

Some old men told them that the Neutrals used to carry on war "towards" a certain western nation, who would seem to have lived on the Gulf of Mexico, where the "porcelain, which are the pearls of the country," was obtained from a kind of oysters. They also obtained some vague notions of alligators, which are, apparently, referred to by the description "certain aquatic animals, larger and swifter than the elk," against which these some people had "a kind of war," the details of which are somewhat amusing, as given by Lalemant.

The two Jesuits left Ste. Marie the 2nd November, 1640, with two French servants (probably "donnés") and an Indian. They slept 4 nights in the woods. The 5th day they arrived at the first "bourg" of the Neutral Nation, called Kandoucho, but to which they gave the name of All Saints. This is probably the same as N. D. des Anges, on Sanson's map, and not far, perhaps, from the site of Brandfort.

Owing to the unfavorable reports which had been spread through the country about the Jesuits, the latter were anxious to explain their purposes to an assembly of the chiefs and old men. The head chief, "who managed the affairs of the public," was called Tsohahissen, (doubtless the same as Dailon's Souharissen). His "bourg" was "in the middle of the country"; to reach it, one had to pass through several other "bourgs et bourgades." In Sanson's map, Alexis is placed almost exactly "in the middle of the country" of the Neutrals. No other village is marked on the map to which the expression could be applied. Its situation nearly midway between the Detroit and Niagara rivers, a few miles west of a stream which flows into Lake Erie, just where the mouth of Kettle creek would appear in a map of our own century, corresponds with that of the Southwold earthwork. Was the latter the Neutrals' capital? We can only conjecture; but the evidence of the Relations, the map and the forest growth, all points strongly to an affirmative answer to the question. There is a strong probability that it was here Tsohahissen reigned (if the expression is allowable, as referring to an Indian potentate) as head chief of the forty Neutral villages. Through the western gate, doubtless, his warriors set out to wage their relentless warfare against the nation of Fire, and, when satiated with blood, came back in triumph, adorned with the scalps of their enemies.

Brebeuf's Huron surname, "Echon," had preceded him. He was regarded as "one of the most famous sorcerers and demons ever imagined." Several Frenchmen had travelled through the country before him, purchasing furs and other commodities. These had smoothed the way for the Jesuits. Under the pretext of being traders, Brebeuf's party succeeded in making their way, in spite of all obstacles interposed. They arrived at the head chief's village, only to find that he had gone on a war party and would not return until spring. The missionaries sought to negotiate with those who administered affairs in his absence. They desired to publish the Gospel throughout these lands, "and thereby to contract a particular alliance with them." In proof of their desire, they had brought a neck-

lace of two thousand grains of "porcelain," which they wished to present to "the public." The inferior chiefs refused to bind themselves in any way by accepting the presents, but gave the missionaries leave, if they would wait until the chief of the country returned, to travel freely and give such instruction as they pleased. Nothing could have suited the fathers better. First, however, they decided to return in their steps and reconduct their domestics out of the country, and then resume their journey for the second time, and "begin their function." As it had been the servants, however, who had assumed, the rôle of traders, and this pretext was now wanting to the Jesuits, they suffered everywhere from the malicious reports which had been circulated as to their purposes in visiting the nation, and the acts of sorcery with which they were charged. The Hurons of the Georgian Bay, alarmed for the monopoly they had hitherto enjoyed, and jealous of the French traders, had sent emissaries amongst the Neutrals to poison their minds against the adventurous travelers by the most extraordinary calumnies. For these reports two Huron Indians, Aouenhokoui and Oëntara were especially responsible. They had visited several villages, presented hatchets in the name of the Huron chiefs and old men, and denounced their visitors as sorcerers, who desired to destroy the Neutrals by means of presents. These representations were so effectual that a council was held by the chiefs and the present was formally refused, although permission to preach was granted.

From village to village they passed, but everywhere the doors were barred to them. Hostile looks greeted them wherever they went. No sooner did they approach a village than the cry resounded on all sides "Here come the Agwa." This was the name given by the natives to their greatest enemies. If any received the priests into their dwellings, it was more frequently from fear that the sorcerers would revenge the refusal, than from the hope of gain, "God making use of everything in order to nourish his servants."

In the graphic language of Lalemant: "The mere sight of the fathers, in figure and habit so different from their own, their gait, their gestures and their whole deportment, seemed to them so many confirmations of what had been told them. The breviaries, ink-stands and writings were judged by them instruments of magic; if the Frenchmen prayed to God, it was precisely according to their idea an exercise of sorcerers. Going to the stream to wash their dishes, it was said they were poisoning the water; it was charged that through all the wigwams, wherever they passed, the children were seized with a cough and blood flux, and the women became barren. In short, there was no calamity, present or to come, of which they were not considered as the source. Several of those with whom the fathers were lodged did not sleep day or night on account of it; they dared not touch what had been handled by them; they returned their presents, regarding everything as suspicious. The good old women already regarded themselves as lost, and only regretted their little children, who might otherwise have been able to re-people the earth."

The Neutrals intimidated the fathers with accounts of the Senecas, who they were assured were not far off. They spoke of killing and eating the missionaries. Yet in the four months of their sojourn Brebeuf and Chaumonot never lacked the necessaries of life, lodging and food, and amidst difficulties and inconveniences better imagined than described, they retained their health. Their provision of food was bread, baked under ashes, after the fashion of the country, and which they kept for thirty and forty days to use in case of need.

"In their journey the fathers passed through eighteen '*bourgs ou bourgades*,' to all of which they gave a Christian name, of which we shall make use hereafter on occasion. They stayed particularly in ten, to which they gave as much

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"instruction as they could find hearers. They report about 500 fires and 3,000 persons, which these ten *bourgades* may contain, to whom they set forth and published the Gospel, but it is very difficult for the sound of it to have rung through the whole country. We reckon, however, only these 3,000 in our calculation."

In another place it is stated that there were 40 villages of the Neutrals in all.

Disheartened, the fathers decided to return to Kandoucho, or All Saints, to await the spring. Midway, however, at the village of "Teotongnaton," or S. Guillaume (perhaps in the vicinity of Woodstock), the snow fell in such quantities as to be impassable. They lodged here in the cabin of a squaw, who entertained them most hospitably, and instructed them in the language, dictating narratives syllable by syllable as to a schoolboy. Here they stayed twenty-five days, "adjusted the dictionary and rules of the Huron language to that of these tribes (the Neutrals), and accomplished a work which alone was worth a journey of several years in the country."

Hurons from the Mission of La Conception volunteered to go to the relief of the daring travelers. After eight days of travel and fatigue in the woods the priests and the relief party arrived at Ste. Marie on the very day of St. Joseph, patron of the country, in time to say Mass, which they had not been able to say since their departure.

Amongst all the eighteen villages visited by them only one (that of "Khiocetoa," called by the fathers Sainct Michel) gave them the audience their embassy merited. In this village, years before, driven by fear of their enemies, had taken refuge a certain foreign nation, "which lived beyond Erie or the Cat Nation," named "Aouenrehronon." It was in this nation that the fathers performed the first baptism of adults. These were probably a portion of the kindred Neutral tribe, the Wenròhronons, referred to above as having fled to the Huron country from the Iroquois.*

Sanson's map shows S. Michel a little east of where Sandwich now stands.

Owing to their scanty number and the calumnies circulated amongst the Indians respecting the Jesuits of the Huron Mission, the latter resolved to concentrate their forces. The Neutral mission was abandoned, but Christian Indians visited the Neutrals in 1643, and spread the faith amongst them with a success which elicits Lalemant's enthusiastic praises. Towards the end of the following winter a band of about 500 Neutrals visited the Hurons. The fathers did not fail to avail themselves of their opportunity. The visitors were instructed in the faith, and expressed their regret that their teachers could not return with them. A different reception from that experienced by Brebeuf and Chaumonot three years before was promised.

Lalemant relates that, in the summer of 1643, 2,000 Neutrals invaded the country of the Nation of Fire and attacked a village strongly fortified with a palisade and defended stoutly by 900 warriors. After a ten days' siege they carried it by storm, killed a large number on the spot, and carried off 800 captives, men, women and children, after burning 70 of the most warlike and blinding the eyes and "girdling the mouths" of the old men, whom they left to drag out a miserable existence. He reports the Nation of Fire as more populous than the Neutrals, the Hurons and the Iroquois all together. In a large number of their villages the Algonkin language was spoken. Farther away it was the prevailing tongue. In remote Algonkin tribes at that early day there were Christians who knelt, crossed their hands, turned their eyes Heavenward, and prayed to God

* NOTE.—Compare also the name of the village referred to by Sagard, "Ouaroronon."

morning and evening and before and after their meals, and the best mark of their faith was that they were no longer wicked nor dishonest as they were before. So it was reported to Lalemant by trustworthy Hurons, who went every year to trade with Algonkin nations scattered here and there in the far west.

Ragueneau, in the Relation of 1648, refers to Lake Erie as being almost 200 leagues in circuit, and precipitating itself by "a waterfall of a terrible height" into Lake Ontario or Lake St. Louys.

The "Aondironnons," a tribe of the Neutrals living nearest to the Hurons, were treacherously attacked in their village by 300 Senecas, who, after killing a number of them, carried as many as possible away with them as prisoners. The Neutrals showed no open resentment, but quietly prepared to revenge themselves.

A Christian Huron, a girl of 15, taken prisoner by the Senecas, escaped from them and made her way to the Neutral country, where she met four men, two of whom were Neutrals and the others enemies. The latter wished to take her back to captivity, but the Neutrals, claiming that within their country she was no longer in the power of her enemies, rescued her, and she returned in safety to Ste. Marie.

These incidents were the prelude to the storm which shortly afterwards burst. In 1650 the principal part of the Iroquois forces was diverted against the Neutrals. They carried two frontier villages, in one of which were more than 1,600 men—the first at the end of the autumn, the second early in the spring of 1651. The old men and children, who might encumber them on their homeward journey, were massacred. The number of captives was excessive, especially of young women, who were carried off to the Iroquois towns. The other villages more remote were seized with terror. They abandoned their houses, their property and their country. Famine pursued them. Scattered amongst distant woods, lakes and rivers they lived in wretchedness and want, and in constant apprehension of their relentless enemy.

The Journal (April 22, 1651) adds that after the destruction of the Neutral village the* previous autumn the Neutral warriors, under the lead of the Tahontaenrat, had followed the assailants and killed or taken 200 of them, and 1,200 Iroquois warriors had returned in the spring to avenge this disaster. In August a Huron reported at Montreal the capture of Te ot'ondiaton (probably the village in which Brebeuf composed his dictionary, and which is referred to in the Relation as having been taken in the spring). The condition of the Neutrals was desolate and desperate. In April, 1652, news reached Quebec that the Senecas had leagued with the Andastes against the Iroquois, that the Senecas had been defeated in a foray against the Neutrals, so that the Seneca women had been constrained to quit their village and retreat to the Oneida country; and also that the Mohawks had gone on the war path against the Andastes during the winter, and the issue of the war was unknown. The last of July, 1653, seven Indians from the Huron country arrived at Quebec and reported a great gathering near Mackinac of all the Algonkin nations, with the remains of the Tobacco and Neutral nations at A'otonatendié, three days above the Sault Ste. Marie (Skia'é) towards the south. The Tobacco Indians had wintered at Tea'onto'rai, the Neutrals to the number of 800 at Sken'chio'e towards Te'o'chanontian. These were to rendezvous the next fall with the Algonkins, who were already on the spot to the number of 1,000.

This is probably the last we hear of the Neutrals under their own name. †

* Hurons from Georgian Bay.

† Some of the survivors united with the remnant of the Hurons at Mackinac and on Lake Superior, and under the name of the Hurons or Wyandots they appear from time to time on the page of history. Their removal to Detroit, on the establishment of the latter trading place by Cadillac, is perpetuated by the name of Wyandotte, to the south of the City of the Straits.

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Parkman mentions the circumstance that an old chief named Kenjockety, who claimed descent from an adopted prisoner of the Neutral nation, was recently living among the Senecas of Western New York.

It is stated in the "History of the County of Middlesex" that over sixty years ago "Edouard Petit, of Black River, discovered the ruins of an ancient building on the Rivière aux Sables, about forty miles from Sarnia. Pacing the size he found it to have been 40 x 24 ft. on the ground. On the middle of the south or gable end was a chimney 18 ft. high in excellent preservation, built of stone, with an open fireplace. The fireplace had sunk below the surface. This ruin had a garden surrounding it, ten or twelve rods wide by twenty rods in length, marked by ditches and alleys. Inside the walls of the house a splendid oak had grown to be 3 ft. in diameter, with a stem 60 ft. high to the first branch. It seemed to be of second growth, and must have been 150 years reaching its proportions as seen in 1828-9."

This must have been the mission of S. François, shewn on Sanson's map.

After the expulsion of the Neutrals the north shore of Lake Erie remained an unpeopled wilderness until a century ago. It was described in maps as "Chasse de Castor des Iroquois." The unbroken forest teemed with deer, bears, racoons, foxes, wolves and wild turkeys, and beaver dams still remain in large numbers to justify the cartographers of two centuries ago. Dollier de Casson and Galinée portaged from Burlington Bay to the Grand River in the autumn of 1669. La Salle, who had been with them, turned back, and left them to proceed without him. They met Jolliet, who gave them valuable topographical information. Then they descended the Grand River to Lake Erie. They built a hut on the bank of a stream opposite Long Point (doubtless Patterson's Creek) and wintered there. After a sojourn of over five months they proceeded westward along the north shore of the Lake. Losing a canoe in a storm and their two canoes being unable to carry more than four men, five of the party had to travel by land.* They proceeded up the lakes to the Sault. Galinée mapped out the north shore of Lake Erie from his own observation.† Before leaving their winter abode, however, they had set up a cross with an inscription, the *procès verbal* of which translated is as follows :

"We, the undersigned, certify that we have seen affixed on the lands of the lake called Erié the arms of the King of France, with this inscription: The year of salvation 1669, Clement IX. being seated in St. Peter's chair, Louis XIV. reigning in France, M. de Courcelle being Governor of New France, and M. Talon being intendant therein for the King, there arrived in this place two missionaries from Montreal, accompanied by seven other Frenchmen, who, the first of all European peoples, have wintered on this lake, of which, as of a territory not occupied, they have taken possession in the name of their King by the apposition of his arms, which they have attached to the foot of this cross. In witness whereof we have signed the present certificate.

FRANÇOIS DOLLIER,
Priest of the Diocese of Nantes, in Brittany.

DE GALINÉE,
Deacon, of the Diocese of Rennes, in Brittany."

* Near one of the creeks (probably Kettle Creek or Catfish Creek) in the County of Elgin, they found the canoe Jolliet had hidden, and the difficulties of their journey were lessened.

† H. refers to Sanson's map in his account of the exploration.

‡ (C.I.)

With the formal taking possession of the country by the French this paper may fittingly close. Further research may add to our knowledge of the early history and geography of the Neutrals' country. Meanwhile we may admire the wisdom which they displayed in settling in so choice a region as the south-western peninsula of Ontario. The north shore of Lake Erie was well called "the Paradise of the Hurons," and perhaps no portion of it deserved the appellation better than the ancient clearing in the midst of which was erected the earth-work which has been under consideration in this paper, and which in all probability was the residence of the chief Tsohahissen, and the abode for a time of Brebeuf and Chaumonot as they waited the chief's return in that stormy winter of 1641.

JAMES H. COYNE.

St. Thomas, March 16, 1892.

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YOYNE.