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(SESSION OF 1890-91.)

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ARCHÆOLOGICAL REPORT.

By David Boyle.

To the President and Members of the Canadian Institute:—

Gentlemen,—In presenting you with the fourth annual archæological report, it is my extremely pleasant duty to inform you that the year just ended has proved in many ways the most encouraging of any since the inception of our project. Many places have been visited and more or less carefully examined, and from these considerable numbers of specimens have been added to our collection. Almost everywhere, a large measure of public interest was mainfested, and this, it may be said, was mainly owing to the circulation of our previous annual reports, and to the visits of interested persons to the Museum. As was anticipated, there is an increasing disposition on the part of private collectors to place their specimens on permanent exhibition in our cases, as is the practice in connection with the best museums in Europe and the United States. In this way alone, the number of specimens in the Provincial Museum has been increased by nearly fifteen hundred. Early in the season Mr. W. G. Long of Lansing, York county, placed his collection numbering six hundred in our care.* The value of these is enhanced from the fact that they are nearly all from places within a comparatively short distance north of the city—the townships of York, Vaughan, Markham and Whitchurch. This collection is marked by an unsually large number of articles manufactured from bone and horn.

Dr. Tweedale, jun., of St. Thomas, has also made the Institute custodian of the chief portion of the fine collection brought together by his father, the late Dr. Tweedale. Most of the Tweedale collection is from a part of the country, Elgin county, formerly occupied by the Attiwandarons, and will prove valuable for comparision with specimens of the same people's work from their westerly limits in the county of Kent to the extreme east of their Canadian occupancy in Lincoln and Welland.

Mr. George E. Laidlaw of "The Fort," Victoria Road, Victoria county, has deposited with us his very fine collection, illustrative of a people bordering east of the Hurons, if, indeed they were not a branch of the Hurons themselves. In another part of this report will be found Mr. Laidlaw's own description of the Balsam Lake locality and the specimens it has yielded, As he has made this neighborhood a pretty close and very intelligent study for many years, his observations must be read with much interest.

But what is of even more importance is the increase of our knowledge relative to the areas occupied by different tribes; the sources from which they procured the various materials employed in the fabrication of their tools and weapons; their articles of exchange; their burial customs; their routes of travel; the character of their village or town sites; the extent of their dwellings; their methods of fortification; the modification of their habits under European influence, and many hints from peculiarly formed or incomplete specimens, as to the methods employed in fashioning objects of stone, copper, bone and shell.

* This collection is now the property of the Provincial Museum.

It is now generally understood that savage life is or was, much "the same with a difference" in all parts of the world, and it is the study of what constitutes this difference in a given district or territory that enables us to add to the common stock of ideas concerning the history of our race. Primitive man everywhere has made use of stone—at the outset, probably, just in its natural condition, and either as a missile, or as a hammer, but, in course of time, all our early representatives discovered the advantages of sharpness and hardness, and thus they were led to the flaking process, and to the selection of silicious material as being best adapted for their purpose. But all have not performed the flaking or chipping process in the same manner. A higher step in lithurgy was the production of polished celts or axes, but here again we find differences. In Europe many of these are perforated to receive a stout handle; in North America such a weapon or tool is never seen, or is so exceedingly rare that the exceptions are not worth taking into account. Again, almost all tools of this class found in Ontario are quite plain on the sides which have a taper decreasing towards the head or pole. Further south a large proportionof the stone axes are grooved transversely for the purpose of attaching them to their handles.

Commonplace as this remark may be regarding the celts of the two continents, it is nevertheless typical of differences that are known to exist amongst many classes of aboriginal workmanship within more limited areas, and a critical examination of minor variations in form, finish or material, is often sufficient to enable a conclusion to be arrived at relative to the local or tribal origin of a given specimen. A study of the objects composing the Long and Laidlaw collections, although these are from sections of the country not far apart, reveals a number of peculiarities. This is perhaps the more noticeable in the ornamental markings of pottery from the two localities.

In course of time the number of specimens from other portions of the province may afford material for wider and more detailed comparison.

Notwithstanding the very much increased amount of outside work that was performed during the year, the character of our operations is unsatisfactory—it lacks thoroughness. Many localities demand weeks and months of examination, but the limited resources of the Institute render this impossible. The progress of time serves but to prove the futility of our attempts to grapple with the task of Ontario's archæology otherwise than in the most superficial manner. From the Lake-of-the-Woods in the west to the Ottawa Valley in the east, our correspondence points to fields wholly untouched, or only partially touched. Even within a short radius from this city there remains much to be done. A year ago Dr. Parkman expressed the hope that we should be able to devote considerable attention to the ancient seat of the Hurons, but scarcely anything has yet been done towards the accomplishment of that important task.

While this state of the case affords matter for regret, we are not without reason to entertain hope. As already mentioned, the work of the Institute has been the means of arousing considerable interest in many places, and as a result of this the future will be marked by less disregard for what pertains to aboriginal life-history than has been the case in the past. A large number of private collectors are at work, many of whom are farmers, mechanics and members of the medical profession. A considerable proportion of these are not mere "curiosity hunters," but devote attention to the literature of archæology generally, as well as to its scientific bearings from the points of view afforded by their own localities. It is something even to incite or foster a praiseworthy sentiment of this kind, and the Canadian Institute has the satisfaction of knowing that it has done much in that direction.

Your curator is blameworthy for having failed upwards of a year ago to avail himself of your authority to visit one or more of the large American public collections for the purpose of learning what experience has taught in the management of these, and it should be the duty of the present official or his successor to take the earliest opportunity to compare the different methods employed at the Smithsonian Institution and the Peabody Museum in registering, numbering, classifying, cataloguing and otherwise recording accessions. Our own collection has now attained proportions so large that the very best, or, some good system should be adopted to avoid such future cor[illegible]ion as would render the specimens almost totally worthless for scientific purposes.

To Mr. Cyrenius Bearss; the brothers William and David Melville; Mr. Alex. Robertson of Madoc; Mr. Arthur Crawford of Tiny; Mr. H. F. Switzer of Midland City; Dr. T. A. Beeman of Bancroft; Ag-wah-setch (Francois Antoine) of Baptiste Lake; Mr. Wm. Michener of Humberstone; Mr. Chester Henderson of Southwold; Dr. McCallum of Dunnville; Dr. P. E. Jones of Hagersville: Mr. J. B. Freeman, M.P.P., of Simcoe *; Mr. A. E. Otway Page of Bertie; Mr. W. A. Reaveley, M.A., of Simcoe; Mr. Wm. Henderson of Toronto; Messrs Waters, Heath and Crouse of Brantford; Messrs. W. Ireland and J. W. Fitzgerald of Parry Sound and Rev. Mr. Gaviller of Parry Sound, we are especially indebted for many favors.

DAVID BOYLE.

* The death of Mr. Freeman, after a brief illness in November, 1890, deprived the Institute of one of the best friends its archæological work could claim.

NOTES.

By David Boyle.

THE SOUTHWOLD EARTHWORK.

What is probably the best example in Ontario, of an Indian palisaded enclosure is to be found on the property of Mr. Chester Henderson, lot 4, north side

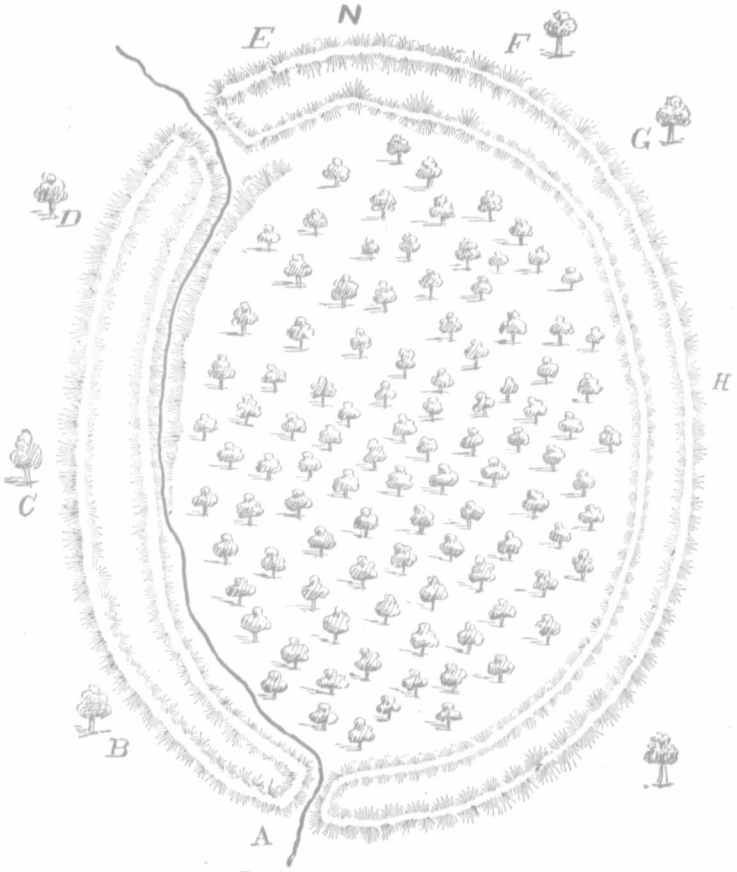

Fig. 1.—Southwold Earthworks.

of Talbot street, in Southwold Township, county of Kent. In the present state of our knowledge it may be premature to speak of it as having been palisaded, there being no direct proof to that effect, but from what we know of the methods

employed by the aborigines elsewhere in old Canada, it may be fairly concluded that the Southwold earthwork was of this description.

In the nature of the ground or of the situation there is but little to indicate any reason why this particular place was chosen by the Indians for defensive purposes. Usually, as has been frequently pointed out, places of this kind occupy moderately high land, near to, or forming the bank of some stream. A possible exception was referred to in our last report, where mention was made (pp. 11 and 12) of embankments on the bottom land of a branch of Batteaux creek, in Nottawasaga; but in that case the little tributary was at any rate available for fishing purposes, and, as was remarked, the remaining embankments may have at one time extended up the adjacent hill. Here the case is quite different there is no high land in the neighborhood, and the only water consists of the outflow of a strong spring which rises at a short distance south.

Although the Southwold works have been mentioned in several publications at intervals during the past twenty or twenty-five years, I am not aware that any measurements have been taken. At any rate, the following are the results of a visit paid to the place last May, in company with Dr. Tweedale, jun., then of St. Thomas, but now of Salem, Michigan. Unfortunately for our purpose a heavy rain continued to fall nearly all the time we were on the ground; but as the proprietor, Mr. Henderson, has kindly consented to give the Canadian Institute the first opportunity to make a thorough examination of the place next season, any mistakes made last summer may be rectified.

Apparently, the area enclosed by the double embankment, which forms the Southwold earthworks, is circular, but the tape line proves it to have a longer axis from north to south than from east to west, the respective measurements being 390 feet, and 330 feet from base to base of the outer slopes. The two banks are not equi-distant all the way round, as may be seen from figure 1, at *A*, *B*, *C*, *D*, *E*, *F* and *G*. The greatest amount of uniformity lies between the points *A* and *H*, where a width of about 23½ feet is maintained throughout nearly one-fourth of the whole circuit. The northern portion of the work widens until the distance is upwards of 30 feet at *F*. But it is on the western side that the banks are farthest apart, varying from 28 feet at *B* to 44 feet at *C* and diminishing to 37 feet at *D*. Both within and without the enclosed area, the ground is level, except where, for a distance of 160 feet, the little stream in freshet moods has cut for itself a gully 10 feet below the top of the bank or about 7 feet below the general level where it emerges at the north-west. The general height of the banks is about 3 feet. In some places, as at a little east of where the stream enters, both banks are 3 feet 8 inches high. At the western side of the creek entrance, the outer bank is the same height, but the inner one is only 3 feet. At *A* the outer bank is 3½ feet high, and the inner one 3 feet. Neither are the banks of uniform width. At a point nearly north-east near *F*, *G*, each measures across its base 6½ feet; the distance from crown to crown being 25 feet, and the measurement over all being 37 feet, while at the north-west the outer bank is 12 feet wide at the base.

Near the south where the stream enters the enclosure, the configuration of the earthwork would seem to indicate the former existence of a gateway. The ends of the banks as they face each other on opposite sides of the stream are somewhat squarely shouldered, the exterior opening being 7 feet wide, and the interior one 10 feet wide, while the passage narrows to 5 feet in the middle. About half of the stream's course, through the enclosed ground, is but little below the surface, but, as already mentioned, 160 feet from its exit it flows through a channel which deepens to nearly 10 feet. The gap in the banks could be easily strengthened by means of logs and branches extending from side to side.

Doubly stockaded as this enclosure probably was, it must of been well nigh impregnable if the occupants were at all prepared for assault. There is nothing in the plan to indicate even the remotest particle of European influence, and none of the relics found by Mr. Henderson's sons, and kindly presented by them to the Ontario Archæological Museum, affords evidence of the white man's presence while this interesting place was occupied.

It is impossible to say whether the ground enclosed was cleared when the embankments were thrown up; if so, the period of occupation may be guessed at from the size of the largest trees now growing on the spot, or from the stumps of those that lived and died on it. A living maple within the double walls measures 3½ feet in diameter, and there is an elm of the same dimensions, while an elm stump near the middle of the ground is 4 feet in diameter. The timber growth within the earthworks consists mainly of maple, elm, beech and iron-wood, and the trees number not fewer, probably, than 200, although we did not make an actual count.

When we consider how few really well preserved land-marks of the original people remain in Ontario it is deplorable to think that in a few years this earthwork with all its distinctive characters will be levelled in the course of cultivation, leaving, perhaps, not a trace of the importance it one time held in the economy of those who, regarding themselves as the natural owners, never dreamt of dispossession or displacement by strangers, especially by strangers from beyond the sea.

One cannot help wondering why municipal corporations (township or county), scientific bodies, or wealthy individuals do not make some effort to preserve all that is possible of such extremely interesting works as those of Southwold, although in what may be called a ruinous condition.

Through the efforts of Prof. Putnam, of the Peabody Museum, Massachusetts, the Serpent Mound in Ohio has been purchased, and is now public property. The Southwold earthworks, though less extensive, are quite as interesting in relation to the anthropology of Ontario as is the Serpent Mound to that of Ohio, and to think of the time when it will be cultivated out of existence, is anything but agreeable to those who take an interest in what pertains to a people regarding whom we know so little, and in a part of the country where so few well-marked monuments remain to attest the existence of early man.

The works cover an area little exceeding three acres, the purchase of which with the right of access, need not cost a very large sum, and it is unlikely that the intelligent proprietor would throw any unnecessary obstacles in the way of having the place set apart for preservation in its present condition.

In Great Britain the Public Monuments Act provides for the preservation of such places, but in Ontario, as in the United States, local effort and enterprise may be substituted for legislative enactment.

TUSCARORA AND ONEIDA.

A few miles from Hagersville, on the Six Nation Indian Reserve, in the township of Tuscarora, what is in many respects an interesting locality exists on the farm of Mr. Powles Baptiste, south half of lot No. 2, 3rd concession.

The whole of the Grand River Valley is rich in evidences of occupation by Indians long prior to the settlement of the Six Nations on the Tuscarora Reserve. In the neighborhood of Brantford, higher up the valley, Messrs. Waters, Heath and Crouse, enthusiastic amateur archæologists have succeeded in locating several

ancient village sites, potteries and ossuaries. Each of these gentlemen too has made for himself a collection containing many valuable and some rare specimens. Near the mouth of the river Dr. McCallum is doing good work in making observations and in the preservation of all specimens. Midway between these points Dr. P. E. Jones, of Hagersville, is on the alert, and it is to his kindness that the Institute is indebted, not only for the information relative to the Baptiste locality, but for many courtesies extended to the representative of the Institute while the examination of the place was being made.

Dr. Jones, who had several times visited Baptiste's place, was convinced that the clay bed which here forms the right bank of Boston creek had been worked by the ancient natives for pottery-making purposes. A brief examination proved the correctness of the doctor's surmises, and further observation showed that the finest or best quality of clay being found at some distance below the top of the bank, the old pathway between the deposit and the level ground above could still be traced; and what proved of even more interest was the existence of a broad and comparatively level portion of the bank at the foot of the path, but some feet above the hole from which the clay was taken, as if the material when excavated had been placed here to be carried upwards either by the digger or by an assistant. The situation of the spot may be seen at the angle which would be formed by lines drawn from the roots of the two trees at the right of the diagram to meet in the lower bank (Fig. 2). On the top of the bank and extending westwards across part

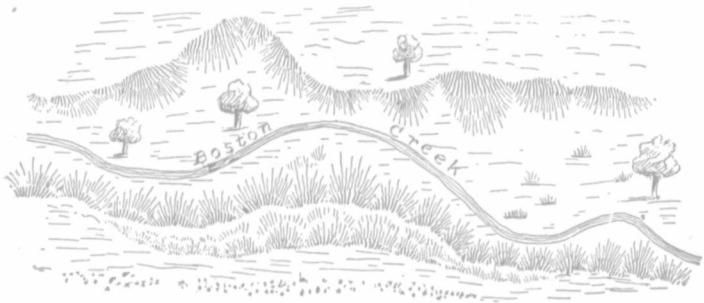

Fig. 2.—Tuscarora Village-site and Clay-bed.

of the adjoining farm a line of ash-beds could be traced by actual measurement for a distance of one thousand two hundred feet. Four Indians were employed for two days digging at various points on this village site, and the find was mainly of the usual character, except that on the Baptiste end were found three breast bones (Fig. 133), of some large fowl, which an Indian woman who was present stated had been used in twisting lines made from the fibre of basswood bark. On the Garlow farm, west of Baptiste's was found a granite boulder hollowed for grinding purposes.

It may be worthy of note that Powles Baptiste and the three other Indians who were employed, exhibited no superstitious fears in connection with their work, even when handling the bones of departed braves, for in one instance we came upon human remains.

A short time previous to our visit, Baptiste in excavating a cellar to the rear of his house, nearer the front of the lot, came upon a small ossuary containing seventeen skulls and some other bones. The skulls, he informed us, all faced outwards,

and were arranged circularly and pyramidally—seven forming the base, the upper tiers being composed respectively of five, three and two skulls, one of the uppermost being that of a child. The other bones were found both above and below the skulls.

Besides the specimens which were procured here others were presented by Dr. Jones and Mr. James E. Wood. From the latter gentleman we received a beautiful "ceremonial" weapon of Huronian slate, and an arrangement of conical bones on a string (Fig. 134), for playing a gambling or betting game, the name of which I could not learn. The Indians on this part of the Reserve are Mississaugas* and have long ago ceased to take any interest in such pastimes. Indeed, the whole band numbering 258, (213 in Tuscarora and 45 in Oneida), under the superintendence of Dr. Jones presents a model for imitation by those of Indian origin in other parts of America. Their farms are in a good state of cultivation, and well fenced. The live stock will compare favorably with that of the neighboring whites; the houses, as a rule, are commodious, clean, and comfortable, and no stranger driving through the settlement could observe anything to indicate that the land was farmed by others than white men. There is no doubt a considerable admixture of Europenn blood among the members of this band, but this we know does not always tend to improvement. Here, however, the Mississaugas of every shade seem determined to vie with the white settlers in the arts of civilization.

The Reserve council-house is a handsome brick building, eligibly situated within an enclosure large enough to afford recreation ground for the young people. Flower-beds have been laid out opposite the front of the building, and the interior of the hall is well furnished. Portraits of the Queen, Sir John A. Macdonald, and of several distinguished Indians adorn the walls.

It was my good fortune to be able to accept an invitation to attend a meeting of the band held here, where the discussions were carried on quite as intelligently and in as business-like a manner as one might expect to find anywhere. Members of the band who read this may not consider it a very high compliment, but it will prove news to people who make no distinction between Mississaugas on the one hand and Crees, or Blackfeet, or Sioux on the other.

A short distance from the council house is the church (Methodist) built of brick also, and tastefully finished both without and within. The reserve school is maintained under the auspices of the New England Society and is well attended by the young Mississaugas.

BALSAM LAKE.

The name of this lake must always remain associated with the Huron expedition led by Champlain, in September, 1615, to make that attack upon the Iroquois, the bitter results of which the French in Canada were compelled to experience for nearly a hundred and fifty years, and which also in no small degree tended to the almost utter extermination of the Hurons and Eries by the terrible Iroquois within half a century from the date of Champlain's ill-starred alliance with the Hurons.

*"Undoubtedly the Missisaugahs, Ottawas, Pahtewahtemahs, etc., are branches of the great Ochipwas. The Indian tribes derive their names from rivers, lakes, swamps, mountains, etc., and they frequently change their denomination from a removal to another locality. The term Missisaugah (to whom the Credit Indians belong) is probably derived from their residence near the mouth of some river, as the name signifies."—Indian Researches, SLIGHT, p. 22.

—The Rev. Peter Salt, native missionary, Parry Island, informed me that the correct pronunciation would be more clearly brought by the spelling Meezezaugee, which he interprered to mean "the place of many mouths of rivers."

Describing this part of the allies' journey between the Georgian Bay and Lake Ontario, Dr. Parkman says, "The Huron fleet pursued its course along the bosom of Lake Simcoe,* up the little River Talbot, across the portage to Balsam Lake, and down the chain which form the sources of the River Trent."

This was no new route chosen for the occasion, but was one of the long established lines of travel between Lake Huron and Lake Ontario. The warriors of the Five Nations had often travelled it on their way to pillage and scalp the Hurons, and of the two thousand five hundred braves now led by Champlain, or, rather perhaps, leading him, it is probable that every lake, and stream, and swamp had frequently been traversed by the greater number.

Along such a highway it would seem reasonable to look for many traces of the former people, and this too more especially at the points of landing or departure forming the termini of the portages connecting the numerous lakes.

The old trail between the Talbot River and Balsam Lake is now used as a public highway, and is generally known as the Portage Road. As it nears the lake it runs through an extensive farm, known as "The Fort," the property of the brothers Laidlaw.

It is fortunate in the interests of archæology that a gentleman of Mr. A. E. Laidlaw's tastes should be so favorably situated for the observation of the facts illustrative of what pertains to this subject, and that he should have been so scrupulously careful in the preservation of everything found in the neighborhood that might tend to throw more or less light on the sociology of the first inhabitants.

On the "Fort" farm a short distance from the lake there is a village site which on examination yielded a considerable quantity of fragmentary pottery and several bone needles or awls. Not far away and *on lower ground* were two rows of single graves numbering altogether about twenty. In most of these only faint traces of human remains were found, but in a few there were still some of the larger bones entire, but so fragile that they crumbled away on exposure. I managed to secure two skulls in an imperfect condition. As the Hurons always selected high ground for their places of sepulture, the position of these graves seems to point to the possession of this territory by a different people, unless we regard the burials under consideration as having been intended for only temporary purposes, prior to removal at the period of the Great Feast of the Dead. It is noteworthy, however, that no ossuary or communal grave is known in that part of the country. The situation, depth, order and regularity of these simple graves indicated intentional permanence on the part of the people who made them. The bones in every case were at least three feet below the surface, and in some cases even more. In the grave from which the most perfect skull was taken, the bones were lying in natural order, at a depth of four feet.

It is also to be observed that the almost total absence of bones from some of the graves did not lead to the conclusion that any removal had taken place, but rather that decay had completed, or nearly completed its work, and this would favor the belief that the bodies were placed here long anterior to the beginning of the seventeenth century, a period we can fix with certainty in connection with some Huron ossuaries in which the bones may still be found in a comparatively sound condition. It should be mentioned, further, that no tools or trinkets of any kind were discovered in these graves.

In company with Mr. Laidlaw I visited most of the Islands that add so much to beautify the waters of Balsam Lake.

* Then and for many years afterwards known as Tentaron, Taranto, Taronto, or Toronto. It was also known to the French as La Claie.

On the west side of Ghost Island we opened a few single graves similar to those on the mainland, but scarcely any traces of human remains were found. On the south side of this island are two circular mounds about 17 feet in diameter, near to which Mr. Laidlaw had once picked up some pieces of bone, but an examination of these elevations proved that they had previously been opened, although it is not probable that they ever contained anything, as they have the appearance of natural formations.

Chief's Island, which is not more than a quarter of an acre in extent showed no evidence of Indian occupation, either permanent or otherwise.

Messrs. George and James Laidlaw had opened two graves, each containing one body, on St. Mary's Island, which forms part of their own property, but the occasion of our visit revealed nothing new.

Birch Island—very properly so called—has a number of grave-like depressions similar to those on the "Fort" farm and elsewhere in this locality, but no bones were found in them. In one place these depressions were in two rows of four each.

On the south point of Grand Island, in line with the old route from the Portage to the outlet of Balsam, evidences of Indian habitation were numerous.

Ant Island contains an ancient camping ground, and is one of the few places in this part of the country where the flint arrow-makers have left behind them traces of their handicraft. Here, too, many pottery fragments were scattered over the surface. Indicative of permanent residence or frequent resort of the Indians to this part of the country is a large, artificially hollowed boulder on the lake shore in front of the Laidlaw residence. Of this type there are two or three in the museum. They were, no doubt, used for grinding or pounding purposes, and the hardness of the material (Laurentian granite) is sufficient proof as to the length of time, or frequency of use, necessary to produce even a slight depression.

About eight miles west of Balsam Lake, at what is known as Logan's Hill, there is a moderately extensive village site, but, as it was under crop, no examination could be made. From this neighbourhood, however, we procured a number of specimens, some of which were quite valuable.

LAKE WESLEMKOON.

On receipt of what appeared to be highly promising information relative to the location of an ossuary some miles from Bancroft, in the county of Hastings, Mr. A. F. Chamberlain and I lost no time in proceeding to the spot. The location was on new ground—it was in the woods—it had never been disturbed. These conditions bade fair to recompense us fully for time, trouble and expense. Hastings may be called the county of magnificent distances, and so far, at any rate, as the northern four-fifths of it are concerned, it might well be characterized as the land of rocks and the land of lakes. Much of it is impossible of cultivation, and the roads are consequently like those of the Scottish Highlands before their improvement was undertaken by Cromwell's military representative, reminding one of what a local poet said about them:

> "Had you seen these roads before they were made,
> You would have said 'God bless General Wade:'"

Up and down hills frightfully steep, over rocks acres in extent, across corduroy bridges and "swampaducts," and past many lakes and lakelets we travelled fully

sixty miles to and from L'Amable with a two-horse "rig" containing tent, food, cooking utensils and spades. Numerous enquiries enabled us to find our way to the shores of an extensive lake locally known as "Westmacoon," but which we afterwards learned is spelled in a variety of ways, as Mr. Chamberlain in his paper points out. This lake lies partly in the townships of Effingham to the south and Ashby to the north, both in the county of Addington. Careful search on the part of four men enabled us to find, eventually, the place we wanted. It occupied a position on a plateau considerably above the level of the lake and not far from its margin. Much of the surface was marked by broken bones, but in such fragmentary condition that it was impossible to say whether they were those of human beings or of other animals. A few places within this area were suggestive of ossuaries, but digging gave no encouragement. It is just possible that, after all, our information was not sufficiently accurate to enable us to hit the spot we wanted; but, on the other hand, it is quite probable that "only this and nothing more" had given rise to the talk of the neighbourhood. Mr. Alexander Robertson, of Madoc, who joined us on our way, cannot be too heartily thanked for the many kind services he rendered throughout what may be termed "The Weslemkoon Expedition." His gift of specimens to the museum is elsewhere recorded.

At the close of our fourth day out we reached Bancroft, and from information furnished by Dr. Beeman we resolved to visit an island in Lake Baptiste, where about twenty Indians reside in a sort of semi-savage state, and where, we ascertained, there were traces of pre-historic occupation. A short voyage in a birch-bark canoe brought us to a small Indian settlement, the chief man being Francois Antoine, or Ag-wah-setch. While Mr. Chamberlain engaged Ag-wah-setch in matters philological, Jean Baptiste, the elder son, paddled Dr. Beeman and myself to the western end of the lake, where, at a spot known as Grassy Point, relics of various kinds had been picked up. One of our highly valued copper specimens, presented by Mr. Alex. Robertson, was found at this place.

Grassy Point has undoubtedly been either a permanent residence, or a place where frequent visits were paid by the Indians of by-gone days, judging from the number of traces left. Want of time, however prevented us from making anything beyond an exceedingly superficial examination of the ground.

Young Antoine having volunteered the information that he knew of a cave where his grandfather had often told him their ancestors used to conceal weapons of all kinds, our canoe was headed for the spot, on the south side of the lake, about two miles distant. The cave in question proved to be at least one hundred and twenty feet almost precipitously above the lake, and formed a recess about ten feet wide at the mouth, and extending not far short of twenty feet back, narrowing rapidly. Dr. Beeman, on the way up, thinking he heard a noise of some kind, paused, and asked Baptiste Antoine whether he too had heard any sound. The Indian's reply was "Wendigo, Wendigo!" indicating that, despite profession of Christianity, a little of the pagan clings to these people's habits of thought—possibly, however, they attach no more meaning to such an expression than some of ourselves do when we suggest ghosts or witches as probable causes of mischief.

Ag-wah-setch and another old Indian are experts in the making of birch-bark canoes, and, as we had an opportunity of seeing one "on the stocks," the following description of the steps taken in the manufacture of these marvellously light but strong vessels may prove not uninteresting; especially when we take into consideration that the day is not far distant when, like the arts of pottery and flint-flaking, the art of canoe-building will be quite forgotten.

A level place having been selected, a bed of clay somewhat larger than the canoe is prepared.* Into this a number of stout stakes are driven solidly and perpendicularly in two lines corresponding with the intended form of the canoe, and about six inches higher than it is to be. For a two-fathom boat the number would be six on each side, not counting those at the ends, where two are driven in side by side, with only sufficient space between them to admit of a double thickness of bark.

The bark having been previously procured in the largest possible sheets free from flaws, and having been kept for some time under pressure to take the curve out of it, is now placed between the stakes, inside out, or so that the natural bend will be reversed. In a canoe twelve feet long, or, to use the locally popular phraseology, in a "two fathom canoe," the number of sheets of bark may vary from four to six—the fewer the better. The overlapping edges that form the joints of the sheets are firmly stitched with thongs made from the fibrous roots of the spruce, and the joint is made water-tight by a liberal but neat application of pine pitch. Of course, this part of the work is done previous to placing the bark in position on the stakes. Firmly held togethor at the ends, the united pieces of bark now form a hollow into which water is poured. The water is brought to a high degree of heat by means of stones which are placed in it after being made hot in a fire close by. The effect of the steaming is to curve the bark to the required form—that is, as flat as possible at the bottom, and with sides rising almost straight. Ribs from one to two inches wide, and one-fourth inch thick of pliable material are next fixed in position not more than an inch apart, and these, again, are held in place by means of strips running lengthwise. The strips forming the gunwale are lashed firmly by means of spruce root. A light but stout bar across the middle, and a shorter one near each end add materially to the stiffness of the canoe. Timid passengers must sit in the bottom, but the expert paddler, white man or Indian, perches himself on a level with the thwarts, seemingly as secure as if in the jolly-boat of a man-o'-war.

In the production of canoes for sale, the modern Indian does not fail to avail himself of nails, though he still possesses the art of completing his tiny vessel if necessary, in true old-fashioned style. None in this locality but the two Indians mentioned attempt canoe-building, and Ag-wah-setch's son informed us he did not, care to know how. In other places it is the same. Indifference on the part of the young men, increasing scarcity of bark, and the introduction of cedar boats will soon render the making of this elegant, light, substantial, serviceable, and peculiar craft a thing of the past.

Besides the result of surface finds along the shores, I procured from Ag-wah-setch a few stone relics he had picked up, and a very fine old specimen of porcupine quill work, the production of which is also rapidly dying out. Although Ag-wah-setch hails directly from Oka, he stated that the specimen in question (see colored plate) was once the property of his grandfather who resided near the Georgian Bay.

It is figured full size on the plate. Its use I was unable to learn, but in all probability it was worn in front, suspended from either the neck or the waist, bearing, as it does, a symbol—for the black, T-like design is certainly meant to represent a bird, and that bird, very likely, an eagle. The arrangement of colours is pleasing, and the pattern, though somewhat intricate, is almost perfectly

* It need scarcely be said that in some places this preparation would not be necessary to the same extent, but Ag-wah-setch had brought his clay from some distance to enable him to carry on his work near home.

symmetrical; the bird's head and neck being the only exceptions. In fact it was this very want of symmetry in these parts that led to the bird interpretation, for it was evident that some meaning must attach to the neck being a little to one side. Work of this kind necessarily demand not only much time, taste and patience, but an unusual amount of dexterity in so wrapping the quills (round the small strips of leather forming the foundation) as to keep them in place without showing any ends. Insignificant looking as this piece of work is, it has involved in the attachment of the quills alone not fewer than 1,155 distinct operations. Both sides are exactly alike in finish and appearance.

Mr. W. A. Davy, of Bancroft, gave us a stone gouge found on the farm of Mr. Billa Flint, on the York branch of the Madawaska River.

The Institute is under a debt of gratitude to Dr. T. A. Beeman, of Bancroft, and to Mr. Alex. Robertson, of Madoc, for many valuable services rendered to its representative while in North Hastings and Addington.

Before closing this part of the report, it may be mentioned as an interesting fact, and as illustrative of the character of extensive areas in North Hastings, that about ten or twelve years ago the moose made its appearance in the townships of McClure, Wicklow, Mounteagle and Herschel, and several animals of this species have been killed recently in the County.

MIDLAND CITY.

Within three miles of one another, and each at the head of its own magnificent bay, stand one of the oldest and one of the youngest centres of population in Ontario. Penetanguishene, during early British colonial days, was a place of considerable importance, and held still higher rank as a business centre during the period of French rule. Grouped round the site of the present town were many of the Indian villages whose names are familiar to every student of early Canadian history in connection with the Jesuit missions.

Midland "City," as the residents proudly style the newer town, is but of yesterday, comparatively speaking; but it already boasts of an extent, solidity, wealth and population placing it far ahead of many older towns, and making it a formidable rival to its ancient neighbor, Penetanguishene. Midland occupies a beautiful slope on the western side of Gloucester Bay, and the situation was undoubtedly as highly appreciated by the aborigines as by the Midlanders, for the farms in the vicinity bear evidence of ancient "settlement." Just outside of the town limits is a beautiful little lake of two or three hundred acres in extent, the shores of which were a favourite camping-ground. Near the highest point of land between the town and the lake is a driving-park which has recently been acquired and laid out by the enterprising citizens. In digging a post-hole for fencing purposes near the south-west corner of the park, the workmen came upon a small ossuary. None of the skulls or other bones were in sound enough condition to be preserved, but in the middle and at the bottom of the pit were found two very fine native copper implements (Figs. 145 and 146). Both of these, when placed in the grave were wrapped in beaver skin, portions of which yet adhere to one side of each implement. At the solicitation of Mr. William Henderson, of this city, the managing committee of the park company were good enough to send these to the museum for examination, and on the occasion of my visit, some time afterwards, the managers very kindly and very sensibly presented them to form part of the provincial archæological collection, where at least one of them (Fig. 145), will continue to be a source of admiration by American archæologists for all time.

Mr. H. F. Switzer, Midland town clerk, may be ranked as one of the museum's best friends, as we are indebted to him for many acts of kindness, including a donation of several pipes and other objects found in the vicinity.

When the incorporation of Midland as one of Ontario's cities is about to be consummated—an event probably not far distant—it is "devoutly to be wished" that the enterprising citizens will select, in place of the present unmeaning name, one that will connect it with the memory of the original people, and that will bear some historic interest—Huron, Machedash, Onentisati, Anonatea and Champlain are a few of many from which a choice might be made.

SAINTE MARIE.

The story of this old French-Huron fort and settlement has been written scores of times since the first reference was made to it by the missionaries themselve after its foundation in 1639. In the words of Parkman, "It was to serve at once as residence, fort, magazine, hospital and convent," and again, "On two sides it was a continuous wall of masonry flanked with square bastions, adapted to musketry, and probably used as magazines, storehouses or lodgings. The sides towards the river and the lake had no other defences than a ditch and palisade, flanked, like the others, by bastions, over each of which was displayed a large cross. The buildings within were, no doubt, of wood; and they included a church, a kitchen, a refectory, places of retreat for religious instruction and meditation, and lodgings for at least sixty persons." This from Dr. Parkman must suffice, but those who are interested and have not yet read the story of Sainte Marie as related by that historian, are referred to his extremely interesting volume, "The Jesuits in North America."

In April, 1885, Mr. James Bain, junior, read a paper before the Canadian Institute, on "The present condition of the old French Fort at Ste. Marie," in which he stated "that in 1856 some of the walls were six feet high, but on visiting it in 1884, he was grieved to find that the only traces of it were to be found in a few heaps of earth and broken stone." This pretty correctly describes the condition of the ruins to-day, only that things are now a little worse.

Here, as elsewhere, there are "vain traditions" relative to hidden treasure, so that much of the demolition to the old fort is not due merely to the ravages of time. Relic hunters have had a considerable share in rasing the works both outside and inside. When I saw it last summer a heavy growth of weeds covered all that is left of the walls, and rendered it difficult even to examine the interior, but the outline of structure including the bastions can still be followed.

It is not probable that the walls ever exceeded eight or ten feet in height, or just high enough to prevent the enemy from easily scaling them, or from applying the torch as was customary when attacking simple palisaded enclosures. Perhaps a storey of wood was erected above the stone, or it may have been that the walls served only as a protection to buildings within. At all events, the *debris* represents what must have been a truly prodigious task in the heart of the forest two hundred and fifty years ago.

Saint Marie as represented in its ruins is, to-day, the oldest, and the only work of its kind in the Province of Ontario. Can anything be done to preserve it from further speedy decay? We have no castles, or keeps, or feudal mansions to connect us with the past of our country. We have no legendary lore to excite our wonder or to test our credulity—no traditional warriors of gigantic

proportions and super-human strength who performed extraordinary feats of arms. We are neither blest nor cursed with too much æstheticism. The wish to maintain all that is left of a once famous structure is not childish, nor foolish, nor retrograde any more than to desire the possession of an ancient heirloom, or to express admiration for some antique work of art, or piece of mechanism. The man is yet unborn who does not value a keepsake.

In the history of this country Sainte Marie is comparatively more ancient than what is left of the old edifices on Lindisfarne, or Iona, which are carefully kept in repair and jealously guarded from tourist vandals as well as from the ravages of time. Throughout Europe, historic ruins are regarded by the people with feelings of veneration as well as pride. Parents and grandparents delight to tell their oft told tales in connection with the days of yore, pointing to the cairn, or the cromlech, or the mouldering walls in the neighborhood, to attest the truth of the uncanny, but veracious (or otherwise) stories, and in this way the young folk have their interest awakened or incited in the history of their own country, and are all the better for it. In the United States steps have been taken in several places to preserve ancient monuments.

Unlike the round towers of Ireland, the British and French stone circles and the American mounds, there is nothing mythical or even doubtful regarding Ste. Marie. Its brief but bitter history is as well authenticated as that of any event or series of events that have happened in America since its discovery. It forms a closely connecting link through the French, between ourselves and the Hurons, a people who held the very highest rank among savages in this part of America. Few portions of the continent, and certainly no others in Canada, have been rendered so famous in the story of early settlement as the county of Simcoe. Most of the land on which Ste. Marie stands belongs to a Mr. Santimo, and a small portion is the property of the Jesuits. Perhaps it is only necessary to direct the attention of the prosperous and intelligent yeomen of Simcoe to the present condition of affairs, and that steps will soon be taken to purchase and put in order the old fort on the Wye.

Might not the enterprising Midlanders make a move in this direction? The accomplishment of such a work would be a credit to them. Four hundred dollars, perhaps less, would prove ample to buy the land, fence it, restore the outline of the fort, and erect a tablet setting forth in brief the history of the spot.

PARRY SOUND.

Parry Sound is the chief town in a district of the same name. In the present state of our knowledge it would be unsafe to hazard an opinion as to whether this part of the country was used as a hunting-ground by the Hurons of the south, or was part of the territory claimed by the Algonquins. At any rate these are proofs not only that the country was occupied of old, but that the population was somewhat numerous, whether at all stationary, or nomadic. Relics of the common varieties are not unfrequently picked up in the district, and the French traders and missionaries seem to have found their way here at an early period. From the Rev. Mr. Gaviller, Episcopalian minister, and Mr. J. W. Fitzgerald, we received a number of specimens illustrative of what usually occurs in the neighborhood. Some of these are described and figured elsewhere. From Mr. Wm. Ireland, editor of the *North Star*, we received one of the well-known French iron tomahawks.

Mr. Wm. Beatty has in his possession a bronze mortar weighing probably not less than twenty or twenty-five pounds, which was discovered under the roots of a large pine tree in the township of Macdougall. This vessel may be described as resembling in shape an inverted bell with a flat base. Two projections on opposite sides have been moulded to represent grotesque animal heads, and round the middle of the mortar are six *fleur de lis* in relief, three on each side of the heads. On the outer margin of the lip are the words "FAICT LAN 1636,'—made in the year 1636. The letters of this inscription have been attached somewhat carelessly to the pattern before it was moulded, so that they present an irregular appearance. Although richly resonant when struck, the suggestion that this was used as a bell is not at all well borne out; in the first place, because of the base on which it was evidently intended to stand, mouth up; secondly, the position and direction of the head-like projections; thirdly, the absence of marks as the result of being struck, and in the last place, because of the direction in which the *fleur de lis* and inscription stand. It is, at any rate, quite certain that this mortar was carried to the vicinity in which it was found, by the Jesuit missionaries, although, so far as I know, there is no record of their having reached a point so far north before their dispersion from Ste. Marie, in 1649. Perhaps some of the fugitive priests made their way to this part of the country carrying with them a portion of the materials from the fort and church. During the panic consequent upon the destruction of St. Ignace and St. Louis, by the Iroquois, many of the Hurons escaped northwards, and the following passage from Parkman* may serve to account for the presence of this vessel so far away as the township of Macdougall:

"Several of the priests set out to follow and console the scattered bands of fugitive Hurons. *One embarked in a canoe and coasted the dreary shores of Lake Huron northward, among the wild labyrinth of rocks and islets, whither his scared flock had fled for refuge;* another betook himself to the forest with a hand of half-famished proselytes, and shared their miserable rovings through the thickets and among the mountains"

In all probability the statement contained in the italicised sentence is sufficient to account for the finding of this vessel upwads of sixty miles from the old mission headquarters.

Within the town limits, on the southern slope of Belvidere Hill, Mr. Ireland pointed out a number of shallow pits the shape and arrangement of which were suggestive of white influence. The elevation is a commanding one, and the position of the pits would enable men in possession of them to rake the whole face of the hill from its most approachable side facing the water. A few of these have been opened, but nothing was found in them. It is not likely they were ever more than two or three feet deep, but this in the forest with the addition of logs would afford tolerably good protection to marksmen.

PARRY ISLAND.

Parry is the largest island in the archipelago that fringes the portion of the Georgian Bay coast along Parry sound district. It forms an Indian Reserve of mixed character, consisting as the population does of Mississaugas, Pottawatomies and Ottawas. All the Mississaugas, ninety-six in number, are treaty Indians, while the Pottowatamies and Ottawas, numbering upwards of one hundred are

* Jesuits in North America, twenty-first edition, 1885, p. 395.

non-treaty Indians. The Mississaugas and all profess Christianity, but among the others a considerable number, perhaps half, remain pagans. At the village about one-half are pagans and the rest Roman Catholics. Most, if not all of the Mississaugas are Methodists, and it is to their native missionary, the Rev. Mr. Salt, that I am indebted for these particulars.

Judging from what a short visit revealed, the Mississaugas forming this band are a long way behind their brethren in the townships of Tuscarora and Oneida.

Occasionally stone weapons and fragments of pottery are found on the island but hitherto no care has been taken to preserve them. No traces of ossuaries or of old village sites were known, but it is likely that some of these will be discovered if an examination be made.

POINT ABINO.

To many people in this country it is a source of wonder where the Indians procured their "flint," but to the dwellers along the eastern end of Lake Erie this matter is plain. Immense quantities of chert are found in the limestone forming the outcrops near the shore. Many of the nodules are sufficiently large to yield material for a score or two of arrow-tips or spear-heads, and although the quality in general is not of a character to permit of producing the finest specimens of flaking, there are occasional pieces that present excellent fractures, For miles along the sandy beach heaps of flakes may be seen. The number and extent of these warrant the belief that here the Indian fletcher carried on his trade both for "home and foreign consumption," as relics of this kind are found in all parts of the country corresponding in appearance with the Lake Erie material.

In company with Mr. Cyrenius Bearss I visited a field of several acres in extent on Point Abino in Bertie township, where thousands of chert fragments lie upon the surface, and, since it was ploughed, below the surface. In almost every instance, those fragments varying in size from mere chips to lumps three or four inches in diameter, show signs of having been handled. Some appear to have been split and rejected because of their unpromising fracture, others are gnarled nuclei from which the finer outside portions have been struck off. Finished and half-finished specimens have been found in considerable numbers on the same ground, but it was rather a source of supply than a place of manufacture.

The ancient Attiwandaron* had at least one good reason for earning the name of Neutrals, as they found it more advantageous to "make bullets for others to shoot" than to shoot them, themselves.

Not far away from the field mentioned, but still in forest, is a large dune of the fine sand that forms so much of the Erie shore in this section. At some points it is about twenty-five feet above the surrounding level, and the sides are as steep as it is in the nature of sand to be. The top is an irregular oval measuring from east to west 122 paces, and from north to south 156 paces. For the greater part of the distance round the top the margin forms a bank from five to eighteen feet above the average inner level, the highest point being near the middle of the east side, and the lowest exactly opposite. Within this area there were at one time two or more "longhouses," for here can be traced in long and irregular outline the situation of two at least. All that is left to show where these stood is the earth blackened by the hearth fires and enriched by the refuse of the camp.

*Known also as Attiwendonk, Atirhagenrenrets, Rhagenratka and Attionidarons. Parkman says "they and not the Eries, were the Kahkwas of Seneca tradition."

The superior fertility of the soil on these camp-rows affords foothold to many plants such as grow nowhere else within the area, juniper elsewhere having pre-

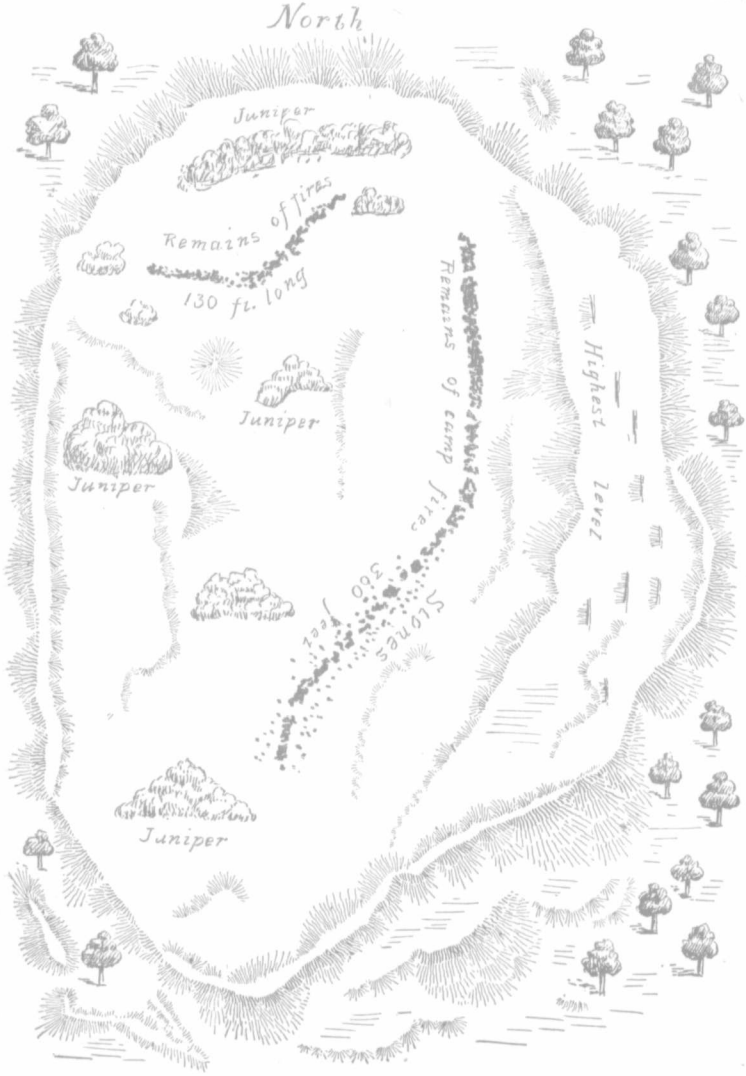

Fig. 3.—Point Abino Village Site.

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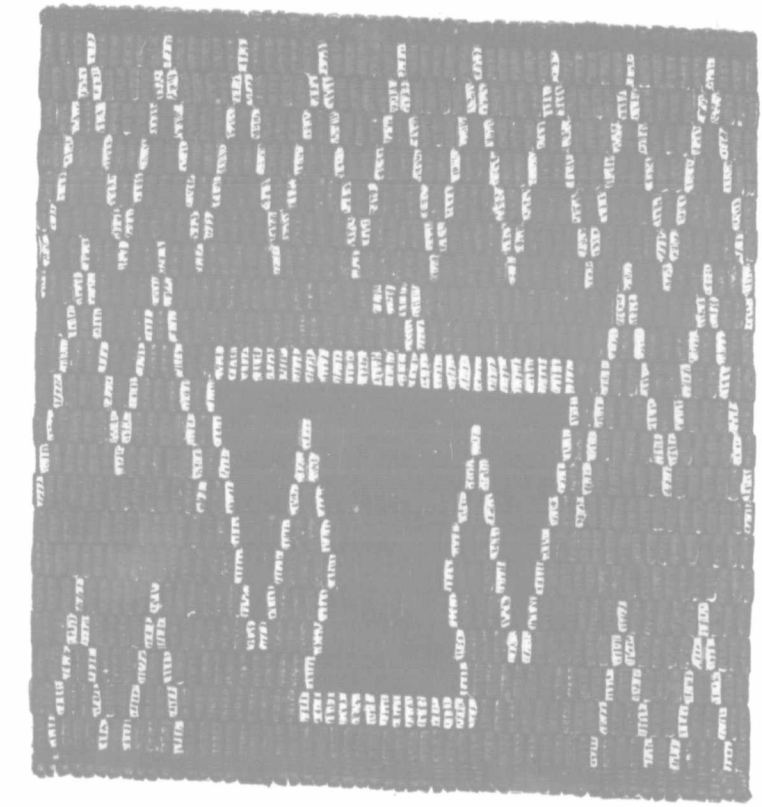

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could be traced on account of overlying sand. It is situated at the northwest of the dune, and forms an obtuse angle, which is open to the same direction. The other one we found to be 360 feet long, and extending mainly from north to south, but turning towards the west and again south near the southern extremity. These measurements are not given as absolutely correct, but as the result of pacing by Mr. Bearss, and I feel sure that any variation from exactitude is under, rather than over the mark. Along the southern half of the longer site, there are many flat, water-worn stones from two to six inches in diameter. They lie scattered between the camp-row and the foot of the adjoining slope. It is difficult to account for the presence of these in such a place from any physical point of view, and there are none anywhere else on the dune. So far as observed they were free from any signs of use—none of them were notched, nor were any of the edges battered.

It is probable that these camp-rows are the longest that have been observed in this country, and few "longhouses" are known to have exceeded them anywhere else. Vanderdonk measured an Iroquois longhouse which he stated to be 540 feet in length, and Champlain says he saw some more than 180 feet long.* Dr. Dr. Parkman in referring to Vanderdonk's statement closes his sentence with a mark of exclamation, which may be interpreted to signify the historian's doubt. Perhaps, however, it is meant to signify only his wonder at the extraordinary length.

The Point Abino site was well chosen—high, dry, well-sheltered by the surrounding forest and capable of easy defence.

When in this neighborhood I was gratified to receive for the Institute a number of interesting specimens from Mr. Wm. Michener, one of the oldest living settlers, from Mr. A. E. Otway Page, and from our steadfast friend Mr. Cyrenius Bearss, who also in various other ways extended many courtesies.

PORCUPINE QUILL WORK.

Among the lost or almost lost arts of the Canadian Indian is that of employing porcupine quills as in the colored illustration. Partly on account of scarcity of material, but chiefly, it is likely, from change of habits and of taste, there are comparatively few Indian women now living who attempt to produce any fabric of this kind.

The method employed was to fasten closely together as a warp, a number of finely cut strips of leather. In the specimen here illustrated there were fifty-five such strips all neatly bound by means of a thread twisted from some vegetable fibre. The strips were then bound two and two, by means of porcupine quills wound four or five times round and fastened so ingeniously that even with a magnifying glass it is difficult to perceive how the work has been done. One row (say the top row in the plate) having been so formed, the next was commenced by binding the outer strip singly and thereafter taking one from each adjoining group of two above. In forming the third row the same strips would be bound as in the first row; and in the fourth as in the second, and so on. Meanwhile the pattern must have been clearly defined in the mind of the artist,

* Introduction to Jesuits in North America, p. xxvi.

for this is really a bit of artistic work, the purely ornamental portion of which speaks for itself both in color and design. The central figure demands a little attention. At first sight one would hardly recognize it as a bird—perhaps not even at second or third sight, but there can be no doubt that it is meant to represent the eagle or great Thunder-bird, the belief in which is, or was, widely spread among the Indians over the northern part of this continent. The only claim that can be made for this conception of the Thunder-bird is, that as nearly as possible it is symmetrical,—the method of working led to that. Only in the neck is anything out of place, and yet for this also the working method is responsible. When the row containing the head was being bound, the head was naturally placed in the very middle of the pattern, but in the next row, when the neck was reached it *had* to be placed at one side or the other, or it would have no resemblance to a bird's head at all.

This beautiful piece of quill-work was procured from Ek-wah-satch, who resides at Baptiste Lake. He informed me that it had belonged to his grandfather who resided near the Georgian Bay.

INVITATION QUILLS.

On the colored plate are also shown drawings of the "quills" used by the Indians of the North-west when sending invitations of different kinds to their friends for war, feasting, ceremonial or other purposes. Referring to these the Rev. Peter Jones says:—"A young man is generally sent as a messenger to invite the guests, who carries with him a bunch of colored quills or sticks about four inches long. On entering the wigwam he shouts out *Keweekomegoo*, that is 'You are bidden to a feast!' He then distributes the quills to such as are invited: these answer to white people's invitation cards * * * * * they are of three colors, red, green, [blue?] and white; the red for the aged, or those of the *Wah-buhnoo* order; the green for the *media* order, and the white for the common people."*

The quills illustrated were presented by Dr. P. E. Jones, and were brought by his father, the author above-mentioned from the North-west fifty years ago.

POTTERY.

In no class of work common to the aborigines of America is more difference observable than in pottery. Material, form and style of ornament (when there is any), vary considerably, and within certain limits one may distinguish even by means of a small fragment what is characteristic of certain areas. Our northern forms though frequently worthy of being pronounced "elegant" are generally less so than those of the country lying south and west of the Ohio. The material, too, is thicker and coarser, but the exterior markings exhibit an amount of taste that will compare favorably with the class of work produced by the southern peoples.

* History of the Ojebway Indians pp. 94-5—London, 1861.

Among Canadian Indians the making of pottery has, for probably two centuries at least, been a lost art. Pipe-making from clay seems to have lingered after the production of vessels had ceased, for these were among the first to be displaced by European art; in this case, that of the coppersmith. Dishes of clay varied in size from that of a wine-glass to thirty gallons in capacity. The former may have been but the playthings of children—the larger ones were used for various domestic purposes. Among the first evidences that present themselves in most cases in connection with the site of an ancient Iroquois or Huron-Iroquois village are numerous fragments of pottery, and occasionally the searcher is fortunate enough to procure a perfect or almost perfect specimen from one of the communal graves. In most cases the attempts at ornamentation have been confined to the outside of the vessel, but now and again an inch or even more on the inside of the lip has had a simple pattern impressed upon it.

Among the numerous specimens from Balsam Lake in the Laidlaw collection there are several peculiarities to which some reference may be made. The deeply notched markings that in most cases surrounded the vessels, separating the ornamental upper portion from the plain part underneath (plate I.) have been made by a blunt, square-edged tool, and the lower edges of the separating bars have also been squared. The prevalence of this style is noteworthy, because not far to the west of Balsam Lake the corresponding portions of the patterns seem to have been crenated by simply pinching the clay between the finger and thumb—indeed, in a few instances, the marks of the finger-nails have been left. It will also be observed that the angle of all the square notches is in the same direction. It is seldom that any effort has been made to impress a pattern on the edge of a vessel, but we find an example of edge-markings on Fig. 5, where the depressions have been produced by means of a tool similar to the one that was used to make the short horizontal markings in Figs 12 and 17, plate II. A totally different kind of edge-ornamentation will be seen at Figs. 1, 2, 4, 5, 6, 8, and 14, plate II, where, in the last enumerated deep angular notches extend some distance down the side. In Figs. 13, 16, and 20 to 23 plate I, the band marks appear to have been made with the finger-tips.

In plate II several characteristic patterns may be seen. Figs. 2 and 6 are peculiar, and Figs. 12 and 17 illustrate a style of marking not found elsewhere in Ontario, so far as I know, the short horizontal depressions being arranged in three's. The lining in Fig. 18 is of an unusual pattern. Unfortunately the fragment does not show the complete figure, but the missing portion probably corresponded in its angles with the part found.

Loops or lugs for lifting or suspending purposes are seldom found on clay vessels in Ontario, but upward projections on the lip are not uncommon, as in plate III, and these portions are generally made thicker than other parts of the margin. Sometimes the whole collar or upper part of the vessel here forms an unbroken angle on the outside as at Figs. 1 to 9, at other times this is relieved by a single groove, Figs. 10 to 13, or by two or more, as in Figs 14 and 16. In Figs. 17 and 18 deep notches occupy the places of the single grooves. On the larger vessels there may be as many as four of these projections, but on the smaller objects of this kind sometimes only one has been formed. On the whole of the Balsam Lake pottery there is a curious blending of the Huron with something that appears to be of a different origin.

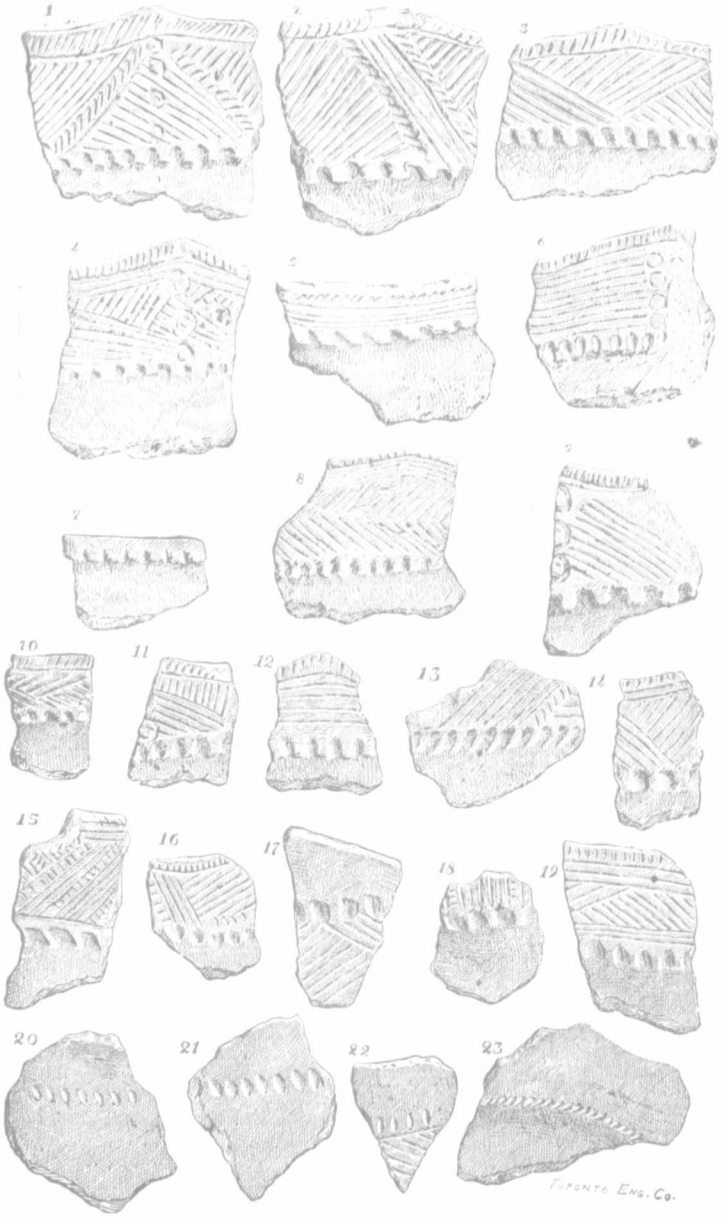


PLATE I.

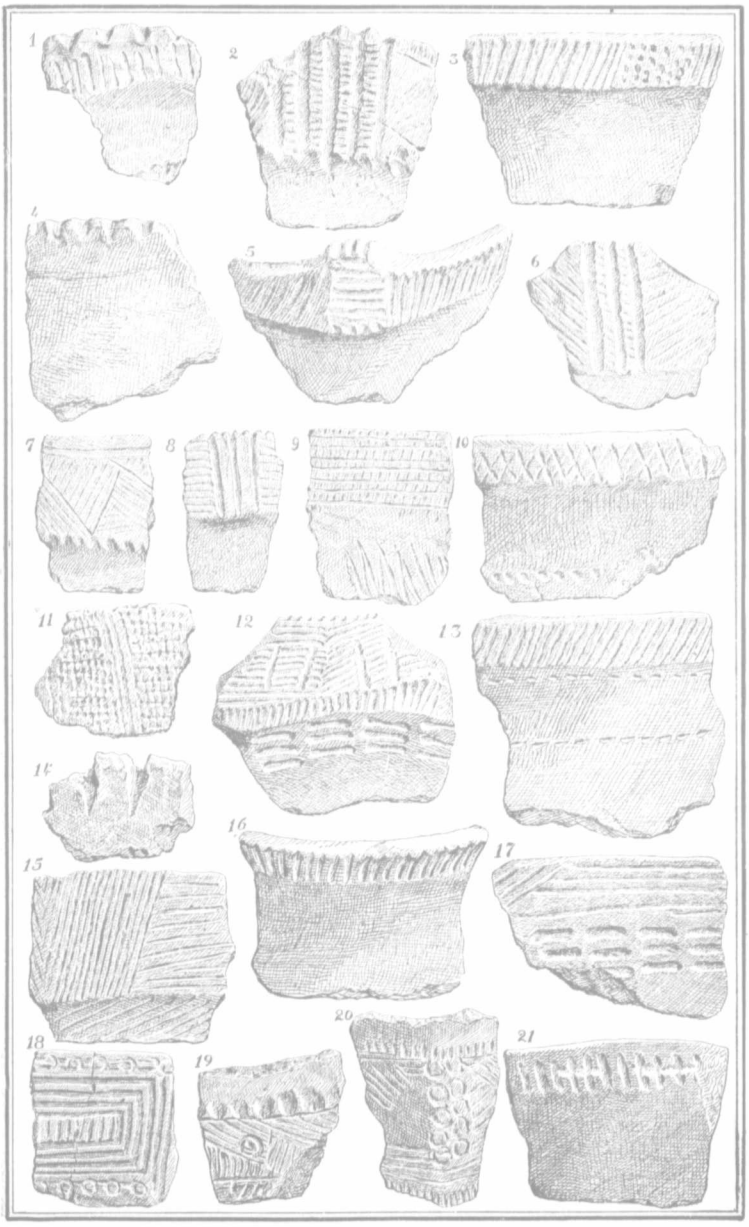


PLATE II.

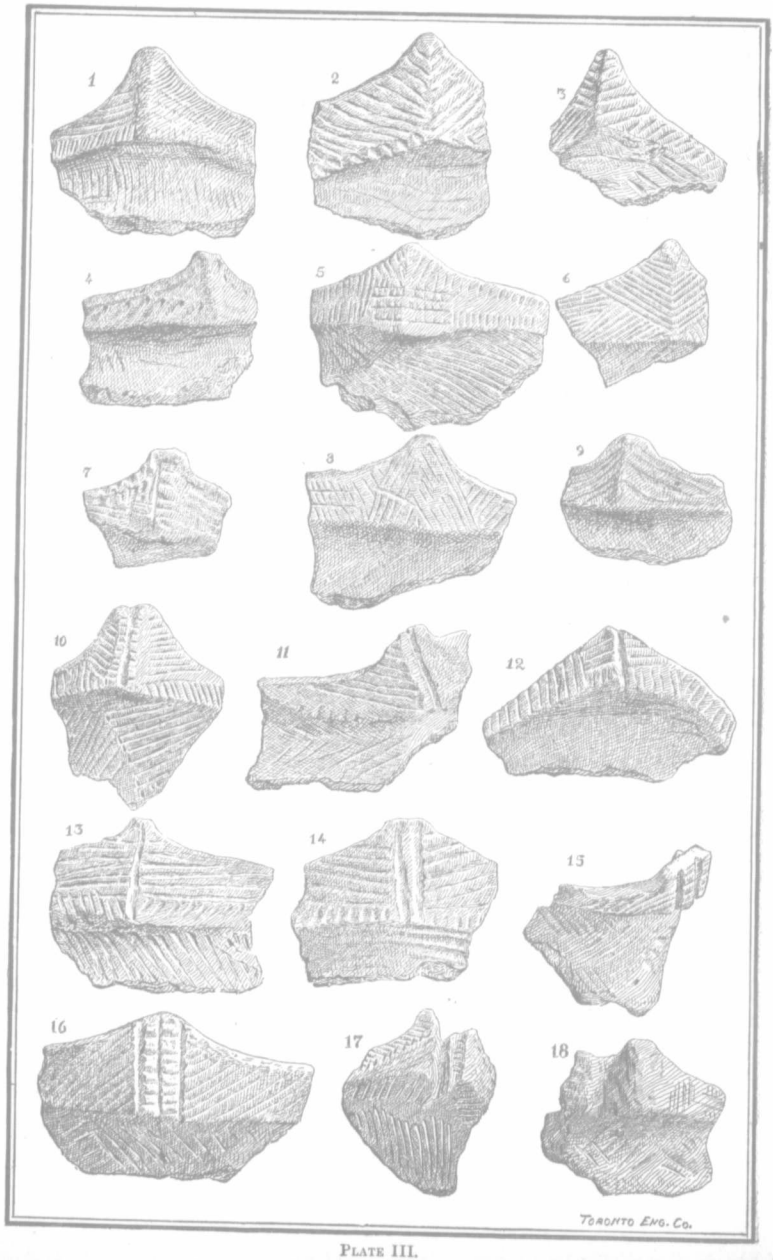


PLATE III.

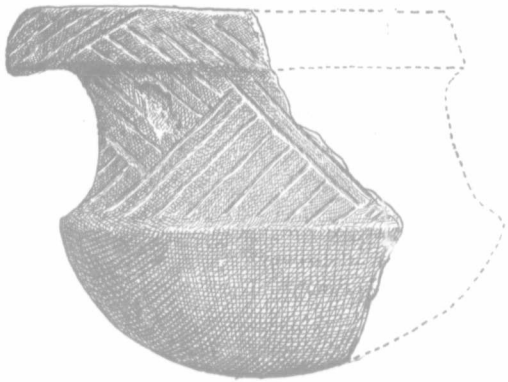


FIG. 66. (Half Size).

The difficulty of procuring whole specimens of pottery makes such a fragment as fig. 66 quite valuable, as it is sufficiently large to show the form of the original vessel—in this case, a very small one. Though found on the south half of lot 2 in the 3rd concession of Tuscarora now occupied by the Mississaugas, the cup of which fig. 66 represents a portion, was made and used by the Neuters or Attiwandarons who for centuries, perhaps, occupied this territory.

CLAY PIPES.

FIG. 67. (Full Size).

Considerable interest naturally attaches itself to aboriginal methods of working, one of which is beautifully exemplified in the accompanying figure. As makers of clay pipes the Indians of this part of the continent were as far ahead of many southern tribes as they were behind them in other branches of manufacture. The great length and curve of many pipe-stems rendered the making of holes by perforation an impossibility even when the clay was soft, and the ancient pipe-maker adopted the plan of forming the clay round a slender twig, which, being left in place, was thoroughly charred when the pipe was submitted to the burning process, thus leaving the hole clear. In moulding the pipe, of which fig. 67 was a portion, instead of a twig, two strands of grass or of some fibre have been twisted to form a stout cord for the purpose of making a stem core. This, like the twigs, has not been withdrawn after the clay was moulded about it, and as a result, we see in this split stem the spiral impressions of the old core cord This specimen forms part of the Laidlaw collection.

FIG. 68. (Half Size).

This gracefully formed pipe-head is from the vicinity of Midland city and our thanks are due to Mr. H. F. Switzer for it.

FIG. 69. (Full Size).

The pipe, of which figure 69 is a cut, is of a very unusual pattern. So almost infinite is the variety of forms given to clay pipes that one cannot fail to be struck with the absence of conventionality that characterizes their make as compared with the production of many other articles. The remaining portion of the bowl in fig. 69 shows that even when complete its capacity was not very great.

The lower side of the under jaw is hollowed in close imitation of nature. The stem is four-sided, each angle being crenated. Another pipe in the museum (S. 110.) from the same neighborhood, has an animal head of similar shape and side-markings, (See Fig. 8. Rep. of Canadian Institute for 1889). Fig. 69 is from the Melville Farm Nottawasaga.

FIG. 70. (Quarter Size).

The snake is frequently used as a device in the manufacture of Indian pipes. Fig. 70 shows the mouth-piece of a pipe-stem round which a snake has been represented as having coiled itself. Delicate markings imitate the scales.

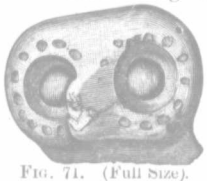


FIG. 71. (Full Size).

This owl's head formerly surmounted the lip of a Tobacco-nation pipe, part of the bowl-hollow remains at the back of the head. The beak has been well formed, and the eyes have been admirably imitated by means of depressions made with the end of a tube, leaving the eye-ball in strong relief. The dots surrounding the eye are not of usual occurrence, although in one of our specimens a series of scallops probably represents feathers.

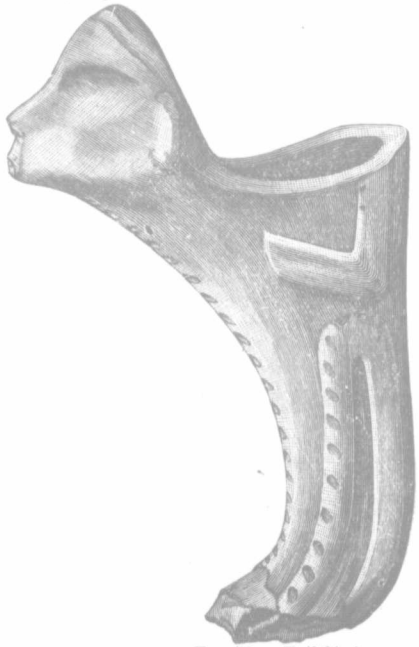


FIG. 72. (Full Size).

Fig. 72 is of a type represented by many fragmentary specimens in our collection. The design appears to have been a favorite one with the Tionontates, and, so far as the face is concerned, seems to have been effected by pinching the clay with the fingers. In this, as in many others of its kind the right arm extends to the face. In a few cases both hands are made to reach to the mouth. The curved and projecting portions at the sides are no doubt meant for bent legs, the figure being in a sitting posture. From W. Melville, Nottawasaga.

Fig. 73. (Half Size).

This is an oddity in pipes. It is likely that a head surmounted the edge of this bowl when new, but is now broken off and the fracture smoothly ground down. The arms and the peculiar position of the hands differ from anything else in our large collection of clay pipes. Three deep depressions are made lengthwise on the breast, and a row of smaller ones surround the rim. The fingers of the two hands do not meet as the cut would indicate. Geo. E. Laidlaw collection.

Fig. 74. (Half Size).

In this attempt to represent the human face the cheeks are brought out in bold relief—something seldom tried. As in most other cases, the ears are not taken into account at all. Geo. E. Laidlaw collection.

Fig. 75. (Full Size).

This mask is all that is left of a well formed pipe from the neighborhood of Midland city. The eyes and mouth are sunk unusually deep, but the teeth are not so prominent as the engraving would indicate. Mr. H. F. Switzer presented it to the museum.

Fig. 76. (Full Size).

In this specimen we have an ambitious attempt at originality as well as detail. Surrounding the hole that forms the eye a slight ridge has been moulded —nostrils have been at least indicated, and teeth are rudely represented where the lips should be. Two rows of small holes surround the face, while between these, round the forehead, there is a row of shallow notches. The chief peculiarity, however, consists in making one of the eye-holes large enough to form the bowl of the pipe. In another specimen belonging to us the mouth is made to serve a similar purpose. This curious specimen is from the farm of Mr. Thomas White, Nottawasaga.

Fig. 77. (Full Size).

The satanic-looking specimen figured above is from the same locality as fig. 76. It is even less symmetrical than the diagram shows. The eyes and lips are cleverly moulded and the ears seem to be purposely set at different angles to correspond with the expression of the eyes. At the back of the head is a projection nearly as prominent as the ears, and on each side of it, is a small hole not larger than the point of a lead pencil. The bars across the breast are as uncommon as the rest of the design, and resemble the markings on some of the Laidlaw pottery.

FIG. 78. (Full Size).

In figure 78 we have a good imitation of the very best Indian attempt I have seen, to represent the human face in clay. It is only a mask, but as such is perfect. The pipe-bowl of which it formed a part must have been a tolerably capacious one. Even as a fragment this specimen has been prized, for the broken edges are rubbed smoothly down, and one can only wonder that no hole is bored to hang it by. It was procured from Mr. Jos. W. Stewart, who reports that it was found "somewhere about Lake Simcoe."

FIG. 79. (Full Size).

Was the pipe, of which figure 79 represents a fragment, made before or after the French occupation of Canada? If made subsequently the hatted form may be regarded as an imitation of the white man, perhaps of a priest; but

if made previous to that time this imperfect relic gives us a glimpse of the native costume. The back of the specimen is also of a curious pattern, looking in some respects as if made to imitate a kind of cloak merging into arms at the shoulder and terminating in a cross bar at the lower end. A somewhat sharp angle forms the medial line along the back, and this is relieved with nine small, oval depressions. The face is graphically but not accurately modeled. The bowl was only about one inch deep and five-eights of an inch in diameter. The stem-hole rose perpendicularly three-fourths of an inch in this pipe, before reaching the cavity that formed the bowl, and it is plain that the face was made to look towards the smoker.

STONE PIPES.

FIG. 80. (Full Size).

The small pipe here figured is made of greyish-blue slate, and was probably more for ornament than use, as the bowl-hole is scarcely half an inch in diameter and depth. A number of deeply cut notches have been made on the outside without any reference to design, the intention, no doubt, being to work the whole surface down smoothly to the depth of the notches. This is more evident at the back of the pipe-head than elsewhere. The stem hole is almost as large as the other. From South Yarmouth township, Elgin county, and now in the Dr. Tweedale collection.

FIG. 81. (Quarter Size).

"White-stone" pipes are among the rarest of archæological finds. There are only two in the museum, the one figured above being from the Lotteridge farm, near Hamilton, and the other, which is less perfect, from Lake Medad. Fig. 81, is 6½ inches long, and almost perfect, though considerably weathered. On the Lake Medad specimen a human head surmounts the bowl.

FIG. 82. (Full Size).

This small steatite pipe must have served less for use than for ornament. The bowl is not more than half-an-inch wide or deep inside, and the stem-hole which enters from the breast is fully half as large. Fig. 82 is regarded as representing a duck. It is certainly intended for a bird, and a duck most probably. Through the lower back corner a small suspension hole is bored.

We have to thank Mr. J. W. Fitzgerald, of Parry Harbor, for this and other specimens.

FIG. 83. (Full Size).

What may be called the "lizard" pipe is here figured. It is made of steatite and was found on lot 8, concession 6, Nelson township, County of Halton, by Mr. George D. Corrigan, who presented it to the museum. Both head and tail are damaged, but there is a little more of the latter and less of the former than is shown in the cut.

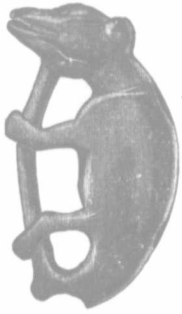


FIG. 84. (Quarter Size).

FIG. 85. (Quarter Size).

One of the finest stone pipes in the Prov. Arch. Museum is here figured. The material is steatite, and is dyed or stained a deep black. It is undoubtedly meant to represent a bear. Of the same class as the McCallum "monkey" pipe from Milton, it is much more highly finished, every part of it being carefully worked, and the whole of the surface having a high polish, The hind legs have been conventionalized to make them correspond with the front ones. A band-like depression is cut on the right and left sides of the neck as in the "monkey" pipe, and the "panther" pipe of the same type. Geo. E. Laidlaw collection.

Of the same type as the Laidlaw "bear" pipe, figure 84, is the pipe represented by Fig. 85, but much inferior to it in execution. As is the case with the "bear" and "monkey" pipes, this one, which has been called the "panther" pipe, is made of steatite. The ears in this specimen are delicately modeled, but in place of the eyes a hole has been bored clear through the head. The legs and paws are clumsily imitated, and the workmanship on the whole cannot be compared with that which characterizes the "bear" pipe. Two stem holes have been bored, one above the other. This apparently useless arrangement becomes easily understood when it is observed that the lower one, or the one first bored is so large ($\frac{5}{8}$ in. in diameter) that it would not always be easy to find a suitable stem; a smaller hole, less than $\frac{3}{8}$ in. in diameter has been made close above the the former, which was no doubt plugged when the pipe was in use. The light marking on the neck is a groove, similar to those on the "monkey" and "bear" pipes, but for what purpose does not appear plain. The "panther" pipe was found in the township of Carden, not far from Balsam Lake, and is now in the G. E. Laidlaw collection.

FIG. 86. (Quarter Size).

Another beautiful specimen of aboriginal workmanship is shown above. This "Eagle" pipe is made of a finely veined and close-grained piece of Huronian slate. The head and beak are remarkably well formed. The right and left talons are separated, and through both is a hole to aid in fastening the pipe-head to the

stem which entered from behind. The wings too, are clearly outlined, but they do not appear so in the engraving. The total length of this fine relic is five inches. It belongs to the Geo. E. Laidlaw collection.

Fig. 87. (Full Size).

Figure 87 is more odd than elegant. The stone is white steatite, but having a number of flaws. In cross-section at the top is nearly square, but the front side curves backwards to base. The stem-hole enters behind and a suspension hole passes through the lower corner. The head may be meant for either that of a man or of an owl. Presented by Mr. J. W. Fitzgerald, Parry Harbor.

Fig. 88. (Full Size).

The pipe of which Fig. 88 is but the ornamental part must have been a fine sample of aboriginal skill and taste. The material is argillite. The combination of heads is remarkable. Forehead, ears, eyes, nose and jaws in the dog's (?) are carefully worked out—much more so, indeed than in the human head, which is surmounted. Perhaps the idea of this design was drawn from the practice of wearing masks in some dances. As these masks, attached to the head, could be raised or pulled down, it is not improbable that the design was suggested in this way. From Mr. Angus Buie, Nottawasaga.

FIG. 89. (Full Size).

Fig. 89 is of a coarse soapstone and is considerably ruder and less marked in outline than the engraving would indicate. The position of the arms corresponds with what is found on clay pipes (see Fig. 72). The cavity is larger than usual in pipes of this kind, the wall of the bowl being thin. This pipe is from the Melville farm, Nottawasaga.

On the occasion of the Institute's meeting at Niagara last summer, the very singular stone pipe, of which views are shown (Figs. 90, 91 and 92), was presented to us by Mr. A. C. Billups, who stated that he had taken it from a mound on the Kentucky shore of the Ohio, not far from Lawrenceburg on the Indiana side. This portion of country is dotted with mounds. Along both banks of the Ohio and its tributaries, on many of the highest bluffs and some of the lower lands, mounds of various sizes may yet be seen. Not far away from where this pipe was found is Fort Hill, a celebrated ancient earthwork, near the junction of the Big Miami with the Ohio. When I had the pleasure of examining this extensive "fort" two years ago in company with Dr. Collins, of Lawrenceburg, evidences of a numerous, industrious and intelligent population were everywhere apparent. Remains of paved ways could be traced on easy grades and round gentle curves on two opposite sides of the large embankments, and no better place could have been chosen for defensive purposes. It is not improbable that the people who constructed these and other works of a similar kind in this locality were those who made the Billups pipe, for the depth at which it was found precludes any supposition that it was intrusive.

The stone is a light brown argillite, and has been found in pebble form by the pipe-maker. An ingenious as well as a humorous side to the Indian character is brought out in the adaptation of the design to the natural form of the pebble. Symmetry having been impossible without cutting away too much material, the workman contrived to produce from the somewhat plano-convex form still observable in the front view, a gruesome, wry face, full of character, and having the details artistically treated.

One peculiarity of this pipe is in the formation of the eyeballs which are like cylinders, half-sunk diagonally, with the flat ends facing the left side, giving the countenance much of its wild expression. Nose, cheeks and eye-brows have been

carefully carved, but the mouth and chin are less successfully imitated. In combination with the head are the stem of a tree, and a snake, the head of the latter being at the base of the carving, from which point the body rises with a graceful curve to the left, half-way up the bowl, when it descends, passing under the chin and up the opposite or right cheek, the tail terminating almost in the middle of the pipe at the back. (Fig. 92).

FIG. 90. FIG. 91. (Full Size). FIG. 92. (Full Size.)

What seems to be a tree stem also originates in the lower part of the neck, one small branch curving gently up the left side, while the main portion stretches up the right side, becoming forked about two-thirds of the distance from the bottom. The left and thicker division terminates at the back where it is cut off smoothly, and through this termination the stem-hole is bored. Taken altogether the work on this pipe is remarkably well done, one is almost tempted to say, suspiciously so; but there seems to be no reason to doubt its genuineness. In the curious combination of tree and serpent, theory-maniacs may easily find material either for attributing to it a spurious origin, or for the elaboration of some far-fetched arguments to prove a traditional connection with an older and higher civilization, if, indeed, the term civilization should be appropriate to the mode of life connected with which the Kentucky pipe was modeled.

HAMMER STONES.

FIG. 93. (Full Size).

The specimen represented here is a granite pebble symmetrically water-worn and roughly pecked on its upper and lower sides with only a few recent dents on the edge. It has perhaps been used either as a hammer, or as an anvil. Possibly the pecking has been preparatory to finishing as a disk, many specimens of which are hollowed on the sides. It is probable, however, that the former is the correct supposition although most hammer-stones have been used to strike with the edge. This specimen was presented by Dr. Craig of Lawrenceburg, Ind.

FIG. 94. (Full Size).

Hammer stones, as such do not always suggest their use, because many were simply held in the hand, but anybody would at once name figure 94 as an implement of this kind. The groove, of course, suggests a handle, and both faces bear marks of usage—the upper one as if for striking, and the lower one as if for rubbing or grinding. The material is a grey granite. Above the groove, the outline is oval; beneath the groove it is qnadrangular—Township of Nottawasaga.

Fig. 95. (Quarter Size).

Another unmistakeable hammer is figured here. It was found near Leamington, in the county of Essex, and consists of a large silicious pebble six and three-fourth inches in length, and four and three-fourth inches across the widest part. The groove which is about one-third of the length from the top, goes *almost* completely round. The larger end or "face," shows that it has been used to do some very effective pounding.

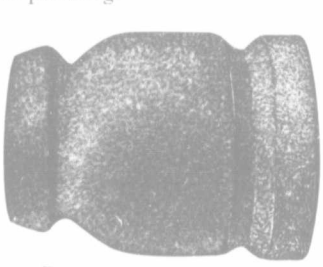


Fig. 96. (Over Quarter Size).

This unusally hammer-like tool is a puzzle. That it was not intended for a hammer is made evident from the fact that a hole is bored in the centre of the larger face. In cross section it is almost perfectly round—the sharp and deeply-cut grooves, though not quite true show no tool-marks, and the general finish is good. It is three and a quarter inches long, with a diameter in the middle of two and a half inches—Geo. E. Laidlaw collection.

GAME DISK.

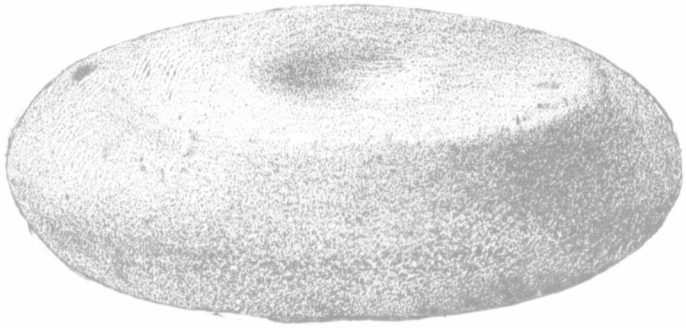


FIG. 97. (Full Size).

Similar in appearance as this specimen is in the engraving to fig. 93, it is totally different in all but outline. Like fig. 93 it is water-worn and oval, but the material and its treatment are quite unlike those of the former. In this case the stone is calcareous, and the two sides have been rubbed down until they are concave instead of convex, and in the centre of each hollow a deeper one is sunk about one-fourth of an inch and nearly a whole inch in diameter. Nearly all signs of pecking have been removed in the rubbing process. As the material is too soft to be used for a hammer the production of a disk was probably in view. We are indebted to Mr. Moses Barrowman of Buffalo, for this specimen, from the State of New York.

FIGURED TOOL.

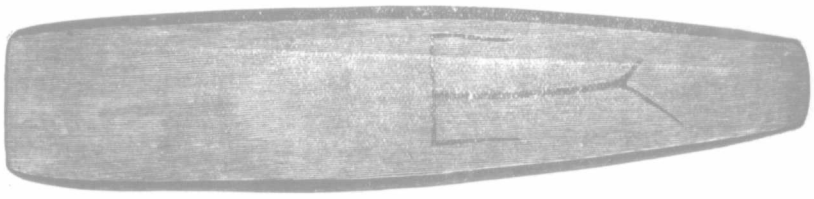


FIG. 98. (Quarter Size).

This figure represents an implement of brown slate about half an inch thick in the middle, and thinning towards the ends both of which are sharpened. It is the only article of the kind we have on which any figure is cut. The T like mark has some resemblance to the conventional representations of men made by some western tribes at the present day. It was procured from Mr. Jos. W. Stewart, and was found near Arkona.

FLAKED STONES.

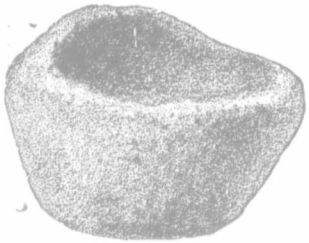
FIG. 99. (Full Size).

Grassy Point near the western end of Baptiste Lake is the site of an ancient Algonquin village. Many fragments of pottery still lie scattered about the beach, and it was here that the perforated copper knife presented to us by Mr. Alex. Robertson was found. Fig. 99 is a good picture of a roughly chipped piece of pure quartz, from the same spot. It is turtle-shaped and has been flaked lengthwise. Quartz specimens of any kind are rare in Ontario. It is impossible to say with certainty what was the purpose of this object, but in all probability it was intended for personal ornamentation.

FIG. 100. (Quarter Size).

Fig. 100 represents one of several large flaked implements in the museum from Wolfe Island, opposite Kingston. It is too large and too roughly shaped for use as a spear, but may have served as an axe. It strongly resemble, specimens found to the south, that seem to have been formed for digging, but there are no indications on the surface of this tool that it was ever so employed. Aside from its considerable size it is remarkable in showing a nucleus fully two inches in diameter.

STONE CUP.



101. (Full Size).

Figure 101 represents what is commonly known as a paint-cup. It is neatly hollowed, has a flat bottom, and is made from some kind of primitive rock. In the G. E. Laidlaw collection.

AMULETS OR GORGETS.

Fig. 102. (Quarter Size).

This gorget or amulet of Huronian slate, from the Tweedale collection is one of the finest in the museum. It is four and five-eighth inches long and handsomely veined. What may be called the lower side is not so well finished as the other. Unlike many objects of this class the hole shows signs of wear, the upper side of it being perceptibly the smoother. The flanges at the lower end are peculiar to this specimen. It was found in the township of South Yarmouth, county of Elgin.

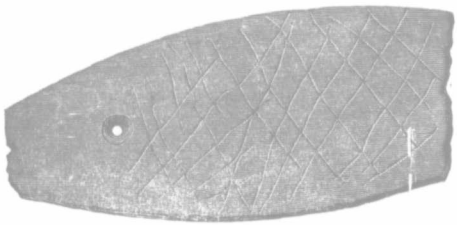


Fig. 103. (Quarter Size).

When perfect this gorget could not have been less than seven and a half, or eight inches long. It is of a dark colored argillite resembling a common school-

slate. At the small end, one-half of a small hole remains showing that the specimen at one time extended farther in this direction, as well as towards the roughly fractured end. The small end is ground down from both sides to a cutting edge. The chief peculiarity of this specimen consists in the number of carelessly cut diagonal lines, on both sides. Almost invariably articles of this kind are perfectly free from markings. Locality, Nottawasaga. From the brothers W. and D. Melville.

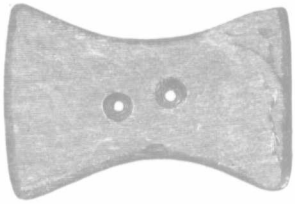


FIG. 104. (Quarter Size).

The gorget (fig 104) is a good specimen of its class, but unlike most others the slate is unpolished on the one side—perhaps it is unfinished. Most of the boring has been done from the rough side, only enough to clean the margin of the holes having been done from the smoothed side. The inward side-curves are unusually deep.—G. E. Laidlaw collection.

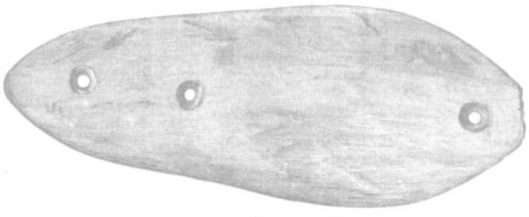


FIG. 105. (Quarter Size).

This gracefully formed gorget is in the Laidlaw collection It is made of grey slate, and with the exception of a small piece broken off the larger end it is perfect. The holes exhibit no signs of wear.

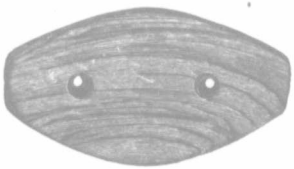


FIG. 106. (Quarter Size).

The peculiarity of this gorget is that it is concavo-convex, but whether made so purposely, or on account of the original rough shape of the slate is not certain.

The holes have been bored entirely from the convex side shown above.—Geo. E. Laidlaw collection.

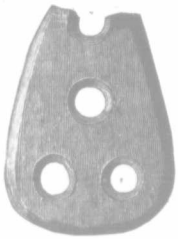


Fig. 107. (Nearly Full Size).

Many specimens of aboriginal "jewelry" owe their shapes to the natural forms of the material when found. This is especially true of articles made from pebbles. Fig. 107 is a case in point. It is a pebble of fine sand-stone, the pendant shape of which caught the eye, and the workman has proceeded to adapt it to his fancy by boring holes in it. Examination shows that the smaller end broke just before the boring of the last hole was completed. The Indian's lack of prescience is shown by his leaving the boring of the most difficult hole till the last, having even countersunk the others previously. Fig. 107 is from the town of North Yarmouth, and belongs to the Dr. Tweedale collection.

Fig. 108. (Quarter Size).

Figure 108 shows one of the plainest and neatest specimens of its class in the museum. One side is straight, the other a little rounded from end to end, both edges are almost straight and nearly parallel, the width at the larger end being exactly one inch, and at the holed end a little over seven-eighths of an inch. Its greatest thickness (in the middle) is five-sixteenths of an inch. From North Yarmouth township, Elgin county. Dr. Tweedale collection.

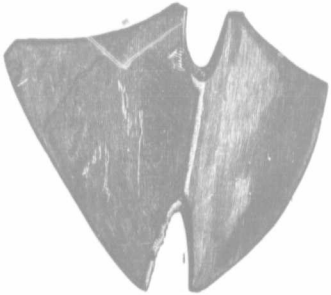


Fig. 116. (Quarter Size).

As a rule, relics of this type are symmetrical. Fig. 116 is an exception. The stone is Huronian slate. The hole has been bored before the notches were cut

above and below. It was found by Mr. Chance in Markham township, and now forms part of the G. E. Laidlaw collection.

FIG. 117. (Quarter Size).

This diagram represents what is the largest, and, it may be added, the coarsest specimen of its kind in the museum. To the credit of the Indian artificer, however, it may be stated that his work is still incomplete—scarcely more than blocked out, in fact, but none the less valuable on that account. It is five and a quarter inches long, and of Huronian slate. The base is almost in its rough state, and no attempt has been made to bore the fore and aft holes that are almost invariably found in specimens of this type. In the Dr. Tweedale collection; from White's Mills, county of Elgin.

STONE CARVING.

FIG. 109. (Full Size).

The specimen of which figure 109 is a cut was presented by Mr. J. W. Fitzgerald of Parry Sound. The material is gypsum, of a light pink color. According to the best of Mr. Fitzgerald's recollection it was found near Lindsay. The carving is fairly good. Behind the figure a beginning has been made on each side in boring a hole through the piece.

DISKS.

Fig. 110.

Fig. 111.

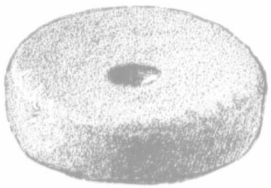


Fig. 112.

Fig. 113.

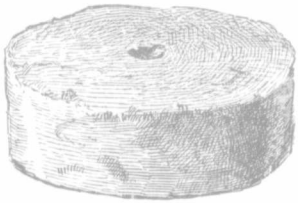


Fig. 114.

Disks of pottery and stone, like those shows in figures 110 to 113, were used in different ways. The smaller ones (figs. 110 and 111) may have been ornamental, as for beads, while it is known that the larger ones (figs. 112, 113) were used in a game. Figure 114 is from Hawaii, where it was employed by the natives in a game called Naika (Nah-eek-ah,) being rolled along the ground as in what was a favorite Indian pastime. It is introduced here merely for comparison. A hole is shown in the centre, by mistake of the engraver.

TOTEM.

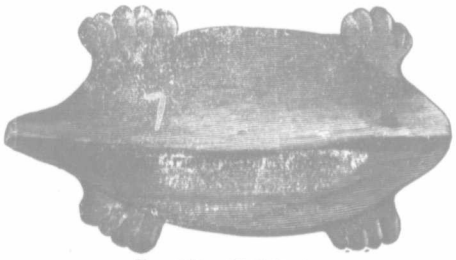


Fig. 115. (Full Size).

There can be little doubt that figure 115 was intended to represent a totem, and that totem, a turtle. Unfortunately both head and tail are damaged, but

the general outline is a fairly good imitation of the animal, although the ancient artist had but little regard for the necessary number of toes. The turtle totem is made of fine-grained sandstone, was found in South Yarmouth township, and is part of the Dr. Tweedale collection.

SLICK STONE.

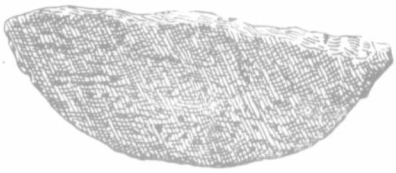


FIG. 118. (Quarter Size).

Fig. 118 represents what may be called a scraper. The round edge is sharp, and the upper one ragged as if broken. It was found on the village site at Logan's Hill in Victoria county.

SHELL.

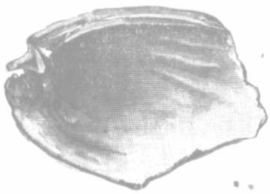


FIG. 119. (Half Size).

The common unio or fresh-water mussel shell was employed by the Indians for several purposes after the contents had been eaten. Near the Atlantic a species known as the *quahog* afforded material for wampum, but the supply of shell for our more westerly tribes seems to have been brought up the Mississippi valley from the gulf coast. In some places considerable numbers of mussel shells are found with other remains in heaps corresponding to the European "Kitchen-middens."

A common use for these shells was that of scrapers in different kinds of handicraft. The worn edge in figure 119 indicates its employment by a left-handed person. From the Clearville village site, Kent county.

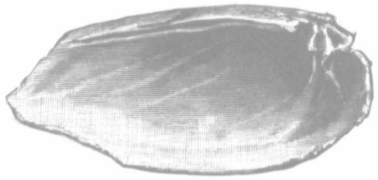


FIG. 120. (Half Size).

Fig. 120 is also from the Clearville village site and shows how the wearing of the edge would be produced by a person using the right hand.

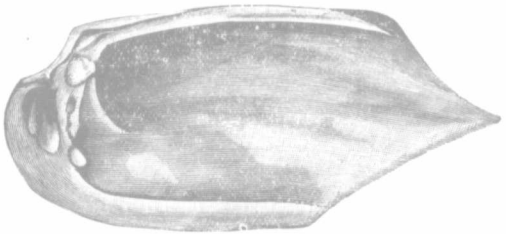


FIG. 121. (Full Size).

From the above figure it may be concluded that the user employed both hands alternately. This excellent specimen is from Fairchild's Creek, and was presented to us by Mr. E. C. Waters, Brantford.

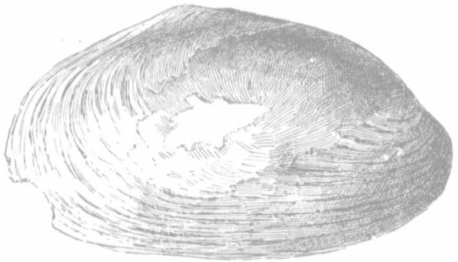


FIG. 122. (Half Size).

Fig. 122 is from the same locality, and was presented by Mr. E. C. Waters, of Brantford. The whole of the outer coating is worn off—indeed the body of the shell itself has been rubbed down until a hole has been produced. Messrs. Waters and Heath are of opinion that specimens of this sort have been used for smoothing the inside of clay vessels, when in process of being manufactured, and that this, or some similar use, accounts for the condition of such specimens. They are probably correct in this supposition.

FIG. 123. (Half Size).

In Ohio many strong unio shells are found punched as shown above. The belief is that the purpose was to afford a means of lashing a handle to the upper or hinge edge, by passing a cord or thong through the hole and diagonally over and around the haft. What the use of such a tool could be we are left to imagine.

FIG. 124. (Full Size).

FIG. 125. (Full Size).

Figs. 124 and 125 represent the obverse and reverse of an unfinished piece of wampum, which was found in an ossuary in Beverly township. The process employed my be traced in this specimen, where only part of the rounding has been done, and only half of the hole has been bored. Many years after the settlement of America by Europeans, the Indians clung tenaciously to wampum, preferring it to metallic coin. In course of time, wampum was produced in large quantities by the whites for trading purposes, and the use of it as a currency was legalised. About the beginning of the present century, Canadian Indians refused any other "coin." *

* From the Provincial Statutes of Lower Canada, Georgii III, 1792, His Excellency the Right Honorable Guy Lord Dorchester, Governor, being the First Session of the First Provincial Parliament of Lower Canada.

"An Act to permit the importation of wampum, from the neighboring States by the inland communication of Lake Champlain, and the River Richelieu or Sorel.

"Whereas the article of Wampum in the form of Beeds, moons or shells and hair pipes, is indispensably necessary in the Indian Trade carried on from this Province to the Western Country; and Whereas the said Articles of Wampum in the form of Beads, Moons or Shells not being the product or manufactory of any part of the British Dominions, can only be had from the neighboring States, of which it is the product, Be it therefore enacted by the King's most Excellent Majesty, by and with the Advice and Consent of the Legislative Council and the Assembly of Lower Canada, constituted and assembled by virtue of and under the authority of an Act passed in the Parliament of Great Britain, intituled "An Act to repeal certain parts of an Act passed in the fourteenth year of His Majesty's Reign," intituled "An Act making more effectual Provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province." That from and after the publication of this Act, it ahall be lawful to His Majesty's subjects to import from the Neighboring States, by the Inland communication of Lake Champlain and the River Richelieu or Sorel, the article of Wampum, in the form of Beeds, Moons or shells, Hair pipes of such nature and kind as are used in the Indian Trade to the Western Country."

FIG. 126. (Full Size).

The collumella of large shells was often formed into beads and pendants. Fig. 126 shows one of many specimens found in an ossuary in Beverly, and which is perforated at each end for suspensory purposes. Sometimes this part of the shell was also made into a variety of wampum.

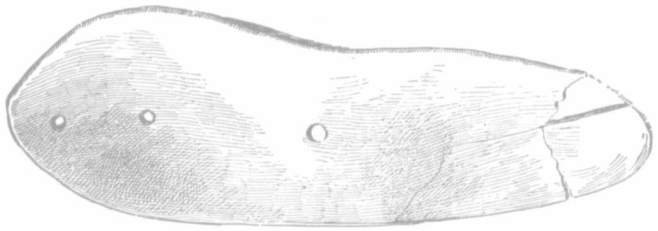


FIG. 127. (Quarter Size)

The specimen of which the above is a diagram was found with several other shell articles in a grave on the east side of Blackfriars Bridge, London, Ont., by a Mr. John McDowell, in the year 1849. The other objects were, as in this case, made from the material of a sub-tropical shell of large size. It is not probable that figure 124 served any other purpose than that of a gorget, and as such, or, indeed, in any capacity, it must have possessed great value on account of the distance from which the material was brought, and its corresponding scarcity in this part of the continent. No engraved shell objects are, so far as known to me, found in Ontario.

FIG. 128. (One-third Size).

Among the specimens procured from Mr. J. Y. Connell, of Nevis, West Indies, are two small gouge-like implements, made from a heavy uni-valve. Fig. 128 represents one of these tools. At the curve it is fully an inch in thickness. The hollowed form is probably the result of necessity arising from the nature of the material, rather than of intention or desire on the part of the maker to produce it. Still, it may have served a purpose similar to that for which stone gouges were made by the natives in this part of America.

BONE.

FIG. 129. (Seven-eighth Size).

FIG. 130. (Seven-eighth Size).

Both of these specimens form part of the W. G. Long collection, which is unusually rich in bone implements, a branch of industry apparently in great favour among the people who occupied the area now included in the townships of York, Vaughan, Markham and Whitchurch. Most of the objects of this sort in the Long collection are of the common kind, varying from one and a-half to seven inches in length. Any kind of ornamentation on such objects is of rare occurrence, but figures 129 and 130 are notable exceptions. They were probably used as fastening pins for clothing, rather than as awls or needles. Fig. 130 is worn very smooth on one side, and is notched for suspension or attachment at the head. Fig. 129 seems to be specially well adapted to pinning purposes.

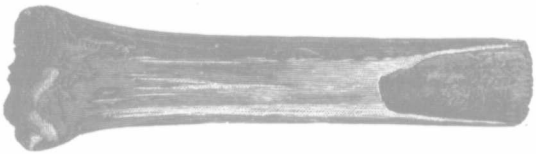


FIG. 131. (Quarter Size).

The similarity of this bone tool to those still employed in the North-West in the dressing of skins, is strong, even to the toothed edge. No smoothing by friction has been done on this specimen, and the tool marks are quite plain.—Geo. E. Laidlaw collection.

FIG. 132. (Full Size, $5\frac{3}{4}$ in.)

The purpose of Figure 132 may not be easily divined. It is made from the leg-bone of a deer, probably. The surface is highly polished, and the rings—five in the middle and four at each end—are rudely cut.

The supposition that it may have been used as the handle or hand-piece to a string for carrying weights, receives some force from the fact that the inner edge of one end is worn round and smooth, just as it would be if employed in this way.

It is quite as likely, however, that it was simply worn on a string passing round the neck. The inside of the other end is too much weathered to offer much evidence, but even there are indications of similar wear. Fig. 132 is part of Mr. W. G. Long's find in the county of York.

Fig. 133. (One-third Size).

One of three similar specimens found on the Baptiste Farm, Tuscarora, is figured here. They are simply the "wish-bones" of large fowls, having a small hole drilled through the broadest and thinnest portion of one side, but that side opposite to the one shown in the engraving. An Indian woman, who was standing by when these were dug up, immediately stated that she had heard some old people speak of lines being twisted from basswood bark by means of, or with the assistance of such things, but she was unable to explain how they were used.

OJIBWAY GAME.

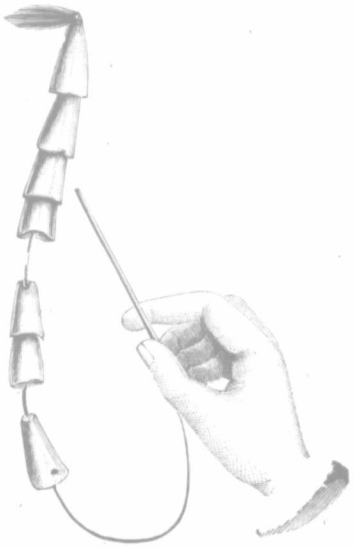


Fig. 134.

In Figure 134 is represented an old Ojibway game played for gambling purposes, as, indeed, most Indian games were. It consists of seven conical bones

strung on a leather thong about eight inches long, which has fastened to it at one end a small piece of fur, and at the other a hickory pin three and a-half inches long. The game was played by catching the pin near the head, swinging the bones upwards, and trying to insert the point of the pin into one of them before they descended. Each bone is said to have possessed a value of its own; the highest value being placed on the lowest bone, or the one nearest to the hand in playing. This bone has also three holes near the wide end, and to insert the pin into any of these entitled the player to an extra number of points. Above each hole is a series of notches numbering respectively four, six and nine, which were, presumably, the values attached.

This game is mentioned by the Rev. Peter Jones (Kah-ke-wa-quo-na-by) in his book on the Ojibway Indians, but no name is given to it.* Dr. P. E. Jones, his son, has the only other specimen I have ever seen. The one in our possession was presented by Mr. J. Wood, an intelligent and influential member of the Mississauga band, near Hagersville.

HORN.

Fig. 135. (Quarter Size).

Deer-horn was either not much used in the making of implements, or its liability to speedy decay is accountable for the few specimens of this material found on the surface or in graves. The relic shown in figure 135 was probably used in skinning. The cutting edge is damaged, and the whole specimen is considerably weathered. The hole shows us that it was carried on the person.—Geo. E. Laidlaw collection.

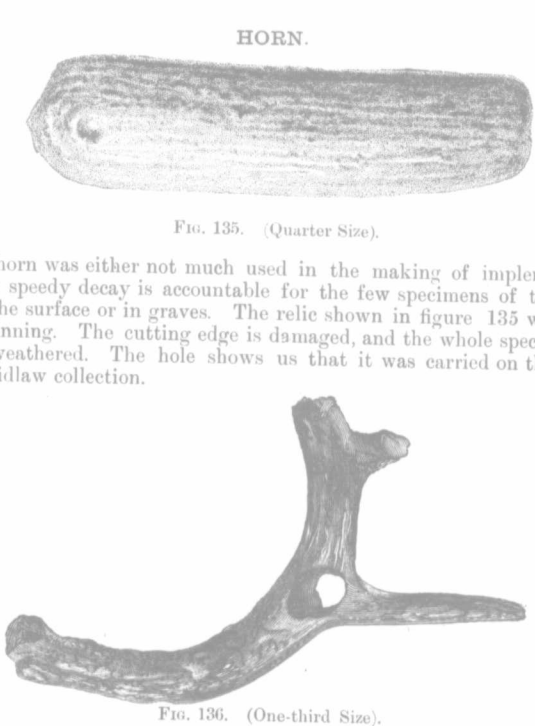


Fig. 136. (One-third Size).

* Since this was written, I have been informed by Kah-ke-wa-quo-na-by, junior, the respected government chief of the New Credit Mississaugas, that the game was called "Pe-peng-gun-e-gun," which may be interpreted to mean, he says, "Stabbing a hollow bone."

This is one of several specimens presented by Mr. James S. Heath, of Brantford. It is the greater part of a small deer-horn, from which the upper prongs have been half cut and half broken. A hole, as seen in the diagram, has been made at the base of the lowest prong. Messrs. Heath and Waters, who are both ardent archæological students, call specimens of this kind "arrow-straighteners." With first-class mechanical eyes they detected the peculiar obliquity and wear of the hole, and concluded that the purpose of the tool was to act as a "pinch" in taking any bend out of arrow-shafts, either when newly made, or as the result of seasoning. I have recently seen an account of some Pacific slope Indians who make use of a wooden tool on the very same principle, thus confirming the view taken by Messrs. Heath and Waters.

UNFINISHED RELICS.

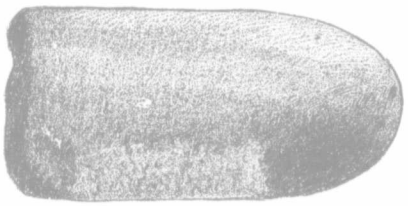


Fig. 137. (Quarter Size).

In the specimen figured here, we have a capital illustration of one of the first steps taken to reduce rough material to a desired form. The natural shape of the stone has suggested a use, but one edge has not corresponded with the other, having been somewhat rounder. To reduce it to symmetery the pecking process has been carried on until a closer similarity is the result, but here the process ends. Every other portion of the stone is in its original condition. This plain but instructive relic we owe to Dr. Craig, of Lawrenceburg, Indiana. As a Canadian, and an archæeologist, Dr. Craig takes a deep interest in the Provincial Archæological Museum.

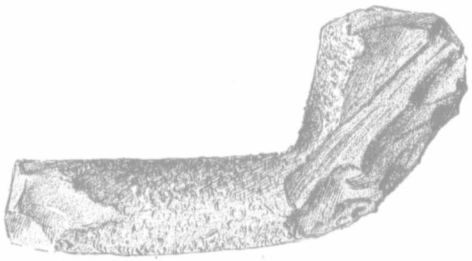


Fig. 138. (Quarter Size).

Unfinished objects frequently possess interesting features. In figure 138 from the Baby* farm the pecking process used to reduce the material to rough form is

well illustrated. By some accident the block has been rendered useless, and while we may for this reason regret the loss of a good slate pipe, we are indebted to it for an instructive example of the laborious methods that had to be employed by the ancient workmen.

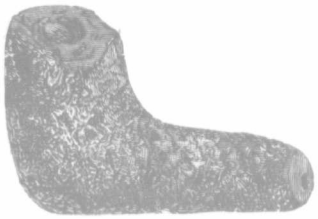


FIG. 139. (Quarter Size).

Though also blocked out for a pipe, the above is totally unlike figure 138 in material and treatment. This specimem is of a coarse crystalline limestone with a considerable admixture of fine particles of mica. No untoward event to the block has hindered the completion of the pipe, but something of the sort may have happened to the maker himself. The bowl is bored an inch and a quarter deep, and a start has been made in boring the stem. The hole in the bowl is barely three-eighth in. in diameter, and the intention must have been to "rim" it out at to least an inch, as the material is here an inch-and-a-half thick. Fig. 139 was found in the township of Tuscarora, and presented to the museum by Mr. J. H. Crouse, of Brantford. Other excellent articles from Mr. Crouse will be referred to in our next report.

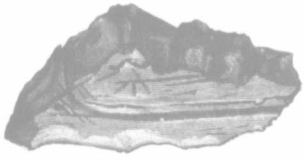


FIG. 140. (Quarter Size).

Here we have again illustrated some methods of working. The stone has first been rubbed down on its two opposite sides until it is about an inch and a quarter thick. On both of these the outline of the pipe has been "scribed" and deeply grooved with flint-flakes. A deep rut has also been cut lengthwise on the underside of what was intended for the stem to prevent chipping from extending too far, as well as to present an angle for starting chips outwards. This part of the work has been completed, and the base of the grove remains to show how the work was done. On the upper side of the stem, as may be seen from the engraving, cross notches have been sawn deeply to permit of superfluous material being knocked off. A break in the block has prevented the work from being completed. From the Longheed farm, Nottawasaga.

*Pronounced *Baw-by*.

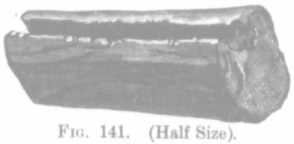


FIG. 141. (Half Size).

It is not easy to say what the specimen here represented was meant for. The material is limestone and the surface looks as if it had been scraped with some fairly sharp instrument. A hole has been bored lengthwise close to the outside, and the thin portion has been broken through purposely. The diameter of the larger end is fully an inch. It was procured from Mr. David Mellville, Nottawasaga.

FIG. 142. (Half Size).

In figure 142 we have an engraving of an unfinished tablet or gorget. It is made of favorite material for this class of articles—slate. The side opposite to the one shown is comparatively smooth and well finished. Perhaps the appearance of the flaws shown in the cut put a stop to the boring, although the specimen shows that some work has been performed after the pieces broke off. One hole is bored almost through, and a second has just been begun. This specimen was procured from Mr. Jos. W. Stewart, but its locality is uncertain.

COPPER.

FIG. 143. (About one ninth Size).

The specimen figured above is truly a "long-knife." Its shape is suggestive of European influence in almost every line, but the workmanship is undoubtedly Indian. It measures exactly fourteen inches in length, but a small piece perhaps not more than half-an-inch has been broken off the tine, or the handle, for it may never have had any other haft, the edges being rounded as if for use in its present condition. This valuable article was found on St. Joseph's Island by Mr. Alex. G. Duncan, and was generously presented to the Provincial museum by Mr. W. D. Kehoe, editor of the "Express," Sault Ste. Marie.

FIG. 144. (Full Size).

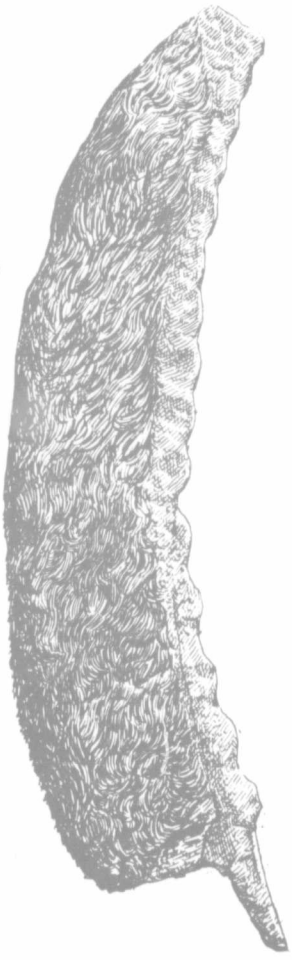


FIG. 145. (Quarter Size).

The copper knife here figured (Fig.144) was found on Grassy Point, Baptiste Lake, in North Hastings county and was presented to us by Mr. A. Robertson, of Madoc. Both edges have been sharpened, and in the form of the handle we see one of the steps towards insertion by means of a tine in a haft of wood or horn. The handle is simply beaten down to thicken the edges of it, which are also well rounded, for ease in holding, and near this extremity a small hole is bored by means of which it may be slung from the belt. Its original owners were probably Algonquins.

In figure 145 we have a cut of one of the most peculiar copper implements ever found in Ontario, or, so far as I am aware, in America. It was discovered in an ossuary now within the limits of Midland city driving-park, a locality occupied by the Hurons of old, and now the site of one of the most flourishing young towns in the Dominion.

This unique specimen was presented to us by the directors of the park, through their secretary Mr. H. F. Switzer, town clerk. It is a little over thirteen inches in length and is nearly three inches across at the widest part. It is remarkable not for its size alone, but for its curve and its undulating or round-toothed edge. No part of the blade is more than one-eighth inch thick, and the tine is only about three-sixteenths. The teeth are fifteen in number, and the condition of the specimen is so good as to show clearly how the making of them has been done. One side is quite smooth, each tooth being in line with the body of the blade, while on the side shown in the engraving there is a distinct hollow corresponding to each projection. From these depressions it is perfectly evident the edge was at first uniform in thickness and in curve, and that the projections were formed by repeated blows with a hammer of some sort having a small round "pin;" or another tool has been used as a punch which, when struck sharply would "draw out" the edge as we see it. In any event the tool is a most remarkable proof of aboriginal mechanical skill. To produce from a rough piece of copper, by hammering, this long, broad and uniformly thick blade would test the skill of a white workman with a kit of tools at his command. But the desire to produce an improved cutting edge as in this case, makes it appear that the workman has merely attempted to imitate the natural or inevitable serrations consequent on flaking stones, especially those of a silicious nature, which were often used as files and saws. The cutting-bar of a mowing machine is constructed on the same principle, and hay-knives and large bread-knives are sometimes made with an undulating edge like that of figure 145. It is needless to say that all our cutting tools have been evolved from the flaked flint of primeval man.

When this blade was deposited with the bones of the deceased "brave" it was carefully wrapped in beaver-skin, a portion of which is still adherent to one side.

As no European traces were discovered about the burial place, it is safe to say that this implement is at least 260 years old, and may be much more.

The example set by the people of Midland City in placing this and other valuable relics in the Provincial Museum, may be followed with advantage by others whose good fortune may lead them to make a "find."

Fig. 146. (Quarter Size).

Along with the carved knife already described from Midland City, there was found a very gracefully formed copper axe, and, like the knife, having the original beaver skin in which it was rolled up when deposited, still attached to one side. While eight and three-fourth inches long, it is only one and a half inches wide at the lip, and barely a quarter of an inch thick. It is perfectly symmetrical in every line, and has been smoothly finished.

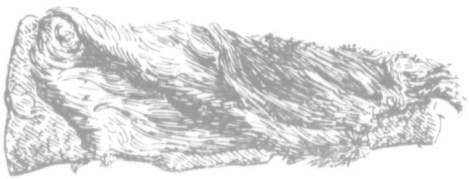


Fig. 147. (Quarter Size).

This axe also retains its old beaver-skin wrapping. It is much heavier in proportion to its length and breadth than figure 146, being nearly half an inch thick in the middle. The lip is very blunt and looks as if it had been used considerably. The specimen in question was found at Point Mamainse, Lake Superior.

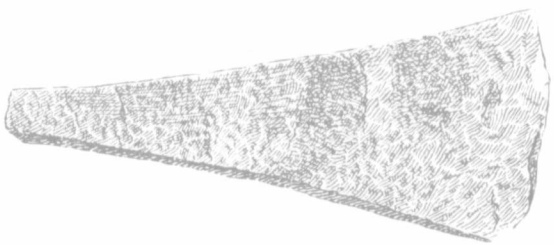


Fig. 148. (Full Size).

We are indebted to Mr. Alex. Robertson of Madoc for the copper implement or weapon figured at 148. He found it in a small mounded grave on the shore of Hog Lake, or Lake Moira, near Madoc. Its size and shape leave hardly any doubt that it was made for insertion in a club-head. The small end is rough, the edges are square and grooved (the latter, perhaps, as the result of hammering) and the wide end has a good cutting edge. Its greatest thickness is barely a quarter of an inch.

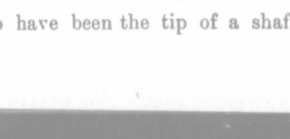


Fig. 149. (Three-quarter Size).

Fig. 149 appears to have been the tip of a shaft. Two-thirds of it are

socket, a part of which is broken off. It was found in the township of Vaughan by Mr. Smeiser, and presented by Dr. R. Orr, Toronto.

FIG. 150. (Full Size).

Fig. 150 consists of a small coil of copper wire beaten flat. It is of doubtful origin from the pure Indian or native copper point of view. It seems to be too uniform in size for aboriginal make, and the fact that it was found on the Baby farm suggests European origin.

FIG. 151. (Full Size).

This, too, is of doubtful origin. It is from the Lotteridge farm, near Hamilton. The workmanship, like that of figure 150, is probably Indian, but the material is, perhaps, European. The projection for the hole, too, has a suspiciously European look.

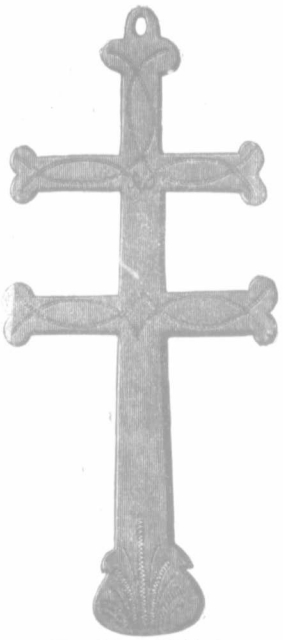


FIG. 152. (Full Size).

Relics of this kind are, as a rule, easily distinguished. There can be no doubt regarding the origin of Fig. 152, which, with two others, was found on Beausoleil Island in the Georgian Bay by Messrs. , from whom they were procured for the Provincial Museum by the Rev. Th. Laboureau of Penetanguishene. Double-barred crosses of this kind are now, it seems, unknown in connection with Catholic worship, and it is somewhat singular that since we received these relics of the old Hurons, another one almost identical in size and pattern should have found its way to our collection from the North-West, where it was picked up during the late rebellion.

Nahneetis, the *Guardian of Health*, is figured in Jones' "Ojebway Indians," p. 95, with a triple barred cross, and the whole front of the dress covering the effigy is ornamented with brooches similar to those illustrated at Figs. 155, 156, 157 and 162 in this report.

Regarding the peculiar form of cross from Beausoleil Island, Dean Harris of St. Catharines, writes: "This small, dual cross is permitted to be worn only by patriarchs of the Latin Church. It is also sometimes carried as a processional cross, and as Richelieu was bishop and cardinal, it is possible that he used such a cross either as pectoral or processional. In all probability these ornaments were sent out to Canada during his *regime*, and receiving the blessing of the priest among the Hurons, would have served the double purpose of being ornamental and of being used in devotion."

It should be noted that on two of the crosses there are engraved respectively the letters "C. A." and "R. C." Taking a clue from Dean Harris's reference to Richelieu, these letters may mean *Cardinal Archbishop*, and *Richelieu Cardinal*, but as the dean says, "We can easily conjecture many things in association with these letters, but they would be only conjectures."

FIG. 153.

In the report of United States Bureau of Ethnology for 1880-1, p. 178, is figured a Navajo Indian with silver ornaments, regarding which Mr. W. Matthews writes: "The cross is much worn by the Navajos, among whom, I understand, it is not intended to represent the 'cross of Christ,' but is a symbol of the morning star. The lengthening of the lower limb, however, is probably copied from the usual form of the Christian emblem." We are indebted to Major J. W. Powell, director of the Bureau, for permission to copy this cut. (Fig. 153.)

Fig. 154.

Fig. 155.

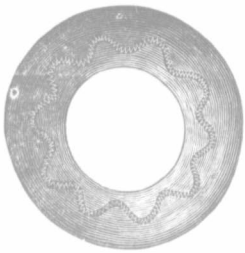


Fig. 156.

Fig. 154 represents one of several "bangles" found with the crosses on Beausoleil Island. They appear to be made of silver, or else of some other soft white metal. Figs. 155 and 156 are of thin silver, and were, no doubt, simply used as brooches.

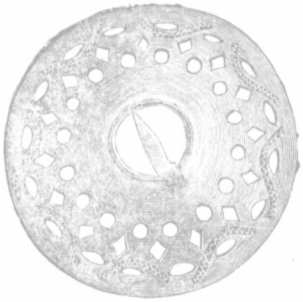


Fig. 157.

Fig. 157 was found near Mindemoya (Old Woman) Lake, Manitoulin Island, by the late Mr. John McPherson of this city, and by him presented to the museum. It is extremely thin. A slender pin is still connected with it.

Fig. 158. (Full Size).

From Mr. John McPherson we also received the odd combination here figured. It consists of a cylindrical copper bead and a flat, triangular one, both made from European sheet metal. Between these are strung four small glass beads, two white and two blue, in an alternate arrangement. These were found on Manitoulin Island.

Fig. 159. (Full Size).

Fig. 160. (Full Size).

Finger-rings of any kind are seldom discovered. I know of but one apparently genuine and highly finished stone ring. Those figured above are brass. Fig. 159 has engraved upon the seal a capital L enclosing a heart; and on figure 160 is cut the monagram I. H. S. The latter was found on what was thought to be the site of the ancient Ossossane in the Huron country, and was presented by Rev. Th. Laboureau. The formerwas found on the Baby Farm.

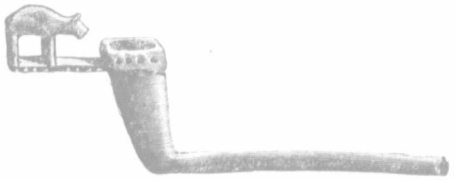


Fig. 161. (Quarter Size).

The production of a pewter pipe like the above leaves no doubt as to European influence. The animal is probably meant to represent a bear. This pipe was found near the village of Scotland in Brant county. The only other pewter pipe in our collection came from the Bay of Quinte, where it was found some feet deep in the water, and was given to us by Dr. T. W. Beeman of Perth.

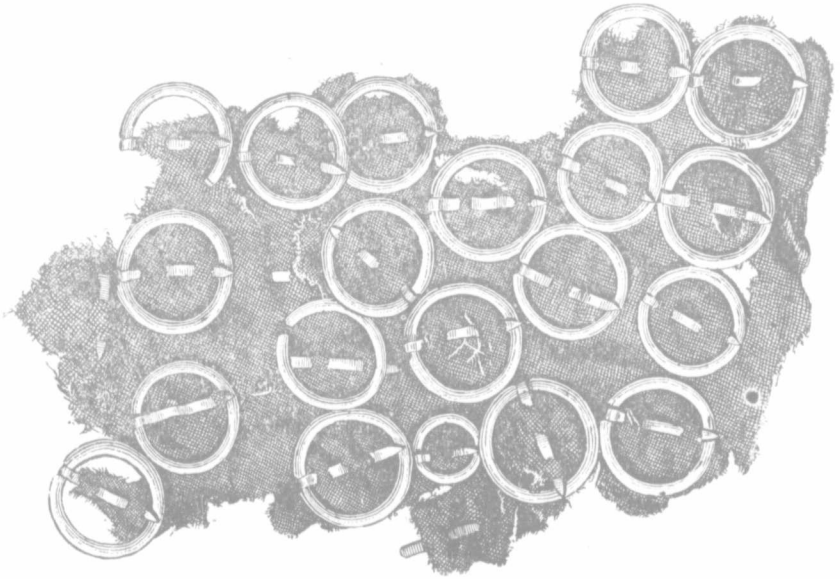


Fig. 162. (Full Size).

It has often proved puzzling to account for the presence of numerous little broach-pins (like those here figured) in ossuaries. The specimen of cloth represented

shows us the use that was, at least in some cases, made of them. Apparently the whole skirt or body, or perhaps the whole of a garment was adorned in this way. Although all are now coated more or less with verdigris, the metal is white. The verdigris may, in part, be owing to the presence of a small copper vessel that was found beside them in the grave.

The fabric to which they are fastened is a course linen and of brown color. It was found along with the crosses already mentioned, on Beausoleil Island, and was procured for the museum by the Rev. Mr. Laboureau of Penetanguishene.

EXTRACTS.

In a few of the following pages I have transcribed from rare sources some bits of information relative to the Indians. The statements made tend in many cases to throw light on portions of history and archocology that require all they can get.

The first quotation is from the pen of John Mecklenburg, a Dutch Lutheran minister. According to the custom of his day the Rev. Mr. Mecklenburg writes his name in classic form, and thus figures as John, or Johannes Megapolensis. His account of the Indians as he knew them, in what is now the State of New York, is, perhaps, the quaintest, briefest and best ever written, and reveals to us the Mohawk or Iroquois as in some respects not quite so bad a savage as he has been painted.

"A SHORT ACCOUNT OF THE MAQUAS INDIANS IN NEW NETHERLAND; THEIR COUNTRY, STATURE, DRESS, CUSTOMS AND MAGISTRATES, WRITTEN IN THE YEAR 1644."

BY JOHN MEGAPOLENSIS, JUN., MINISTER THERE.

(*From the Dutch.*)

. . . . "The Inhabitants of this Country are of two Kinds, 1st, Christians so-called; 2nd, Indians; of the Christians I shall say nothing; my Design is to speak of the Indians only. These among us are of two Kinds, 1st, the *Mahakinhaas*, or, as they call themselves, *Kajingahaga;* 2nd, the *Mahakans*, otherwise called *Agatzagena*. These two Nations have different Languages, each having an affinity to the other, as the Dutch and Latin. These People have formerly carried on War against each other, but since the *Mahakanders* were subdued by the *Mahakohaas* a Peace has subsisted between them, and the conquered are obliged to bring a yearly Contribution to the others. We live among both these Kinds of Indians, and they coming to us from their Country or we going to them, do us every Act of Friendship. The principal Nation of all the Savages and Indians hereabouts with which we are connected, are the *Mahakuaas*,* who have

* Mohawks.

laid all the other Indians near us under Contribution. This Nation has a very heavy Language, and I find great Difficulty in learning it so as to speak and preach to them fluently: there are no Christians who understand the Language thoroughly; those who have lived here long can hold a Kind of Conversation, just sufficient to carry on Trade, but they do not understand the Idiom of the Language. I am making a vocabulary of the *Mahakuaa* Language, and when I am among them I ask them how Things are called; then, as they are very dumb, I cannot sometimes get an Explanation of what I want. Besides what I have just mentioned, one will tell me a word in the *Infinitive*, another in the *Indicative* Mood; one in the *first*, another in the *second Person*; one in the *Present*, another in the *Preterperfect* Tense. So I stand sometimes and look, but do not know how to put it down: and as they have their Declensions and Conjugations, so they have their *Increases* like the Greeks, and I am sometimes as if I was distracted and cannot tell what to do, and there is no Person to set me right; I must do all myself in Order to become an *Indian Grammarian*. When I first observed that they pronounced their Words so differently, I asked the Commissary of the Company what it meaned, and he told me he did not know, but imagined they changed their Language every two or three Years; I told him it could never be that a whole Nation should so generally change their Language:—and though he has been connected with them these twenty years he can afford me no Assistance.

"The Indians in this Country are of much the same Stature as Dutchmen; some of them have very good Features, and their Bodies and Limbs are well proportioned; they all have black Eyes, but their Skin is tawny; in Summer they go naked—(almost); the Children and young Folks to 10, 12 and 14 Years of Age go mother-naked; in Winter they hang loosely about them a Deer's, or Bear's or Panther's Skin, or they take some Beaver and Otter Skins, or Wild-Cat, Raccoon's, Martin's, Mink's, Squirrel, or several Kinds of Skins, which are plenty in this Country and sew some of them upon others. until it is a square Piece, and that is then a Garment for them, or they buy of us Dutchmen two and a half Ells of Duffils, and that they hang loosely on them, just as it was torn off, without any sewing, and as they go away they look very much at themselves, and think they are very fine. They make themselves Stockings and Shoes of Deer Skin, or they take the Leaves of their Corn, and plat them together and use them for Shoes. The Women as well as the Men go naked about the head; the Women let their Hair grow very long and tie it, and let it hang down their Backs; some of the Men wear their Hair on one Side of the Head, and some on both Sides, and a long Lock of Hair hanging down: on the top of their Heads they have a Streak of Hair from the Forehead to the Neck about the Breadth of three Fingers, and this they shorten till it is about two or three Fingers long, and it stands right on End like Hog's Bristles; on both Sides of this Streak they cut the Hair short off, except the aforesaid Locks, and they also leave on the bare Places here and there small Locks, such as are in Sweeping-Brushes, and they are very fine. They likewise paint their Faces red, blue, &c., and then they look like the Devil himself. They grease their Heads with Bear's-grease, which they always carry with them for this purpose in a small Basket; they say they do it to make their Hair grow, and prevent their having Lice. When they travel they take with them some Maize, a Kettle, a Wooden Bowl and a Spoon: these they pack up and hang on their Backs, and when they are hungry they make a fire and cook—they can get Fire by rubbing Pieces of Wood very briskly against one another. They live in Common without Marriage, but if any of them have Wives the Marriage continues no longer than they think proper, and then they separate and each takes another Partner. * * * * * * * * * * * * * * *

The Women are obliged to prepare the Land, to mow, to plant, and do every Thing: the Men do nothing except hunting, fishing, and going to War against their enemies: they treat their Enemies with great Cruelty in time of War, for they first bit off the Nails of the Fingers of their Captives, and cut off some Joints, and sometimes the whole of the Fingers; after that the Captives are obliged to sing and dance before them stark naked, and finally they roast them before a slow Fire for some Days, and eat them: the common People eat the Arms, Buttocks, and Carcass, but the Head-men eat the Head and the Heart. Our Mahakas carry on great War against the Indians of *Canada* on the river *St. Lawrence*, and take many Captives, and sometimes there are French Christians among them. Last year our Indians got a great Booty from the French on the river *St. Lawrence*, and took three *Frenchmen*, one of whom was a Jesuit*; they killed one, but the Jesuit (whose left thumb was cut off, and all the Nails and Pieces of his Fingers were bitten) we released him and sent him to *France* by a Yacht which was going to *Holland*. They spare all the Children from ten to twelve Years old, and all the Women they take in War, unless the Women are very old, and then they kill them. Though they are very cruel to their Enemies they are very friendly to us: we are under no Apprehension from them; we go with them into the Woods; we meet with one another sometimes one or two miles from any Houses, and are no more uneasy about it than if we met with Christians: they sleep by us too in our Chambers; I have had eight at once who laid and slept upon the Floor near my Bed, for it is their Custom to sleep only on the bare Ground, and to have only a Stone or a Bit of Wood under their Heads, they go to Bed very soon after they have supped, but rise early in the Morning: they get up before Day-Break. They are very slovenly and dirty; they neither wash their Face nor Hands, but let all the dirt remain upon their tawny Skin, and look as dirty as Hogs. Their Bread is Indian Corn beaten to Pieces between two Stones, of which they make a Cake and bake it in the Ashes; they eat with it Venison, Turkies, Hares, Bears, Wild Cats, their own Dogs, &c. The Fish they cook just as they get them out of the Water, without cleaning, and the Entrails of the Deer in the same Manner; they cook them a little, and if the Entrails are tough, they take one end in their Mouth and the other in their Hand, and cut them off between their Hand and their Mouth, and then they eat them; so they do commonly with the Flesh, but they cut it a little and lay it on the Fire so long as till we could go from the House round the Church, and then it is done, and when they eat it the Blood runs down their Chins. They can take a Piece of Bear's-Grease as large as two Fists, and eat it without any Bread. It is natural for them to have no Beards, not one in an hundred has any Hair about his Mouth: they have also naturally a great opinion of themselves, and when they praise themselves they say *Thy Othkon* (I am the Devil) they mean by it that they are very brave. In order to praise themselves and their People when we tell them they are very expert at catching Deer, they say, *Tkoschs ko aguweechon Kajingahaga kouaane Jountuckcha Othkon*, that is, *Really all the Mohawks are very cunning Devils.* They make their Houses of the Bark of Trees, very close and warm, and place their Fire in the middle of them; they also make of the Peeling and Bark of Trees *Canoes*, or small Boats, which will carry four, five and six Persons; in like manner they hollow out Trees and use them for Boats: some of them are very large. * * * * * The arms used by the Indians in War were formerly a Bow and Arrow with a Stone Axe and Mallet, but now they get from our People Guns, Swords, Iron Axes and Mallets. Their Money consists of certain little Bones made of the Shells of Cockles which are found on the Beach; a hole is made through the Middle of the little Bones; and they are strung

*Pere Jogues.

upon Thread, or they make of them Belts as broad as a Hand or broader, which they hang over their Necks and on their Bodies; they have also several Holes in their Ears, and there they hang some; and they value these little Bones as highly as many Christians do Gold, Silver and Pearls, but they have no Value for our Money and esteem it no better than Iron. * * * * * They place their Dead upright in Holes, and do not lay them down, and then throw on the Grave some Trees and Wood, or they enclose them with Palisades. They have their set times for going to catch Fish, Bears, Panthers, Beavers and Eels; in the Spring they catch vast quantities of Shad and Lampreys which are very large here—they lay them on the Bark of Trees in the Sun, and dry them very hard, and then put them in a Bag which they make of wild Hemp, and keep them till Winter when their Corn is ripe; to keep them from the Air, they dig a deep Hole and preserve them therein the whole Winter. They can make Nets and Seines in their Way, and when they want to fish with seines ten or twelve men will go together and help each other, all of whom own the Seines.

They are entire Strangers to all Religion, but they have a *Tharonhijouagon*, (which others also call *Athzoockkuatoriaho*) i.e. a *Genius* which they put in the place of God, but they do not worship or present Offerings to him: they worship and present Offerings to the Devil whom they call *Otskon* or *Aireskuoni*. * * * They call us *Assyreoni*, that is Cloth-Makers, or *Charistooni*, that is Iron-Workers, because our People first brought Cloth and Iron among them. * * * * * * * * *

The *Mohawk* Indians are divided into three Tribes, which are called *Ochkari*, *Anoware*, *Oknaho*, that is, the *Bear*, the *Tortoise* and the *Wolf*; of these the Tortoise is the greatest and principal, and boast that they are the oldest descendants of the woman beforementioned; (a woman who fell from heaven and was carried by a Tortoise, while she paddled in the water with her hands and raked up earth to form the dry land), these have made a Fort of Palisades, and call their Castle *Asserue*. Those of the Bear are the next to these, and their Castle is by them called *Banagiro*; the last were taken from them and their Castle is called *Thenondiogo*. Each of these Tribes carries the Beast after which it is called (as the Arms in its Banner) when it goes to War against its Enemies, and this is done as well for the Terror of its Enemies as for a Declaration of its own Bravery. * * * * * * But although they are so cruel, and have no Laws or Punishments, yet there are not half so many Villaines or Murders committed amongst them as amongst Christians, so that I sometimes think with astonishment upon the Murders committed in the Netherlands, notwithstanding their severe Laws and heavy Penalties. These Indians though they live without Laws or fear of Punishment, do not kill People unless they are in a great Passion, or fighting, wherefore we go along with them, or meet them in the Woods without Fear.

JOHANNES MEGAPOLENSIS.

Hazard's Historical Collection of State Papers, Philadelphia, 1792, p. 517 *et seq.*

TRIBAL NAMES.

The number of synonyms by which many Indian tribes were known, makes it difficult sometimes for the reader to understand. Sometimes the difference consists merely in the spelling, but not seldom, totally different words are employed, and with a wholly different meaning. There are various reasons for these divergencies—the pronunciation of the same name may not strike all foreign ears

alike, hence a difference in the spelling; sometimes the question of a European was misunderstood, and, in consequence, the wrong answer was given; not unfrequently the name a people called themselves was different from that by which they were known to their neighbors or enemies, and sometimes they actually called themselves by more than one name, or the name of a family or band was given by mistake to the "nation." Thus in the case of the Hurons, Parkman remarks:—"The usual confusion of Indian tribal names prevails in the case of the Hurons. The following are their synonyms:—

Hurons (of French origin); Ochateguins (Champlain); Attigouantans (the name of one of their tribes, used by Champlain for the whole nation); Ouendat (their true name according to Lalemant); Yendat, Wyandot, Guyandot (corruptions of the preceding); Ouaouakecinatouek (Potier); Quatogies (Colden)."

Again, the Tobacco Nation ultimately united with the Hurons was known as the Tionnontates, Deonondadies, Dionondadies, Tuinontek, Etionontates, and Khionontaterrhonons!

The Mohawks did not apply the name to themselves. "An enemy hath done this." These proud people acknowledged only the name Ganeagaono. Instances of this kind are common among ourselves. From the following extract we may learn what was considered as the official or "authorized list" of all the Indian tribes within British jurisdiction at the time the "Instructions" were issued.

In the "Copy of Instructions to Guy Carleton, Esquire, Captain-General and Governor-in-chief in and over the Province of Quebec in America, and of all the territories dependent thereupon. Dated St. James, 3rd January, 1775, there is a 'Plan for the future Management of Indian Affairs.'"

According to this plan article 2nd provides "That for the better Regulation of this Trade and the Management of Indian Affairs in general, the British Dominions in North America be divided into Two Districts, to comprehend and include the several tribes of Indians mentioned in the annexed Lists A. and B."

A

"List of Indian Tribes in the Northern District of North America:

Mohocks, Oneidas, Tuscaroras, Onondagas, Cayugas, Senecas, Oswegachys, Nanticokes, Conoys, Tuteeves, Saponeys, Caghnawagas, Canassadagas, Arundacks, Algonkins, Abenaguis, Skaghquanoghronos, Hurons, Shawanese, Delawares, Wiandots, Powtewatamis, Ottawas, Chipeweighs, or Missisagis, Meynomenys, Folsavoins, Puans, Sakis, Foxes, Turghtwees, Kickapous, Mascoatins, Pianashaws, Wawiaghtones, Keskeskias, Illinois, Sioux, Micmacs, Norwidgewalks, Arsc-guntecokes, Penobscots, St. Johns.

B.

List of Indian Tribes in the Southern District of North America:

Cherokees, Creeks, Chickasaws, Cheictaws, Catawbas, Beluxis, Humas, Attucapas, Bayugatas, Tunicas, Peluchas, Osuglas, Querphas."

The foregoing is from Papers relative to the Province of Quebec, ordered to be printed 21st April, 1791:

The following from "An Historical Journal of the Campaigns in North America for the years 1757, 1758, 1759, and 1760, by John Knox, London, 1769," will enable us to form an idea of the relative strength of the six nations who were loyal to the British shortly before the outbreak of the American war, as well as to compare the names with some of those already given.

"At a muster taken this day, (August 5th., 1760), they [the Indians] amount to thirteen hundred and thirty, composed of the following different nations, most of whom were lately in alliance with the French, and by them called the Iroquois:

Senesagos	329
Cayugas	284
Tuscarores	37
Cunasarages	20
Mohawks	51
Mohians	12
Oquagos	18
Oswegatcheis	15
The Belt Party	12
Senecas	114
Onondagoes	203
Oneidas	60
Canajorakies	85
Schonasies	22
Chennogoas	31
Mawas	3
Caunadroghas	34
Total	1330."

BALSAM LAKE.

By George E. Laidlaw.

Balsam Lake is a large lake lying to the north-east of Lake Simcoe, about seventeen miles distant. The height of land lying between these two lakes lies at an average distance of one mile west of Balsam Lake, which is a link in the inland system of waters emptying into the Bay of Quinte; this system being one of the internal canoe highways to Montreal from the Huron country, and was connected by a portage from near Beaverton, on Lake Simcoe, to the extremity of West Bay Balsam Lake. This old Huron trail is now enlarged into a government road called the Portage Road. The Hurons had the option of another route to Balsam Lake; namely, ascending the Talbot River as far as possible, then portaging across the height of land to North Bay; this is the most northerly of the two.

Of village sites I know of but three; the first situated about three-fourths of a mile west of West Bay, and about the same distance north of the Huron trail. The second, distant nine miles along the trail, and about one mile south

or about half way distant between the two lakes, and has need of being examined by an expert, for some unique relics have been found in that locality. The third village, situated about one and a half miles west of North Bay and three miles north of first village site.

There are quite a number of camp sites, from which fragments of pottery, pipes, bone ornaments and implements, clam shells, charcoal, and burnt bones have been picked up. These camps cover small areas, and are quite near the shore, wherever there is a bit of sandy beach.

Indian Point is a point a couple of miles long, jutting down into the lake from the north end. Indians have lived on this point, from ancient times, down to a score or so of years ago. Both ancient and modern relics have been found there, but being cultivated for a quarter of a century, the traces are wiped out. There is an ancient graveyard here similar to the ones in the vicinity of village sites one and three. But the exact position of the single graves cannot be determined owing to cultivation.

There are three islands (Ghost, Birch and Ant) which were examined last summer by Mr. Boyle and myself. On Ghost Island, two graves on the south side of the island were opened some years ago; skulls being carried off and relics if any. These are the only two known graves here, that have mounds erected over them; diameter ten to twelve feet deep. On Ghost and Birch Islands there are, evidently, a few short rows of single graves, containing neither skeletons or relics, but showing by the discolouration, and the disturbance of the soil, that they have at one time contained skeletons; whether the skeletons have been disinterred for reburial in an ossuary, or totally decayed from extreme age, is a matter for conjecture.

Ghost Island, it is claimed, was formerly a corn planting ground, and the pagan Indians in modern times lived on it, while the Christian Indians of the same tribe lived on the adjacent Indian Point.

On Ant Island were found arrow points, flint chips, etc.

Graveyards are generally found near a village site, but instead of being located on the top of the hills like the Huron ossuaries, are on the slope, or at the foot of the hill. The one on Indian Point being on the lowest piece of land. These graveyards consist of single graves, which are about two feet deep, and can be easily traced by the circular depressions in the soil. These single graves occur in rows, which run in no particular direction; some even appearing to cross one another. They contain no relics. A number were opened at village site No. 1 last summer; the skeletons were medium size, brittle and soft, crumbling on exposure to the air. Two or three skulls, however, were preserved.

Besides the two mound graves, a modern grave is occasionally found on the banks of the lake; of those known, two contain single skeletons in rough hewn cedar coffins, fastened with nails of French make; no relics; locality, Indian Point, while another contained two skeletons, evidently a woman and child, wrapped in birch bark. A copper pot, pewter spoon, string of bells on buskskin, small silver broach or buckle, silver ring and cross, were found with them; locality, bank of West Bay.

An ash heap on the outskirts of village No. 1 on examination, disclosed, fragments of pipes, pottery, bone implements and ornaments, burnt bones, clam shells, jaws of beaver and other small animals, fragments of turtle shells and deer horns. Diameter of ash heap, seventeen feet; depth, three feet.

At the eastern extremity of this trail quite a number of relics have been found, including stone axes, gouges and pipes, fragments of pottery, clay pipes, flint arrow and spear heads—about the only place here where the latter are found—flint scrapers, awls, and chips; gun flints, iron tomahawks and French axes, fragments of gun barrels, and hoop-iron arrow heads, and also a copper arrow head, of native copper and native manufacture. This is about three inches long and one and one-half broad, with corners turned up to form a socket, the point rounder than sharp. The evidence of this variety of relics shows that the trail was in use from a very early time. A quarter of a mile from this trail is a large boulder, on the lake shore, containing a shallow mortar, probably used to pound shells, mica or quartz in the manufacture of pottery, or to crush corn. Around it are evidences of a camp site.

The relics picked up on village site No. 1 show no trace of contact with white men. There were two large slabs of green stone found here, probably brought in from some far off quarry. They were about eighteen or twenty inches long by about twelve wide and two or three thick.

Axes, celts, gouges, chisels, slick-stone, mullers of all sizes and material, from granite celts pecked into shape, to rough slabs of slate, or green stone, worked to an edge, and of all sizes, from two to fifteen inches long, none, however, are grooved.

Arrow and spear heads are not numerous, as in other sections, probably ones of bone and horn being used to a great extent, or that the population lived largely by agriculture and fishing, instead of hunting. "Parkman" mentions there was a dearth of game in the Huron country, though there are doubts whether this section was included in the Huron territory. These arrow and spear heads embrace all the general types, tanged, barbed, notched, based, triangular, etc. Materials, quartz and chert predominating, with a few of slate.

Scrapers embrace the horseshoe, leaf-shaped and circular types.

No doubt the larger chips and flakes of these were used for scraping, cutting, sawing, etc.

The awls are of the ordinary club-based variety.

The square and oval types of pendants and gorgets occur, also the concave sided, contain from one to three or four holes.

A good specimen of slate knife of the semi-lunar shape, as figured by Abbott in "Primitive Industry" was found by Mr. Boyle on village site No. 2.

The bone articles consist of needles, eyed and eyeless, harpoons, arrow heads, awls of every size, made by sharpening one end of bone splinters, and pottery markers. The latter being formed by sawing off one end of a bird's bone to leave the impression of a ring, and sharpening the other end to a point to make the strokes, as observed in the pottery patterns.

Ornaments are sections of hollow bones polished, probably birds', and used as beads. Worked bones, similar to that which is figured in the Canadian Institute's Report for 1887, fig. 102. A few tallies were also found of horn objects; one specimen is evidently intended for a pipe, and another is chisel shaped, with a hole at butt end for suspension, and is large enough to be used for skinning purposes.

Bear's tusks are plentiful on the village sites

Discs, beads of stone and pottery. These vary up to two inches in diameter, and are sometimes well finished. The pottery ones were probably formed from broken fragments. Some are perforated, others with the perforaion just started, and a few are not perforated. See fig. 28 in "Fossil Man."

All the pottery from village and camp sites and isolated places, are of the same class. The majority of the markings are similar to those represented by "Dawson, in Fossil Man," as belonging to the Hochelagan's. See figs. 14, 16, 17, 21 and *a*, *b*, *c*, *d*, *f*, fig. 22. A few patterns resemble the Vermont style, p. 159, and the Pennsylvania, p. 178 in "Abbott's Primitive Industry." While not a few samples indicate that the types figured in Primitive Industry p. 173, as coming from the county of Grey, or modifications thereof were in vogue. These types are all intermingled, but the majority show the Hochelagan influence.

One sample of a denser, closer structure, found by myself, may be called a Grecian type. It is the panel of a square mouthed pot, the ornamentation consisting of a row of short parallel, horizontal, straight lines, surrounded by a number of concentric squares, not very different to the Mexican Frette, figured by Wilson on p. 30, vol. 1, Prehistoric Man.

The clay pipes may be divided as follows: Firstly. The plain cornet or Huron pipe of various sizes and colours, ornamented, or plain, or modifications thereof, figured in "Fossil Man," as Hochelagan, and fig. 6 Canadian Institnte's Report for 1889. Secondly. The human face pipe, of which a splendid one, double faced and unbroken, found on village site No. 1, was sent to the British Museum. Another similar to fig. 14, Canadian Institute's Report for 1889, only with narrower eyes and thin protruding lips.

Another head pipe has very large pointed nose, broad forehead, and small retreating chin. Another pipe evidently had a head perched on the rim. Arms and hands in front of bowl. Mr. R. G. Corneil has a double-faced pipe, and a pipe with figure of a child projecting from front of bowl. Thirdly. Quite a number of pipes of the following description are found: short, round, thick bowl at right angles from the stem, varying from one to two and one-half inches in height, and about one to one and one-half in diameter; some very rough and others glazed, a few are ornamented with indented rings and rows of holes. There are a few pipes which cannot be classed. The fragment of a stem shows a snake coiled around it; another fragment split longitudinally shows that its stem hole was made with a twisted cord.

Vase types, do not occur frequently, no doubt owing to the extensive use of clay pipes; however, we have the vase type represented by two specimens; the largest, of grey marble, with two stem holes, the diameter oval. The longer axis through the sides, which contain the stem holes. The smallest is of black marble, with one stem hole, circular diameter.

Both pipes are well polished and each has two small holes in the bottom, drilled to meet each other at an angle, either for suspension of an appendage, or to securely fasten the stem. See figs. 12, 16, 19 Canadian Institute's Report, 1889.

An unfinished pipe shows that the bowl and stem hole were bored after the pipe was shaped; this one has a small bowl similar to the Chinese opium pipe, set on a long base of square section, lessening to a mouthpiece, resembling the mound builders' pipe, in the manner that no separate stem was needed. Diameter of stem hole, one-eighth of an inch.

ANIMAL PIPES.—This is a new and distinct class of pipe sculpture differing greatly from known types and is represented by the bear, panther, and we may include the monkey and lynx pipes.

The bear pipe is made of steatite, colour stained black; length, three and one-half by two and one-quarter inches, eyes, ears and mouth well marked; each leg is separate, and a groove around the neck. Locality, Balsover. (See fig. 84).

The panther pipe is of steatite, colour a mottled green; length, four and one-eighth by two and one-fourth inches, same posture as bear pipe. An indentation is on each side of neck, eyes bored through, ears defined by slight protuberances, mouth defined by an indentation on each side of jaw, legs not separate as in bear pipe, each pair being *en bloc* and in a natural position, two stem holes. The perforation behind the hind legs, as in bear pipe, being probably used for attachment to the person of the owner by a cord. Locality, township of Carden. See Fig. 85.

The lynx pipe is similar to above, but with tufts on the ears. Locality, Muskoka.

EAGLE PIPE.—Material, Huronian slate, well finished, colour light green with dark veins; length, five inches; thickness, two inches; wings, beak, eyes, and feet well executed. The position of the bowls on these pipes show that they were made by the same people, and may be called totem pipes, being a different class of sculpture from the Mound Builders' animal and bird pipes and fully as well finished and executed, and as true to nature. No pipes like these being found on Huron village sites, they may properly be relegated to some nation, the Hurons exterminated or absorbed, or the only other alternative that they were made since the Hurons left the country. Still these animal pipes may have been the life-work of a single pipemaker. See Fig. 86.

Copper relics are rare. Besides the arrow head before mentioned, a knife has been found; length, seven inches, point rounded.

Some exception has been taken to this knife, because it is supposed to resemble the modern form. If this is conceded, then it must have been made in modern times, which cannot be admitted, for the Jesuits in their records make no mention of the natives working copper, and they were the most observant of all observers. This knife resembles—except the rounded point—the ones figured 116, Canadian Institute's Report, 1887. Figs. 1, 2, p. 89, Short's North America of Antiquity; fig. 54 *a*, Foster's Prehistoric Races of the United States.

It is evident from the different modes of burial and from other minor details, that this country was inhabited by a people which were absorbed or exterminated by the Hurons, or else they sought shelter with the Hurons from the savage forays of the Iroquois. This people may or may not have been the Hochelagans of Cartier; the evidences rather show that they were. So let us extend their territory to this region. The Hurons having their settlements and towns to the west of Lake Simcoe, did not extend to this side in historic times, or else it would have been recorded.

This region having been too thickly populated to have been passed by unnoticed. If Jesuit relations, locate no towns on this side of Lake Simcoe, or mention no large population, then evidently at that time none existed, so that the village sites, etc., belonged to some other nation, or that the Hurons themselves resided here before they lived to the westward of Lake Simcoe.

CONTRIBUTIONS TOWARDS A BIBLIOGRAPHY OF THE ARCHÆOLOGY OF THE DOMINION OF CANADA AND NEWFOUNDLAND. III.

By A. F. Chamberlain, M.A.

Ambrose, Rev. John, M.A.—A few observations on a beach-mound or kitchen-midden, near French Village. . . . Proc. and Trans. Nova Scotia Institute of Natural Science. Vol. II. (1864), pp. 42-43.

Describes shell-mound and contents on shore of Dauphiney's Cove, St. Margaret's Bay, N.S.

Back, Capt., R.N.—Travels to the Arctic Regions. Forms pp. 509-704 of: The Voyage of Capt. Beechey, R.N. to the Pacific and Behring's Straits, and the Travels of Capt. Back, R.N., to the Great Fish River and Arctic Seas. Compiled by Robert Huish, Esq., F.S.A. & Z.S. London 1836, VI, 704.

Describes religious offerings to *Kepoochikawen* at Cumberland House, (pp. 563-565), religious festival, in tent, (566-567), Chippewa burials (579-580), remains of Eskimo encampments (661).

Boyle, David.—Archæological Report. Annual Report of Canadian Institute, Session 1888-9. Toronto. 1889, pp. 1-118.

This most valuable report may be thus summarized: Introductory remarks (pp. 1-3), archæological remains in the Huron region (8-15) with map of the township of Nottawasaga showing location of village-sites, graves, and ossuaries, (9) and map of earth-work in the township (11), detailed description of archæological investigations at village-site at Clearville, Kent County (15-18) with map (16), township of Humberstone (18), York and Vaughan (19-20), archæological notes (21-42) with 39 figures, pottery (21-23), clay pipes (23-27), stone-pipes (28-31), bone and horn implements (31-34), flint (35), stone-tubes (35), other stone specimens (36-37), mortars (38), copper-implements (39-40), crania (with figure, 41), modern Indian dresses (42), French relics from village-sites of the Hurons (42-46, see Hunter, A. F.), exhaustive catalogue of specimens in the Provincial Archæological Museum (48-101), Bibliography of the Art and Archæology of the Aboriginal tribes of Canada (102-118, see Chamberlain, A.F.)

Long article in Toronto *Globe*, Vol. XLVI., No. 190, Aug. 9, 1890, illus. by numerous wood-cuts of specimens in the Provincial Archæological Museum.

Canadian Indian, The. Vol. I. No. I. October, 1889.

Contains (pp. 6-7) a few remarks on mounds, burial-places, etc.

Chamberlain, A. F.—Bibliography of the Art and Archæology of the Aboriginal Tribes of the Dominion of Canada and Newfoundland, II. Annual Report of Canadian Institute, Session 1888-9. Toronto, 1889, pp. 102-118.

Contains some 160 titles.

———. The Archæology of Scugog Island. Proc. Canad. Inst. 3rd Series Vol. VII (1889), pp. 14-15.

Brief abstract of paper cited in previous section, See also "Toronto Mail," Jan. 14, 1889, and Amer. Antiquarian, November 1889, p. 390. See likewise Proc. Canad. Inst. 3rd series, Vol. VII (1889) pp. 13-14, pp. 40-41, "Toronto Mail," Jan. 14, 1889, April, 15, 1889.

Dawson [Sir]. J. W.—Nouvelle Note sur les Antiquités Aborigènes trouvées à Montréal. Pamphlet, 800, pp. 25-36. Apparently a reprint in French from the Canadian Naturalist.

Describes the finds at Montreal. Evidently a reproduction in French of the article "Additional Notes on Aboriginal Antiquities found at Montreal," Canad. Naturalist atd Geologist, VI (1861) pp. 662-673 with same wood.cuts. See under Dawson, Sir J. W. in Section II.

G————, W.—On the occurrence of the Kjœkkenmœdden on the shore of Nova Scotia, Proc. and Trans. Nova Scotia Institute of Natural Science. Vol. II (1864), pp. 94-99.

Gives (pp. 94-97) a detailed account of the examination, at St, Margaret's Bay, N.S., of a shell-heap. The mound was 100x25 feet and contained shells, bones, teeth of animals, needles of bone, arrow-heads, etc. At pp. 97-99 are descriptions of similar deposits at Cole Harbor, 10 miles east of Halifax and at Cranberry Cove. The article is signed "W. G."

GENTLEMAN'S MAGAZINE, THE.—Vol. LI, London, 1781, pp. 367-8.

Contains letter from "Y. Z." on "Punic Inscriptions on the western borders of Canada.

GILPIN, BERNARD J. B.A., M.D., M.R.S.C.—The Indians of Nova Scotia. Proc. and Trans. of Nova Scotia Institute of Natural Science, Halifax. Vol. II (1876-1877), pp. 260-281.

General description of Indian Tribes of Nova Scotia. Notices, weapons (261), clothing, utensils (262), dress (270-271), agriculture (279).

————.—On the Stone Age of Nova Scotia. *Ib.*, Vol. III. (1872-3), pp. 220-231, with plate containing ten figures between pages 320 and 321.

An elaborate and interesting paper. Describes clothing, etc. (221-2), cooking (223), graves near Yarmouth (227), stone pipes (227), stone implements (228-9), pierced stones (228), arrow-heads (228), spear-heads (229), hammer, axes, gouges, chisels, wedges, of polished stone (229), wicker-boat (229), chisels, wedges (230), serpent stones (230). The figures on the plate are: 1, 2, 3, arrow-heads; 4, knife-blade; 5, axe; 6, lance-head; 7, pipe; 8, wedge; 9, serpent stone; 10, plummet stone.

GOSSIP, WILLIAM.—On the Antiquity of man in America. *Ib.* II (1868-9), pp, 35-37.

Contains (pp. 70-71) brief notice of arts and customs, arms and utensils of Micmacs.

HALE, HORATIO.—In "Magazine of American History," Vol. (1883), p. 479.

Notices a curious carved oak image of Sastaretsi, king of the Wendats or Hurons.

————.—The Origin of Primitive Money. Popular Science Monthly, January, 1886. pp. 296-307.

Discusses the origin, use, distribution, etc., of wampum, shell-money, and the like, with numerous illustrations at pp. 303, 305, 306,

HALIBURTON, R. G., ESQ. F.S.A.—On the Festival on the Dead. Proc. and Trans. of Nova Scotia, Institute of Natural Science. Vol. I (1863), pp. 61-85.

HALLOCK, CHAS.—Three months in Labrador. Harper's New Monthy Magazine. Vol. XII (1860-1861), pp. 577-599, 743-765.

Describes Eskimo of Ungava (p. 750), graves (752), dog-calls (755-6), Eskimo burying-ground (756), dress, etc. of Nascopies (759-760).

HANNAY, JAMES.—History of Acadia from its first discovery to its surrender to England by the treaty of Paris. St. John, N. B. 1879, p. 440.

Chapter II (pp. 29-58) is devoted to "The Aborigines of Acadia," and notices dwellings (46), methods of cooking (46), funeral ceremonies (55).

HARPER'S NEW MONTHLY MAGAZINE.—Vol. IV. pp. 690-692. Habits and character of the Dog Rib Indians.

Reproduced from Sir John Richardson's "Arctic Search Expedition."

HORETSKY, CHARLES.—Canada on the Pacific. Being an account of a journey from Edmonton to the Pacific by the Peace River Valley, and of a winter voyage along the western coast of Dominion, etc., Montreal, 1874, X, 244 pp.

Appendix I (pp. 210-224). "The Indians of British Columbia. General remarks on Indians, see pp. 103, 117, 119, 120, 128, 131, 149, 150, 151; Indian encampment 119-120; Indian village 128-129,

HOUGH, WALTER.—An Eskimo strike-a-light from Cape Bathurst, with six figures. Bulletin of U. S. National Museum, Vol. XI (1888), Washington 1889, pp. 181-184.

Describes Eskimo apparatus for obtaining fire. Figure 1 (p. 181) tinder-pocket; fig. 2 fire-bag; fig. 3 pyrites; fig. 4, 4^a striker and handles; fig. 5 (p. 183) using the strike-a-light; fig. 6 old French strike-a-light.

————. Aboriginal Fire-Making. Amer. Anthropologist, Washington. Vol. III (1890), pp. 359-371,

Contains Description of Huron Fire-making from Lafiteau (p. 362), Figure of pump-drill used by Onondagua Indians of Canada in 1888 (p. 364) with description of same (p. 365).

HUISH, ROBERT.—See Back, Capt.

HUNTER, A. F., B.A.—French Relics from Village sites of the Hurons. The Geographical distribution of these relics in the counties of Simcoe, York, and Ontario. Annual Report of the Canadian Institute. Session 1888-9. Toronto, 1889, pp. 42-46.

This valuable paper discusses in detail the important question of the distribution of French relics in the Huron region, with a tabulated statement showing their location.

IRISH, WILLIAM C.—In Report of Smithsonian Institution, 1879, p. 448.

Reports that mounds and graves occur two miles east of Brighton, Ontario, on Presqu'ile Point; Similar mounds are on Redick's farm, four miles west of the first-mentioned.

JACK, J. ALLEN.—A sculptured slab found in St. George (Charlotte Co.) New Brunswick. Report of Smithsonian Institution, 1881, pp. 665-671.

Lengthy discussion of a stone with inscribed face found in Charlotte Country, N. B.

————. In Smithsonian Report, 1879, p. 48.

Notices stone images from New Brunswick, and sculptured slabs from St. Johns N. B.

JONES, J. M.—Kitchen-middens at St. Margaret's Bay, N. S. (from the London *Athenœum*). Report of Smithsonian Institution, 1863, (Washington, 1864), pp. 370-371.

Notice of shell-heaps and contents at St. Margaret's Bay, Nova Scotia.

MORICE, REV. FATHER A.G. O. M. I.—The Western Dénés; their manners and customs. Proc. Canad. Institute Toronto. 3rd Series, Vol. VII (1889) pp. 109-174.

Describes (p. 115) personal ornaments of Dénés, dress, dwellings (p. 117), methods of taking fish (pp. 129-130), canoes (p. 131), hunting (pp. 131-133), making of berry cake (pp. 133-4), baking of fern-root (p. 135); arts and industries (135-138), Canoes. birch-bark vessels (p. 136), Chilkotin baskets of spruce-root, (136), moccasins, etc. (p. 137), carving (p. 138), knives,

axes (p.138), copper (p. 138); weapons (pp. 139-141), bone and flint arrows (p. 139), spear (p. 139), stone *casse-tete* (p.140), armour (pp. 140-141), burial (pp. 145-146), masks (p. 151), games (pp. 154-155). The paper is accompanied by 16 figures as follows :

P. 167, fig. 1, carved totems, fig. 2, carrier harpoon ; p. 168, fig. 3, Chilkotin double-dart, fig. 4, bone coregone fry used as bait ; p. 169, fig. 5, horn dart, fig. 6, bark-bottle ; p. 170, fig. 7, bark peeler and cambium scraper, fig. 8, bone chisel, fig. 9, bone scraper ; p. 171, fig. 10 (5 cuts), Déné flint arrow heaps, fig. 11, bow-point, fig. 12, spear-head ; p. 172, fig. 13, stone casse-tete, fig. 14, bone triple arrow ; p. 173, fig. 15, funeral posts ; p. 174, fig. 16, horn ladle and spoon. The Indian tribes treated of here, live in the northern part of British Columbia, (that part orginally known as New Caledonia).

MULLALY, JOHN.—A trip to Newfoundland. Harper's New Monthly Magazine, Vol. XII (1856), pp. 45-57.

Notice of Micmac village and wigwams (p.56).

PATTERSON, REV. G., D.D.—The Stone Age in Nova Scotia, as illustrated by a collection of relics presented to Dalhousie College. Proc. and Trans. of the Nova Scotia Institute of Natural Science. Halifax N. S. Vol. VII (1889), pp. 231-252.

A most interesting and valuable detailed account of over 250 archaeological specimens from Nova Scotia, which, together with some 50 other specimens from other parts of the world, were presented to the Museum of Dalhousie College, by the Rev. George Patterson, D.D. of New Glasgow, N.S.

General description of places whence the relics were obtained, pp. 231-242. Description of prehistoric cemetery on the Big Island of Merigormish, and excavations made there in 1874, and relics found, pp. 231-237; skull, p. 232, axe, etc. p. 233, bones, 233, stone-implements, 233, stone spear-head, p. 234, stone-flakes, p. 234, quadrilateral stone implement, p. 235, copper-knives, p. 235, bone, fish-spear heads, pp. 235-236, stone pipe, p. 236, kitchen-middens and their location, pp. 237-239, kitchen-middens on the sea-coast, pp. 239-240, Palaeolithic and Neolithic remains, p. 240 ; description of kitchen-midden on the farm of Rev, A. P. Miller, Merigormish, from which about half the objects in the collection were obtained.

Pp. 242-252, are occupied with a detailed catalogue under proper heads of the various objects. A. Flaked and chipped stone, pp. 242-5. I. Objects of stone, pp. 243-249 Raw material, p. 242, irregular flakes of obsidian, p. 243, arrow-heads (from Merigormish, St. Mary's Antigonish, Annapolis and Lunenburg Co.), pp. 243-244, spear-heads, perforators, scrapers, cutting and sawing implements, leaf shaped implements, p. 244, large ovoid flat implements, p. 245. B. Pecked, ground or polished stone, pp. 245-249. Wedges or celts, p 245, chisels, p 246, gouges, adzes, hammers, cutting tools, p. 246, pendants and sinkers, discoidal stones, pierced tablet, stones used in grinding and polishing, p. 247, pestles, 247, tube, 248, pipes, 248-9, ornaments, vases, p. 249. II. Copper, pp. 249-250. III. Bone and horn, pp. 250-251, bone piercers, fish-spear heads, ivory harpoon points, p. 250, horn or ivory chisel, instruments of walrus ivory, instruments of uncertain use, p. 251. IV. Shell, (none from N.S.). V. Clay, pp. 251-252, fragments of pottery. VI. Wood, (no prehistoric objects found in N.S.).

PAYNE, F. F.—Eskimo of Hudson's Strait. Proc. Canad. Inst. 3rd Series, Vol. VI (1889), pp. 213-230.

Contains (p. 228), some remarks on Eskimo graves. Reprinted in pamphlet form 18, pp., Toronto, 1889. (Notice of graves on p. 16).

PIERS, HARRY.—Aboriginal Remains of Nova Scotia. Illustrated by the Provincial Museum Collections. Proc. and Trans. Nova Scotia Institute of Natural Science, Halifax, N.S. Vol. VII (1888-9, pp. 276-290.

A. Detailed descriptive catalogue of the archæological specimens in the provincial museum. Introductory, pp. 276-7. I. Stone, pp. 277-288. A flaked and chipped stone, pp. 277-280. Raw material, flakes, unfinished arrow and spear-heads, p. 277, arrow-heads, p, 278, spear-heads, pp. 278-279, perforators, cutting implements, leaf-shaped implements, p, 279.

B. Pecked, ground and polished stone, pp. 280-288. Wedges, or celts, pp. 280-281, chisel, 281, gouges, adzes, p. 281, grooved axes, pp. 281-282 discoidal and implements of kindred shape, pp. 282-283, (two stones each resembling a coiled snake), pierced tablets, pp. 283-284, stones

used in polishing and grinding, p. 284, tubes, pp. 284-286, pipes, pp. 286-287, ornaments, pp. 287-288. III. Copper, (18 specimens), p. 288. IV. Bone and horn (piercer or fish-hook), p. 288. IV. Shells, (2 fine strings of wampum beads), pp. 288-289. V. Clay, (various fragments of pottery), pp. 289-290.

The very valuable and interesting paper of Mr. Piers is illustrated by a plate (Plate V of the volume), with 9 figures, the explanation of which is found on p. 311 as follows: Fig, 1. Pierced tablet from Smith's Cove near Digby. Fig. 2. Pierced tablet in Webster's Collection. Figs. 3 and 4, "Snake stone," presented by Mr. Gilbert Seaman of Ninudie. Figs. 5 and 6, "Snake stone," presented by Miss Frame, of Shubenacadie. Figs. 7 and 8 Pipe from Musquodoboit Harbor. Fig. 9. Pipe from River Dennis, Cape Breton.

POPULAR SCIENCE MONTHLY, THE.—Vol. XXXVII, (1889), p. 571.

Note on aboriginal mounds in Manitoba. See Bryce, Prof. G.

SCOULER, JOHN.—Observations on the indigenous tribes of the N.W. Coast of America. Journ. of Roy. Geog. Soc., London, Vol. XI (1841), pp. 215-249.

————On the Indian Tribes inhabiting the N. W. Coast of America. Edinburgh, New Philos. Journ. Vol. XLI (1846), pp. 168-192.

SELLAR ROBERT.—The history of the County of Huntingdon and of the Seigniories of Chateauguay and Beauharnois, from their first settlement to the year 1838. Huntingdon, P.Q., 1888, VIII, 584 pp.

Notices (pp. 4-5) mound on Nun's Island, and (p. 5) relics found in Chateauguay.

"Toronto Globe," Vol. XLVI, No. 190, August 9, 1890.

Contains on pages one and two, a lengthy article on Indian archæology, illustrated by numerous wood-cuts of specimens in the possession of the Canadian Institute, including stone and clay pipes tubes, awls, totems, copper implements, etc., by David Boyle.

TRAILL, CATHERINE PARR.—The Canadian Crusoes; A tale of the Rice Lake Plains. Edited by her sister Agnes Strickland. 376 pp., Boston, 1881.

Contains: description of preparation of rice (pp. 203-204), mortars (204), stone-implements (p. 368), artistic work (pp. 375-6).

TURNER, LUCIEN M.—The single-headed drum of the Naskopie (Nagnagnot) Indians, Ungava District, Hudson's Bay Territory. Bullet. of U. S. National Museum, Vol. XI (1888), Washington 1889, pp. 453-4.

WARD, C. C.—Moose Hunting. Scribner's Magazine, Vol. XII (1877-1878), pp. 549-465.

Contains (p. 464) notice of a stone medallion found at St. George, New Brunswick, and wood-cut of same on page 465.

WILSON, SIR DANIEL, LL.D., F.R.S.E., etc.—Trade and Commerce in the Stone Age Trans. Roy. Soc., Canada, Sect. II, 1880, pp. 59-87.

Contains of the Canadian flints (pp. 71-72), obsidian (79), pipes Chippewayan (81), Assiniboian (81-82), Chippewa (82), stone relics (85), spear-points (85), flints in Nova Scotia (86).

YOUNG, REV. EGERTON R.—By Canoe and dog train among the Cree and Salteaux Indians. Toronto, 1890, pp. 267.

Describes: Making of birch-bark canoes (pp. 72-75), dog-sleds (95-6), cabin (206), full-page illustrations of dog-feast (213), bone-fish-hook (235).

THE ALGONKIAN INDIANS OF BAPTISTE LAKE.

By A. F. Chamberlain, M.A.

During the month of September, 1890, the writer (in company with David Boyle, Esq., Ph. D. and Dr. Beament of Bancroft) paid a visit to the northern portions of the county of Hastings, in the Province of Ontario. Among the places visited was Baptiste Lake, situated about ten miles from the village of Bancroft. On the islands and shores of that body of water reside some twenty Indians, of Algonkian stock. They are Catholics, and a priest comes to them from time to time to dispense the comforts of religion. Formerly the Indians roamed over the region in question to a very great extent, but now, excepting the settlement on Baptiste Lake, there are few Indians residing in it. At another part of the lake there is an isolated settlement of Mohawks.

On the island visited, dwell, besides other Indians, Panā'sawa Ekwō'satsh and his family. François (which Indianised becomes Panā'sawa) speaks English (fairly well), Indian, and French-Canadian. His wife speaks Indian and very little English. Their son John, about twenty-five years of age, speaks English best, having forgotten some of his mother-tongue. François' little boy (about 7) speaks Indian only.

The art of making birch-bark canoes is known only to a very few Indians in the settlement, besides Ekwosatsh himself. Not the least interesting portion of the time spent at his house was passed in watching the construction, by himself and wife, of one of these canoes. Some of these vessels are still made without any of the additions due to the superior civilization of the white man, such as leather, nails, etc., but very many of them contain these articles to such an extent as to be of little value as specimens of aboriginal workmanship. The mode of constructing a birch-bark canoe is after this fashion: First, the bark (tchimā'n tch'igwē) is selected from the best tree in large pieces, as free from knots and blemishes as possible. The mould or form (ndeskōdjigăn), around which the shell of the boat is to be built, is then set up. The piece, of bark in approximately fixed positions are then steamed by filling the canos (in process of building) with water and throwing heated stones into it. The bare then being forced into proper shape and position is sewed with the spruce-rook fibre (wā'tăp), and the little interstices and seams are covered with a sort of pitcht procured from the pine or some like tree. The various strengtheners, side-pieces, and thwarts are added from time to time as the construction progresses. The names of the various parts of the canoe are as follows:

English.	Indian.
Bow	Ekwā djawā'nuknī'tamō'nanī'guk.
Stern	[ō'] takā'ning.
Thwarts	Mī'tasóg.
Lisses	Pī'mikwā'nik.
Ribs	Wā'ginā'k.
Laths along top of sides	Pī'tibī'gē'gun.
Pegs	Kizikatáskwăn.
Mould	Ndeskō'djigăn.
Paddle	Abwī'.
Bark	Tchimā'n tchígwē.
Stones used to steam bark	Assī'nin.

Indians here do not practice the art of making birch-bark baskets, or the grass-woven pails and other vessels found amongst other tribes of similar stock. Much of their folk-lore and traditions is now forgotten, but Ekwosatsh had the reputation of remembering as much of the lore of his people as any Indian in the settlement. He was not at all acquainted with the name Nanibozhu, but was quite familiar with Wiskĕ'tchak (another Algonkian name for this demi-god), who he said was a "big man, two hundred feet long." The legend of Assemō'ka" (see Journ. Amer. Folk-Lore III. pp. 149-150), was quite unknown to him. When some of the party were approaching a cave in a high hill, some distance from the island, a noise was heard proceeding from it, whereupon John (the son of Ekwosatsh), who was guiding them, declared that it was made by a Windigū.

Mr. Mackintosh, school inspector for North Hastings, informed the writer that the Algonkian Indians in his county are still afraid of the Mohawks, and a young Indian, whom he employed to paddle his canoe in the far north of the county, could scarcely hear the name Mohawk mentioned without showing signs of great fear. Pana'sawa Ekwō'satsh claims that the Mohawks were badly defeated by his people, and took great pleasure in relating the legends here recorded.

Legend I.

Ekwosatsh says he heard this from his father's grandfather Mishitō'gon, after whom Lake Mishitō'ga was named, and he claims to be the only one in the settlement who knows it.

Kī'mīgátnōwun kī'sa kákiná Mítchīnā'tōwék. Ngī'zhīnā'zhawuk wŭdō'dē
There had been men at that lake; they killed them all, the Mohawks. I sent one
Mítchī nā'tōwē' ōdē'ning kā'mingk. Pē'zhik, pī'tchī pā'tū mītchī nā'towé ōdē'nonk
family opposite Mohawks to the village on the other side. One comes running, Mohawks,
óntchīpī. Azhewē' wī'sinik ndainā'nik. Geshwā'bung kīkākā wā'banúnk
from the village. Our dog is hungry. To-morrow you will see him, to-morrow you are
āzhaiyā bī'zhimū'sek sagā'iguning. Migā'kī mīnā'gon ō'gwanē'nìk kŭkínna
coming to the lake. They turn to fight us, all we kill, we did not kill all except two
gínésunā'nik; ninnishkunā 'pīnō'djinshúk nīzh mī'shidō'nga sā'igun katinúk
children, two, at Mishitoga Lake, them all we kill, the Mohawks, in the town.
kā'mīkút mítchī nā'tōwē' ōdénongk. Pí'bung Kítchīgizis (1) katinúk ka'mīgút
In winter, February, them all we kill.
nìzh gīmadjōnúg ōdénongk. Nēoōdēnōwun mítchī nā'tówē [————] āzhaiyē
Two, I took them to (my) town. Four towns, Mohawks, [I destroyed]. I am
migiwē nishtagánk. Madjōnúg n'dō'shkinī'gīmuk.
going home to our own village. I took them away home.

Legend II.

(Related by Ekwo'satsh.)

Pēzhik nāwíndōmāgwā'nun mādawā'skug shawā'skongk. Wēzhītag. Azhāiyē
One came and told us at the Cranberry Marsh. Get ready! They
pā'tīnúg nīsā'ndōwék. Wā'bung gīzhā'min pēzhik nin nishnā'bek. Pāwíttīgúr'
come down. Next day I take up this one? people. They watched the.

(1) Kitchigizis (i.e. big month) is now the Indian name of February, but Ekwo'satsh said tha formerly it was called Nāwéndo'dzh.

ndukkā'mawā'naník sī'bing (2). Ashinwā'bāmā'naník sī'bing pīzhīmshíkog
come down the river. We see them coming in the river in the middle,
pātíndōntchimā'n mā'yāōwā'nikúm. Azhaiyē wīn sī'gōnā'nik kā'win mī'naswā-
lots of canoes [come down] the portage. They try to kill us not, we did not
'nā'nanik bū'shkaswā'nanik Nānin kanāpikog. Mitchi pū'kitē wū'nunik
give them battle at all, we clubbed them
pawē'tigunk sībíng.
at the river.

According to Indian tradition a great fight took place at Weslemkoon Lake, one March day, years ago. This legend was told by an old Indian chief, who died some time ago, after removing to Oka.

Names of Lakes and Rivers.

There are some very interesting names of streams and lakes in the region visited. The writer was fortunate enough to obtain from Ekwō'satsh the Indian names of many of these, with their etymological significations.

1. York River. No Indian name known.

2. Baptiste Lake is called Assí'ntōwā'ningk, signifying the lake where they "hunt with a long pole for fish (at night)."

3. L'Amable Lake, Kāwā'ndjiwē'gamug, expressing the idea of "large hills going up, see lake," as Ekwō'satsh put it.

4. Weslemakoon Lake. The name of this large body of water was given variously by residents in its vicinity. The writer met the following forms: West Macoun, Westlemakoon, Weslemakoon, Weslemkoon, Westnamaakoon. The Indian name is sinímikū'ung, which signifies where "the beaver makes a hole in the rock."

5. The "narrows" at Weslemakoon Lake are called, by the Indians, Otā'shīwun.

7. Otter Lake translates Nīgík Sā'īgun.

8. Bow Lake translates 'Tigwā'bī Sā'īgun.

9. Mink Lake translates Shangwē'sī Sā'igun.

10. Mink River translates Shangwē'si Sibi.

11. Papineau Lake is called in Indian Mī'shīwī Sāīgun, "beaver-house lake."

12. Mississippi River is called S'nī'mikō'bī, "beaver creek."

13. Elephant Lake is called Obā'kadjíshkawā' kuk, "where it is all dry, etc."

14. Bunor's Lake, Tā'gwā'kúshīwē'ning, "place where they camp in the fall."

15. Mishitoga Lake is called Mī'shītōnga Sā'ī'gun, after a chief of that name.

16. The Madawaska is called Mā'dawā'skug.

17. An old beaver-dam some distance above Ekwōsatsh's house was called 'Kwē'nim.

18. A high granitic bluff near Bancroft, known as the "Eagle's Nest," is rendered into Indian as Kīnīū Wā'bik (eagle-rock).

19. The Ottawa is termed 'Tchī Sī'bī', "the great river."

(2.) Egan "Shute."
(1.) This is the name of "a big marsh thirty miles from here, called Conroy's marsh."

20. The Indian name of the St. Lawrence is 'Tchigā'mi Sībi, "the sea-river."

21. The island on which Ekwō'satsh lived he called Mi'nitik, a name given to an island in a river.

Language.

Besides the legends and proper names given above the writer obtained from Ekwō'satsh a vocabulary of some 150 words. The language is that of the Nipissings of Oka, at which place Ekwō'satsh had formerly been.

Vocabulary.

English.	Indian.
Apples	Wā'bimínuk (*i.e.* white fruits).
Apple-tree	Wā'bimínigunsh.
Bark	Tchimā'n tchígwē.
Barley	Wā'iyadā'gān.
Barley-flour	Wā'iyadā'gān nāpānē'nuk.
Beans (white)	Sā'ínsun.
Beans (another kind)	Witīsā'in.
Beaver	Amík.
Bed	Nipā'gun (from nīpa, I sleep).
Beech	'Shawē'mish.
Beef	Tikwē'yoth.
Beets	Mískikadē'yak (red turnip).
Blackberry (long)	Otā'tāgā'kōmin.
Blanket	Wā'bōwē'yan (white skin).
Bow (of boat)	Ekwā'djaā'wnuknī'tamō'nanī'guk.
Bowl (of pipe)	O'shtigwan (*i.e.*, head).
Bread	Pukwē'zhigan (that which is cut).
Butter	Tōtō'shmītē (teat-grease).
Butternut	Pākanō'kōmish.
Cabbage	*Tēshū (Fr. des choux).
Cabrestan (for warping logs)	Tēdībā'yakwē'gun.
Canoe	Tchimā'n.
Carrots	Kā'tēyā'bīsun.
Cat	Kā'djagōnsh.
Cedar	Kī'zhik.
Ceiling (laths)	Pitustchigā'nuk.
Chair	Tē'sibiwā'gun.
Cheese	*Tchīs (Eng. cheese).
Cherries	Migwā'shimish.
Chew (to—tobacco)	Tákwā'men sē'ma.
Coffee	*Kā'pē (French café).
Come	Andī wéndipun (where do you come from).
Coal oil	Mināguk pimité.
Corn	Mándā'min (mysterious seed).
Cow	Ati'k.
Crib	Opíndisā'gun.
Crib-oars	Shā'bōdjā'nak Opíndisā'gun.
Cucumber	*Pikwā'komb (Fr. de concombres).
Cup	Nāgúnson.

VOCABULARY—*Continued.*

ENGLISH.	INDIAN.
Cup and saucers	Nī'bishwā'bonā'gons.
Currants (red)	Mī'shīdjī'minúk.
Deer	Washkē'shi.
Dog	Animū'sh.
Door	'Skwándeb.
Figs	Kínūkitnē'minúk.
Fire	Ishkwedē'.
Fir	Shíngōbík.
Floor	Mitchī'sug.
Flour	*Nā'panē'nuk (plural fromF r. la farine).
Fork	Pātukā'igun.
Fox	Wāgūsh.
Goose	Wā'bikā.
Gooseberries	Shā'bōminúk.
Grapes	Shāwē'minin.
Grape-vines	Shāwē'mish.
Hat	Tē'sēō'kwān.
Hemlock	Kāgā'kōmish (raven-tree).
Hickory	Tigwā'bak.
House	Wíkwam.
Huckleberries	Mī'nin (*i.e.* the fruits).
Ironwood	Mā'nin.
Kettle	Akikōns, atikōns.
Knife	Wísniwā'gō mō'kōmon (*i.e.* tableknife).
Lamp	Wā'skōnéndjigun.
Laths	Pītustchīgā'nuk.
Lime	Wābāzhéskī.
Lisses (of canoe)	Pī'mikwā'nik.
Logs (of which house is made)	Wikwā'mākug.
Loon	Mangk.
Maple (soft)	Tchigōmē'mish.
Maple (hard)	'Nīnā'tuk.
Maple-sugar	Nīnā'tuk sínzhabā'kwāt.
Maple-syrup	Tchīwā'gamī'shīgān.
Marten	Wā'bī'shē'shī.
Melon (musk)	*Temā'non (Fr. de melons).
Melon (water)	Askipōgwíssimān.
Milk	Tōtō'shwā'bō (teat-liquid).
Mortar	Wābāzhéskī.
Mould (for canoe)	Ndeskō'djigān.
Muskrat	Wāzhéshk.
Mustard	*Lemūtā'd (Fr. le mutard).
Mutton	Mantchē'npwī'yō'th.
Oak (black	Mītígōmísh.
Oak (red)	Mītígōmísh.
Oak (white)	Mishī'mish.
Oar	Onsun.
Oats	Mānō'min.
Oil	Pimitē.

VOCABULARY—*Continued.*

ENGLISH.	INDIAN.
Otter	Nīgík.
Paddle	Abwī'.
Pears	Wā'biminuk (white fruits).
Pegs (of canoe)	Kīzīkatáskwăn.
Pepper	*Djepwē'v ; *tepwē'bun (Fr. du poivre).
Pillow	Pikwē'shimun
Plates (little)	Tésīnā'gons.
Pine	Shingwák.
Pine	Kwīkens.
Pipe	Pōā'gun.
Pipe-bowl	Oshtigwán (its head).
Pipe-stem	Kīdjā'tik.
Plum-tree	Pā'gesā'nīmish.
Plum-stone game	Pā'kō'mīnán.
Pork	Kōkō'shwīnín.
Pork-grease	Kōkō'shmitē.
Pot	Akík, 'tchākík (large pot).
Potatoes	*Pata'kun (Fr. patate).
Punt-oar	O'nsun.
Raccoon	Esībún.
Raisins	Shāwē'minín.
Raspberries	Mískwē'minu'k (red fruits).
Rats (house)	Wā'wā'bigō'nozhishúg.
Reindeer	Anī'natík (true deer).
Ribs (of canoe)	Wā'ginā'k.
Rock	Tchī'pikwā'bik.
Roof	'Pukwā'ning.
Rope	Sésub.
Rye	Kāwā'djāshīdjē'djuk.
Rye-flour	Kāwā'djāshidjē'djuk nāpānē'nuk.
Salt	Shī'ūtā'gun.
Sheep	Mantchē'nish.
Sheet	Tā'tāgō'kwāwā'djīgun.
Skunk	Shikó'g.
Smoke (to — tobacco)	Sagúswē.
Spruce	Minā'ik.
Spruce roots	Wā'tăp.
Stem (of pipe)	Kīdjā'tik.
Stern (of boat)	[O] takā'ning.
Stones	Assī'nin.
Stove	Pīwā'pīkésīgun.
Stove-pipe	Wābīkwē'gun kwāndā'gunun.
Strawberry	'Tē'min.
Sugar	Sínzhabā'kwăt.
Sugar (maple)	'Ninā'tuk sínzhabā'kwăt.
Sumac	Kākākī'mītō'ākunsh.
Syrup (maple)	Tchīwā'gamī'shigăn.
Table	Wísnawā'gun.
Tamarack	'Skegwā'tik.

VOCABULARY—*Continued.*

ENGLISH.	INDIAN.
Tea (dry)	Nī'bish.
Tea (liquid)	Nī'bish wā'bo.
Thwarts (of canoe)	Mitasóg.
Tobacco	Sē'ma.
Tomatoes	Kōpústiyāgun.
Tree	Mitík.
Turnip	Kādē'yab.
Upstairs	Pīmī-ā'gunk.
Venison	Wāshkéshwīyóth.
Vinegar	*Pinē'gān (from Fr. vinaigre).
Wall (of house)	Nē'yagwíkwam.
Water	Nipī.
Wheat	Mi'siminēnuk.
Where	Andī kō'zkon? (where have you been?).
Whiskey	Skō'dēwā'bō (fire liquid).
Who	Wē'nen kīn? (who are you?).
Window	Sābwā'gun.
Wolf	Māyínggun.
Wolverine	Pizhū'.

In the above vocabulary the consonants have their ordinary English sounds.

The long vowels have the continental sounds; *e* is the sound in the English *left*; *a* the sound in *am*; *o* the sound in *not*; *u* the sound in *but*; *ă* is a sound approximating to this last, but not so short and dull; *d* and *t*, *b* and *p*, *k* and *g* often interchange. The accents are marked, but in the case of dissyllables the stress is often equally distributed. The same word is not always pronounced by the same individual in exactly the same manner.

The French and English loan-words, which occur in the vocabulary, are marked thus (*). As seen from a vocabulary of the Mississagas of Skugog obtained in 1888, the Baptiste Indians would seem to denote certain objects by names quite different.

ENGLISH.	BAPTISTE LAKE (1890).	MISSISSAGA (1888).
Bark	Tchígwē	Wígwas.
Bean	Wítisā'in (pl.)	Míshkōdísimin.
Beets	Mí-kīkadēyak (pl.)	Mískōtchī's.
Carrots	Kātēyā'bisun (pl.)	Osāwatchīs.
Fire	Ishkwedē	Iskētūk.
Hat	Tésēō'kwăn	Wiwákwăn.
Pepper	Tepwē'bun	Wā'sakon.
Potato	Patā'kun (pl.)	Opín.
Turnip	Kādéyab	Tchīs.
Window	Sābwā'gun	Wasā'djakan.

The Nipissing and Mississaga dialects, on the whole, however, closely resemble each other.