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Annual ARCHÆOLOGICAL REPORT

1898

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“There has been a time in the history of every nation when the only supplement to the organs of the body for the uses of Man were the stones in the field and the sticks of the forest. To use these natural, abundant, and portable objects, was an obvious resource with early tribes. If mind dawned in the past at all, it is with such objects that we should expect its first associations, and as a matter of fact it seems everywhere to have been so. Relics of a Stick Age would of course be obliterated by time, but traces of a Stone Age have been found, not in connection with the first beginnings (*sic*), of a few tribes only, but with the first beginnings—from the point that any representation is possible—of probably every nation in the world. The wide geographical use of stone implements is one of the most striking facts in Anthropology. Instead of being confined to a few peoples, and to outlying districts, as is sometimes asserted, their distribution is universal. They are found throughout the length and breadth of Europe, and on all its islands; they occur everywhere in Western Asia, and north of the Himalayas. In the Malay Peninsula they strew the ground in endless numbers; and again, in Australia, New Zealand, New Caledonia, the New Hebrides and the Coral Islands of the Pacific. Known in China, they are scattered broadcast throughout Japan, and the same is true of America. . . . If a child playing with a toy spade is a proof that it is a child, a nation working with stone axes is proved to be a child-nation. Erroneous conclusions may easily be drawn, and indeed have been, from the fact of a nation using stone, but the general law stands. Partly, perhaps, by mutual intercourse, this use of stone becomes universal, but it arose more likely, from the similarity in primitive needs, and the available means of gratifying them. Living under widely different conditions, and in every variety of climate, all early peoples shared the instincts of humanity which first called in the use of tools and weapons. All felt the same hunger; all had the instinct of self-preservation; and the universality of these instincts and the commonness of stone led the groping mind to fasten upon it, and make it one of the first steps to the Arts. A Stone Age, thus, was the natural beginning. In the nature of things there could have been no earlier. If Mind really grew by infinitely gradual ascents, the exact situation the theory requires is here provided in actual fact.”

Henry Drummond, LL.D., F.R.S.E., F.G.S. (author of “*Natural Law in the Spiritual World*”) in *The Ascent of Man*, pp. 139-140.



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PREFACE.

While it is thought that in what follows concerning the Pagan Iroquois the student of human nature will find something that is new, it is quite certain he will discover many omissions, some errors, and much respecting which it is desirable to know more. One worker during one season cannot hope to cover all the ground.

Pains have been taken to give facts only, and these, when necessary, have been verified out of the mouths of two or three witnesses at least, and sometimes of many more.

It is hoped that the information will not only assist white people in arriving at some intelligent conclusions respecting our Iroquois, but that it will prove beneficial to the Indians themselves, as every word has been written in a spirit of sympathy with the past, present, and possible future of the Red Man.

Besides those to whom credit is given elsewhere for assistance rendered, special thanks are due to Mr. Avern Pardoe, Legislative Librarian of Ontario, for having enabled me to make use of books not otherwise procurable in any city library to which I had access.

I have also to acknowledge courtesies on the part of C. C. James, Esq., M.A., Deputy Minister of Agriculture ; and of the Rev. Dr Harris, Dean of St. Catharines.



To the HONORABLE G. W. ROSS, LL.D.,

Minister of Education :

SIR,—The report herewith presented is chiefly ethnological rather than archæological, consisting, as it does, mainly of a study undertaken with your hearty approval, of Iroquois Pagans and Paganism on the Grand River Reserve. As far as I know, nothing of the kind has ever been done before. That very scholarly gentleman, the late Horatio Hale, has given us in the "Iroquois Book of Rites," an exhaustive treatise on the ceremonies connected with the appointment of a new chief, and other writers have referred more or less fully to this or that custom, rite, or belief of the people in question, but there has always been required, something like a connected account of the people and their religion. In large measure, the Iroquois Pagans themselves have been to blame, and yet when we call to mind the characteristics of their race as well as the relations they have borne to white men, we can scarcely wonder that native reticence, reserve, shyness, secretiveness, or, call it what we may, has always stood in the way of our arriving at a comprehensive view of the situation. Nor is it affirmed that this has been done even now in its entirety. In accordance with modern methods of investigation, it would not only require years of close study, but of intimate social intercourse with the people, and the force of this remark will be appreciated when to it is added the assertion that even very few Christian Indians on the Reserve have anything but the haziest of ideas respecting the "ways" of their Pagan brethren.

Notwithstanding the desire of many of the Pagans to communicate information to me, it would have been utterly impossible to arrive at anything approaching satisfactory results in many cases had it not been my good fortune to enlist the co-operation of Mr. J. Ojjiatekha Brant-Sero, one of the brightest and most intelligent Iroquois ever born on the Reserve. A Caniengahaga, or Mohawk, with a good knowledge of the dialects spoken by people of the other "nations," it was only through him that I was able to get originals and translations of speeches and addresses made by chiefs and others at the feasts, and, when with your approbation, Ka-nis-han-don, a distinguished Seneca leader was brought to Toronto for consultation, with the consent of the Seneca Longhouse, Mr. Brant-Sero acted as interpreter with a full appreciation of what was demanded by a desire for accuracy. By letter and otherwise, he has also, at various times, assisted me in verifying or correcting important statements, purely on account of the interest he

takes in his own people. Other Indians to whom I am indebted are mentioned in connection with the information they supplied.

From the Ethnographical Survey Committee of the British Association there came a request for photographs and measurements of Indians. This request it was found impossible to comply with at the time, notwithstanding the desirability that such work should be done in accordance with the terms of the committee's scheme, but it is hoped that the interspersed portraits of leading Iroquois will, at least, illustrate physiognomical types and tendencies.

It must prove a source of pleasure to you, I am sure, to be informed that increased interest continues to be manifested in all matters of an archæological nature. The demand for our more recent annual reports has been beyond our ability to supply, and many letters have reached us giving information relative to places of interest that are yet unexplored. Perhaps this may be most clearly brought out by the statement that during the twelve months from December 1st, 1897 to November 30th, 1898, 982 letters were received, in reply to which, as well as with a desire to procure further information, 1,085 communications were sent out.

The only exchange effected was with the Field Columbian Museum, Chicago, to which we sent a representative Ontario collection, as an equivalent for pottery from Peru, Nicaragua and Costa Rica.

It is to be regretted that the cranial measurements anticipated in last report have not been made, owing to press of work on the part of the physician who hoped to occupy some of his attention with this task.

I have the honor to be,

Yours respectfully,

DAVID BOYLE.

ACCESSIONS TO THE MUSEUM.

Although absolutely no field-work has been done this year numerous additions have been made to the museum by gift. Chief among these is that of Mr. George E. Laidlaw, of "The Fort" on Balsam Lake. Since early youth Mr. Laidlaw has been an ardent and intelligent collector, and has, for some years ceased to be a mere amateur, as one may gather from the articles that have appeared from his pen in the *American Antiquarian*. The Laidlaw collection, most of which has been in our cases 'on deposit' since 1890, comprises, one might suppose, examples of nearly every kind of artifact in stone, bone and horn, employed by the people in what are now the townships of central and north Victoria, and, when taken together with the excellent collection from the same county, presented to the museum some years ago by Mr. James Dickson, D.L.S., of Fenelon Falls, will place the representative material from that part of the province on a par with what we have from the country of the Hurons; from that of the Attiwandarons to the south; and with Dr. T. W. Beeman's collection made in the Rideau Valley, which was probably occupied by a pre-Iroquoian Algonkin people.

A smaller, but still highly valuable collection came to us from Mr. T. F. Milne, of Queensville, and as the greater part of Mr. Milne's collection was made in North Simcoe, it adds much of great value to what we already had from the Huron country. While engaged as a public school teacher, Mr. Milne devoted considerable attention to archaeological pursuits, having made several excursions in company with Dr. R. W. Large and others, through the most interesting portions of Simcoe county, in quest of specimens.

Mr. Wm. C. Perry, of Winnipeg, (formerly of New Westminster), has also sent in a valuable little collection, most of which is from the Balsam Lake district, but some from British Columbia.

Those from the former locality include a few that were required to aid in completing series suggested by the Laidlaw collection.

Among those who to whom we are again indebted, or who are now to be credited for the first time are Messrs. Alfred Willson, Toronto; Dr. T. W. Beeman, Perth; W. A. Brodie, Bethesda; Chas. V. Fuller, Grand Ledge, Mich.; Dr. McDiarmid, P.S.I., Maxville, Glengarry; Rev. Dr. John Maclean, Neepawa, Manitoba; and A. F. Hunter, Barrie.

Through Mr. Freeman Britton, of Gananoque, we received, with some other things, an almost perfect clay pot, and from Mr. W. J.

Wintemberg, of Washington, Ontario, a curiously carved stone pipe, both of which are described and illustrated under "Notes on some Specimens." Mr. Thos. Crawford, of Tiny has kindly placed a few interesting specimens on deposit.

The following is a detailed list of the year's additions:—

- 16,999. Dance (turtle) rattle used by the Pagan Indians on the Grand River Reserve. John R. Davis.
- 17,000. Small grooved hammer, Rideau Lake. Dr. T. W. Beeman, Perth.
- 17,001. Small stone gouge, lot 2, concession 3. Drummond Township. Collected by J. H. Morris. Dr. T. W. Beeman.
- 17,002. Small double-pointed slate tool or ornament; N. Elmsley township. J. W. Beveridge, per Dr. T. W. Beeman.
- 17,003. Deer skin coat, used by the Indians and Whites in Manitoba and the N. W. Territories. Collected by Robert Jaffray. Mrs. R. Jaffray, Toronto.
- 17,004. Clay pipe, Saugeen, Ontario. P. R. Jarvis, Stratford.
- 17,005. Skull (extremely brachycephalic) from grave near Blind River, Algoma. John J. Walsh, Blind River.
- 17,006. Broad, thin, silver bracelet, found with 17,005.
- 17,007. Four small, European, sheet-copper crosses, found with 17,005.
- 17,008. Five tubular, European, sheet-copper bangles, found with 17,005.
- 17,009. Twenty, small, porcelain beads, found with 17,005.
- 17,010. Slate ornament or amulet, leaf-shaped and notched all around the edge—a cross cut on one side, found with 17,005.
- 17,011. Small glass bottle, bearing date January 26th, 1754, found with 17,005.
- 17,002. Photograph of Aztec idol. Joseph Workman, Walsenburg, Colorado.
- 17,013. Photograph of Aztec calendar stone. Joseph Workman, Walsenburg, Colorado.
- 17,014. Longitudinal section of clay pipe-stem showing that the material was moulded around a coarsely twisted cord. "Old Fort," Whitechurch township. W. A. Brodie, Bethesda.
- 17,015. Small discoidal stone (perforated)—may have been a spindle whorl. "Old Fort," Whitechurch township. W. A. Brodie.
- 17,016. Part of bone chisel or gouge. "Old Fort," Whitechurch. W. A. Brodie.
- 17,017. Small neckless arrow-tip. "Old Fort," Whitechurch. W. A. Brodie.

- 17,018. Bone awl. "Old Fort," Whitchurch. W. A. Brodie.
- 17,019. Medal struck in commemoration of the hundredth anniversary of the founding of Onondaga, N.Y. Historical Association of Onondaga, Syracuse, N.Y.
- 17,020. Mask worn in false face dances among the Iroquois on Grand River Reserve, Ont. Collected by David Boyle.
- 17,021. Mask worn in false face dances on the Grand River Reserve, Ont. Collected by David Boyle.
- 17,022-3. Dance rattles used in Pagan ceremonies on the Grand River Reserve, Ont. Collected by David Boyle.
- 17,024. Clay pipe, Norfolk county. Capt. J. G. Spain.
- 17,025. Clay pipe, lot 1, concession 5, Medonte township, Simcoe, County. A. F. Hunter, M.A.
- 17,026. Clay pipe, Norfolk county. Capt. J. G. Spain.
- 17,027. Clay pipe, lot 4, concession 9, Nottawasaga. Collected by David Boyle.
- 17,028. Bird amulet (cast), Michigan. C. V. Fuller, Grand Ledge, Michigan.
- 17,029. Bird amulet, lot 9, concession 3, Caradoc township.
- 17,030. White-stone pipe bowl, near Creemore. W. and D. Melville.
- 17,031. Two fragments of soapstone pipes, from Brant township, Brant county. E. C. Waters.
- 17,032. Part of soapstone pipe, Tuscarora township, Brant county. Collected by David Boyle.
- 17,033. Whitestone pipe-stem, lot 19, concession 3, London township, Middlesex county, Ont.
- 17,034. Rough piece of catlinite from pipestone quarry, Minnesota. A. Stevenson, B.A., Arthur.
- 17,035. Stone pipe, Calgary, N.W.T. John F. Holden, Toronto Junction,
- 17,036. Cast of stone pipe, Brant Township. J. H. Crouse, Auburn, N.Y.
- 17,037. Small celt, west side Pelee Island, Lake Erie. John E. Gow, Prescott.
- 17,038. Part of white-stone pipe, smoothed on under side of fractured edge; locality not known.
- 17,039. Piece of deer-horn and nine fragments of pottery, from the Sand Banks, Hallowell township, Prince Edward county. Miss Muriel Merrill, Picton.
- 17,040. Three pipe-stems, Harvey township, Victoria county. Jas. Dickson, Fenelon Falls

- 17,041. Clay pipe-bowl (imperfect) Harvey township, Victoria. J. S. Cairnduff, Bobcaygeon.
- 17,042. Soap-stone pipe, lot 12, concession 14, township of Tiny, found by Edward Todd. Wilford McConnell, Randolph.
- 17,043. Scraper, lot 3, concession 10, Dunwich township, Elgin county. D. G. Revell, Toronto.
- 17,044. Cast of nondescript specimen found "by a Mr. Gennison of Lansing, Michigan," said to have probably come from Ohio. C. V. Fuller, Grand Ledge, Michigan.
- 17,045. Cast of stone tube, Oneida township, Eaton county, Michigan. C. V. Fuller.
- 17,046. Cast of bar amulet, Danby township, Ionia county, Michigan. C. V. Fuller.
- 17,047. Cast of gorget, Watertown township, Clinton county. C. V. Fuller.
- 17,048. Cast of bird amulet, found near Grand Ledge, Michigan. C. V. Fuller.
- 17,049. Cast of bar amulet, Sandusky, Ohio. C. V. Fuller.
- 17,050. Cast of bird amulet, ——— county, Ohio. C. V. Fuller.
- 17,051. Cast of banner-stone, Oneida township, Eaton county, Michigan. C. V. Fuller.
- 17,052. Cast of one-armed banner-stone, Dalton township, Eaton county. C. V. Fuller.
- 17,053. Small clay vessel, shallow, entire, lot 28, range 22, ——— township, Sunflower county, Mississippi. Wm. Williamson Sloane, Blythe.
- 17,054. "War-club" with inserted flint blade, Made by Wm. Henry, a Cayuga chief on the Six Nation Reserve, Grand River.
- 17,055. Grooved axe, mounted by Wm. Henry.
- 17,056. "War-club" made from a knotted branch in which seven pins are inserted and left projecting about half an inch. Made by Wm. Henry.
- 17,057-8. Double barred silver crosses, held for many years as heirlooms in Indian families to whose ancestors they were given by the early Catholic missionaries in N. Y. State. Collected on the Six Nation Reserve by David Boyle.
- 17,059. Stone gouge, 4th line, Lake Road West, Stephen township, Huron county. Alfred Willson, Toronto.
- 17,060. Gorget, (two holes) Lot 5, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,061. Clay pipe, Lot 4, Lake Road West, Stephen township, Huron county, found by R. Ravielle. Alfred Willson.

- 17,062. Object of Huronian Slate, $3\frac{7}{8}$ inches long, perforated at one end and pointed at the other. Lot 5, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,063. Unfinished argillite knife or spearhead, Grand Bend, Bosanquet township, Lambton county. Alfred Willson.
- 17,064. Small well-shaped (woman's slate) knife, lot 6, Lake Road East, Stephen township, Huron county. Alfred Willson.
- 17,065. Adze, (at first sharpened at both ends) lot 6, Lake Road West, Stephen township, Huron county. Alfred Willson.
- 17,066. Iron "bill-hook" found on site of "Old Fort," near Clearville, Orford township, Kent county, by G. H. White, Palmyra, Ont., and presented by him.
- 17,067—? Cline farm, N. Yarmouth, Elgin county.
- 17,068. Slate knife—no record.
- 17,069. Slate tablet or gorget, North Yarmouth, Elgin county.
- 17,070. Stone pipe, lot 34, Lake Road West, Bosanquet township, Lambton county, collected by D. H. Burley. Alfred Willson, Toronto.
- 17,071. Small clay pipe, Indian Reserve, Tuscarora township, Brant county. Collected by David Boyle.
- 17,072. Slate knife, from near Tyrone, Durham county, Ont. Mrs. N. E. Manning.
- 17,073. Appears to be part of a belemnite, slightly bored at the small end; near Tyrone, Durham county, Ont. Mrs. N. E. Manning.
- 17,074. Small stone axe, Darlington township. Collected by W. J. Roy. Mrs. N. E. Manning.
- 17,075-82. Fans, representing native work in Samoa, Honolulu, India, Japan and Spain.
- 17,083. Model of Samoan surf-boat with outriggers.
- 17,084. Samoan war-club.
- 17,085. Samoan ceremonial spear, elaborately carved.
- 17,086. Samoan walking-stick of cocoanut wood.
- 17,087. Japanese bamboo walking-cane, richly carved.
- 17,088-9. Nulla-Nullas, or warclubs, Queensland, Australia.
- 17,090-1. Boomerangs (said to be of the "come-back" kind), Queensland, Australia.
- 17,092. Large piece of tapa cloth, Samoa.
- 17,093. Fiji man's dancing skirt.
- 17,094. Arab basket of native bark, Aden.
- 17,095. Italian straw basket.
- 17,096. Pair of Chinese lady's slippers.

- 17,097-8. Two small bags composed of seeds woven on threads, New Guinea,
- 17,099. Fiji bead bracelet. The beads are of European manufacture.
- 17,100. Samoan basket,
(The specimens numbered from 17,075 to 17,100 were procured from Mrs. F. Smith, the collector.)
- 17,101. Iroquois whistle or flute, made by Abraham Buck, Grand River Reserve. Joshua Buck, Onondaga.
- 17,102. Corn-pounder, Bihé, Angola, S. W. Africa. Collected by Rev. Walter T. Currie. Mrs. John Currie, Toronto.
- 17,103. Stone gouge, Lanark county. Dr. T. W. Beeman, Perth.
- 17,104. String of shell (columellæ) beads, said to have been given by an Indian to W. D. King, of St. Catharines, early in the century. H. D. King.
- 17,105. Casts of two (all that were found) fragments of human skull from Egisheim, Germany. These are very old, but of a type higher than that of the Neanderthal skull. Dr. D. G. Schwalbe, Professor of Anatomy, Strasburg University, Germany.
- 17,106. Copper spear or knife, lot 7, concession 3, Darlington township, Durham county. Collected by Edmund Prout. Professor John Squair, Toronto University.
- 17,107. Bog-butter, from near Dunlavin, County Kildare, Ireland. Presented by Mrs. Hopkins, Blackhall Castle, Kilcullen, Kilkenny county, per B. St. G. Lefroy.
- 17,108. Cutting or scraping tool of soft stone, Indian Lands, Glengarry County, Ont. Dr. D. McDiarmid, Public School Inspector Maxville.
- 17,109. Stone axe of schistose slate, Indian Lands. Dr. McDiarmid.
- 17,110. Small stone axe, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,111. Small stone adze, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,112. Slate gouge, Indian Lands, Glengarry. Dr. McDiarmid.
- 17,113. Stone gouge, degraded to use as an axe. Indian Lands, Glengarry. Dr. McDiarmid.
- 17,114. Soapstone pipe. Indian Lands, Glengarry. Dr. McDiarmid.
- 17,115. Slate knife, "Britton" farm, near Gananoque, Leeds County, Collected by M. Doray. Freeman Britton, Gananoque.
- 17,116. Stone axe, "Britton" farm. Collected by M. Doray. Freeman Britton, Gananoque.
- 17,117. Clay vessel, almost perfect, "Britton" farm, near Gananoque. Collected by M. Doray. Freeman Britton, Gananoque.
- 17,118. Bone harpoon, Percy Township, Northumberland County. Collected by E. Fleming. Dr. R. Coghlin, Hastings.

T. F. MILNE COLLECTION.

- 17,119. Stone pipe roughly blocked out, Crawford farm, near Penetanguishene, Simcoe county. Collected by A. Crawford.
- 17,120. Clay pipe, Fair Valley, Medonte township, Simcoe county.
- 17,121. Clay pipe. bored for a wooden stem after having been broken. Simcoe county.
- 17,122. Clay pipe with effigy of human face, Crawford farm, near Penetanguishene.
- 17,123. Small clay pipe, Crawford farm, near Penetanguishene.
- 17,124. Clay pipe, Crawford farm, near Penetanguishene.
- 17,125. Clay pipe, Fair Valley, Simcoe county. Collected by Miss Susie Nelson.
- 17,126. Clay pipe, bored for a new stem, Vasey, Tay township, Simcoe county. Collected by M. Brown.
- 17,128. Clay pipe, Waverley, Tay township, Simcoe county.
- 17,129. Clay pipe, Crawford farm, near Penetanguishene.
- 17,130-32. Clay pipes, Brown's farm, Vasey, Tay township.
- 17,133. Clay pipe, Crawford farm, near Penetanguishene.
- 17,134. Bird's head effigy from clay pipe, Crawford farm, near Penetanguishene.
- 17,135. Clay pipe, Price's Corners, Medonte township.
- 17,136. Widely flared edge of clay pipe, Bass Lake, Orillia township, Simcoe county.
- 17,137. Peculiar stem of clay pipe, Simcoe county.
- 17,138. Part of unfinished stone pipe, Tiny township, Simcoe county.
- 17,139. Soapstone pipe representing a lizard (?) Bell's farm, Waverley, Tiny Township.
- 17,140. Small and well made celt, C. Nelson's farm, Medonte township, Simcoe county.
- 17,141. Cut-off piece of catlinite (?) Vasey, Tay township.
- 17,142. Woman's knife (slate), Bell's farm, Tay township.
- 17,143-4. Discs (gambling?) Crawford's farm, near Penetanguishene.
- 17,145. Banner-stone, Holland Landing, East Gwillimbury, York county.
- 17,146. Small banner-stone, (locality uncertain, but thought to be near Hamilton.)
- 17,147. —(?) Soapstone, near Penetanguishene.
- 17,148. Water-worn stone, partly cut, as if to make beads, Holland Landing, York county.
- 17,149. Small; rough celt, Holland Landing, York county.
- 17,150. Small hammer-stone, Bass Lake, near Orillia.

- 17,151. Stone bead, Vasey, Tay township, Simcoe.
- 17,152. Stone bead, Crawford's farm, near Penetanguishene.
- 17,153. Stone bead, Fair Valley, Medonte township, Simcoe county.
- 17,154. Quartzite knife or spear head, lot 119, concession 3. E. Gwillimbury, York county.
- 17,155. Quartzite knife or spear head, Fairbairn's, Sharon, York county.
- 17,156. Quartzite knife, broken, James Milne's farm, E. Gwillimbury, York county.
- 17,157. Arrow-head of milky quartz, Rix's farm, Bass Lake, near Orillia, Simcoe county.
- 17,158. Bone handle of stone flesh-scraper, Manitoba. Collected by Jas. Kavanagh.
- 17,159. Wampum, Wagner, Simcoe county.
- 17,160. Gorget, West Lorne, Elgin county. Collected by Mr. McColl.
(The specimens numbered from 17,119 to 17,160, as well as those numbered from 17,778 to 17,786 in this list were presented to the museum by T. F. Milne, of Queensville.)
- 17,161. Broken clay pipe, Indian lands, Glengarry county. Dr. D McDiarmid, P.S.I., Maxville.
- 17,162. Cutting or scraping tool of unusual form, slate. Collected by H. Hammond, North Cayuga, Haldimand county.
- 17,193. Small slate tube (cross section oval.) Collected by Baker, North Cayuga,
- 17,164. Slate, tablet-like cutting tool, North Cayuga.
- 17,165. Small slate paint-pot, near Cayuga village.
- 17,166. Small slate paint-pot, J. R. Martin's farm, near Cayuga village.
- 17,167. Small bar amulet, McGillivray township, Middlesex county.
- 17,168. Pebble of fine sandstone with a hole bored near each end, and one bored nearly through about the middle. Cayuga township.
- 17,169. Ogee bar amulet, near Stirling village, Hastings county.
- 17,171. Unfinished soapstone pipe, North-west Territory, (modern.)
- 17,172. Axe-like cutting tool of limestone. Head broken off, across what seems to have been a hole intended for a handle. Clair, North Cayuga.
- 17,173. Ogee bar amulet. North Cayuga township.
- 17,174. Bird amulet. Webster's sand-pit, North Cayuga township.
- 17,175. Small, slate, axe-like amulet or ornament extremely well made ; no locality, known.
- 17,176. Small stone adze with hole partly bored near upper end, on flat side.

- 17,177. Large tablet-like scraper of finely laminated slate.
- 17,178. Copper, semi-gouge tool, Dr. Davis's farm, North Cayuga.
- 17,179. Gorget with one hole: subsequently degraded to form a cutting tool. Cayuga.
- 17,180. Slate gorget, two holes. Nissouri township, Middlesex county.
- 17,181. Roughly made slate gorget. J. Burns's farm, Oneida township, Haldimand County.
- 17,182. Slate gorget, well made, two holes, Haldimand county.
- 17,183. Doubled-edged stone axe, May's farm, N. Cayuga.
- 17,184. Stone gouge, Bourn's farm, North Cayuga.
- 17,185. Large stone gouge, near Stirling, Hastings county.
- 17,186. Gouge, (limestone) near Stirling Hastings county.
- 17,187. Doubled-edged stone-axe, McGillivray township, Middlesex county.
- 17,188. Stone gouge with angularly formed lip.
- 17,189. Small stone axe, Dr. Baxter, Cayuga.
- 17,190. Roughly made slate tool—perhaps unfinished. Cayuga.
- 17,191. Stone axe, very well made, North Cayuga township.
- 17,192. Unfinished or broken, triangular, stone tool, Oneida township, Haldimand county.
- 17,193. Stone adze, small, McFarlane's farm, North Cayuga township.
- 17,194. Stone axe, upper part roughly chipped, lower end lightly polished; near Stirling, Hastings county.
- 17,195. Gorget, elliptical, two holes, broken across one, Middlesex county.
- 17,196. Gorget, elliptical, imperfect, Ferguson's farm, Oneida township.
- 17,197. Gorget, nearly perfect, McGillivray township, Middlesex county.
- 17,198. Stone axe, small and thin; Oneida township.
- 17,199. Small axe, slightly gouge-mouthed, Hyde Park, near London, Ont.
- 17,200. Small stone axe, near Coulter's farm, Port Maitland, Lake Erie.
- 17,201. Slate pebble, slightly worked; hole begun near middle on one side. Collected by W. Humphrey in Cayuga village.
- 17,202. Small stone gouge, Ferguson's farm, Oneida township.
- 17,203. Imperfect stone tube, $3\frac{1}{2}$ inches long; Blakeney's farm, North Cayuga.
- 17,204. Small stone gouge, $2\frac{1}{2}$ inches long; Coulter's farm, near Port Maitland.

- 17,205. Small slate gorget, a large pendant, one-hole near small end ;
McFarlane's Flats, North Cayuga.
- 17,206. Triangular stone blade, sharpened on one edge as for a knife
or scraper, Chatham, Ont.
- 17,207. Chisel or small axe, Oneida township.
- 17,208. Stone gouge ; near Stirling village, Hastings county.
- 17,209. Roughly made axe or celt ; Bell's farm, North Cayuga.
- 17,210. Heavy pendant, or thick gorget, Hyde Park, Middlesex county.
- 17,211. Small stone axe, Minnesota, U.S.
- 17,212. Slate gorget, one hole, McFarlane's farm, North Cayuga.
- 17,213. Small stone axe, McFarlane's farm, North Cayuga.
- 17,214. Small stone gouge, McFarlane's farm, North Cayuga.
- 17,215. Small stone adze, McFarlane's farm, North Cayuga.
- 17,216. Stone chisel or small axe, Walsh's farm, North Cayuga.
- 17,217-25. Flints from four to six inches long ; various places in
Haldimand county.
- 17,226. Part of bar amulet, 3½ inches long ; McGillivray township,
Middlesex county.
- 17,227. Small and well made adze ; Hyde Park, Middlesex county.
- 17,228. Small slate gouge ; Hyde Park, Middlesex county.
- 17,229. Grooved axe, made from a pebble ; North Cayuga township.
- 17,230. Chisel or small adze ; Murphy's farm, North Cayuga.
- 17,231. Gorget, micaceous schist, two holes bored near one end
across crosswise ; Clair's farm, North Cayuga.
- 17,232. Small, thick and much tapered stone axe ; Decewsville,
Haldimand county.
- 17,233. Stone axe, 6 inches long and very thin ; Decewsville, Haldi-
mand county.
- 17,234. Small stone axe, slightly grooved ; North Cayuga.
- 17,235. Well formed stone axe, unusually flat on both sides ; North
Cayuga.
- 17,236. Stone adze, thick, perfectly straight on one side and much
curved on the other ; Clair's farm ; North Cayuga.
- 17,237. Small stone axe ; North Cayuga.
- 17,238. Small stone axe or chisel ; Coulter's farm, Port Maitland,
Haldimand.
- 17,239. " Butterfly " banner-stone ; N. Campbell's farm, North
Cayuga.
- 17,240. Stone gouge ; North Cayuga.
- 17,241. Cay pipe bowl ; no locality known.
- 17,242. Clay pipe ; " Old Fort," Hyde Park, near London.
- 17,243. Imperfect chert drill (?) North Cayuga.

- 17,244-5. Slate knives ; near Stirling, Hastings county.
- 17,246. Small and beautifully made, stone, axe-like blade ; Coulter's farm, North Cayuga.
- 17,247. Slate amulet or charm, oval, hollowed on each side at one end.
- 17,248. Water-worn partly worked ; Leechman's Flats, near Cayuga.
- 17,249. Slightly grooved stone axe, rudely made ; Middlesex county.
- 17,250. Grooved stone hammer ; Minnesota.
- 17,251. Large double edged stone axe ; Middlesex county.
- 17,252. Slightly grooved stone axe, badly made ; Coulter's farm, Port Maitland.
- 17,253. Stone gouge, only slightly hollowed ; Middlesex county.
- 17,254. Stone adze ; South Cayuga, Haldimand county.
- 17,255. Large unfinished grooved axe, nearly ten inches long and five inches wide ; Carlisle, Middlesex.
- 17,256-757. Flints from various parts in the south of Ontario.
- 17,758. Cylindrical wampum from Indian grave, near Scipioville, Cayuga county, N. Y.
- 17,759. Cylindrical, coarse, red glass beads from Indian grave, near Scipioville, Cayuga county, N. Y.
- 17,760. Copper knife (with hole at haft end) ; near Stirling, Hastings county.
- 17,761. Deer-horn tine, partly cut lengthwise ; near London, Ont.
- 17,762-4. Bone awls or needles ; Hyde Park, near London, Ont.
- 17,765. Discoidal wampum ; from grave, near Delhi, Ont.
- 17,766. Nine long shell beads, from grave, near Delhi, Ont.
- 17,767. String of discoidal wampum, from grave, near Delhi, Ont.
- 17,768. Shell gorget ; North Cayuga, Haldimand County.
- 17,769. Stone gouge, very fine, deeply cut ; North Cayuga, Ont.
- 17,770. Stone adze, short and broad, well made ; Hyde Park, near London, Ont.
- 17,771. Half of long-winged butterfly stone ; near Decewsville, Haldimand county.
- 17,772. Small iron tomahawk, British make ; South Cayuga, Haldimand county.
- 17,773. Small stone axe or chisel, triangular in cross section. Oneida township, Haldimand.
- 17,774. Clay pipe ; lot 10, concession 1, North Cayuga, Haldimand.
- 17,775. Large fragment of pottery ; Hyde Park, near London, Middlesex, Ont.
- 17,776. Gorget, one hole ; Thomas McDonald's farm, North Cayuga, Haldimand.

17,777. Large chert knife or other tool; A. Lowe's farm, Walpole township, Haldimand.

(Specimens numbered from 17,162 to 17,777 were procured from Mr. A. F. Stevenson, Niagara Falls South.)

17,778. Small stone axe; North Orillia township, Simcoe county.

17,779. Roughly made stone axe; Hugh Milne's farm, West Gwillimbury township, Simcoe county.

17,780. Stone chisel; Milne farm, near Queensville, East Gwillimbury, York county.

17,781. Small, flat, thin axe; Albert Milne, lot 1115, con. 2, East Gwillimbury, York county.

17,782. Small, partly grooved axe; H. Price, Price's Corners, Medonte township, Simcoe county.

17,783. Small stone chisel; Holland Landing, Simcoe county.

17,784. Small stone axe; Holland Landing, Simcoe county.

17,785. Stone axe; J. S. Nelson, Simcoe county.

17,786. Fragment of ornamental gorget; Mr. McColl, West Lorne, Elgin county.

(Specimens from 17,778 to 17,786, presented by Mr. T. F. Milne, Queensville. See note under No. 17,160.)

17,787. Clay pipe; Nottawasaga township, Simcoe county, Wm. G. Carruthers, Avening.

17,788. Small, recent mat, (Siwash); British Columbia.

17,789. Small glass bottle, covered with fine basket-work in colored pattern, (Siwash); British Columbia.

17,790. Small basket-bowl, (Siwash); Yale, British Columbia.

17,791. Small jadeite axe or chisel; Hope, British Columbia.

17,792. Seal (animal) carved from ivory; Terra Nova, British Columbia.

17,793. 378 very small, discoidal shell beads, from $2\frac{1}{2}$ to 6 millimetres in diameter, most of them less than one-half millimetre in thickness, and in all cases the hole about one-half millimetre in diameter; found on the surface, near graves, at Lytton, junction of Fraser and Columbia Rivers, British Columbia.

These remarkably small and well-made beads are evidently of native manufacture, as may be seen from the method employed in drilling the holes.

(Specimens numbered from 17,788 to 17,793 were found by Mr. W. C. Perry, of New Westminster, British Columbia, and by him presented to the museum.) See also after Laidlaw collection.

17,794-5. Small strombus (?) shells, perforated and otherwise slightly worked; N. $\frac{1}{2}$ lot 11, con. 10, Tiny township, Simcoe, Alex. Santimo, per A. F. Hunter, M.A.

- 17,796. Ten beads (6 small and discoidal of shell, and 4 of glass); E. $\frac{1}{2}$, lot 19, con. 20, Tiny township; W. H. Richardson, per A. F. Hunter.
- 17,797. Small, neckless chert arrow-head; N. $\frac{1}{2}$ lot 11, con. 10, Tiny township, Alev. Santimo, per A. F. Hunter.
- 17,798. Human head effigy from clay pipe bowl; N. $\frac{1}{2}$ lot 11, con. 10, Tiny Township, Alex Santimo, per A. F. Hunter.
- 17,799. Rabbit-skin robe; Manitoba.
- 17,800. Huronian slate pipe, stem $2\frac{1}{4}$ in. long; Blackfoot Indian Reserve.
- 18,801. Grooved hammer of granite; $2\frac{1}{2}$ miles east of Gladstone, Manitoba.
- 17,802. Stone pin, $4\frac{1}{2}$ in. long, rounded at both ends; Manitoba.
- 17,803. Blue chert arrow-head. Middlesex county, Ont.
- 17,804. Grey chert arrow-head. Middlesex county, Ont.
- 17,805. Dark brown jasper arrow-head. Silver Islet, Lake Superior.
- 17,806. 7. Large, bone flesh scrapers, made from leg bone of moose or buffalo. McCurdy homestead, Gilbert Plains, Manitoba.
- 17,808. Soapstone pipe (modern type) Manitoba.
- 17,809. Chert arrow-head. Middlesex county, Ont.
- 17,810. Small piece of raw-hide with paintings in black of bear, deer and other animals. Blood Indian, N. W. Ter.
- 17,811. Copper fish-hook, brought up from depth of 600 feet of water, within fifteen miles from shore of Isle Royale, Lake Superior. J. C. Dobie, Port Arthur.
- 17,812. Small brass cross—no locality yet given.

(Specimens numbered from 17,799 to 17,812 were presented to the museum by Rev. Dr. John Maclean, of Neepawa, Manitoba).

- 17,813. Bone comb (native make) found wrapped in birch bark.
- 17,814-5. Two stone discs. 17,814 has an animal figure (fox ?) carved on it, and 17,815 bears a phallic-like design.
- 17,816. Clay pipe bowl, with large, conventionalized human effigy.
- 17,817. Piece of soapstone perforated—apparently part of some animal figure.
- 17,818. Human head effigy, from clay pipe bowl.
- 17,819. Owl head effigy, from clay pipe bowl.
- 17,820. Small carving of female human figure in bone. Most of the legs gone. Details unusual in Indian workmanship.

(Specimens numbered from 17,813 to 17,820 are placed in the museum on deposit, by Mr. Thomas Crawford, of lot 101, con. 2, Tiny township, where they were found).

- 17,821. Stone pipe-head, quadrangular in cross sections, bearing carvings of the thunder bird, a man, a quadruped, a cross, and a diagonal pattern; lot 23, con. 11, Blenheim township, Oxford county. W. J. Wintenberg. See figures and description following.
- 17,822. Arrow or spear-head of silicified wood, from Tampa Bay, Florida. B. E. Walker.
- 17,823. Large chipped fragment of tool, made from silicified wood, Tampa Bay, Florida. B. E. Walker.
- 17,824. Arrow-head, two imperfect bone awls, beaver's tooth, blue glass bead, and two imperfect soapstone specimens; lot. 4, con. 8. James Davis, per A. F. Hunter.
- 17,825. Three photographs, mounted, of stone circle at Callernish, Isle of Lewis, Scotland. A. F. Hunter.
- 17,826. Engraved portrait of Quatrefages. A. F. Hunter.
- 17,827. Pen drawing of Memorial church at Penetanguishene. A. F. Hunter.
- 17,828. Fine spear-head found near corner of Dufferin and Hepburne streets, Toronto. W. N. Bacon.

GEO. E. LAIDLAW COLLECTION.

17,828a to 19,291 includes nearly fifteen hundred specimens, or about three-fourths of the very fine collection presented by Mr. George E. Laidlaw, of "The Fort," Balsam Lake, Victoria county. The whole collection numbers over two thousand pieces, of which upwards of five hundred are well marked fragments of pottery, and defective specimens of various kinds that need not be catalogued, but which are valuable in many respects for comparative uses, and should therefore be preserved.

Most of the Laidlaw collection is from Victoria county, but Scotland, our North-west Territories, British Columbia, Texas, Georgia, Colorado and many places in Ontario besides the Balsam Lake district are represented, *e. g.*, Fort William, Richmond Hill, Guelph, Galt, Woodstock, Midland, Branchton and Beverly.

Under the head of stone axes, adzes, chisels and gouges the number is 186, but only a few of these are highly finished specimens—still they are none the less valuable on this account, for they thus indicate a general taste, or want of taste, on the part of the people who resided coterminous with the Hurons in whose country tools of this kind, good or bad, are rarely found.

Spear-heads, arrow-heads, knives, drills and scrapers of chert are comparatively scanty in number and not remarkable for elegance in shape. Of all varieties, this collection has only 290.

Of gorgets or tablets, too, there are but eighteen of the usual forms. Two of these, however, (one unfinished) are the largest in the museum.

In mortars or mealing-stones, and grinders or pestles, the number is greater than from any other district of Ontario—twenty-seven; and there are other proofs that the people were of comparatively sedentary habits, for amid the numerous ash-heaps of the many village sites that dot the country Mr. Laidlaw has succeeded in collecting 422 objects of bone and horn, including awls, knives, harpoons, chisels, tallies, tubes or long beads, and variously worked teeth of the bear, the wolf, and the beaver.

Next to these in number (omitting the “flints,” or chert specimens) come the small discs of stone and pottery, the latter having been produced almost invariably from fragments of clay pots. In no other part of this province have there been found so many discs. Some of the stone ones, but fewer of the clay ones are perforated, and on none is there any mark to distinguish a side as would be necessary in gambling, but this may have been done by the blackening of one side. If this was the use of such specimens, when not bored, those made of pottery would be distinguishable for this purpose by their rounded and hollowed sides. In diameter they vary from five-eighths of an inch to two inches and a half, and in thickness from an eighth to three-eighths of an inch. A few clay discs seem to have been moulded for this purpose.

Considerable use was made of the few shells procurable. Many unio valves show signs of wear on the convex surfaces, and on the edges, as if employed in the one case for smoothing or rubbing, and in the other for scraping. Small and fragile helices seem to have been made into beads or bangles by simply breaking a hole through the body-whorl for stringing purpose. Strings of such shells may have been worn round the leg, under the knee, to make a rattle during a dance, just as bear’s claws were. No example of anything made from Floridian or Gulf shells has been found in Victoria, although several of the shells themselves have been met with farther north and west, at Penetanguishene.

As smokers the red men in North Victoria ranked not far behind their neighbors the Hurons, and as pipe artists were quite their equals. Indeed some of the stone pipes in the Laidlaw collection are superior to anything we have from other parts of the country, and several of the clay ones present peculiar features. Some of these pipes, of clay as well as of stone, have been described and figured in former reports, and some others will be referred to probably next year. Mr. Laidlaw

has brought together thirty-five stone and 167 clay pipes, more or less perfect.

Ninety-three miscellaneous articles comprise worked pebbles, hammer-stones, rubbing-stones and unfinished tools of different kinds, and all of great interest.

Native copper tools, rare everywhere, are represented in the collection by only eight specimens, and one of these is from Fort William, on Lake Superior.

A few iron, copper and brass weapons—tomahawks and knives—serve to connect the locality with the appearance of the white man on the scene.

(Where the name of no other person is given, Mr. Laidlaw, himself, was the finder).

17,828a, Small axe, West Bay, Balsam Lake, C. McInnis; 17,829, Small axe, West Bay, Balsam Lake; 17,830, Stone axe, West Bay, Balsam Lake; 17,831, Chisel, Galt, Ont.; 17,832, Small axe, Ayr, R, McCullough; 17,833, Stone axe, West Bay, Balsam Lake; 17,834, Square axe, West Bay, Balsam Lake; 17,835, Stone axe, West Shore, Balsam Lake; 17,836, Small axe, North Bay, Balsam Lake, J. Curry; 17,837, Square axe, West Bay, Balsam Lake; 17,838, Muller, West Bay, Balsam Lake; 17,839, Stone axe, West Bay, Balsam Lake; 17,840, Slick stone, West Bay, Balsam Lake; 17,841, Square axe; Ontario: 17,842, Stone skin dresser, Richmond Hill; 17,843, Small axe, Beverly, Ont.; 17,844, Wedge axe, Galt, Addison; 17,845, Wedge axe, West Bay, Balsam Lake; 17,846, Stone axe, Galt; 17,847, Stone axe, Glasgow, Scotland, J. Samson; 17,848, Chisel, West Bay, Balsam Lake; 17,849, Stone axe, Galt, Ontario; 17,850, Stone axe, Fort William, Lake Superior, A. McNabb; 17,851, Chisel, Ontario; 17,852, Stone axe, West Bay, Balsam Lake, J. Barron; 17,853, Stone axe, Galt, Ont.; 17,854, Stone axe, Galt, Ont.; 17,855, Hand axe, Richmond Hill; 17,856, Chisel, West Bay, Balsam Lake, F. King; 17,857, Axe, Galt; 17,858, Chisel, West Bay, Balsam Lake; 17,859, Chisel, West Bay, Balsam Lake, C. McInnis; 17,860, Stone axe, West Bay, Balsam Lake; 17,861, Stone chisel, West Bay, Balsam Lake; 17,862, Small axe, Ontario; 17,863, West Bay, Balsam Lake; 17,864, Stone axe, West Bay, Balsam Lake; 17,865, Axe, Galt, Ont.; 17,866, Grooved axe, Fort Gratiot, Michigan; 17,867, Stone axe, West Bay, Balsam Lake; 17,868, Stone axe, West Bay, Balsam Lake; 17,869, Chisel, West Bay, Balsam Lake; 17,870, Axe, West Bay, Balsam Lake; 17,871, Grooved maul, Saskatoon, N.W.T.; 17,872, Stone axe, West Bay, Balsam Lake; 17,873, Square axe, West Bay, Balsam Lake; 17,874, Stone axe, West Bay, Balsam Lake; 17,875, Stone axe, West

Bay, Balsam Lake; 17,876, Stone file, West Bay, Balsam Lake; 17,877, Stone axe, West Bay, Balsam Lake; 17,878, Stone tool, Eldon, Dr. Wood, probably hammer; 17,879, Chisel, West Bay, Balsam Lake; 17,880, Stone gouge, Toronto; 17,881, Muller, West Bay, Balsam Lake; 17,882, Small stone axe, Belleville, R. J. Bell; 17,883, Chisel, West Bay, Balsam Lake, W. Graham; 17,884, Stone axe, West Bay, Balsam Lake; 17,885, Hand axe, large, West Bay, Balsam Lake; 17,886, Hand axe, small, West Bay, Balsam Lake; 17,887, Paint pot, Lake Superior, Port Arthur; 17,888, Half of small axe, West Bay, Balsam Lake; 17,889, Fragment of small celt, West Bay, Balsam Lake; 17,890, Small axe, West Bay, Balsam Lake; 17,891, Small axe, West Bay, Balsam Lake; 17,892; Slick-stone, West Bay, Balsam Lake; 17,893, Blade axe, West Bay, Balsam Lake; 17,894-99, Fragments of stone axes, West Bay, Balsam Lake; 17,900, Stone axe, West Bay, Balsam Lake; 17,901, Square axe, North Bay, Balsam Lake; 17,902, Stone axe, North Bay, Balsam Lake; 17,903, Fragment of axe, North Bay, Balsam Lake; 17,904, Long chisel, North Bay, Balsam Lake; 17,905, Stone axe, North Bay, Balsam Lake; 17,906, Small hammer stone, grey slate, North Bay, Balsam Lake; 17,907, Small axe, Balsam Lake; 17,908, Fragment of knife or lance of slate; 17,909, Hammer stone, West Bay, Balsam Lake; 17,910, Small rough axe, West Bay, Balsam Lake; 17911, Rough axe, West Bay, Balsam Lake; 17,912, Unfinished implement, West Bay, Balsam Lake; 17,913, Stone axe, West Bay, Balsam Lake; 17,914, Stone axe, bevelled corners, lot 5, con. 5, Bexley; 17,915, Waterworn stone in shape of an axe, Balsam Lake; 17,916, Small celt, West Bay, Balsam Lake; 17,917, Small slick-stone, West Bay, Balsam Lake; 17,918, Long, large, square axe, Portage Road, Bexley, J. Lylle; 17,919, Broad thin axe, bright green, West Bay, Balsam Lake, J. Pollard; 17,920, Polished axe, Raven Lake, Bexley, R. Pearce; 17,921, Polished axe, Raven Lake, Bexley; 17,922, Woman's semi-lunar slate knife, Logan's Hill, lot 22, con. 3, Eldon; 17,923, Rough square celt, Logan's Hill, lot 22, con. 3, Eldon; 17,924-5, Large grey axes, Bolsover, Dalgleish; 17,926-29, Axes, Markham, J. Barron; 17,930, Small brown axe, Balsam Lake, A. Fountain; 17,931-33, Axes, Balsam Lake, found under a flat rock with pottery, J. Earls, 17,934-35, Stone axes, Balsam Lake; 17,936, Small chisel, lot 9, con. 3, Bexley, G. McKague; 17,937, Small chisel; 17,938, Slickstone, West Bay, Balsam Lake; 17,939, Stone axe, village site on plan, Eldon; 17,940, Hammer stone, degraded axe, Bexley, Calder Hills; 17,941, Small slight gouge, worked surface, West Bay, Portage Road; 17,942, Gouge, worked surface, lot 9, con. 3, Bexley, G. McKague; 17,943, Light colored, green stone axe, polished, Bexley, A. Peel; 17,944, Small axe, made of,

fragment of larger one, Bexley, G. McKague; 17,945, Stone axe, Bexley; 17,946. Stone axe, North Bay, Bexley, J. Bailey; 17,947, Chisel, Corson's Hill, lot 5, con. 5, Bexley; 17,948, Chisel, Heaslip's Point; 17,949, Stone axe, Heaslip's Point; 17,950, Thin, wide, flat celt, Eldon; 17,951, Thick axe, broken edge, Heaslip's Point; 17,952, Duck-billed axe, Long Point, Balsam Lake, Thos. McNish; 17,953, Long double edged chisel, Coboconk, D. Smith; 17,954, Triangular axe; 17,955, Stone axe, Bexley, H. Reid; 17,956, Chisel, Bexley, H. Reid; 17,957, Small chisel, Heaslip's Point; 17,958, Small chisel, Long Point, Balsam Lake, Jas. Rae; 17,959, Gouge, Eldon, C. Fry; 17,960, Polished axe, Eldon, C. Fry; 17,961, Celt, Eldon, D. Wright; 17,962, Hammer, cylindrical, grave, Coboconk, J. Bouns; 17,963, Blocked-out, unfinished axe, Bexley; 17,964, Small rough axe, club head, lot 9, con. 3, Bexley, G. McKague; 17,965, Gouge, polished argillite, chisel ended, Bolsover, Eldon, Jas. McGirr; 17,966, Hand cut argillite, Somerville Township; 17,967, Small flat axe, Somerville Township; 17,968, Small chisel, Somerville Township; 17,969, Argillite axe, Eldon, C. Fry; 17,970, Part of woman's semi-lunar slate knife, Eldon, C. Fry; 17,971, Large Huronian slate axe, showing pecking, polishing and flaking, Bolsover, Jas. McGirr; 17,972, Stone axe, Bolsover, Jas. McGirr; 17,973, Large axe, split and re-worked, Bexley, M. McNerney; 17,974, Square axe, lot 44-5, con. 8, Eldon village site, Jas. McDonald; 17,975, Axe, partly polished, lot 44-5, con. 8, Eldon village site, Jas. McDonald; 17,976, Large rough axe, Eldon, S. Truman; 17,977, Blade of large polished axe, Eldon; 17,978, Smoothing stone or hand hammer, Eldon; 17,979-80, Two small axes, one rather flat, Bexley, M. Nevin; 17,981, Small axe, Laxton, W. Peel; 17,982, Skin dresser, Elbow, Saskatchewan; 17,983, Bone harpoon, incised sides, West Bay, Balsam Lake, C. Laidlaw; 17,984, Horn implement, West Bay, Balsam Lake; 17,985, Horn implement, perforated, West Bay, Balsam Lake; 17,986, Spawl bone, perforated, West Bay, Balsam Lake; 17,987, Bone arrowhead, West Bay, Balsam Lake; 17,988, Bone arrowhead, West Bay, Balsam Lake; 17,989-98, Bone ornaments, either for necklace or for sewing on garments, West Bay, Balsam Lake; 17,999-18,002, Bone awls, West Bay, Balsam Lake; 18,003-4, Pottery markers, West Bay, Balsam Lake; 18,005-8, Bone awls, West Bay, Balsam Lake; 18,009-20, Bone tubes or beads, West Bay, Balsam Lake; 18,021, Bone tube and tally incised marks, West Bay, Balsam Lake; 18,022, Bone spawl, West Bay, Balsam Lake; 18,023, Bone spawl, West Bay, Balsam Lake; 18,024, Bone spawl, West Bay, Balsam Lake; 18,025, Horn Implement, West Bay, Balsam Lake; 18,026-27, Small bone awls, West Bay, Balsam Lake; 18,028, Large

bone needle, West Bay, Balsam Lake ; 18,029-32, Bone spawls, West Bay, Balsam Lake ; 18,033, Incised bone spawl, West Bay, Balsam Lake ; 18,034-35, Unfinished bone implement, West Bay, Balsam Lake ; 18,036, Fragment of bone tally, West Bay, Balsam Lake ; 18,037, Fragment of bone tube, West Bay, Balsam Lake ; 18,038-39, Bone tubes, West Bay, Balsam Lake ; 18,040, Awl, West Bay, Balsam Lake ; 18,041, Awl, village site on plan, West Bay, Balsam Lake, W. Pollard ; 18,042, Bone ornament, Portage road, Bexley, W. Pollard ; 18,043, Harpoon, 3 barbs, hole at end ; 18,044-7, Awls ; 18,048, Bone tubes ; 18,049-54, Bones worked, but use not known (from 18,043-54, A. Burns farm, Village site No. 1 on plan near Portage Road, Bexley) ; 18,055, Awl, Markham, Ont, J. Barron ; 18,056, Bone awl, Heaslip's Pt., West Bay, Balsam Lake ; 18,057, Sawed bone, Heaslip's Pt., West Bay, Balsam Lake ; 18,058, Tine, village site, lot 9, concession 3, Bexley, McKague ; 18,059, Curved bead, village site, lot 9, concession 3, Bexley, McKague ; 18,060, Hollow, worked bone, village site, lot 9, concession 3, Bexley, McKague ; 18,061, Fragment of large bear tusk, village site, lot 9, concession 3, Bexley, McKague ; 18,062, Fragment of worked bone, knob at end, village site, lot 9, concession 3, Bexley, McKague ; 18,063-4, Bone awls, village site, lot 9, concession 3, Bexley, McKague ; 18,065, Bone awl, village site, lot 5, concession 5, Bexley, McKague ; 18,066, Skin-dresser of elk horn, Alberta, North-West Territories ; 18,067, Hollow bone, Bexley ; 18,068-70, Bone awls, Capt. Corson's farm ; 18,071, Bone beads, square off at end, lot 5, concession 5, Bexley ; 18,072-3, Carpal bone, lot 5, concession 5, Bexley ; 18,074, Perforated fish-head bone ; 18,075, Horn weapon, Logan's Hill, lot 22, concession 3, Eldon, R. Stanley ; 18,076, Bone awl, Logan's Hill, lot 22, concession 3, Eldon, R. Martin ; 18,077, Worked bone, Logan's Hill, lot 22, concession 3, Eldon, R. Martin ; 18,078, Hollow bone, squared-off ends, lot 22, concession 3, Eldon, R. Martin ; 18,079, Metacarpal bone, one perforation at end, eight perforations at other, Coboconk, D. Smith ; 18,080, Bone awl, Somerville township, Mrs. White ; 18,081, Bone arrow-point, Somerville township, Mrs. White ; 18,082-85, Bone awls, lot 9, concession 3, Bexley, G. McKague ; 18,086, Bone weapon or club-head, Bexley ; 18,087, Horn showing tracings of work, Bexley ; 18,088, Worked bone, Bexley ; 18,089, Canine tooth, Bexley ; 18,090, Gorget, 2 holes, Galt ; 18,091-3, Bone awls or needles, W. Benson's farm, west half of lot 5 and 6, concession 2, Bexley ; 18,094-7, Bone beads, found by D. Boyle on W. Benson's farm, west half of lots 5 and 6, concession 2, Bexley ; 18,098-100, Bone awls, Balsam Lake, Eldon, Jas. McGirr ; 18,101-06, Bone awls, Corbett's Hill, lot 5, concession 5, Bexley ; 18,107, Large bear's tusk, ground on one side, Corbett's Hill,

lot 5, concession 5, Bexley; 18,108, Perforated wolf's tusk, Corbett's Hill, lot 5, concession 5, Bexley; 18,109, Unworked wolf's tusk, Corbett's Hill, lot 5, concession 5, Bexley; 18,110-11, Bone awls, Corbett's Hill, lot 5, concession 5, Bexley; 18,112, Worked bone, Corbett's Hill, lot 5, concession 5, Bexley; 18,113, Bear's tusk, lot 45, concession 8, Eldon, Jas. McDonald; 18,114, Bear's tusk, lot 45, concession 8, Eldon, J. Campbell; 18,115, Bone harpoon, Bolsover, Jas. McGirr; 18,116, Large bone awl, Bolsover, Jas. McGirr; 18,117, Horn chisel, edge tool, Bolsover, Jas. McGirr; 18,118, Bone bead, Benson's farm, Bexley; 18,119, Worked spike horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,120, Worked broken horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,121-33, Bone awls, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,134-36, Small bone beads, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,137-38, Large bone beads, found on J. McDonald's farm, village site No. 10, on plan, Eldon, C. Grilse; 18,139, Horn arrow-head, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,140, Bear's tusk, one-half ground down, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,141, Fragment of needle with perforated eye, found on J. McDonald's farm, lot 45, concession 8, Eldon, C. Grilse; 18,142, Perforated tally for suspension, found on J. McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,143, Worked horn tool, found on McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,144-5, Socketed points of horn, found on J. McDonald's farm, lot 45, concession 8, Eldon, J. McDonald; 18,146, Large bone awl, lot 9, concession 3, Bexley, Ont., G. McKague; 18,147, Pottery marker, Eldon, J. Stanley; 18,148, Bone awl, Eldon; 18,149-50, Large bone beads, Eldon; 18,151, Perforated wolf tooth, Eldon; 18,152-61, Bone awls, lot 5, concession 5, Bexley, G. Irwin; 18,162, Bone awl tally, lot 5, concession 5, Bexley, G. Irwin; 18,163-4 Large bone beads, lot 5, concession 5, Bexley, G. Irwin; 18,165-69, Bone beads, lot 5, concession 5, Bexley, G. Irwin; 18,170, Bone bangle, lot 5, concession 5, Bexley, G. Irwin; 18,171, Bear's tusk, ground for a tool, lot 5, concession 5, Bexley, G. Irwin; 18,172, Beaver's tusk, ground for a tool, lot 5, concession 5, Bexley, C. Irwin; 18,173, Perforated wolf's tooth, lot 5, concession 5, Bexley, G. Irwin; 18,174-5, Perforated needle bone, lot 5, concession 5, Bexley, G. Irwin; 18,176, Perforated fish-head bone, lot 5, concession 5, Bexley, S. Harbaugh; 18,177, Horn arrowhead, lot 5, con. 5, Bexley, G. Irwin; 18,178; Worked horn chisel edge, lot 5, con. 5 Bexley, G. Irwin; 18,179, Sioux calumet (Standing Buffalo), Fort Qu'Appelle, J. Leader; 18,180, Blackfoot calumet, North-west Territory; 18,181, Pipe, (Mis-

sissauga) Belleville, R. J. Bell; 18,182, Unfinished pipe, West Bay, Balsam Lake, J. Linwood; 18,183, Squaw pipe, Piegan Indian, Fort McLeod; 18,184, Eagle pipe, grave, Midland City, Dr. Wood; 18,185-7, Pipes Winnipeg, North-west Territory, Lyman Dwight; 18,188, Polished black grey vase pipe bowl, Eldon, A. Burns; 18,189, Polished white stone pipe, double stem-hole, found in Fenelon some years ago; two holes meeting at an acute angle, beneath another hole for attaching ornament, Cambray, N. Jackson; 18,190, Bear pipe, Dalgleish, Bolsover; 18,191, Stone pipe stem, Balsam Lake; 18,192, Locomotive pipe, Indian Hill, A. Burns; 18,193, Panther pipe, Mud Lake, Carden, Ont., G. Fox; 18,194, Square stone pipe with diagonal cross lines, village site lot 9, con. 3, Bexley, McKague; 18,195, Unfinished vase pipe, Coboconk; 18,196, Stone "cigar-holder" pipe, lot 5, con. 5, Bexley; 18,197, Stone pipe, modern western type, found in excavating for railway, Edmonton, N.W.T., Jas Laidlaw; 18,198, Stone pipe, modern, Alberta; 18,199, Fragment of a pipe, man's head on bowl and animal on stem, North-west coast, A. McNabb; 18,200, Square stone pipe, diagonal lines incised at side, long and slender, bear's head in relief, Corbett's Hill, lot 5, con. 5, Bexley; 18,201, White stone pipe, Woodville, J. Gilchrist; 18,202, Oval red slate gorget, 2 holes, Woodstock, Ont., J. Petheram; 18,203, Oval slate gorget, 2 holes, West Bay, Balsam Lake; 18,204, Gorget, concave, 2 holes, N. Cameron; 18,205, Gorget evidently larger and broken, with three holes, then smoothed down; 18,206, Slate, green, plate apparently being shaped for a gorget, West Bay, Balsam Lake; 18,207 Blocked-out slab of slate for gorget, West Bay, Balsam Lake; 18,208, Slate pendant bracer-like, West Bay, Balsam Lake; 18,209, Rough pendant, West Bay, Balsam Lake; 18,210, Fragment of bracer or pendant, West Bay, Balsam Lake; 18,211, Ovate pendant, Bolsover, Dalgleish; 18,212, Slab slate, probably intended for gorget, Bexley; 18,213, Piece of slate, probably intended for gorget, Bexley; 18,214, Micaceous schist slab unfinished, Eldon; 18,215, Fragment of pendant of Huronian slate, Carden, Jas. McKee; 18,216, Perforated slate pendant, Balsam Lake, Eldon, Jas. McGirr; 18,217, One-half of slate crescent broken at perforation, Balsam Lake, Eldon, Jas. McGirr; 18,218, Large slab of Huronian slate, evidently an unfinished gorget, lot 1, con. 10, Thorah, Chas. Youill; 18,219, Large finished square gorget, Huronian slate, found with the preceding due, Chas. Youill; 18,220, Copper pick, Fort William, Lake Superior, A. McNabb; 18,221, Copper arrowhead, socket formed by bending the edges inwards, West Bay, Balsam Lake, G. Bemis; 18,222, Copper knife found twenty years ago, Dalgleish, Bolsover; 18,223, Copper knife found near line of Trent Valley Canal, lot 3, South Portage

Road, Bexley, Duncan McPhail; 18,224, Copper spear, Bexley, M. Sayers; 18,225, Copper implement found under a large pine stump, implement eleven inches long, two and a half maximum width; 18,226, Copper spear, Beaverton, Ont.; 18,227, Copper scraper, found in canal excavation where it crosses Portage Road, eight feet deep, Eldon, Alex. Miles; 18,228, Clay pipe, human face effigy, pointed nose, West Bay, Balsam Lake; 18,229, Clay pipe, human face effigy, Indian Hill, West Bay, Balsam Lake, J. Richardson; 18,230, Clay pipe, semi cornet shaped, West Bay, Balsam Lake; 18,231, Clay pipe, plain cornet shaped, Indian village, West Bay, Balsam Lake; 18,232, Clay pipe, (small) four rings, West Bay, Balsam Lake; 18,233, Clay pipe, (small, rough) West Bay, Balsam Lake; 18,234, Clay pipe, (flat front) arms at the side, Indian Hill, J. Richardson; 18,235, Clay pipe, (stem); 18,236, Clay pipe, plain cornet shaped, Indian village, West Bay, Balsam Lake, J. Richardson; 18,237, Clay pipe, plain cornet shaped, West Bay, Balsam Lake, J. Cameron; 18,238, Clay pipe, plain cornet shaped, West Bay, Balsam Lake, J. Cameron; 18,239, Clay pipe, plain, West Bay, Balsam Lake; 18,240 Clay pipe, plain and stem, West Bay, Balsam Lake; 18,241, Clay pipe, rings on ridge, West Bay, Balsam Lake; 18,242, Clay pipe, semi-cornet-shaped, ornamented end stem, West Bay, Balsam Lake; 18,243, Clay pipe, semi-cornet-shaped, plain, small, West Bay, Balsam Lake; 18,244, Clay pipe, plain cornet-shaped and stem, West Bay, Balsam Lake; 18,245, Clay pipe, cornet-shape, ornamented, West Bay, Balsam Lake; 18,246, Clay pipe, plain cornet-shaped and stem, Indian village, West Bay, Balsam Lake; 18,247, Clay pipe, ridged top, West Bay, Balsam Lake; 18,248, Clay pipe, semi-cornet-shaped, (small) West Bay, Balsam Lake; 18,249, Clay pipe, five incised rings on bowl, West Bay, Balsam Lake; 18,250, Clay pipe, ornamented cornet-shaped, Indian village, West Bay, Balsam Lake, J. Richardson; 18,251, Clay pipe, plain cornet-shaped, West Bay, Balsam Lake; 18,252, Clay pipe, plain cornet shaped, West Bay, Balsam Lake; 18,253, Clay pipe, ornamented lower part of bowl and stem, West Bay, Balsam Lake; 18,254, Clay pipe, small (and stem), incised rings on bowl, West Bay, Balsam Lake; 18,255, Clay pipe, plain, cornet-shaped (and stem), West Bay, Balsam Lake; 18,256, Clay pipe and stem (fragment of) showing mode of making hole for smoke by means of a cord being inlaid and then burnt out, West Bay, Balsam Lake; 18,257, Clay pipe, large, cornet shaped, West Bay, Balsam Lake; 18,158, Clay pipe, incised rough bowl, West Bay, Balsam Lake; 18,259, Clay pipe, ornamented bowl, longitudinal ridges, West Bay, Balsam Lake; 18,261, Clay pipe and stem (fragment of) perforated, West Bay, Balsam Lake; 18,262, Clay pipe (fragment of) bowl with square top, West Bay, Balsam Lake;

18,263, Clay pipe and stem (fragment of), West Bay, Balsam Lake ; 18,264, Clay pipe and stem (fragment of) snake entwined, West Bay, Balsam Lake ; 18,265, Clay pipe, bulged, ringed top, West Bay, Balsam Lake ; 18,266, Clay pipe, five ringed top, four holes, Balsam Lake, D. McGillivray ; 18,267, Clay pipe, small, Heaslip's Point ; 18,268, Clay pipe, very small round bowl, village site, lot 9, con. 3, Bexley ; 18,269, Clay pipe, top ground off, village site, found on Capt. Corson's farm, lot 5, con. 5, Bexley ; 18,270, Clay pipe, square top, village site, found on Capt. Corson's farm, lot 5, con. 5, Bexley ; 18,271, Clay pipe, rough, thick and course, found on lot 9, con. 3, Bexley ; 18,272, Clay pipe, rough cornet shaped, found on lot 9, con. 3, Bexley ; 18,273, Clay pipe, stem (ornamented) lot 9, con. 3, Bexley ; 18,274, Clay pipe, Huron, with a square mouth, lot 5, con. 5, Bexley ; 18,275, Clay pipe, rough, semi-cornet shaped, four indentations, lot 2, con. 3, Logan's Hill, Eldon, R. Stanley ; 18,276, Clay pipe, common cornet shaped, scalloped rim, Logan's Hill, Eldon, R. Stanley ; 18 277, Clay pipe, traders, early type, Portage Road, J. Merry ; 18,278, Clay pipe, double faced, J. Bartley ; 18,279, Clay pipe, large semi-cornet shaped, four indentations, ornamented top, West Bay, Balsam Lake ; 18,280, Clay pipe, small, semi-cornet shaped, bowl of four convex sides, dotted angles, lot 9, con. 3, Bexley ; 18,281, Clay pipe, face, back with five scollopes, G. McKague's farm, Bexley ; 18,282, Clay pipe, fragment of, with five angled top, indentations at angles and ornamented with concave between, found on G. McKague's farm, Bexley ; 18,283, Clay pipe with large face, Woodville, C. J. Gilchrist ; 18,284, Clay pipe, stem large, Woodville, C. J. Gilchrist ; 18,285, Clay pipe, solid, seven scalloped rings on top, Woodville, C. J. Gilchrist ; 18,286, Clay pipe, semi-cornet-shaped, ornamented top ; Woodville, C. J. Gilchrist ; 18,287, Clay pipe, stem flattened (fragment of) three rows of holes at side, Logan's Hill, lot 22, con. 3, Eldon, R. Stanley ; 18,288, Clay pipe, small, plain cornet-shaped, rough bowl, Logan's Hill, R. Stanley ; 18,289, Clay pipe, small, plain, bowl with face high up and looking in, Logan's Hill, R. Stanley ; 18,290, Clay pipe, small, plain, hole bored in bowl for stem, Logan's Hill, R. Stanley ; 18,291, Clay pipe, small bowl, five scalloped rings, row of holes below, Logan's Hill, R. Stanley ; 18,292, Clay pipe, semi-cornet shaped, ornamented top, Logan's Hill, R. Stanley ; 18,293, Clay pipe, upper part of bowl indentations, 2 rings, Kirkfield ; 18,294, Clay pipe, human face effigy, Lake Nipissing, J. Richardson.

18,295, Green stone spearhead, Ayr, Ont., R. McCulloch ; 18,296, Greenstone knife or spearhead, Puslinch, Ont., D. Cameron ; 18,297, Flanged implement, (grave) Galt, Ont., N. Goodall ; 18,298-9, Scraper lance-shaped knife, Galt, Ont. ; 18,300-1, Circular implement, West

Bay, Balsam Lake ; 18,302, Implement, West Bay, Balsam Lake ;
 18,303, Leaf-shaped implement, Belleville, Ont. ; 18,304-6, Notched
 base spearheads, Galt, Ont. ; 18,307-13, Stem base spearheads, Galt,
 Ont. ; 18,314-15, Spearhead, Galt, Ont. ; 18,316, Double notched spear-
 head, Belleville, R. J. Bell ; 18,317, Spearhead, Galt, Ont. ; 18,318,
 Bart stem spearhead, Galt ; 18,319, Spearhead, West Bay, Balsam
 Lake ; 18,320, Long, slender, narrow, white spearhead, West Bay, Bal-
 sam Lake ; 18,321, Stemmed, concave, sided spearhead, Branchton,
 Ont. ; 18,322, Slender notch base spearhead, Galt ; 18,323, Triangular
 spearhead, Puslinch, D. Cameron ; 18,324, Leaf implement, Galt, Ont. ;
 18,325, oval implement, West Bay, Balsam Lake, N. Thacker ; 18,326,
 Leaf implement, Guelph, Ont. ; 18,327, Large implement, West Bay,
 Balsam Lake ; 18,329, Stem spearhead, West Bay, Balsam Lake ;
 18,329, Notched broad base spearhead, Puslinch, D. Cameron ; 18,330,
 Large implement, convex sides, square base, West Bay, Balsam Lake ;
 18,331, Large implement, convex sides, square base, Guelph Ont. ;
 18,332-3, Two flake knives, Ont. ; 18,334, Stemmed spearhead, Guelph ;
 18,335, Notched broad base spearhead, Branchton ; 18,336, Stem spear-
 head, West Bay, Balsam Lake ; 18,337, Stem spearhead, serrated barb,
 Ont. ; 18,338, Notched broad based spearhead, Belleville, R. J. Bell ;
 18,339-40, Stem spearheads, Guelph ; 18,341-2, Small notches, Galt ;
 18,343-4, Broad based arrowheads, West Bay, Balsam Lake ; 18,345-6,
 Short, broad barb arrowheads, Galt, Ont. ; 18,347, Notched arrow-
 head, West Bay, Balsam Lake ; 18,348, Broad base arrowhead, West
 Bay, Balsam Lake ; 18,349-50, Stemmed arrowheads, Galt Ont. ;
 18,351, Long arrowhead, notched broad base, Galt ; 18,352-53, Stem
 arrowheads, New Jersey ; 18,354, Notched arrowhead, Woodstock, J.
 Petheram ; 18,355-56, Broad arrowheads, base notched, Ont. ; 18,357-58,
 Broad stem arrowheads, Toronto ; 18,359, Long fish jigger, Ont. ;
 18,360-61 Implements, West Bay, Balsam Lake ; 18,362-64, Notched
 base, short, broad triangular arrowhead, Galt ; 18,365-66, Fragments
 of oval implements, Beverly, R. Burke : 18,367, Arrowhead, Belleville,
 R. J. Bell ; 18,368-9, Arrowheads, Galt ; 18,370, Arrowheads, double
 cut notches, Eglinton ; 18,371, Arrowheads, Branchton ; 18,372, Arrow-
 heads, Ont. ; 18,373-4, Arrowheads, Galt ; 18,375, Arrowheads, serrated,
 Puslinch, D. Cameron ; 18,376, Arrowhead, serrated, Guelph ; 18,377,
 Arrowhead, West Bay, Balsam Lake ; 18,378, Awl, club-based, West
 Bay, Balsam Lake ; 18,379, Awl, club-based, Ont. ; 18,380, Almond
 scraper, West Bay, Balsam Lake ; 18,381, Arrowhead, West Bay, Bal-
 sam Lake ; 18,382, Arrowhead, Guelph, Ont. ; 18,383, Large slate fish
 jigger, Belleville, R. J. Bell ; 18,384, Small slate fish jigger, Belleville,
 R. J. Bell ; 18,385, Carnelian(?) arrowhead, broad notched base, Puslinch,

D. Cameron ; 18,386-8, Small arrowheads, California, Addison ; 18,389, Arrowhead, convex base, Lambton, Ont., G. Shaw ; 18,390, Arrowhead, triangular, California, U. S. A. ; 18,391, Arrowhead, Galt ; 18,392, Arrowhead, Branchton, Ont. ; 18,393, Almond-shaped scraper, Beverley, Ont., R. Burke ; 18,394, Semi-circular scraper, West Bay, Balsam Lake ; 18,395, Almond-shaped scraper, West Bay, Balsam Lake ; 18,396, Arrowhead, barbed, triangular, concave base, Galt ; 18,397, Arrowhead, barbed, serrated, Branchton ; 18,398, Arrowhead, West Bay, Balsam Lake ; 18,399, Arrowhead, Galt ; 18,400, Arrowhead, Guelph ; 18,401, Arrowhead, (curved) Galt ; 18,402, Arrowhead, West Bay, Balsam Lake ; 18,403, Arrowhead, small, triangular, Puslinch, D. Cameron ; 18,404, Arrowhead, Ontario, 18,405, Arrowhead, Galt ; 18,406, Arrowhead, square based, Galt, Ont. ; 18,407, Club based awl, Galt, Ont. ; 18,408, Arrowhead, West Bay, Balsam Lake ; 18,409-11, Arrowhead, Galt ; 18,412, Arrowhead, Guelph ; 18,413-15, Arrowhead, State of Georgia ; 18,416, Arrowhead, Ontario ; 18,417, Arrowhead, triangular, West Bay, Balsam Lake ; 18,418, Arrowhead, small, West Bay, Balsam Lake ; 18,419, Arrowhead, small, Ont. ; 18,420, Arrowhead, small, Simcoe ; 18,421, Arrowhead, Pacific coast, G. Shaw ; 18,422, Arrowhead, Beverly, R. Burke ; 18,423, Arrowhead, Guelph ; 18,424, Arrowhead, Branchton, 18,425-26, Arrowhead, Galt ; 18,427, Arrowhead, Ontario ; 18,428, Arrowhead, Ontario ; 18,429, Arrowhead, Toronto ; 18,430, Arrowhead, West Bay, Balsam Lake ; 18,431, Arrowhead, Beverly, R. Burke ; 18,432, Arrowhead, white, Ont. ; 18,433-35, Arrowhead, slender, Galt ; 18,436, Arrowhead, white, West Bay, Balsam Lake ; 18,437, Arrowhead, Blair, Ont. ; 18,438, Arrowhead, Schenectady, N. Y., J. Cooper ; 18,439-43, Arrowhead, West Bay, Balsam Lake ; 18,443, Leaf shape implements, West Bay, Balsam Lake ; 18,444, Awl, West Bay, Balsam Lake ; 18,445-47, Arrowheads, West Bay, Balsam Lake ; 18,448, Arrowheads, triangular, convex base, West Bay, Balsam Lake ; 18,449-51, Arrowheads, small, white, West Bay, Balsam Lake, A. Burns ; Metal relics showing contact with white men, West Bay, Balsam Lake—18,452-4, Tomahawks, brand, Maltese cross on the right side, pick back, West Bay, Balsam Lake ; 18,455, French axe, brand, three Maltese crosses on both sides, Galt ; 18,456, French axe, brand, three Maltese crosses on both sides, West Bay, Balsam Lake ; 18,457, Tomahawk, brand, Maltese cross on both sides, West Bay, Balsam Lake ; 18,458, Spoon, pewter, found in grave with other relics, West Bay, Balsam Lake ; 18,459, Knife, West Bay, Balsam Lake ; 18,460, Knife blade, West Bay, Balsam Lake ; 18,461, Piece of rifle barrel, West Bay, Balsam Lake ; 18,462, French axe, root through eye, found under an upturned cedar, West Bay, Balsam Lake ; 18,463, French iron axe,

brand three Maltese crosses on both sides, West Bay, Balsam Lake; 18,464, French iron axe, brand, one Maltese cross on both sides, West Bay, Balsam Lake; 18,465, String of bells, found in grave on the shores of West Bay, Balsam Lake; 18,466, Brooch, silver, found in grave on the shores of West Bay, Balsam Lake; 18,467, Copper pot, found in grave on the shores of West Bay, Balsam Lake; 18,468, Tomahawk, iron, found by an old fire place, West Bay, Balsam Lake, G. Pollard; 18,469, Part of an iron gun barrel, West Bay, Balsam Lake; 18,470, Brass spearhead, Portage Road, Bexley, A. Burns; 18,471, Scalping knife, found in grave with pipe, Edmonton, North West Territory; 18,472, Ghost arrowhead found in Laidlaw's garden, head of Portage Road, G. Pollard; 18,473, Brass pipe, tomahawk, dovetailed (bit) of steel, engraved scroll work, D. McNeil; 18,474, Steel spearhead, Eldon, S. Truman; 18,475-77, Three pieces of sheet copper, Eldon, S. Truman; 18,478, Ghost arrowhead, sheet copper, Beaverton, C. Morrison; 18,479, Steel for striking fire, Bolsover, J. McGirr; 18,480, Iron adze gouge-edged, Coboconk, J. Moore; 18,481, Heavy gouge, wide lipped, lot 9, con. 3, Bexley, G. McKague.

18,482-66, Pottery stones, may be circular hand hammers, West Bay, Balsam Lake; 18,487-8, Corn grinders; 18,489, Pottery stone, Indian Hill, lot 1 north portage road, Bexley; 18,490, Pottery stone, West Bay, Balsam Lake; 18,491, Polished pebble, West Bay, Balsam Lake; 18,492, Corn grinder, West Bay, Balsam Lake; 18,493, Pottery stone, West Bay, Balsam Lake; 18,494-95, Mortars, North Bay, Balsam Lake; 18,496, Mortar, North Bay, Balsam Lake. D. Graham; 18,497, Mortar on boulder, shore of West Bay, Balsam Lake; 18,498, Corn grinder, near village site, block E; 18,499, Pottery stone, Raven Lake, Bexley, H. Pearce; 18,500, Polished pebble, Bexley; 18,501, Mortar, Big Island, Balsam Lake, V. Middleton; 18,502, Arrowhead, triangular stem, serrated Chili, South America; 18,503, Mortar, Heaslip's Point; 18,504, Mortar, Heaslip's Point; 18,505, Mortar, Heaslip's Point; 18,506, Arrowhead, Branchton; 18,507, Pestle, West Bay, Balsam Lake; 18,508, Corn grinder, upper stone, ash-bed, Rummerfield Hill; 18,509, Half of mealing stone, upper stone, ash-bed, Rummerfield Hill, lot 1, north portage road, Bexley; 18,510-11, Stone and pottery, beads and discs, perforated stone discs, West Bay, Balsam Lake; 18,512, Unfinished stone disc, West Bay, Balsam Lake; 18,513, Fragment of a clay bead, West Bay, Balsam Lake; 18,514, Perforated clay disc, West Bay, Balsam Lake; 18,515, Perforated clay disc. (unfinished), West Bay, Balsam Lake; 18,516-7, Pottery discs, (unfinished), West Bay, Balsam Lake; 18,518, Pottery disc, (unfinished), West Bay, Balsam Lake; 18,519-21, Pottery discs, village site on plan, lot 1-2, North

Portage Road, Indian Hill, Bexley, A. Burns ; 18,522, Pottery disc, village site on lots 1-2 North Portage Road, Indian Hill, Bexley, (perforation being started) A. Burns ; 18,523, Pottery disc, village site, plan No. 5, on McKague's farm, lot 9, con. 3, Bexley ; 18,524-5, Stone discs, village site on plan 5, and found on McKague's farm, lot 9, con. 3, Bexley ; 18,526, Stone discs (perforation started on both sides), Bexley ; 18,527, Pottery disc, village site on plan 3, found on Capt. Corson's farm, lot 5, con. No. 3, Bexley ; 18,528, Stone disc, small, village site on plan 3, found on Capt. Corson's lot 5, con. 5, Bexley ; 18,529, Stone ball, village site on plan No 3, found on Capt. Corson's lot 5, con. 5, Bexley ; 18,530, Pottery disc, found on Benson's farm ; 18,531, Pottery disc, Corbett's Hill ; 18,532, Pottery disc, one-half, small, split, Corbett's Hill ; 18,533, Stone disc. unfinished, Corbett's Hill, lot 5, con. 5, Bexley ; 18,534, Large stone disc (fragment of) Corbett's Hill, lot 5, con. 5, Bexley ; 18,535, Perforated stone disc, Corbett's Hill, lot 5, con. 5, Bexley ; 18,536, Unfinished stone disc, Corbett's Hill, lot 5, con. 5, Bexley ; 18,537, Unfinished stone disc, Logan's Hill, lot 22, con. 3, Eldon, R. Stanley : 18,538, Small bead, lot 22, con. 2, R. Stanley ; 18,539, Perforated stone disc, Coboconk, D. Smith ; 18,540, Small perforated stone disc, Coboconk, D. Smith ; 18,541, Polished and perforated stone disc, Coboconk, D. Smith ; 18,542, Large perforated broken stone disc, Coboconk, D. Smith ; 18,543-4, Large unfinished stone disc, Coboconk, D. Smith ; 18,545, Very small bead stone, Coboconk, D. Smith ; 18,546 Unfinished pottery disc, lots 44 and 45 S. Portage Road, Eldon, D. Boyle ; 18,547, Perforated large stone disc, lot 5, con. 5, Corbett's Hill ; 18,548, Perforated small stone disc, lot 5, con. 5, Corbett's Hill ; 18,549, Large white disc, Somerville twp. ; 18,550, Part of pottery disc, Bexley ; 18,551-4, Pottery discs, found on Benson's farm, west half lot 5, 6, con. 2, Bexley.

18,555, Arrowhead, Grass River, Eldon, A. Burns ; 18,556, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley : 18,557, Drill (?) Portage Road, West Bay, Balsam Lake, Bexley ; 18,558, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley, G. Pollard ; 18,559, Arrowhead, Portage Road, West Bay, Balsam Lake, Bexley ; 18,560, Arrow head (triangular), Portage Road, West Bay, Balsam Lake ; 18,561: Carnelian(?) scraper, Portage Road, West Bay, Balsam Lake, Bexley ; 18,562, Broken drill, Portage Road, West Bay, Balsam Lake ; 18,563, Arrowhead, West Bay, Balsam Lake, A. Burns ; 18,564, Arrowhead, Balsam Lake, A. Burns ; 18,565, Arrowhead, taken from a grave and along with a large implement, near Galt, N. Goodall ; 18,566, Drill, Balsam Lake, A. Burns ; 18,567, Slate arrowhead, Bolsover, Dalglish ; 18,568, Broad spearhead, Markham, Ont. ; 18,569, Quartz arrowhead

found at the head of Portage Road, West Bay, Balsam Lake ; 18,570, Arrowhead, Ant Island, Balsam Lake ; 18,571, Arrowhead, Texas, U.S.A., J. McNabb ; 18,572, Arrowhead implement, Texas, L. McNabb ; 18,573, Arrowhead, Balsam Lake ; 18,574, White arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns ; 18,575-6. Broad based arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns ; 18,577, Round point arrowhead, West Bay, Balsam Lake, found at the head of Portage Road, A. Burns ; 18,578, Flint drill, broken point, Green county, Texas, J. McNabb ; 18,579, Arrowhead, long fish jigger, (?) Green county, Texas, J. McNabb ; 18,580-2, Arrowheads, Green county, Texas, Miss Fergusson ; 18,583-93, Arrowheads of various shapes and sizes, San Angelo, Texas, Miss Fergusson ; 18,594, Arrowhead, West Bay, Balsam Lake ; 18,595, Point of drill, West Bay, Balsam Lake ; 18,596-610, Palæolithic-like implements Texas, Miss Fergusson ; 18,611-12, Oval implement, Texas, Miss Fergusson ; 18,613, Knife, implement, Texas, Miss Fergusson ; 18,614-19 Flake implement, Texas, Miss Fergusson ; 18,620, Awl, Texas, Miss Fergusson ; 18,621, Implement, Texas, Miss Fergusson ; 18,622-27, Arrowheads, Texas, Miss Fergusson ; 18,628-29, Large arrowheads, Texas, Miss Fergusson ; 18,630, Triangular arrowheads, Texas, Miss Fergusson ; 18,631, Arrowhead, West Bay, Balsam Lake ; 18,632, Broad based arrowhead, West Bay, Balsam Lake ; 18,633, Oval scraper, West Bay, Balsam Lake ; 18,634, Semi-circular scraper, West Bay, Balsam Lake ; 18,635, Semi-circular scraper, Colorado, R. C. Caruthers ; 18,636-37, Arrowheads, Saguache county, Colorado ; 18,638-40, Small arrowheads, Saguache county, Colorado ; 18,641, Small scrapers, Saguache county, Colorado ; 18,642, Rough arrowhead, round top, Saguache county, Colorado ; 18,643-46, Palæolithic-like, Texas, Miss Fergusson ; 18,647-8, Flakes, Texas, Miss Fergusson ; 18,649-52, Oval scrapers, Texas, Miss Fergusson ; 18,653-54, Leaf scrapers, Texas, Miss Fergusson ; 18,655-56. Barbed arrowhead, Texas, Miss Fergusson ; 18,657, Barbed arrowhead, Texas, Miss McNabb ; 18,658, Rough arrowhead, Texas, Miss McNabb ; 18,659, Flint knife, Woodville, C. J. Gilchrist ; 18,660, Woman's slate knife, Long Point, Balsam Lake ; 18,661, Oval-curved scraper, Miles Haygarth, Fenelon ; 18,662, White quartz arrowhead point, found four feet deep, Eldon, D. Wright ; 18,663, Pure quartz drill, lot 9 con. 3, Bexley ; 18,664, Very small arrowhead, found on Benson's farm, Bexley, D. Boyle ; 18,665, Woman's slate knife, Bolsover, Eldon, J. McGirr ; 18,666, Circular flint spearhead, Bolsover, Eldon, J. McGirr ; 18,667-8, Palæolithic(?) arrowheads, rough, very much weathered, Bolsover, Eldon, J. McGirr ; 18,669, Small barbed arrow point, Bolsover, Eldon, J. McGirr ; 18,670, Small notched-based arrow point,

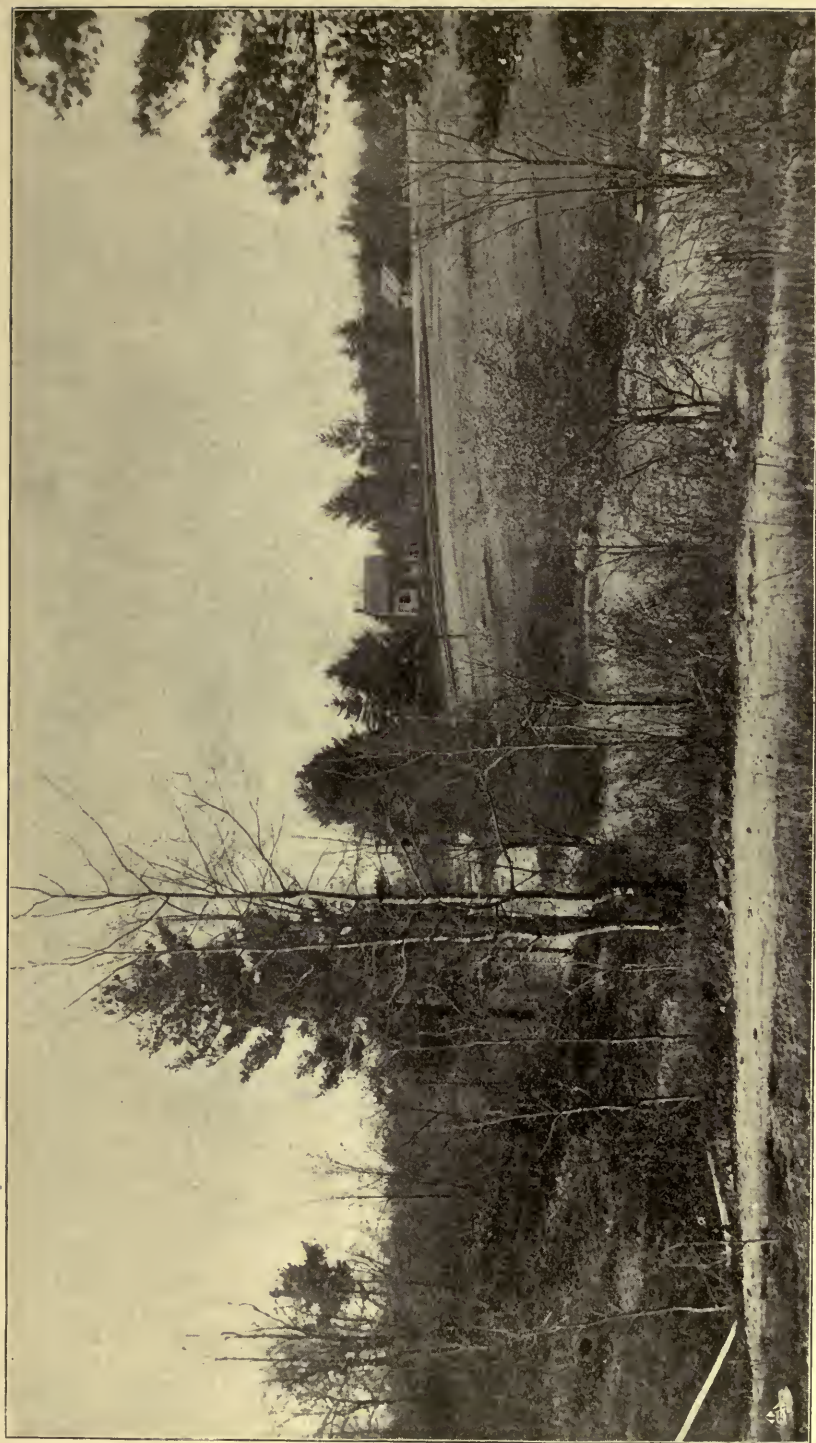


PLATE I.
On Mackenzie Creek, near the Onondaga Longhouse, Grand River Reserve.





PLATE II.

Ka-mis-han-don (William Williams), Seneca. He was leader in the 1898 festivals, as well as at intervals during several previous years. Ka-mis-han-don sang the songs for the musical notation following.



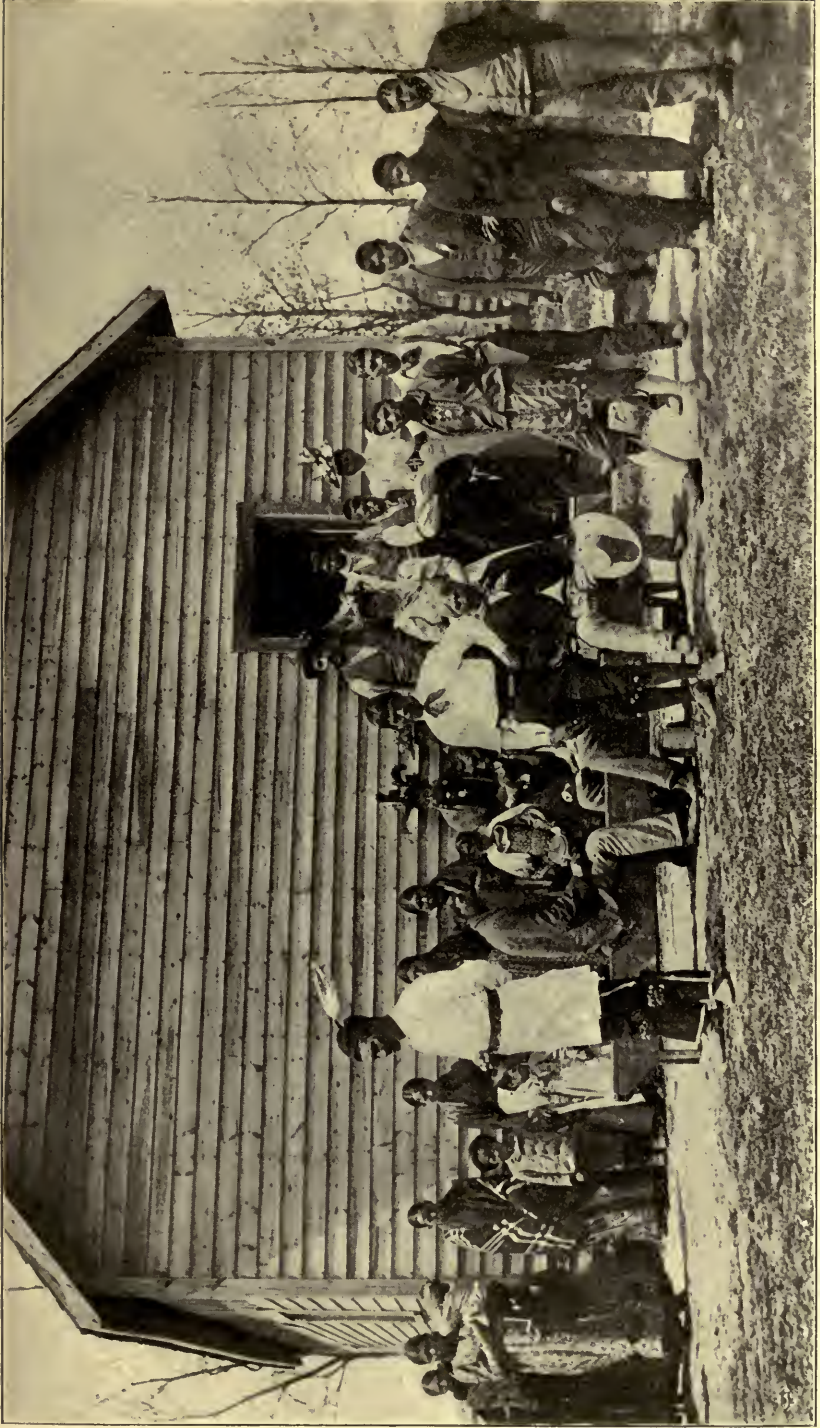


PLATE III.

The men in this group consented to dance outside, but at the last moment one suggested that it would not be pleasing to Rawen Niyoh. The musicians with drum and rattle are in position on the song-bench. The women's dresses show contrasts.





PLATE IV.

Chief Dehayadgwayeh, Outstretched Arms—(Johnson Williams) and daughter (Seneca). This chief took an active part in the Midwinter and other festivals in the Seneca Longhouse. Miss Williams was an active participant in the dances.





PLATE V.

David Key (Seneca). In the festivals of 1898 he took an active part as assistant, and has been appointed leader for 1899. He is a man of much energy, and a good impromptu speaker.



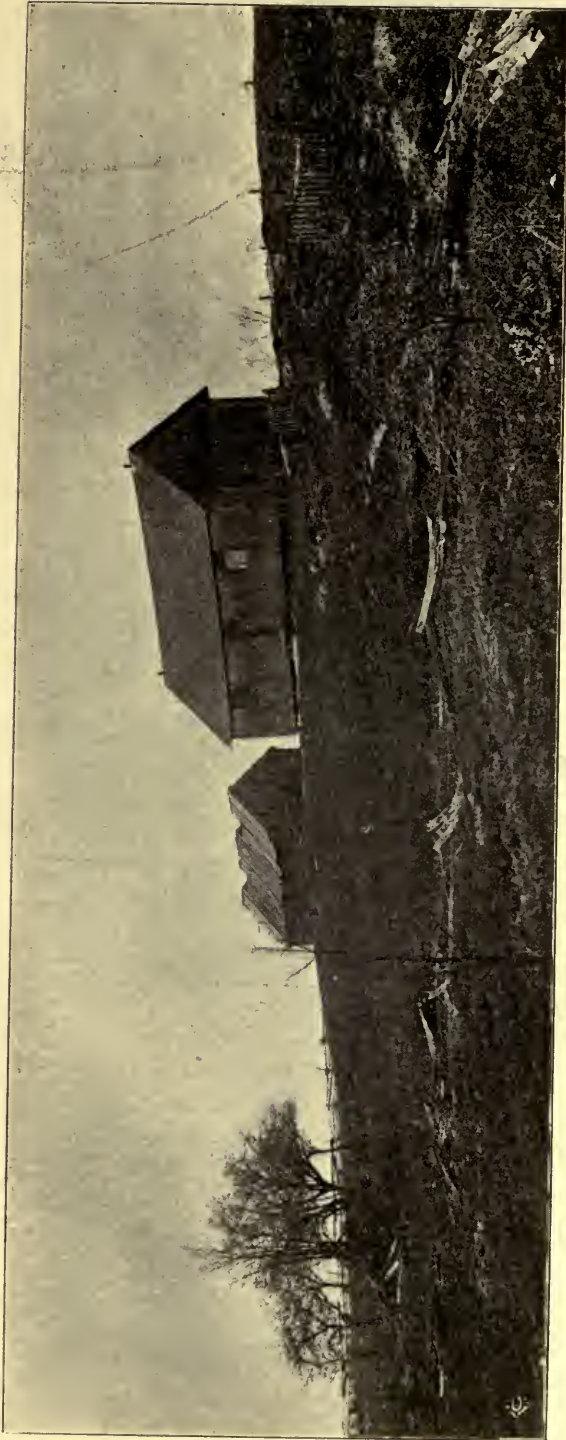


PLATE VI.
Old and new Onondaga Longhouses, with a few graves. Grand River Reserve.





PLATE VII.

South Cayuga Lighthouse and Burying-ground, Grand River Reserve.





PLATE VIII.

Capt. J. R. Davis (Mohawk) and wife (Tutelo) pounding corn. Usually this work is performed by women, sometimes singly, but often two at a time. Men, however, often assist their wives. The scene is in the rear of a dwelling house which was the first school-house in the neighborhood.



Bolsover, Eldon, J. McGirr ; 18,671, Large notched based arrowpoint, head of Portage Road, West Bay, Balsam Lake ; 18,672, Chert knife, Eldon, S. Truman ; 18,673, Perfect chert awl, Eldon, S. Truman ; 18,674, Perfect chert arrowhead, Eldon, S. Truman ; 18,675, Narrow leaf-shaped arrowhead, Bolsover, J. McGirr ; 18,676, Small triangular concave based arrowhead, lot 45, con. 8 South Portage Road, Eldon ; 18,677, Leaf-shaped turtle-backed scraper, Bexley, W. Nevins ; 18,678, Curved leaf-shaped scraper, Raven Lake, R. H. Pearce ; 18,679, Black flint arrowhead, Cambray, H. Fear ; 18,680, Oval chipped implement (chalcedony ?) Rummerfield Hill ; 18,681, Scraper, lot 9, con. 3, Bexley ; 18,682, Curved flint knife or scraper, lot 5, con. 5, Bexley.

18,683, Perforated mussel shell, Bexley ; 18,684, Broken shell perforated, lot 9, concession 3, Bexley ; 18,685, Perforated shells, lot 5, concession 5, Bexley ; 18,688-9, Perforated helix shells, lot 45, concession 8, South Portage Road, Kirkfield, David Boyle ; 18,690-1, Shell disc, west half lots 5, 6, concession 2, David Boyle, Benson's farm, Bexley ; 18,692, Arrowhead, triangular, concave based, West Bay, Balsam Lake ; 18,693, helix shell, Benson's farm, Balsam Lake ; 18,694-6, helix, shell, lot 5, concession 5, Balsam Lake ; 18,697, Unio shell, lot 5, concession 5, Balsam Lake ; 18,698 (Fragment of perforated shell), lot 5, concession 5, Balsam Lake ; 18,699, Perforated unio shell, Benson's farm, Balsam Lake ; 18,700, Partly worked unio perforated shell, lot 5, con. 5, Balsam Lake ; 18,701, Perforated, worked unio shell, lot 5, concession 5, Balsam Lake ; 18,702, Perforated helix shell, lot 45, concession 8, A. Campbell ; 18,703, Perforated helix shell, Eldon S. Truman ; 18,704, One box of helix shells, lot 45, concession 8, Eldon ; 18,705, Perforated spiral shell, Benson's farm, Bexley ; 18,706, Perforated clam shell, lot 45, concession 8, Eldon ; 18,707, One box of perforated helix shells, lot 45, concession 8, Eldon ; 18,708, One box of perforated helix shells, etc., lot 22, concession 3, Eldon ; 18,709, Perforated clam shell, lot 22, concession 3, Eldon ; 18,710, One box of perforated helix shells, Bexley, W. Nevins ; 18,711, Graphite, lot 5, con. 5, Bexley ; 18,712, Quartz pebble, West Bay, Portage Road ; 18,713, Quartz pebble, (doubtful), West Bay, Portage Road ; 18,714, Worked stone, lot 22, concession 3, R. Stanley ; 18,715, Worked pebble, Eldon, C. Fry ; 18,716, Worked shale slab, Eldon, D. Wright ; 18,717, worked slab of micaceous schist, Coboconk, D. Smith ; 18,718, Worked flake red slab, Coboconk, D. Smith ; 18,719, Graphite, Coboconk, D. Smith ; 18,720, Hematite, Coboconk, D. Smith ; 18,721, Worked soapstone pebble, Coboconk, D. Smith ; 18,722, Worked pebble, Coboconk, D.

Smith; 18,723, Silurian erinoid fossil, lot 5, concession 5, Bexley 18,724-5, White quartz, lot 9, concession 3, Bexley; 18,726, White quartz, lot 45, concession 8, Kirkfield, Eldon; 18,727-28, White quartz, West Bay, head of Portage Road, Bexley; 18,729-31, Worked chert, West Bay, head of Portage Road, Bexley; 18,732, Rubbing slab of Hudson shale, West Bay, head of Portage Road, Bexley; 18,733, Large unfinished implement (hoe), Huronian slate, head of Portage Road, West Bay, Balsam Lake; 18,734, Fragment of pure quartz, head of Portage Road, West Bay, Balsam Lake; 18,735-7, Fragment of black flint, head of Portage Road, West Bay, Balsam Lake; 18,738 Tool of unknown material, head of Portage Road, West Bay, Balsam Lake; 18,739, Piece of graphite, lot 5, concession 5, Bexley; 18,740, Fragment of small pot, lot 5, concession 5, Bexley; 18,741, Piece of pure quartz, lot 5, concession 5, Bexley; 18,742, Unknown material, lot 5, concession 5, Bexley, W. Nevins; 18,743, Rubbing stone, lot 5, concession 5, Bexley, A. Irwin; 18,744, Portion of worked stone turtle, found in Laidlaw's garden; 18,745, Rubbing stone, syenite pebble, Benson's; 18,746, Part of stone ring, Eldon, S. Truman; 18,747, Box of carbonized corn and plum pits, Eldon, S. Truman; 18,748-9, Rubbing stones, lot 5, concession 5, Bexley, W. Irwins; 18,750, Worked slate, Coboconk, D. Smith; 18,751, Piece of hematite, Eldon, S. Truman; 18,752, Pipe, man sitting, Balsam Lake, Long Point, T. Hoyle; 18,753, Large pipe, vase type, Coboconk, D. Smith; 18,754, Pipe, vase type, Coboconk, D. Smith; 18,755, Small pipe, vase type, lot 45 concession 8, Eldon, R. Monroe, Kirkfield; 18,756-7, Fragments of stone pipe bowls, N. Benson's farm, Bexley; 18,758, Fragments of stone square bowl, Bolsover, Eldon, J. McGirr; 18,759, Wolf stone pipe, same pattern as bear and panther pipes found in Whitby township, Chatterton's farm, G. Doolittle; 18,760; Soapstone pipe, cork shaped, lot 45, concession 8, Eldon; 18,761, Pyramidal soapstone pipe, lot 5, concession 5, W. Irwin; 18,762, Stone pipe, broken, second hole drilled in side, Bexley, N. G. Peel; 18,763, Base of square stone pipe, hole for suspensions, notched corners, lot 22, concession 8, Eldon; 18,764, Fragment of small clay pipe, showing cord mark in stem hole, Bexley; 18,765, Fragment of clay stem pipe, showing cord mark in stem hole, Bexley; 18,766, Clay pipe, half of a plain bowl, W. Benson's, Bexley; 18,767 8, Clay pipe, tops of ringed bowls, W. Benson's, Bexley; 18,769, Clay pipe, flat bottomed bowl, moulded hole, tally, W. Benson's, Bexley, David Boyle; 18,770; Clay pipe, plain, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr; 18,771, Slender clay pipe, ringed top bowl, Balsam Lake, Eldon, J. McGirr; 18,772, Clay pipe, large, ornamented, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr; 18,773,

Clay pipe, square top, ornamented, cornet shaped bowl, Balsam Lake, Eldon, J. McGirr ; 18,774, Clay pipe, partly ringed top bowl, Balsam Lake, Eldon, J. McGirr ; 18,775, Clay pipe, partly ornamented incised lines, Balsam Lake, Eldon, J. McGirr ; 18,776, Clay pipe bowl, four indentations on top, Balsam Lake, Eldon, J. McGirr ; 18,777, clay pipe bowl, ringed top, Balsam Lake, Eldon, J. McGirr ; 18,778, Clay pipe, bulged bowl, Balsam Lake, Eldon, J. McGirr ; 18,779, Clay pipe, one half stem showing cord marks, Balsam Lake, Eldon, J. McGirr ; 18 800, Clay pipe, square ornament top. lot 5, concession 5, W. Irwin ; 18 801, Clay pipe, square mouthed, lot 5, concession 5, W. Irwin ; 18,802, Clay pipe, large stem, lot 5, concession 5, W. Irwin ; 18,803, Clay pipe, square mouthed, lot 45, concession 8, Eldon ; 18,804, Clay pipe, stem showing cord marks, lot 45, concession 8, Eldon ; 18,805-9, Clay pipe, lot 45, concession 8, Eldon ; 18,810-15, Fragments of clay pipe, showing ornamentation, lot 45, concession 8, Eldon ; 18,816, Fragment of stem, showing cord marks, Benson's farm, Bexley ; 18,817, Clay pipe bowl, lot 9, concession 3, Bexley ; 18,818-19, two stems, showing extreme sizes, lot 9, concession 3, Bexley ; 18,820, Clay pipe (face from a), lot 9, concession 3, Bexley ; 18,821, Clay pipe, fragment of bowl, showing moulded hole for suspension, lot 9, concession 3, Bexley ; 18,822, Clay pipe (face from a), lot 5, concession 5, Bexley ; 18 823-4, Clay pipe (face from a), lot 5, concession 5, Bexley ; 18,825, Clay pipe, double faced, lot 5, concession 5, Bexley, S. Harbaugh ; 18,826, Clay pipe, with faces of man and racoon, lot 5, concession 5, Bexley ; 18,827, Clay pipe, scalloped top, face ground off, W. Irwin ; 18 828, Clay pipe, scalloped top, face ground off, W. Irwin ; 18,829, four sided, mouth piece, ground off, W. Irwin ; 18,830, Clay pipe mouth piece, end drilled out, Coboconk, Smith ; 18,831, Clay pipe (portion of serpent or fish) Rummerfield Hill, Somerville township ; 18,832-5, Clay pipes, fragments of—showing four-indented and dotted tops, sifted ash-bed, Rummerfield Hill, Somerville township ; 18,836, Clay pipe, fragment of bowl, ringed top, Rummerfield Hill, Somerville township ; 18,837, Clay pipe, fragment of bowl, flared top, Rummerfield Hill, Somersville township ; 18,838 9, Clay pipe stems, broken and then ground to fresh mouth piece, Rummerfield Hill, Somerville township ; 18,840, Clay toy-pipe stem, Rummerfield Hill, Somerville township ; 18,841, Clay pipe, three faces, lot 5, concession 5, Bexley ; 18,842, Clay pipe mouth piece, ground at broken part for a bead, lot 5, concession 5, Bexley ; 18,843, Clay pipe, part of stem showing raised figure and cord stem hole, lot 5, concession 5, Bexley ; 18,844, Clay pipe, fragment of bowl showing top rings and dots, lot 22, concession 3, Dr. Ross ; 18,845, Clay pipe, rough flared bowl, three rings, ash heap,

Benson's; 18,846, Clay pipe, four indentations on bowl, ash heap, Benson's; 18,847, Clay pipe, plain bowl, ridged top, ash heap, Benson's; 18,848, Clay pipe, fragment of indented bowl, ash heap, Benson's; 18,849, Clay pipe, large stem, ash heap, Benson's; 18,850, Clay pipe mouth piece, broken part ground for bead, ash heap, Benson's; 18,851, Clay pipe, lot 9, concession 8, Bexley; 18,852 Clay pipe, lot 5, concession 5, Bexley; 18,853-5, Clay pipe stems, lot 5, concession 5, Bexley; 18,856, Clay pipe, top of bowl; 18,857, Clay pipe, from Benson's farm, J. Shields; 18,858-62, Pottery discs, W. Benson's farm, west half lots 5, 6, concession 2, Bexley, David Boyle; 18,863, Circular lump of baked clay, west half lots 5,6,concession 2,Bexley,David Boyle; 18,864,Unfinished disc, white crystallized, west half lots 5, 6, concession 2, Bexley, D. Boyle; 18,865, Unfinished part of perforated stone disc, lot 5, concession 5, Bexley, D. Boyle; 18,866-7, Large unfinished stone disc, lot 5,concession 5, Bexley, David Boyle; 18,868-9,———? unfinished stone disc, lot 5, concession 5, Bexley,David Boyle; 18,870-2,Small unfinished stone disc,lot 5, concession 5, Bexley, David Boyle; 18,873-5, Pottery discs, unfinished stone, Lilyhorn; 18,876, Unfinished disc, W. Benson's farm, west half lots, 5, 6. concession 2, Bexley; 18,877, Perforated stone disc, Fenelon, F. Haygarth; 18,878, Perforated stone disc, lot 5, concession 5, Bexley, C. Wilson; 18,879, Part of large pottery disc, lot 5, concession 5, Bexley, C. Wilson; 18,880, Unfinished pottery disc, lot 5, concession 5, Bexley, C. Wilson; 18,881, Unfinished stone disc, lot 5, concession 5, Bexley, C. Wilson; 18,882-3, Pottery disc, lot 45, concession 8, South Portage Road, Eldon, Mrs R. Campbell; 18,884, Unfinished stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. Campbell; 18,885, Pebble disc, lot 45, concession 8, South Portage Road, Eldon; 18,886, Soapstone pebble in process of being manufactured into a disc, lot 45, concession 8, South Portage Road, Eldon; 18,887, Unperforated pottery disc, lot 45, concession 8, South Portage Road, Eldon, S. Truman; 18,888-91, Pottery discs, lot 5, concession 5, Bexley; 18,892-902, Stone disc in process of manufacture, lot 5, con. 5, Bexley; 18,903, Soapstone pebble, partly formed, lot 5, con. 5, Bexley; 18,904, Pottery disc, lot 5, concession 5, Bexley; 18,905, Large disc, Coboconk, D. Smith; 18,906, Large stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,907-14, Pottery disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,915, Large unfinished stone disc, lot 45, concession 8, South Portage Road, Mrs. R. Campbell; 18,916, Perforated stone disc, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,917-18, Circular (small) polished pebbles, ashbeds, lot 45, concession 8, South Portage Road, Eldon, Mrs. R. Campbell; 18,919-21, Pottery discs,

Benson's, west half lots 5, 6, concession 2, Bexley; 18, 22-23, Large and small stone beads, lot 45, concession 8, South Portage Road, Eldon, C. Gulse; 18,924, Stone disc, lot 9, concession 3, Bexley; 18,925, Stone disc, worked depression in one side, lot 3, concession 3, Bexley; 18,926, Pottery disc, lot 22, concession 8, Eldon; 18,927, White soapstone disc (very small), lot 22, concession 8, Eldon; 18,928, Unfinished stone disc, lot 45, concession 8 South Portage Road, Bexley; 18,929-30, Perforated soapstone discs, lot 45, concession 8, South Portage Road, Bexley; 18,931-32, Unperforated soapstone discs, lot 45, concession 8, South Portage Road, Bexley; 18,933, Small stone bead, lot 45, concession 8, South Portage Road, Bexley; 18,934, Unfinished pottery discs, Coboconk, D. Smith; 18,935, Soapstone (unfinished) disc, Coboconk, D. Smith; 18,936, Pottery bead, Somerville township, J. Wallace; 18,937-87, Pottery discs, unfinished, from ashbed on Rummerfield Hill; 18,998-19,001, Stone discs, from ashbed on Rummerfield Hill; 19,002-4, Pottery discs, lot 5, concession 5, Bexley; 19,005-6, Perforated soapstone discs, lot 5 concession 5, Bexley; 19,007, Perforated stone disc, lot 5, concession 5, Bexley; 19,008, Unperforated soapstone disc, lot 5, concession 5, Bexley; 19,009, Stone disc, lot 22, concession 8, Bexley; 19,010-13, Stone disc, ashbed, west half lots 5, 6, concession 2, Bexley; 19,014-32, Pottery discs, west half lots 5, 6, concession 2, Bexley; 19,033, Discs, tally (clay or stone), west half lots 5, 6, concession 2, Bexley; 19,034, Stone disc, lot 45, concession 8, South Portage Road; 19,035-40, Pottery discs, lot 5, concession 5, Bexley; 18,041, Large disc, or "chunkee stone," $3\frac{1}{2}$ in. dia., lot 5, concession 5, Bexley; 19,042-7, Stone discs, lot 5, concession 5, Bexley; 19,050, Small soapstone, lot 5, concession 5, Bexley; 19,051, Circular polished pebble, Raven Lake, R. H. Pearce; 19,052, Grooved soapstone pebble, Coboconk, J. Bowens; 19,053, Soapstone sinker or plummet (perforated longitudinally) lot 5, concession 1, Bexley, N. McNerney; 19,054, Rubbing stone, Nottawasaga sandstone, Eldon, Mrs. J. W. Sims; 19,055-56, Fragments of hematite used for paint, lot 5, concession 5, Bexley; 19,057, Bar amulet, Thorah, Ont., D. McRae; 19,058, Piece of graphite, Eldon, S. McDonald; 19,059, Fragment of unusually ornamented pottery, S. McDonald; 19,060, Water-worn pebble hammer, ashbed, S. McDonald; 19,061-2, Unusually ornamented pottery, Bolsover, Jas. McGirr; 19,063, Box containing turtle shells from ashbed, west half lots 5-6, con. 2 Bexley; 19,064, Carbonized corn, lot 45, con. 8, South Portage Road, Eldon; 19,065, Rubbing stone, lot 9, con. 3, Bexley; 19,066, Box of carbonized corn lot 22, con. 8, Eldon; 19,067, Worked stone sinker (?); 19,068 Piece of micaceous worked schist, Coboconk, D. Smith; 19,069

Flat oval slate rubbing stone, Coboconk, D. Smith ; 19,070-1, Red and black hematite, Coboconk, D. Smith ; 19,072, Piece of mica, lot 22, con. 8, Eldon ; 19,073, Piece of mica, Rummerfield Hill, Somerville ; 19,074, Piece of rubbing stone, Rummerfield Hill, Somerville ; 19,075, Piece of worked slate, Mud Lake, J. Newby ; 19,076, Box of soapstone, lot 1, con. 8, Somerville, J. Spring ; 19,077, Nugget of native copper, lot 20, con. 5, Lutterworth, Haliburton, A. Cameron ; 19,078 Piece of iron, lot 45, con. 8, South Portage Road, Kirkfield, C. Grilse ; 19,079, Worked quartz pebble, lot 45, con. 8, South Portage Road, Kirkfield, C. Grilse ; 19,080, Box containing corn, beans, turtle-egg, Somerville township, J. Wallace ; 19,081, Package of corn, lot 45, con. 8, South Portage Road Kirkfield, C. Grilse ; 19,082 ; Fish-scales and recent small scales, ashbed, Somerville, J. Wallace ; 19,083, Plum pits, ashbed, Rummerfield Hill, J. Wallace ; 19,084, Carbonized corn, ashbed, Rummerfield Hill, J. Wallace ; 19,085, Lump of baked clay showing marks of work, ashbed, Rummerfield Hill, J. Wallace ; 19,086, Fossil, sifted from ashbed, Rummerfield Hill, J. Wallace ; 19,087, Fragment of soapstone ornament, ashbed, Rummerfield Hill, J. Wallace ; 19,088, Small ball of either clay or stone from ashbed, Rummerfield Hill, Somerville ; 19,089, Silurian fossil, sifted from ashbed, Rummerfield Hill, Somerville ; 19,090. Bottom of small pot, lot 5, con. 5, Bexley ; 19,091, ornamented piece of pottery, lot 5, con. 5, Bexley ; 19,092, Portion of waterworn stone flaked at edge, lot 5, con. 5, Bexley ; 19,093-4, Box of corn, plum pits, turtle shells, etc, sifted out of ashbed, west half lots 5-6, con. 2, Bexley ; 19,095, Fossil (coral) showing traces of work, Somerville, J. Eads ; 19,096, Small axe, Bolsover, Jas. McGirr ; 19,097, Small axe, lot 9, con. 3, Bexley ; 19,098, Small axe, lot 22, con. 8, Eldon ; 19,096, Small axe, Rummerfield Hill, Somerville, R. LeRoy ; 19,100, Long axe, Rummerfield Hill, Somerville, R. LeRoy ; 19,101, Long heavy axe, Coboconk, J. Moore ; 19,102, Small axe, Coboconk, J. Moore ; 19,103, Wide chisel or adze, Coboconk, J. Moore ; 19,104-5, Very small celts or chisels, lot 45, con. 8, South Portage Road, Eldon ; 19,106, Small axe Raven Lake, R. H. Pearce ; 19,107, Wide celt slate, Hedley Fair, Cambray ; 19,108, Small axe or chisel, lot 45, con. 8, Kirkfield ; 19,109 10, Axe, Rummerfield Hill, Somerville ; 19,111, Small square scraper, West Bay, Balsam Lake ; 19,112, Small axe, Somerville, J. Wallace ; 19,113, End of pick from ashbed, Rummerfield Hill, J. Wallace ; 19,114, Small axe, lot 9, con. 3, Bexley ; 19,115, Very small axe, lot 5, con. 5, Bexley ; 19,116-17, Circular hand hammer, ashbed, west half lots 5-6, con. 2, Bexley (probably degraded from celt) ; 19,118, Axe from ashbed ; 19,119, Long slender chisel, polished surface, Long Point, T. McNish ; 19,120, Adze, Deer Lake, Laxton,

Wm. Campbell; 19,121, Degraded axe hammer-stone, lot 9, con. 3, Bexley; 19,122, Very small double-edged chisel, lot 9, con. 3, Bexley; 19, 23, Large, flat celt, lot 22, con. 8, Eldon; 19,124-5, Small axe, adze-like, lot 5, con. 5, Bexley; 10,126, Long narrow chisel, Eldon, M. Mitchell; 19,127, Rough axe, Eldon, S. Truman; 19,128-29, Perforated helix shell, lot 45, con. 8, South Portage Road, Eldon, C. Grilse; 19,130, Box of recent helix shells for purposes of comparison, Balsam Lake; 19,131, Perforated helix, Somerville, J. Wallace; 10,132, Half of large worked mussel shell, Somerville township, J. Wallace; 19,133, Mussel shell showing traces of use, Somerville, J. Wallace; 19,134, Shells (marine and freshwater), some perforated, from ashbed, Rummerfield Hill, Somerville township; 19,135-36, Mussel shells, showing use as in smoothing pottery, from ashbed, Rummerfield Hill, Somerville township; 19,137, Piece of worked shell, lot 22, con. 8, Eldon; 19,138, Shells (marine and freshwater), also a long shell bead, west half lots 5 and 6, con. 2, Bexley; 19,139-42, Mussel shells used in smoothing inside of pots, ashbed, west half lots 5 and 6, con. 2, Bexley; 19,143, Large horn spike, showing work, lot 5, con. 5, Bexley; 19,144, Small horn spike, showing work, lot 5, con. 5, Bexley; 19,145, Small horn spike, showing work, lot 5, con. 5, Bexley; 19,146, Seven in. bone awl, lot 5 con. 5, Bexley; 19,147-49, Small awls, lot 5, con. 5, Bexley; 19,150, Worked bone, lot 5, con. 5, Bexley; 19,151-3, Two bone beads, hollow sections, lot 5, con. 5, Bexley; 19,155-5, Beavers' teeth ground for knives, lot 5, con. 5, Bexley; 19,156, Beavers' teeth, ground at base, lot 5, con. 5, Bexley; 19,157-59, Perforated wolves' fangs, lot 5, con. 5, Bexley; 19,160, Bone awl, west half lots 5-6, con. 2 Bexley, J. Shields; 91 161-2, Perforated discs, lot 45, con. 8, Bexley; 19,163, Mussel shell scraper from ashbed, west half lots 5-6, con. 2, Bexley; 19,164, Recent small shells from ashbed, west half lots 5-6, con. 2, Bexley; 19,165, Helices (Box of), lot 22, con. 8, Eldon; 19,166, Disc of clam shell, lot 22, con. 8, Eldon; 19,167, Small unio, horn on one side, lot 22, con. 8, Eldon; 19,168, Shells, lot 5, con. 5, Bexley; 19,169-70, Perforated mussel shells, lot 5, con. 5, Bexley; 19,171, Horn (carved) flattened on one side, Coboconk, D. Smith; 19,172, End of bone awl, Coboconk, D. Smith; 19,173-5, Bone awl, Somerville, G. Rumney; 29,176, Eyed needle, broken, Somerville, G. Rumney; 19,177-8, Bone beads, Somerville, G. Rumney; 19,169-80, Metacarpal bones, worked, Somerville, G. Rumney; 19,181, Pottery marker, G. Mathewson's, Bexley; 19,182, Worked beaver tooth tool, G. Jackson; 19,183, Bone awl; 19,185, Worked bone bead, Somerville, G. Rumney; 19,186-7; bone beads, Somerville, J. Wallace; 19,188, Worked bone, Somerville, J. Wallace; 19,189, Worked bone, Somerville, G. Rumney; 19,190-91, Perforated

bone needles, broken, Somerville, J. Wallace ; 19,192, Beaver tooth tool ; 19,193-5, Fragment of tooth tool, Somerville, J. Wallace ; 19,196-7, Bone awls, Somerville, J. Wallace ; 18,198 9, Fragment of bone beads, Somerville, J. Wallace ; 19,200, Carpal bone, Somerville, J. Wallace ; 19,201.3, Carpal bones (fragments of) worked, ashbed, Rummerfield Hill, Somerville ; 19,204, Bone with portion cut off, ashbed, Rummerfield Hill, Somerville ; 19,205, bone awl, ashbed, Rummerfield Hill, Somerville ; 19,206, Pottery marker, ashbed, Rummerfield Hill, Somerville ; 19,207-19, Hollow bone sections of various lengths, ashbeds, Rummerfield Hill, Somerville ; 19,220-22, Large hollow sections bones, lot 5, con. 5, Bexley ; 19,223-25, Bone awls, lot 5, con. 5, Bexley ; 19,226-7, Beaver teeth ground for tools, lot 5, con. 5, Bexley ; 19,228, Beaver teeth ground for tool, Bexley ; 19,229, Section of hollow bone, lot 22, con. 8, Eldon ; 19,230, Awl, lot 22, con. 8, Eldon ; 19,231, Sharpened prong of deer horn, lot 22, con. 8, Bexley ; 19,232, Deer horn with sharpened prong, ashbed, west half lot 5-6, con. 2, Bexley ; 19,233-34, Fragments of worked horn, ashbed, west half lots 5-6, con. 2, Bexley ; 19,235, Small bone dagger or large awl, ashbed, west half lots 5-6, con. 2, Bexley ; 19,236-41, Bone awls, ashbed, west half lots 5-6, con. 3, Bexley ; 19,242-46, bone beads (hollow sections of bone), ashbed, west half lots 5-6, con. 2, Bexley ; 19,247, Worked metatarsal bone, ashbed, west half lots 5-6, con. 2, Bexley ; 19,248, Bone in preparation for needle, ashbed, west half lots 5-6, con. 2, Bexley ; 19,249, Eyed needle, ashbed, west half lots 5-6, con. 2, Bexley ; 19,250-51, Bones from which pieces have been cut for beads, ashbed, west half lots 5-6, con. 2, Bexley ; 19,252, Beaver tooth ground for tool, west half lots 5-6, con. 2, Bexley ; 19,253, Bone awl, lot 9, con. 3, Bexley ; 19,254, Horn flaker, lot 9, con. 3, Bexley ; 19,255, bone bead, lot 9, con. 3, Bexley ; 19,256, Bone dagger, inscribed, ashbed, west half lots 5-6, con. 2, Bexley ; 19,257, Bone skin dresser, ashbed, Rummerfield Hill, lot 1 North Portage Road ; 19,258, Harpoon, 2 barbs, hole, ashbed, Rummerfield Hill, lot 1 North Portage Road ; 19,259, Large awl, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,260, Eyed needle, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,261, Bone awl, ashbed, Rummerfield Hill, lot 1, North Portage Road ; 19,262-65, Bone awls, lot 22, con. 8, Eldon ; 19,266, Large bear tusk, lot 22, con. 8, Eldon ; 19,267, Small canine tusk, lot 22, con. 8, Eldon ; 19,268-77, Pottery discs, lot 45, con. 8, Bexley ; 19,278, Pottery discs, lot 5, con. 5, Bexley ; 17,279, Waterworn pebbles, ashbed, Rummerfield ; 19,280: Perforated helix shell, Coboconk, D. Smith ; 19,281, Part of small clay cup, ashbed, west half lots 5 6, con. 2 Bexley ; 19,282, Toy pot from ashbed, Rummerfield Hill, Somerville ; 19,283, Large oval

stone, worked surface, North Victoria Co.; 19,284, "War-club" of modern make, with an iron spike in the bulb forming the head. This "trade" weapon, was the property of the late Admiral Van Sittart, of Bexley, Ont.—about 1840. It is probably of Mississauga make. 19,285, Wooden, cleaver-like weapon, 2 ft. 2½ in. long, and 2¾ in. wide in the blade, used by the Mississaugas to kill fish hooked or speared in the water, before taking them into the canoe. 19,286, Small wooden drumstick-looking weapon 17½ in. long, used by the Rama Mississaugas to kill fish when "landed" in a boat. 19,287-6, Wooden clubs or mauls used for pounding black ash to separate the layers for basket making. Mississaugas. 19,289, Pair of Sioux moccasins, from Standing Bull's band, Fort Qu'Appelle Agency, N. W. T. 19,290, "Trade war-club," handle 21 inches long; thong, enclosing a stone, 17 inches long, ornamented with tufts of wool and fur, and brass-headed nails, Stoney Indians, Territory of Alberta; 19,291, Small ash-splint hat, the work of a Rama Mississauga child.

W. C. PERRY COLLECTION.

19,292-302, Bone awls or needles, lot 45, con. 8, Eldon; 19,303-5, Imperfect, flat, perforated needles, lot 45, con. 8, Eldon; 19,306-7, Large bone beads, lot 44, con. 8, Eldon; 19,308-13, Small bone beads, lot 45, con. 8, Eldon; 19,314, Piece of small antler partly perforated from each side near the middle, lot 45, con. 8, Eldon; 19,315, Wolf or fox tooth perforated at root end, lot 45, con. 8, Eldon; 19,316, Half of well-made clay lot 45, con. 8, Eldon; 19,317, Bowl of small, plain, clay pipe, lot 45, pipe, con. 8, Eldon; 19,318, Flint spud or scraper, lot 45, con. 8, Eldon; 19,319, Small stone disc, 1⅜ in. in dia., and ⅜ in. thick, lot 45, con. 8, Eldon; 19,320, Small stone disc bead, 7-16 in. dia., lot 45, con. 8, Eldon; 19,321, Soapstone bead ⅞ in. dia., lot 45, con. 8, Eldon; 19,322-5, 4 pottery discs, lot 45, con. 8, Eldon; 19,326, Small quantity of carbonized Indian corn, lot 45, con. 8, Eldon; 19,327, Half of clay disc 1¾ in. in dia., and nearly ¾ in. thick, not made from a pottery fragment, but moulded purposely for a disc, lot 45 con. 8, Eldon; 19,328, Fragment of a mealing stone or mortar, found in an ashbed 3 ft. 6 in. below the surface. The ashes were in a pit 5 feet deep, 4 feet wide and 7 feet long, lot 45, con. 8, Eldon; 19,329, soapstone pipe, rough, lot 45, con. 8, Eldon; 19,330, Soapstone pipe, well made, lot 45, con. 8, Eldon; 19,331, Clay pipe, owl face, lot 45, con. 8, Eldon; 19,332, Stone (granite) disc, large, lot 45, con. 8, Eldon, found by Dr. McKenzie; 19,333, Axe of quartz, roughly chipped, lot 45, con. 8, Eldon; 19,334, 8 helix shells perforated in body-whorl for beads or bangles, lot 45, con. 8, Eldon; 19,355-8, 4 well-marked fragments of pottery—one showing where one ear had been luted, lot 45, con. 8,

Eldon : 19,339-40, 2 hammer-stones, lot 22, con. 8, Eldon township ; 19,341-50, 10 flint arrow heads ; 19,351, Bone awl (much like Ontario specimens) ; 19,352, Bone shovel, 12 in. by $4\frac{1}{2}$ in, made from shoulder blade of some large animal ; 19,353, Flint spear-head, $5\frac{1}{2}$ in. long and $2\frac{1}{4}$ in. wide ; 19,354, about 300 small discoidal shell beads ; 19,355, About 50 shells formerly used as currency ; 19,356, Jade celt, small and well made ; 17,357, Small stone sinker(?) ; 19,358-9, 2 elk-horn chisels, notched

From 19,341 to 19,359 were surface finds at the junction of the Fraser and Thompson rivers, Lytton, British Columbia.

19,360-74, Flint arrow-heads, Kamloops, B.C ; 19,361-2, Jasper drills, Kamloops, B.C ; 19,363-5, Pieces of sea-shells, Kamloops, B.C ; 19,366, White arrow-head, Kamloops, B.C ; 19,367-8, Pestles, Lillooet, British Columbia ; 19,369, Jade celt, Hope, British Columbia ; 19,370, Salmon knife of whitish slate, British Columbia ; 19,371, Piece of blue stone showing marks of preparatory cutting on all sides, Hope, British Columbia ; 19,372, Jade celt well made and highly polished, Port Moody, British Columbia ; 19,373-4, Jade celts, Port Moody, British Columbia ; human skull, Lillooet, 15 miles from Fraser River Valley. See also 17,788 to 17,793.

19,375, Horn comb, four inches long, and an inch and three-eighths wide ; five teeth ; incised cross lines on convex side for ornamentation. The specimen bears some resemblance to a band ; lot 5, con. 5, Bexley. G. E. Laidlaw ; 19,376, Very fine small soapstone pipe, scarcely more than an inch long. This bowl exactly resembles a thistle top in form ; lot, 5, con. 5, Bexley, G. E. Laidlaw ; 19,377, Brass ghost arrow-head ; Bexley township, G. E. Laidlaw ; 19,378, Sheet copper ghost arrow-head ; Beaverton, Thorah township, Ontario county, G. E. Laidlaw ; 19,379, Bear's tooth from ash bed, lot 45, South Portage Road, Eldon, W. C. Perry ; 19,380, Bear's tooth rubbed down to a cutting edge to form a knife ; lot 45, South Portage Road, W. C. Perry, Winnipeg ; 19,381-2, Two mealing stones ; lot 45, con. 8, Eldon, W. C. Perry, Winnipeg ; 19,383-5, Three finger-holders, made of woven splints and used for amusement ; Mississaugas of Rama, G. E. Laidlaw.

BOOKS AND PAMPHLETS.

Certain Aboriginal Mounds of the Georgia Coast, by Clarence B. Moore. Clarence B. Moore, Philadelphia.

Certain Aboriginal Mounds in South Carolina ; Certain Aboriginal Mounds of the Savannah River ; Certain Aboriginal Mounds of the Altamaha River, Etc., by Clarence B. Moore. Clarence B. Moore, Philadelphia.

Smithsonian Reports, 1886-87-88-90-91-92-93-94-95. Smithsonian Institution, Washington.

On the contents of a Bone Cave in the Island of Anguilla (West Ind-s), by Edward D. Cope, Smithsonian Institution.

The Gliddon Mummy Case in the Smithsonian Institution Museum, by Chas. Pickering, M.D., Smithsonian Institution.

Archæological Researches in Nicaragua, by J. F. Bransford, M.D., Smithsonian Institution.

The Palenque Tablet in the U. S. National Museum, by Chas. Rau, Smithsonian Institution.

A discovery of Greek Horizontal Curves in the Maison Carrée at Nimes, by W. H. Goodyear. Smithsonian Institution.

The Methods of Archæological Research, by Sir Henry Howorth, F.R.S. Smithsonian Institution.

Polychromy in Greek Statuary, by Maxime Collignon. Smithsonian Institution.

Report of Prof. Spencer Baird for the year 1878. Smithsonian Institution.

The Latimer Collection of Antiquities from Porto Rico in the National Museum, by O. T. Mason. Smithsonian Institution.

Bosnia-Herzegovina and Dalmatia, by R. Munro, M.A., M.D., F.R.S.E. Dr. Munro, Edinburgh.

Prehistoric Problems, being a selection of essays on the evolution of man and other controverted problems in authropology and archæology, by R. Munro, M.A., M.D., F.R.S.E. Dr. Munro, Edinburgh.

Complete set of reports of the Kelvingrove Museum, Glasgow. from 1876 to 1896. Curator of the Museum.

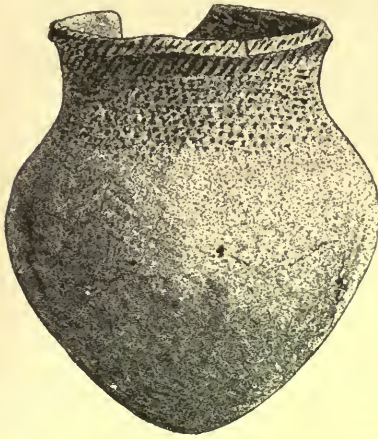
Ethnological Studies among the North-West Central Queensland Aborigines, by Walter E. Roth. Sir Wm. McIlwraith, Brisbane.

NOTES ON SOME SPECIMENS.

POTTERY.

Anything like entire specimens of pottery are not often found in this country, and as the question is frequently asked why is this so, when fragments are quite numerous, it may be well to repeat what has been said in effect in former reports. Seldom anywhere north of Mexico, and never in this part of the continent, has Indian pottery been so thoroughly burnt as to give it very much tenacity, and the practice of tempering the clay with burnt granite, while no doubt advantageous

at the time of firing, tends rather to make it somewhat brittle after exposure to the elements for more than a century. Thus we may,



(17,117). Fig. 1.

in a measure, account for the large numbers of sherds found on old village sites, especially in ash beds, where, too, a great many of the vessels must have been broken in the first place. Even where clay pots were buried with human remains, we now nearly always find them in pieces, either because they have been crushed by the subsidence of the earth and bones as the latter decayed in the graves (ossuaries), or because they had not been placed beyond the reach of moisture and frost for, as the surfaces of such graves in time became

hollows, instead of elevations, the water naturally finds its way to greater depths in places of this kind than elsewhere; and when it is borne in mind that the soil covering the bone-deposits seldom exceeds eighteen inches in depth, it is easy to understand why destruction awaits the fragile pottery that may be lying beneath.

The vessel here figured, although not perfect, is nearly enough so to make it valuable. As usual, the bottom is rounded, and in this case somewhat more sharply so than we generally find. The ornamentation is very simple, consisting of minute impressions much in vogue for the purpose, but with what these were made, we do not know.

Clay pots were among the Indians' most valuable possessions, and when they began to crack, the owners frequently attempted to preserve them by boring holes on each side of the flaw, for the purpose of binding or lacing the parts with a thong or sinew.

For the excellent specimen (six inches high) illustrated by figure 1, we are indebted to the good offices of Mr. Freeman Britton, of Gananoque, on whose farm, near the town, it was found by his tenant, Mr. Dorey.

The valley of the Gananoque river formed part of an old Iroquois trail to the splendid fishing and hunting grounds in what are now the counties of Leeds, Lanark and Frontenac, and the Britton specimen may have belonged to some old Canienga or Cayuga woman, although its main features are more suggestive of Ojibwa origin.

CLAY PIPES.

Most of the clay pipes we find are, like the pots, of a dark gray color, whatever they may have been before they were buried, but the pipe represented here is dark red, resembling a well burned brick, and by means of a fracture at the back, it may be seen that the whole body of the pipe is of this color. The finished surface has been highly polished, or in some other way has had a gloss imparted to it that has withstood years of exposure. The face is not at all Indian-like, the nose being too broad, and the cheekbones (as far as the fracture allows us to judge) too low. Two slight punctures are made for nostrils. Both mouth and eyes are of the same shape, and are expressed by an enclosing ridge.



(17,135).
Fig. 2.— $\frac{1}{2}$ dia.

This pipe was found near Price's Corners, Medonte, by a Mr. Smith, and was given to us by Mr. T. F. Milne.

The figure of an odd little clay pipe is shown here. It was found by Mr. John Bailey, on lot 14, con. 2, Collingwood township, in the old Huron country, and was presented to us through A. F. Hunter, M.A., of Barrie. The cavity in the bowl is only about seven-sixteenths of an inch in diameter, and five-eighths of an inch deep, so that at best it was probably never more than a toy.



(16,895).
Fig. 3.— $\frac{1}{2}$ dia.

The clay has not been tempered as for pottery.

The markings on the bowl are of a pattern common on vessels of this material, and they have been made by a sharp-edged tool.

The pipe illustrated here (fig. 4) is part of the valuable collection presented to the museum by Mr. T. F. Milne. It was found near Penetanguishene, on the farm of Mr. A. Crawford.



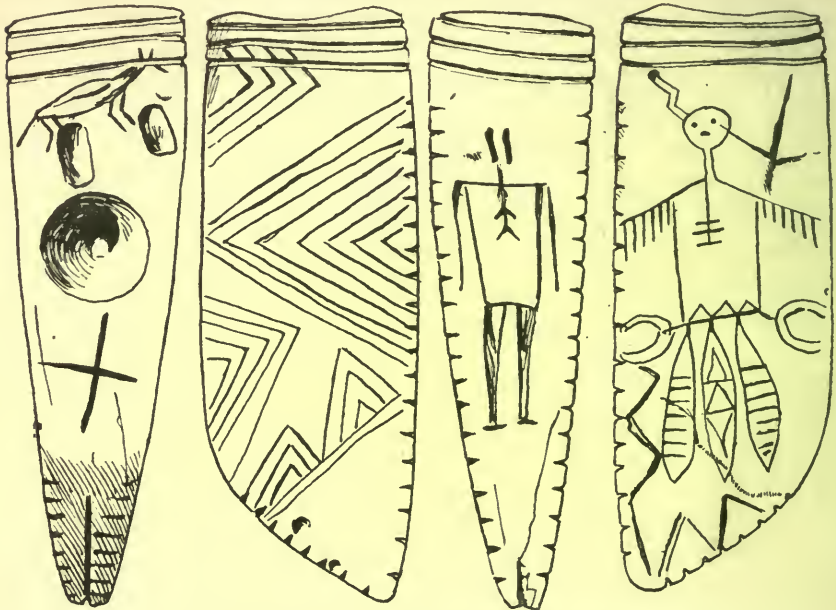
(17,122)
Fig. 4.— $\frac{1}{2}$ dia.

for ornamentation

As a specimen of simple art in imitating human features, it is better than usual in many respects. The chin, generally weak in such portrayals, is brought out strongly, and the nose is more sharply marked than we often find it. A small, irregular hole represents the mouth. Stretching from cheek to cheek round the back of the head is a series of lines

STONE PIPES.

There was no more widely spread myth among Algonkin and some other peoples than was that of the Thunder Bird, nor was there one respecting which there existed a wider divergence of opinion in matters of detail. It was as small as the end of one's little finger according to some, and large enough to cover acres of ground in the belief of others. It produced thunder by the flapping of its wings, by the swish of its powerful tail, simply by means of winking, and by the snapping of its bill; while there were those who claimed that it did not make thunder at all, its only duty being to lay eggs, and that the thunder was caused by the crunching of these by a rattlesnake which was con-



(17821). Figs. 5-8.—Thunder Bird Stone Pipe.

stantly on the lookout, determined that there should be no increase in the progeny of a bird capable of doing so much mischief—hence, probably the respect, if not the worship, paid to the rattlesnake. The methods of depicting it varied with the belief and skill of the artist—it was shown in profile, in full face, with extended wings, and at rest. Sometimes considerable pains were taken to bring out details, and all shades of finish may be found between this and three or four conventional and scrawly lines which, to the uninitiated eye, require a label.

The most elaborate representation of the Thunder Bird hitherto met with in Canada is worked in porcupine quills surrounded by a really beautiful design in colors, an excellent representation of which was given in our fourth annual report.

Of a totally different style of work is the bird shown on the side of a plainly formed stone pipe, found by Mr. W. J. Wintemberg (an intelligent and enthusiastic student of archæology) on lot 23, concession 11, Township of Blenheim, Oxford county. Mr. Wintemberg's reading enabled him to identify the rude carving on one side of this pipe as the symbol in question, and I have no doubt he was right, although the front view is one seldom attempted. It is probable that the two zig-zag lines coming down obliquely to the right side of the head are intended to represent lightning. Similar lines, but very faint, are on the left side. If the tree-like figure at the left has any significance I do not know what it is, but the pointing of one branch to the left eye, as the lightning seems to be directed to the right, would seem to have a purpose.

Exigency of space probably accounts for the disproportionately small wings, the descending lines being no doubt meant to represent feathers. The talons, one at each side, and the three tail-feathers are well shown. The markings on the latter may be significant, but are just as likely to be only ornamental.

The zig-zag mark at the right of the tail is no doubt meant to stand for another lightning stroke, or, perhaps for a snake.

One of the most remarkable features of this design is the presence of the upright line and three cross bars on the breast. There can scarcely be a doubt that these have some significance.

On the side to the right of the bird is the figure of a man with what may be called an unfinished head, but perhaps the chief peculiarity is the arrow-like design on the breast, not quite so distinct as shown here.

On the side opposite to the Thunder Bird are series of diagonal lines making a pattern we often find on pottery.

The remaining side has a remarkable feature in the form of a cross beneath the stem-hole. As is well known to students of American archæology, the cross as a symbol antedates the appearance of Europeans on the continent, and is now generally acknowledged to have had reference to the four quarters of the world.

Above the two deep hollows over the stem-hole is the figure of a quadruped—probably a deer, but for the length of its tail. The marks at the base of the bowl on this side are perhaps for ornament alone. It is evident that the lines made to surround the edge of the bowl are

an afterthought, as they cut the upper part of the design. Even the lightning-stroke near the head extends beyond where it is seen plainly.

The drawings have been made in simple outline to bring the designs out clearly, because the pipe is somewhat dark on the side showing the bird, rendering the lines indistinct when not closely examined. The stone is argillaceous.

As the pipe here figured was found in what was at one time Neutral (Attiwandaron) territory, it may either be of comparatively recent deposit, or, if of olden time, it may have been brought there as a spoil of war, or it may have belonged to those who preceded the Huron-Iroquois in this part of the continent.

In any case the pipe is a remarkable one, showing what is perhaps as good an example of stone carving as is to be found anywhere.

The latest reference I have seen to the Thunder Bird, and one, too, which tends to show how widely spread is the belief, I find in Mr. C. Hill-Tout's report on the Ethnographic Survey of Canada to the British Association at Bristol.

Mr. Hill-Tout says on page 11: "This widespread myth is found also among the Haidas [Hydahs, of British Columbia]. They regard the Thunder Eagle as their deadliest foe. They suppose that he dwells as a lonely god among the most awful recesses of the mountains, and that when he is hungry he robes himself in eagle form and swoops down upon the land, darkening it with the shadow of his widespread wings, whose motions give rise to the thunder. The lightning is supposed to come from the tongue of a fish which the eagle carries under his pinions."

The soapstone pipe here figured is severely plain in shape. Cross-wise, the side of the bowl next the stem is nearly flat. The only attempt to relieve the plainness of the outside is a rudely cut cross on the opposite or front side. As the cross was an ancient American symbol, it is difficult to say whether it stands for this, here, or whether it is of post European, and therefore of Christian significance. It is the only pipe in the museum so marked, except the preceding



(17,042). Fig. 9.— $\frac{1}{2}$ diameter. one, and is interesting on this account. It was found by Mr. Ed. Todd, on his farm, lot 12, con. 14, township of Tiny, Simcoe county and was presented to us by Mr. Wilfrid McConnell, Randolph.

In figure 10 we have a soapstone pipe of a somewhat more pretentious pattern than is commonly found. What seems to have been intended for a lizard, is carved on the front side, resembling in this respect, a pipe found on lot 8, con. 6, Nelson Township, and presented to us by the late G. D. Corrigan some years ago.

Figure 10 shows signs of long usage. Through the nipple at the base, is a string-, or attachment-hole.

This very good specimen was found near Waverley, in the township of Tay, Simcoe county, by Mr. T. F. Milne, and forms part of the collection he has presented to the Provincial Museum.



(17,139)
Fig. 10.— $\frac{1}{2}$ diameter.

GORGETS, OR PENDANTS, ETC.

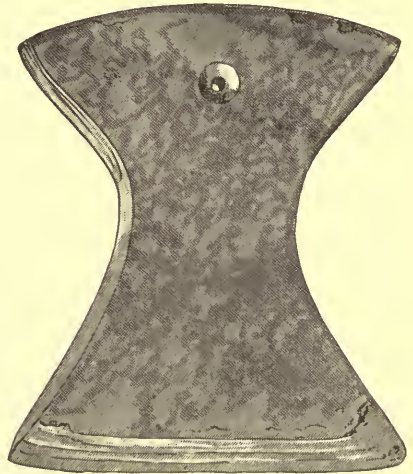
The specimen represented by figure 11 is, in point of shape and finish, one of the best slate objects we have. It is two and one-eighth inches long, one and a quarter wide, and three-eighths thick in the middle, being nicely rounded on each side, leaving the edges less than an eighth of an inch in thickness. At one end it is grooved on each side for fully half its length (a little more than the engraving shows), and



(17,247)
Fig. 11.— $\frac{1}{2}$ diameter.

the finish of the whole piece is perfect—so perfect, that one cannot be sure that it is not of French, rather than of Indian origin. The appearance of the surface indicates considerable age. It is unusual to find anything of this kind without a hole in it.

Figure 12 differs in many ways from anything else in the museum. Five inches long, four inches wide at the lower end, and half an inch in uniform thickness, except where it is brought to an edge; it is made from a finely laminated slate, just enough weathered to show ten or twelve lines of cleavage along the thick edges. Its outline is sugges-



(17,177). Fig. 12.— $\frac{1}{2}$ diameter.

tive of a gorget or tablet, but it is much thicker than gorgets usually are, and the fact that the lower and wider end has been brought to a

sharp edge, would indicate that a subsequent intention was to use the specimen as a tool, perhaps in dressing of leather. It was found on Leechman's Flats in North Cayuga township.

Fig. 13 is of the common striped slate, but is unique as to shape. In finish, it could scarcely be surpassed by any workman to-day.

Although each end of the hole is slightly countersunk, suggesting Indian methods of boring, the *striæ* left by the finishing drill are so close and so regular that one cannot imagine any aboriginal instrument likely to make such marks, and except the slight countersinking there is nothing to indicate that the hole has been partly bored from each end. On the convex edge, a little below the hole, another one has been begun, but whether before or after cannot be said—if before, it may have been thought too low—if afterwards, the purpose may have been to make a second hole so close to the first that the junction of the two, with a little cleaning out, would have formed an oval aperture, at least two examples of which we have in this kind of slate—one from Middlesex, and one from Brant.

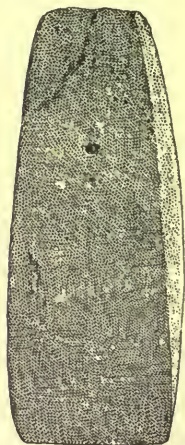


(17176)

Fig. 13.— $\frac{1}{2}$ diameter.

On the whole, it must be said that this specimen (fig. 13) betrays marks of comparatively modern origin, in finish as well as in design. The exact locality in which it was found is not known, but is supposedly from western Ontario. It is probably the work of some one connected with the early French missions, if, indeed, it be not of still more recent origin.

STONE ADZE.



(16,175). Fig 14.— $\frac{1}{2}$ diameter.

The little granite adze here represented, figure 14, is fairly straight on the side shown, but very much curved on the other, its greatest thickness near the middle being seven-eighths of an inch, but its chief peculiarity is the presence of a small hole about a quarter of an inch in depth, within an inch and a half

of the pole.

BIRD AMULET.

Fig. 15 is a bird-amulet found in a sand-pit on the right bank of the Grand River, opposite Cayuga. It is not made from the usual slate, but from an amygdaloid, the light colored or almond-like portions

of which are much softer than the body of the material. On the base are two short bars running crosswise, each of which is perforated.



(17,174). Fig 15.— $\frac{1}{2}$ diameter. This specimen is almost as perfect as when it was made. It is two and five-eighths inches long, and an inch and five-eighths in height, being smaller than the average bird-amulet. There are but two others in our collection (found in Ontario) made of this material, one from Port Rowan in the same district, and one from Middlesex county.

The meaning or use of these so-called "bird-amulets" remains unknown, but it may be worth while to repeat here that such specimens are always found disassociated, and each find only adds significance to the observation that no natives met with by Europeans seem to have had any knowledge regarding them, the inference being that they were the work of prior occupants of the soil.

CUTTING TOOLS.

The making of grooved celts never reached as high a degree in Ontario as in Ohio and other southern and western localities. With us, the groove is usually shallow and not sharply defined—sometimes, too, it exists on the edges only, or goes clean around, whereas in southern examples it is often formed round two sides and one edge, leading us to infer that in the former cases the tools were used as adzes, and in the latter as axes. Fig. 16 is unusually large, being ten inches in length and nearly half as wide, but its chief value consists in its being unfinished, and in the quality of the stone (limestone) being quite unlike what was generally selected for tools of this kind. The result of the rough blows struck to reduce it to shape are beautifully exemplified in this specimen, and enough work has been done to show that the intention was to groove the edges only, that it might be handled as an adze, and perhaps to be used as a wedge. It was found in Middlesex county.



(17,225). Fig. 16, $\frac{1}{4}$ dia.

Fig. 17 represents an interesting specimen, although in all probability not a very old one. It is of fine-grained lithographic limestone of dark creamy color, marked with irregular gray veins. Although partly polished it still bears marks of the chipping and pecking required to bring it into shape, but the most remarkable feature is the large hole it has had only half of which remains. It is plain that this hole has been designed for a handle, an unusual feature in American celts. Whether a perforation was first made by means of a drill is uncertain, (although probable) as the surface now shows marks of a tool used by thrusting from each end.



(17,172). Fig. 17.

It is difficult to conceive of any use to which an object of such soft material could have been put, otherwise than as a weapon.

The only other celt we have with a hole large enough to receive a handle, was found by Dr. Clark of Tamworth, at Beaver Lake, Addington county, and presented to us by Dr. T. W. Beeman of Perth,

The specimen here described is from the township of North Cayuga county of Haldimand.

BONE HARPOON.

This somewhat unusual and rather pretty form of bone harpoon was found by Mr. E. Fleming, on his farm in the township of Percy, Northumberland county, Ontario, and reached the museum through Dr. R. Coghlin of Hastings, Peterboro' county. With a flat base as seen in the cut, it forms in cross section a compressed triangle, and in outline strongly resembles one, a little larger, figured in Dr. R. Munro's "Prehistoric Problems,"



(17,118). Fig. 18, $\frac{1}{2}$ dia.

page 73, 1897. Prof. Boyd-Dawkins describing the latter specimen which was found in the Victoria Cave at Settle, Yorkshire, says, "The harpoon is a little more than three inches long, with the head armed with two barbs on each side, and the base presenting a mode of securing attachment to the handle which has not before been discovered in Great Britain." The chief difference between the Ontario specimen and the English one is, that in the latter the barbs are more deeply notched.

COPPER TOOLS.

The copper knife represented here is five and three-eighth inches long, and was found near Stirling, in the county of Hastings. The



(177,60.) Fig. 19, $\frac{1}{2}$ dia.

hole at the haft end was probably rather for carrying purposes by means of a string, than to attach the knife to any handle. The latter use would imply a rivet—something unknown to the Huron-Iroquois mechanic.

Both edges of the blade are sharp, and as they are somewhat rounded at the large end, it is probable that the tool was held directly in the hand.

The copper tool here figured is five inches long, and an inch and a half wide at the edge. The back, or convex side is roughly flat, transversely, except at the broad end where it is slightly curved to make the blade gouge-like, and on the opposite side a hollow extends from end to end. The weathering and general appearance leave no doubt that it is of native copper, as well as of native workmanship. It was found on a field belonging to Dr. Davis, in the township of North Cayuga.

Very few objects of copper have been found in Neutral territory, if one may form an opinion from the localities represented in the small collection we have in the museum coming from the whole province. Judging in this way, the lines of distribution would seem to have been down the Ottawa, and the Georgian Bay.

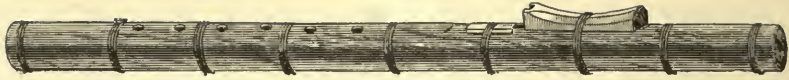


(17,178.)
Fig. 20, $\frac{1}{2}$ dia.

An extremely interesting specimen is a copper fish-hook brought up from a depth of 600 feet, within 15 miles of Isle Royale, Lake Superior. It is an inch and seven-eighths long, making a curve three-fourths of an inch wide, and half an inch high at the point, outside measurements. The shaft is less than an eighth of an inch wide, and about as thick, the bend being made edgewise. The end of the shaft is slightly flattened to hold the fastening in place, much like what may be seen on some steel fish-hooks.

This specimen was given by Mr. Dobie of Port Arthur, to the Rev. Dr. Maclean of Neepawa, and was by him presented to the museum along with other articles.

INDIAN FLUTE.



(17,101). Fig. 21.

The wind-instrument above figured is of native make, and, it is claimed, of native origin. The latter claim is a doubtful one. This flute, fife, or perhaps, rather, whistle is made of cedar, in two pieces, lengthwise, very neatly jointed, and bound at short intervals with soft string. It is sixteen inches and half long, and nearly an inch in diameter, and is provided with six finger-holes. Musicians say the scale is incomplete, but perhaps with perfect skill in playing this defect would be removed. Apart from the construction of the body of the instrument, its most peculiar feature is a wooden slide made to move in a shallow groove over the sound-hole, apparently for the purpose of modifying the pitch of the notes. On the lower side of same hole is bound a piece of sheet tin, evidently to correct an error in the size or position of the perforation. Sound is produced by blowing through a hole little more than an eighth of an inch in diameter in the centre of the end.

The workmanship is excellent. The tubular hole is nearly three-fourths of an inch in diameter so that the tube itself is barely an eighth of an inch in thickness.

No one who has seen this instrument can afford any information respecting the origin of the slide, that is, as to whether any similar device is known in any other instrument of the kind, used by white people.

This peculiar whistle was made by Hy-joong-kwas, Chief of the False Face Society, and head medicine man of the Longhouse people, and was presented to us by his nephew Da-ha-wen-non-yeh.

 THE PAGAN IROQUOIS.

It is extremely interesting, some would say it is extremely sad, to know that we have within easy call a band of pagan Indians numbering nearly a thousand, or about twenty-five per cent. of all the Iroquois and some scattered Delawares,* Nanticokes† and Tutelos‡

*See Appendix.

† The Nanticokes came originally from the coast of Maryland. They were adopted by the Delawares, who, in turn, were adopted by the Six Nations.

‡ "The Tutelo *habitat* in 1671 was in Brunswick county, southern Virginia. . . . The Earl of Bellomont (1699) says that the Shateras were 'supposed to be the Toteris, on Big Sandy River, Virginia,' and Pownall, in his map of North

on the Grand River Reserve. More than once it has appeared in print that these people have persistently clung to their ancient beliefs through all the vicissitudes arising from contact with Europeans, and despite the numerous efforts that have been made to woo them into the fold of Christianity. But this is scarcely true, for while it is undeniable that many remain steadfast in paganism, it is paganism considerably modified as a result of some three hundred and fifty years' more or less intimate association with white people. During the latter half of this time, but especially during the last third of it, the modifying agencies have worked with much more effect than formerly. From 1535, when Cartier met with Huron-Iroquois at Stadaconé and Hochelaga, until about the beginning of the eighteenth century, when the Iroquois had attained the highest limit of their power, direct proselytizing influences were confined to the efforts of a few French Catholic, and Dutch Protestant missionaries who here and there succeeded in detaching some from open indulgence in pagan practices, but the indirect results accomplished during the same period, by means of trade, and through the necessarily consequent changes in warfare, food, clothing, and general habits, were as powerful in effect as they had been quiet and steady in action.

I am not aware of any record giving the proportion of pagan to Christian population at the close of the seventeenth century, but it is probable that not more than one third of the Iroquois at this time were professing Christians, and it is still more probable that the number was considerably less.

Now it was that the Indian "prophet," or rather reformer, appeared, and in the notice of him that follows the careful reader will not fail to mark numerous teachings strongly tinctured with European influence. But even thus, it is not the less remarkable that so many people, surrounded for three centuries and a half by Christianizing agencies direct and indirect, should retain so much that connects their religious beliefs with those of their pre-historic ancestors, for it is undoubted that in spirit as well as in performance we may see to-day in a slightly altered form civilized Iroquois engaging in rites and cere-

America (1776), gives the Totteroy (*i. e.*, Big Sandy) River. Subsequently to 1671 the Tutelo left Virginia and moved to North Carolina. They returned to Virginia (with the Saponas), joined the Nottaway and Meherrin, whom they and the Tuscarora followed into Pennsylvania in the last century; thence they went to New York, where they joined the Six Nations, with whom they removed to Grand River Reservation, Ontario, Canada, after the Revolutionary War. The last full-blood Tutelo died in 1870."—From *Indian Linguistic Families*, p. 114 in Rep. of Bur. of Ethnology for 1885-6

The Tutelos called themselves *Ye-sahn'*.

It may be here mentioned that John Key, Gostango (Below the Rock), the last Indian able to speak the Tutelo language, died last spring (1898). See plate XVIII. B.

monies they have inherited from a time long antecedent to the discovery of the continent, and even anterior to the appearance of Hiawatha (allowing him not to have been a pure myth), who was a political, rather than a religious, reformer.

To be present at a pagan festival is an experience not soon to be forgotten. In the music, songs, dances, speeches and peculiar rites that go to constitute a feast of this description one may picture to himself what an event of the same kind must have been when celebrated by savages in the old-time long-house, lighted only by the glare of two huge fires, the uncertain gleams of which were reflected on the dusky, sinewy and lithe bodies of the performers, men and women, in concert with even such whoops and other accompaniments as one may yet see and hear.

It should be observed also that those who continue pagans are as bright and intelligent as their Christian confreres are. Neither are they at all proud on account of their paganism. They deal freely with their fellows in every way, not even disdaining to intermarry with them, and it is remarked that when a "mixed marriage" takes place † it just as often happens that the Christian relapses to paganism as that the pagan becomes a Christian.

PAGAN CONDITIONS.

The religious belief of the Indians who occupied the greater part of North America, when they first became known to Europeans, was little more than a mass of unsystematized myth—confused, contradictory, and therefore utterly illogical. Scarcely any two persons (not to mention tribes or peoples) were found to agree in particulars, and many were at variance even in the matter of generality.*

Algonkian manitous and Iroquoian okis innumerable, infested earth and air. Many of these were animated by malice towards the Indian, † whose duty it was, therefore, to placate them in one or other

* "They vary so greatly in their belief that we can have no certainty about it."—*Le Jeune's Relation, 1637, Cleveland ed., Vol. 12, p 31.*

Still, we must accept such statements guardedly, because the seeming inconsistencies may have been largely owing to misunderstanding on the part of the enquirers. Making due allowances, however, for such mistakes as were likely to arise from an imperfect knowledge of the natives' languages and their methods of thought, the wholly unlettered peoples were more likely to misconceive and misconstrue their myths than are those of our own kind and time with superior advantages, and yet we know what 'jumbles of doctrine' many white people entertain.

† So high an authority as Dr. Brinton asserts that the Indians, before their contact with white people, did not acknowledge the existence of bad spirits, as such; they were merely "spirits of the terrible phenomena."—(*American Hero Myths*, p. 234, 1882), not beings whose duty or delight it was to war against mankind, or to thwart the intentions of the good ones.

of numerous ways. If they had any superior object of reverence, it was probably the sun,* as the source of light, or as the abode of the Spirit of Day.

The missionaries found great difficulty in convincing the Indians that the Christian religion was for them as well as for the white people. Arguments to this effect were met by the reply, "We don't understand this," or "We don't believe it—you are so different from us in every way that it is nonsense to think we should believe as you do." In course of time "conversions" were made, but lapses were frequent and caused the missionaries much grief. Some tribes eventually became and remained, at least nominally Christian by force of circumstances, but even among these tribes there were many who clung stubbornly to their ancient practices. This was the case with a large number of the Iroquois, yet those who refused to become Christians have readily accepted a code of morals which is largely tinctured with the teachings of the white man's religion.†

Dr. Brinton's contention is summed up in the following paragraph from the last edition (p. 82) of his *Myths of the New World*. :

"Some gods favored man and others hurt him; some, like the forces they embodied, were beneficent to him, other injurious. But no ethical contrast beyond that which this would imply, existed to the native mind."

This may have been the original idea, but it would seem that in time, (even before the appearance of the white man), some of the spirits were credited with motives of pure malignity.

* "An Iroquois was to be burned in a rather distant [Huron] village, . . . having ascended the scaffold, he raised both his eyes and voice to Heaven . . . shouting in a loud voice, 'Sun, who art witness of my torments, listen to my words.'"—*Jesuit Relations*, Cleveland ed., Vol. 21, p. 171.

Father Vimont, in describing the doings of Kiotsaeton, an Iroquois peace envoy at Three Rivers in 1645, says, "He rose and gazed at the Sun," and that after singing and parading before those present he again looked heavenward, fixing his eye upon the Sun.

"They (the Iroquois) first thanked the Sun for having caused us to fall into the hands of their fellow-countrymen."—Jogues, in *Relation of 1647*, Cleveland ed., Vol. 31, p. 31.

† The ceremonies of the Pagan Iroquois present two distinct features; first, those that have come down from one dare not say how many centuries, and second, those that date only from the beginning of the nineteenth century.

In the former are included some of the ritual speeches, the various dances, the national gambling customs, dream interpretation, the spraying or blowing of sweetened water on invalid heads, the anointing of heads and many minor practices. To the latter are assignable most of the admonitions of the preachers at the New Year or Mid-winter and some other festivals, the greater part of these addresses relating either to morals, the inculcation of which had no reasons for existence in pre-Columbian days, or they refer to views of a future state which, even in their Indian guise, are plainly derived from Christian sources. As the Indian mind is not of metaphysical bent, and is seldom even profoundly logical, the incongruity of this composite belief does not occur to those who entertain it. Respecting the more ancient customs they have no doubt, for were these not in vogue long before the white man's day in America? Has not their efficacy been put to triumphant test ten thousand times? And what more can anybody want? Then, as to the modern grafts, the inquiry is made why should not the Great Spirit take means to teach the

It would perhaps be difficult to find two human beings, no matter how isolated, of whom one is not a myth-maker, and the other a blind-believer. It has always been so. In larger groups, the boldest and shrewdest myth-maker becomes the shaman—the medicine man—the sorcerer—the priest. While, with still wider scope for the exercise of his talents, there appears occasionally one whose fervor or whose audacity constitutes him a prophet.

Indian character and mode of life are peculiarly congenial to the development and acceptance of this class of pretender—yet, when we remember James Naylor, Joanna Southcote, Lodowick Muggleton, Joseph Smith, and many others with their troops of followers in England and America, white folk cannot very well undertake to cast the first stone at their Indian brethren for that measure of overweening confidence we call gullibility.

OLD TIME PAGANISM.

“At first,” in the language of an Indian friend, “the world was no good—all over water, and big frogs,—but the place away above the clouds had people in in it—lots of them.” This, in a way, corresponds with the missionary accounts, according to which Ataensic, the wife of a skyland inhabitant fell through a cloud-cleft, in her attempts to save her favorite dog from the attack of a wolf or a bear; or, as some say, the accident happened when she was trying to cut down a tree, the pith or the leaves of which were necessary for the cure of her sick husband. The tree dropt through the sky, so did her dog, and, like Jill, when “Jack fell down and broke his crown,” she “came tumbling after.” A big turtle kindly offered her accommodation on its back, where she remained for four days to recover from the shock of her descent which must have been very great, especially in view of the fact that she was soon to become a mother. Having, at the end of this time, succeeded in procuring a little earth from the bottom of the sea by means of some animal possessed of good diving powers, she managed by sprinkling the dried and powdered earth over the surface of the water to form an enormous island, much in the same way as the Algonkin myth attributes to Nanabush.* In course of time a daughter was

Indian in an Indian way, just as white men say He taught them according to their way? And this is not an easy question to answer satisfactorily, either to the Indians or to ourselves.

* Other accounts make it appear that the beaver, mink, muskrat and loon (*Urinator imber*) seeing Ataensic coming down, prepared a resting-place for her by placing a quantity of mud on the back of the tortoise, and that from this the world grew. According to Megapolensis, the woman herself scooped up the earth from her position on the turtle's back. See appendix to Fourth Ontario Archaeological Report.

born to her, and this daughter, growing to womanhood, became the mother of twin sons, the first men this newly created world ever saw. One of these boys was good, and one was bad, and the bad one showed how very bad he was even before he was born, for, becoming impatient of delay, he determined not to wait for the convenience of his mother, and so made his way into the world by issuing from her side, or armpit, in consequence of which she died. Nothing is said respecting the birth of the other boy, but he *was* born, and was called Joskeha, while the name of his turbulent brother was Tawiskara. We are left in ignorance as to how their mother, and her mother, Ataensic, subsisted up to this time, but in whatever way this may have been, when the former died, from her body sprung all the plants we now have—notably the “Supporters” or the “Three Sisters,” the pumpkin coming from her head, the corn from her breast, and the beans from her arms; the legs supplying roots for them all.

The boys having agreed to a division of the world, separated to live far apart, but Tawiskara still bent on mischief, created an enormous frog to swallow all the springs that had been benevolently made by Joskeha, and thus the rivers and lakes disappeared leaving the earth as dry as ever. When Joskeha discovered this frog in the country of Tawiskara he stabbed it in the side, from which, and henceforth, the waters flowed as usual over the land.

By and by the brothers met, for the spirit of their mother had informed Joskeha that Tawiskara intended to kill him, but how he meant to do so it is hard to conceive, for as they were both gods this was impossible. However each brother knew of one thing that would come nearer to the accomplishment of this than anything else, and they agreed to a mutual communication of the secrets. Joskeha said a bag of corn if well aimed would almost kill him, and Tawiskara informed him that what *he* feared most was a wound from a deer's horn. They fought. Joskeha fell and seemed to be dead, but he revived, and with an antler-stabbed Tawiskara in the side; and the blood gushed in great streams from the wound, as the bad brother utterly discomfited made his way westwards followed by Joskeha. The clots of blood turned into flint from which, ever since, the Indian has made his arrow-points, spears and knives.*

* As common chert is not very suggestive of blood the story may at first have referred to red jasper, of which such articles are sometimes made, and the legend may have originated where this kind of quartz was tolerably plentiful. At any rate, jasper may have originated the idea, without reference to place.

Tawiskara was so badly beaten that he was compelled to remain at "sundown" where he had in his keeping the spirits of all dead Indians.

Joskeha then devoted his attention to improving the world. From an underground cave he brought every kind of animal, one of which, the tortoise, taught him how to make fire. He next made men and women, and showed them how to make bows and arrows, how to catch fish, and how to grow corn, beans, pumpkins and tobacco. He lived in the east with his grandmother Ataensic, and was ever ready to assist the needy Indian in any way. To him thanks were returned for success in war, in hunting and in fishing, as well as for abundance of vegetable food.

His grandmother was a witch-god assuming at pleasure any shape, and had as her prerogative the fixing of human fate.

Other deities were Ta-ron-ya-wah-gon and Ar-esk-wi or Areskoui, the former said by some to be but another name for Hiawatha, and the latter, for Joskeha.

Of this myth, Dr. Brinton says:* "So strong is the resemblance Ioskeha [Joskeha] bears to Michabo [Nanabush], that what has been said in explanation of the latter will be sufficient for both. Yet I do not imagine that the one was copied from the other. We cannot be too cautious in adopting such a conclusion. The two nations were remote in everything but geographical position.

I call to mind another similar myth. In it a mother is also said to have brought forth twins, or a pair of twins, and to have paid for them with her life. Again, the one is described as the bright, the other as the dark twin; again it is said they struggled one with the other for the mastery. Scholars, likewise, have interpreted the mother to mean the Dawn, the twins either Light and Darkness, or the Four Winds. Yet this is not Algonkin theology; nor is it at all related to that of the Iroquois. It is the story of Sarama in the Rig Veda, and was written in Sanscrit, under the shadow of the Himalayas, centuries before Homer.

Such uniformity points not to a common source in history, but in psychology. Man, chiefly cognizant of his existence through his senses, thought with an awful horror of the night which deprived him of the use of one and foreshadowed the loss of all. Therefore *light* and life were to him synonymous; therefore all religious promise to lead

‘From night to light,
From night to heavenly light;’

* Myths of the New-World (3rd ed. revised), pp. 205-6. 1896.

therefore He who rescues is ever the Light of the World; therefore it is said 'to the upright ariseth light in darkness;' therefore everywhere the kindling East, the pale Dawn, is the embodiment of his hopes, and the centre of his reminiscences."

This is as learned and ingenious as all that Dr. Brinton writes is, but allowing that Joskeka, like Michabo, or Manibozho, or Nanabush, was "the Great Light," "the Spirit of Light," "the Great White One," "the lord of the winds," "the grandson of the moon," and the child of a maiden, it does not make sufficient allowance for historical consanguinity, if not for historical identity.

This is not the place to enter into argument, but it may be pointed out that even when peoples, whether near or far apart, were bitter enemies, and spoke totally different languages, the almost universal customs of adoption, slavery, and marriage by capture* must have exercised no small influence on primitive mythology.

The *spirit* of one myth may be similar to, or even identical with that of another originating independently far distant from it, in space or in time, but when the *details*—the scenery and stage accessories—correspond very closely, we are justified in attributing much to a common historical source.

To illustrate this contention, let us take the story of Glooscap's Origin as given to Dr. Silas T. Rand, by a Micmac of Fredericton.† In a prefatory note Dr. Rand says he questions whether the legend "does not refer to some other fabulous person" than Glooscap, but this is immaterial.

"Glooscap was one of twins. Before they were born they conversed and consulted together how they would better enter the world. Glooscap determined to be born naturally; the other resolved to burst through the mother's side. These plans were carried into effect. Glooscap was first born; the mother died, killed by the younger as he burst the walls of his prison. The two boys grew up together, miraculously preserved.

After a time the younger inquired of Glooscap how the latter could be killed. Glooscap deemed it prudent to conceal this, but pretended to disclose the secret, lest his brother, who had slaughtered the mother, should also kill him. But he wished at the same time to know

*The Caribs so often procured wives in this way that their women did not often speak the language of the men." McLennan's *Primitive Marriage*, p. 321.

† Legends of the Micmacs, by the Rev. Silas Tertius Rand, D.D., D.C.L., LL.D., Wellesley Philological Publications, New York and London. 1894, pp. 339-40.

how the younger one could be despatched, as it might become convenient to perform the same operation upon him. So he told his brother very gravely that nothing would kill him but a blow on the head dealt with the head of a cat-tail flag. Then the brother asked, "And how could you be killed?" 'By no other weapon,' was the answer, 'than a handful of bird's down.'

"One day the younger brother tried the experiment. Procuring a cat-tail flag, he stepped up slyly behind his friend and gave him a smart blow on the head, which stunned him; he left him on the ground for dead. But after a while he came to; and now it was his turn. So he collected a handful of down, and made a ball of it; and with this ball he struck his younger brother and killed him."

That the Glooscap myth is a mere variant of the Joskeha one, or, *vice versa*, would appear plain. The Eskimo have a third form, and according to Hale and others the original home of the Iroquois lay between these people to the north, and the Micmacs to the south.

RECENT INDIAN RELIGIONS.

Before proceeding to refer more particularly to Ska-ne-o-dy'-o, the "prophet" of the Iroquois, whose teachings have done so much to influence the life of those who still refuse to accept Christianity, it may be well to pass in brief review what has taken place in other parts of the continent, in connection with the appearance of religious teachers during the historic period, and more particularly since about the beginning of the present century. Only by means of some such comparison may we estimate the character of supply as well as of demand to satisfy the psychological craving among a primitive people not wholly uninfluenced by contact with another race, and who are therefore of profound interest to us in such a transitional condition.

It is quite certain that during the centuries before the Discovery there appeared here and there, from time to time, one and another claiming superior knowledge respecting the performance of rites, the movements in dances, the singing of songs, the interpretation of dreams, the existence and power of spirits, and the influences of natural phenomena.

As mere impostors, many would set up claims to such knowledge for the sake of power, profit, or notoriety, but there were undoubtedly others, who, acting under the influence of dreams, or of hallucinations, spoke and taught as "having authority,"—believing thoroughly in themselves and in their message. Bold assertion in the one case, and earnest iteration in the other would accomplish changes and even make

additions, but in no instance would it appear possible for the false or the conscious innovator to rise above his surroundings. He might teach a new rite, invent a new movement, compose a new song, or endow a spirit with a new quality, but in so doing he would find it impossible to go beyond himself, that is, to get outside of his environment. Having no belief in a supreme being he could not appeal to one, nor could he claim that such a one had given him instructions. It was not until after his intercourse with white men that he was enabled to add to the story of his dream that he had seen the Creator, or the Great Spirit, or the Master of Life—or; that he was in a position to teach some of the higher moralities, and to offer a promise of *post mortem* and eternal happiness.

We find accordingly that all Indian "prophets" who have appeared during the historic period have been, consciously or unconsciously, indebted to the white man very considerably for the tone and tenor of their teachings.

The Delaware Prophet.

A Delaware prophet, whose name has, in an unaccountable way, been forgotten, appeared in 1762 declaring himself possessed of a mission from the Great Spirit who had also taught him to draw an odd looking map on a piece of deerskin, which he called "The Great Book, or Writing" to shew the Indians where they were, and where they ought to be, with the only way to get there.*

Of this prophet it is said he dreamt that by undertaking a journey he would reach the spirit-world, and early the next morning he set out, travelling until sunset of the eighth day when he reached three divergent paths. Having tried two of these he was, in each case, driven back by a fierce fire, but by means of the third, and after climbing a very steep and slippery mountain by the instructions of a woman whom he met, he reached the abode of the Master of Life, who commanded him to exhort his people to cease from drunkenness, wars, polygamy, and the medicine song; to live independently of the whites to use only the bow and arrow when hunting; to wear skins for clothing; to drive away the white man; to ask only Him (the Master of Life) for food, and that if they became good, they would want for nothing; when meeting, to give one another the left hand, or hand

*For these particulars, and most of what follows relating to Indian prophets, I am indebted to vol. 14, part 2, Report of the Bureau of Ethnology Washington, 1896. The article is entitled the *Ghost Dance Religion*, by James Mooney, who, however, must not be held responsible for the phraseology here used, as the stories are necessarily much condensed.

nearest the heart, and, above all, to repeat morning and night a prayer, which was taught him on the spot, accompanied with the gift of a "prayer stick" on which some hieroglyphics were carved.

The missionary Heckewelder, who knew him well, adds that in his discourses, the prophet used to say, "Hear what the Great Spirit has ordered me to tell you! You are to make sacrifices in the manner that I shall direct; . . . you must abstain from drinking their deadly *beson*, [rum?] which they have forced upon us for the sake of increasing their gains and diminishing our numbers. Then will the Great Spirit give success to our arms; then will he give us strength to conquer our enemies, drive them from hence, and recover the passage to the heavenly regions which they have taken from us. . . . And now, my friends, in order that what I have told you may remain firmly impressed on your minds . . . I advise you to preserve, in every family at least, such a book or writing as this, which I will finish off for you, provided you bring me the price, which is only one buckskin, or two doeskins apiece."

All through these admonitions it is easy to trace European influence, but the final provision is ludicrously suggestive of the school in which this anonymous Delaware prophet received his lessons, if not his inspiration.

Pontiac, the Ottawa chief, and the greatest of Algonkin leaders, taking advantage of the 'religious ferment produced by the exhortations of the Delaware prophet, [which] had spread rapidly from tribe to tribe,' was thus enabled with comparative ease, to organize his great confederacy of north-western tribes against further encroachments by the British.

The Shawnee Prophet.

After the close of the American Revolutionary war, the Indians for some years continued hostilities against the newly-formed republic. After twenty years of warfare, in which, though often successful, they found the contest an unequal one, they gave up their claims to the better portion of the Ohio valley, and fell back dispirited towards the setting sun. Then (Nov. 1805) appeared Laulewasikaw, a man thirty years of age, who announced that he had a message from the Master of Life. "He declared that he had been taken up to the spirit world . . . had seen the misery of evil-doers and learned the happiness that awaited those who followed the prophets of the Indian God." He denounced witchcraft, medicine-juggleries, and the use of firewater; condemned marriages with white people, and the

use of all European customs—even fire, he said, should be made in the old way—and he taught that by compliance with his directions, the old time condition of happiness would return to the people.

“It is stated that the prophet was noted for his stupidity and intoxication until his fiftieth year (?) year, when, one day, while lighting his pipe in his cabin, he suddenly fell back apparently lifeless and remained in that condition until his friends had assembled for the funeral, when he revived from his trance, and, after quieting their alarm, announced that he had been to the spirit-world, and commenced then to call the people together that he might tell them what he had seen. When they had assembled, he declared that he had been conducted to the border of the spirit-world by two young men, who had permitted him to look in upon its pleasures, but not to enter, and who, after charging him with the message to his people already noted, had left him, promising to visit him again at a near future time.” (*Drake, Ab. Races*).

This story so circumstantially resembles the one told regarding Ska-ne-o-dy'-o, the Onondaga prophet, at least five, and perhaps fifteen years before, that there is an evident confusion of the persons concerned, and this becomes clearer when we compare Laulewaskiaw's age, (which is said to have been about thirty) when he received his revelation, with statement that he had led a dissolute life until he was about fifty—a statement that applies correctly enough to Ska-ne-o-dy'-o.

On the death of his celebrated brother, Tecumseh, at the battle of the Thames, October 5th, 1813, Laulewasikaw, or Tenskwatawa as he subsequently called himself, returned to Ohio from Upper Canada, and afterwards removed with his people to the west. He was living in 1832, when Catlin had a conversation with him.

The Kickapoo Prophet.

West of the Mississippi there have appeared numerous Indian prophets. One of the most prominent of those was Kānakūk, a Kickapoo, who appeared about 1820 to champion the rights of his people when it was decided to remove them from Illinois to Missouri. He also claimed that he had had an interview with the Great Spirit, by whose direction he was to tell the people “to throw away their medicine-bags, not to steal, not to tell lies, not to murder, not to quarrel,” and to pray to Him every night and every morning. Kānakūk was also instructed by the Great Spirit that the land was His, and to tell the white people so. This prophet, too, employed prayer-sticks of maple, not unlike those of the Delaware seer. These

he carved himself and sold to the people, thus "increasing his influence both as a priest and as a man of property."

Believers in Kānakūk met for worship on Sundays and Fridays—on the latter days they "made confession of their sins, after which, certain persons appointed for the purpose, gave each penitent several strikes with a rod of hickory, according to the gravity of his offence."

The Winnebago Prophet.

It was ascertained by Mr. Mooney, during his "personal investigation among the Winnebagos" that, "about 1852 or 1853, while the tribe was still living on Turkey river, Iowa, a prophet known as Páthěskě, or Long Nose, announced that he had been instructed in a vision to teach his people a new dance, which he called the friendship dance (chúkoráki)" This dance, he claimed, "to have seen, performed by a band of spirits in the other world, whither he had been taken after a fast of several days' duration." Although his teachings do not appear to have made much headway, and although he himself was denounced as an imposter, he did not lose caste among his people, for, a few years afterwards, he was one of a delegation of his tribe to Washington. Such a state of society is quite credible to those who know anything of Indian character.

The Paiute Prophet.

About 1870, Tă'vibo, ("White Man") the father of Wovoka the "Messiah" of the Ghost Dance religion, preached, prophesied, and introduced a new religious dance among the Paiutes in Nevada. He held his ground as a teacher for twenty-two years, and exercised considerable influence over Indians from Oregon and Idaho,—among the Bannocks and Shoshonis, and all the scattered bands of the Paiutes. He claimed to have met the Great Spirit on three occasions, at the top of a mountain, when he was informed that "within a few moons there would be a great upheaval or earthquake," during which all the whites with their property of every kind would be swallowed up, and that the Indians would be preserved to enjoy themselves. As many did not believe this, Tă'vibo had another revelation declaring that both Indians and whites would be destroyed, but that in a short time the Indians would come to life, and live forever in plenty. This seemed a more reasonable revelation, and was somewhat popular for a time, but Tă'vibo was not satisfied, and so climbed the mountain a third time after fasting and prayer, to commune with the Great Spirit, who, angry at the unbelief of the Paiutes, told the prophet that only

those who accepted his teachings would be once more brought to life and made happy—all others “would stay in the ground and be damned forever with the whites.”

Tä'vibo also is said to have gone into trances during which he had communication with the Master of Life.

The Apache Prophet.

Nakai' dokli'ni announced himself in 1881, as a medicine man possessed of wonderful supernatural powers in southern Arizona, claiming that he could raise the dead, and hold converse with spirits. As with most of his kind too, he predicted that the whites would soon be driven out of the land. Failing to resurrect two chiefs for which task he had been given by his own request, a considerable number of ponies and blankets in payment, he declared that the chiefs refused to come forth as long as the white people were in the country. As this teaching was likely to cause trouble, Nakai' dokli'ni' was arrested by the military authorities, and in a skirmish that followed he was killed.

The Pottawatomí Prophet.

In north-eastern Kansas, about 1883, there was a revival of what closely resembled the teachings of Känakük, fifty years before. Remnants of the Sauk, Fox, Pottawatomí and Kickapoo peoples in Oklahoma as well as in Kansas became believers. This religion taught the morality of the ten commandments, forbade liquor-drinking, gambling, and horse-racing, and was, on the whole, so beneficent in its effects that it was rather encouraged than otherwise by the Indian agent, who declared that flagrant crime had been reduced seventy-five per cent. since the introduction of the new faith.

The Crow Prophet.

Cheez-tah-paezh or Wraps his Tail, a Crow medicine man, who had attracted special attention on account of his fortitude during the terrible tortures of a Cheyenne sun-dance, announced himself as the possessor of supernatural power in 1887. Heading a movement against the whites he was killed, “and as he had boasted himself invulnerable, and promised that his warriors should be invulnerable also if they would follow him, the hearts of the latter became as water and they broke in every direction.”

The Wa'napûm Prophet.

Smohalla (chief of the Wánapûms, a small tribe in Washington State), as a young man had frequented a Catholic mission, and thus become familiar with the service of the Catholic church. As a medicine man his reputation stood very high.

About 1860 a noted chief named Moses, on the Columbia river, having reason to believe that Smohalla was "making medicine" against him, picked a quarrel, fought with and nearly killed the big medicine man, who, however, "revived sufficiently to crawl into a boat" and float down the Columbia, until, meeting some white men, he was taken care of during his recovery, which was very slow. After this, ashamed to go back among his own people, and still fearing the anger of Moses, he set out on what Mr. Mooney characterizes as "one of the most remarkable series of journeyings ever undertaken by an uncivilized Indian," going all along the Pacific coast as far south as Mexico and returning by way of Arizona, Utah, and Nevada to his old home," where he announced that he had been dead and in the spirit world and had now returned by divine command to guide his people.* Accepted by his tribe who believed fully in his statement, he began to have trances during which he was insensible to pain, and on recovering from these he told what he had seen and heard in the spirit-land. He declared that Sa'galhee Tyee, the Great Chief above, desired the Indians to return to their primitive manners, and that "their present miserable condition was due to their having abandoned their own religion and violated the laws of nature and the precepts of their ancestors." He claimed power to control the elements, and having predicted some eclipses, with the aid of an almanac and the help of a party of surveyors, we must conclude that mingled with Smohalla's delusions there was not a little of deception.

"You ask me to plough the ground!" said he, "shall I take a knife and tear my mother's bosom? Then, when I die, she will not take me to her bosom to rest.

* We are apt to regard Indians as a strictly stay-at-home people, but there are numerous instances of long wanderings on the part of individuals. Henry and Harman mention meeting with stray Iroquois near the Rocky mountains. Zeisberger refers to a Carib woman and her daughter who resided with his people, the Delawares, at Fairfield on the Thames, Upper Canada, near the end of last century. One of the Canienga (Mohawks) found his way a few years ago to England, where he married well, and ultimately figured in the Divorce Court. Among the Ojibwas on the Chemong Reserve I have met with John Brant, a lineal descendant of Thayendenaga, and another Indian from the Grand River Reserve is known to have made his way to one of the western states where he became a very wealthy man. These, it is true, are exceptions, for, as a rule, the Indian seldom removes far from the home of his own people.

“ You ask me to dig for stone ! Shall I dig under her skin for her bones ? Then when I die I cannot enter her body to be born again.”

‘ You ask me to cut grass and make hay and sell it, and be rich like white men ! But how dare I cut off my mother’s hair ? ’

Referring to this belief, Mr. Mooney very graphically says : “ The idea that the earth is the mother of all created things lies at the base, not only of the Smohalla religion, but of the theology of the Indian tribes generally and of primitive races all over the world. This explains Tecumtha’s [Tecumseh’s] reply to Harrison : ‘ The sun is my father, and the earth is my mother. On her bosom I will rest. ’ In the Indian mind the corn, fruits, and edible roots are the gifts which the earth-mother gives freely to her children. Lakes and ponds are her eyes, hills are her breasts, and streams are the milk flowing from her breasts. Earthquakes and underground noises are signs of her displeasure at the wrongdoing of her children. Especially are the malarial fevers, which often follow extensive disturbance of the surface by excavation or otherwise, held to be direct punishments for the crime of lacerating her bosom.”

Many of Smohalla’s followers, “ The Dreamers,” as they have been called, believe that as there is only one Sa’ghalee Tye, or Great Spirit, so will all men fare alike, according to their deserts, in the future state, but some of the wilder sort declare that there is no resurrection for the white man.

The Smohalla ritual is extensive and complicated, and as with all Indians, consists mainly of song, dance, and festivities, but, in addition, it possesses a sort of litany in which the principal articles of their belief are recited in the form of question and answer.

The Skookum Bay Prophet.

John Slocum, an Indian of Puget Sound, had lived for some years among Protestant and Catholic worshippers, and possessed in this way a fair knowledge of the white man’s religion which he turned to good account in the promulgation of what has come to be called the “ Shaker ” faith.

As a matter of course, John “ died,” and on his revival said he tried to get into Heaven but was not good enough. He was told to return to earth and induce his people to become Christians. This was in the fall of 1882.

Besides prayer to God, belief in Christ, the use of the cross and numerous other doctrines and practices based on Protestant and Catholic forms of worship, the “ Shakers ” went into an hypnotic state, “ their

arms at full length shaking so fast that a common person not under the excitement could hardly shake half as fast." They gazed heavenward, while their heads would shake for hours, or for half the night, and one of their most remarkable performances was the *brushing* of each other to remove sins which they declared were so much grosser in Indians than in white people, that in the former the wickedness found its way to the surface of the body, and the ends of their fingers "so that it could be picked off." "Sometimes they brushed each other so roughly that the person brushed was made black for a week, or even sick."

"Brushing," in this case, would be the equivalent of what we call by a similar euphemism, *licking*!

In the cure of ailments they make much noise; prayer, and bells are rung over the part of the invalid where the sickness is supposed to be, while some attendants get on their knees, and hold a candle in each hand sometimes for an hour, believing that by this means the bell-ringers will be aided in removing the sickness.

They keep the sabbath, believe in hell, and always regard the end of the world as being at hand. They forbid "drinking, gambling, betting, horse-trading, the use of tobacco and the old incantations over the sick." Their religion is thus "a mixture of Catholic, Protestant and Indian ceremonies, with a thorough belief in John Slocum's personal visit to heaven, and his return with a mission to save the Indians and so guide them that they, too, shall reach the realms of bliss."

They do not believe in the Bible, because they claim to know all that is required through the revelations of God to their own prophet.

These people suffered much persecution at the hands of the Rev. Myron Eells the missionary on the reserve. Of late the Presbyterians have countenanced the Indian Shakers, and are disposed to regard them as members of the Presbyterian church.*?

The Nevada Messiah.

Wovoka the "Messiah" of Nevada, said to have been the son Tãvibo, already mentioned, began to pose as a prophet about 1876, but claimed to have received a revelation shortly after the death of his father in 1870. At this time he was little more than fourteen years of age, and may have been predisposed along this line either by heredity, or by association with his father, or both.

*Report of James Wickersham, in the Report of the Bureau of Ethnology, p. 760, part 2, Washington, 1896.

During an eclipse, or when "the sun died," he fell asleep and was taken to heaven, where "he saw God, with all the people who had died long ago, engaged in their old-time sports and occupations, all happy and forever young." After God had shown him all this, and that the place had an abundance of game, He told him to return and teach the people "to be good, to love one another, not to quarrel among themselves, to live in peace with the whites, to work diligently, not to lie, not to steal, to put away all their old war practices," and that by obeying these directions they would join their friends in heaven, never knowing sickness or death any more.

He claimed to have been given power to control the elements, and had five songs for "making rain," the first "brought on a mist or cloud, the second a snow-fall, the third a shower, and the fourth a hard rain or storm," while the fifth cleared the weather. By his direction a letter was written to the President of the United States, offering for a "small regular stipend," to reside on the Reserve, supply the people with news from Heaven, "and to furnish rain whenever wanted," but the letter was not sent.*

Notwithstanding Wovoka's instructions "to live in peace with the whites," and inferentially, to wish them well, it soon became an article of belief among the disciples of the Ghost Dance Religion, that the whites would be eternally destroyed, and all the good things set apart for themselves.

One of the chief ceremonies connected with the teaching of Wovoka is, or was, that the dance should be engaged in every six weeks, and as "everything connected with this dance relates to the coming of the spirits of the dead from the spirit world," it is generally known among white people as the Spirit or Ghost Dance.

This dance differs from all other similar performances known among Indians in having no drum, rattle, or musical instrument of any kind as an accompaniment.

The author of the very excellent volume from which I have summarized these notes on Indian prophets and religions says that "among most of these tribes [Paiute, Shoshone, Arapaho, Cheyenne and Pawnee] the movement is already extinct, having died a natural death, excepting in the case of the Sioux, and that among fragments of several tribes in Oklahoma, the Ghost Dance has become a part of

* On the 19th of July, 1898, Mayor Shaw, of Toronto, received a letter from a white man in Winnipeg, offering to supply showers, varying in copiousness according to need, in the different parts of Ontario then suffering somewhat from drought. The writer proposed to do so by means of prayer, and was careful to explain that he was "neither a child nor a lunatic." *What* was he?

the tribal life, and is still performed at frequent intervals. As for the great Messiah himself,* when last heard from, Wovoka was on exhibition as an attraction at the Midwinter Fair in San Francisco. By this time he has doubtless retired into his original obscurity."

The Micmac Prophet.

In Dr. Rand's "Legends of the Micmacs," page 230, we read of Abistānāooch "who [about 1770] became deranged on the subject of religion, and persuaded himself that he was God; he succeeded in deluding also an entire village of Indians into the same fanaticism. He introduced new doctrines, new forms of worship, and new customs. Dancing was [re] introduced into their worship; day was turned into night and night into day, as they slept in the day time and had their prayers and did their work in the night."

All that we can gather further from the extremely meagre account of the Mirimichi prophet is that he used to sit behind a curtain while his followers kissed his exposed feet; and that he taught a belief in hell, whence we have no difficulty in tracing the source of his "inspiration."

But a hard-headed uncle *on his mother's side*, and who thus had more control over him than his father had, demolished all this prophet's plans by appearing one day in the wigwam temple and giving Abistānāooch a sound thrashing, accompanied with many wholesome admonitions, after which a priest was sent for, to receive the submission of the schismatics, and to impose penances. Thus summarily ended the Church of the Abistānāoochians.

A slight analysis of these summary accounts shows us that out of the eleven United States prophets mentioned, three "died," two went into trances, one became ecstatic after a fast, and one fell asleep. Nothing is said respecting the condition of four when the revelations came to them. All but three are reported to have communed with God, the Master of Life, the Great Spirit or the Great Chief, or to have been simply "in the spirit-world."

Of him who fasted, and of him who went to sleep, it may be said they were in trance conditions, and it is probable that something of the kind affected the four of whom no particulars are given, in which case, they too, would claim to have visited the world of spirits. There is thus seen to have been a sameness of conditions in connection with all, or nearly all these cases, and we can hardly hesitate believing that

* It is only fair to say that Wovoka himself made no claim to Messiahship.

to intercourse with Europeans we may, in large measure look for the cause of the form taken by the revelations, coupled, no doubt, with the universal aboriginal readiness to attribute spiritual influences to dreams.

The idea of eternal punishment is not congenial to the Indian mind, and this seems the more strange when we take into account the disposition of the people themselves and their usual desire to mete out an equivalent for wrongs, if not on the wrongdoer himself, at any rate, on some substitute.* In nearly all the foregoing cases the incentive offered for good behaviour was heaven as a reward, without hell as a deterrent. Ta'vibo alone declared that the bad Paiutes "would stay in the ground and be damned forever with the whites," but even this was more like a mere negation of happiness than the infliction of everlasting pain, which, to the Indian, does not appear compatible with the attributes of the Great Spirit.

It will be observed from what follows that Ska-ne-o-dy'-o, the Onondaga prophet, denied only to white folk the privilege of entering heaven, without assigning them to a place of woe.

The reasons assigned in the foot-note statements respecting hell are "missionary." Grimm says, "The idea of a devil is foreign to all primitive religions."

But we must not attribute imposture-motives to the native prophets any more than to Mahomet, Swedenborg, Edward Irving, and many others that might be named. Psychologically, the Indian differs from the white man immeasurably more than he does physically. His habits of thought are totally unlike ours and force him to correspondingly different conclusions. A true child of nature, unless when (as in modern times) contaminated by contact with a civilization he cannot readily assimilate, except in so far as it ministers to the very lowest of his instincts, he is governed mainly by phenomena and tradition. His every turn is dominated by a spirit of religion or of superstition, just as we may choose to view it. His faith in the mediation and direct agency of spirits is unbounded. He engages in no act without taking

* "If thou wishest to speak to me of Hell" they sometimes say, "go out of my cabin at once. Such thoughts disturb my rest and cause me uneasiness among my pleasures." "I see very well that there is a God," another will say; "but I cannot endure that he should punish our crimes."

"No," said an impious man, "I will not listen to what they preach to us about hell. It is these impostors who, because they have no other defence in this country, intimidate us by such penalties in order to save their own lives."

them into account.* They are part, and a very large part of his existence, asleep as well as awake. To him, undoubtedly, "We are such stuff as dreams are made on," and dreams regulate his life. "Like begets like," so dreams beget dreams. No one has more frequent or more vivid dreams than has he who believes in them, and primitive man everywhere, by heredity, by association with others like-minded, and no small degree on account of indigestion, is the most successfully realistic of dreams. From dream to vision is not a very long step when the subject is controlled by a powerful imagination; for violent emotion, rhapsody or ecstasy, convulsions or epilepsy, hypnotism and trance often intervene, all of which manifestations are attributed by him and his friends to supernatural agency. And why not? It has always been so taught—the people have always believed thus, and in the whole of their experience nothing has happened to discredit this belief. Between his every day life and such events he makes no distinction. To him a vision and a revelation are as natural as a dream or a trance—nothing to him is supernatural, unless we are pleased to state it the other way, and say that he regards every event as supernatural. The effect is the same.

The "prophets," when the trance or vision stage has been reached, and who up to that point may have been without guile, now begin to feel the flush of importance, and a consequent disposition to maintain the dignity they have attained, and, either pretendedly, or really and with full intention, assume the trance or hypnotic condition, and, in the latter case, once that has been done successfully, subsequent

*The early missionaries regarded this as a placing of dependence on the devil. Lalemant in 1645 wrote, "Not that, after examining their superstitions more closely, we find that the devil interferes and gives them any help beyond the operation of nature; but nevertheless they have recourse to him; they believe that he speaks to them in dreams; they invoke his aid; they make presents and sacrifices to him; sometimes to appease him, and sometimes to render him favorable to them. they attribute to him their health, their cures, and all the happiness of their lives." Lalemant had begun to disbelieve in the devil's direct collusion with the savages, as many of the other missionaries then believed, and continued to believe. Elsewhere he says, "The greatest opposition that we meet in these countries to the spirit of the Faith consists in the fact that their remedies for diseases, their greatest amusements when in good health, their fishing, their hunting and their trading; the success of their crops, of their wars and of their councils—almost all abound in diabolical ceremonies."

Relation of 1645-46. Cleveland edition, vol 28, p. 53.

Father Paul Ragueneau, however, did not accept this view at all. In his *Relation*, (1647-48) he wrote, "I do not think that the devil speaks to them or has any intercourse with them in that way" [by dreams], and this conclusion he says he arrived at "after having carefully looked into the whole matter." Cleveland ed. vol. 33, p. 197.

attempts become comparatively easy.* On such occasions new revelations are vouchsafed, and should these prove neither too wild nor impossible on the one hand, or meet with a reasonable amount of corroboration in the course of events, on the other, the prophet may pass away "in the odor of [Indian] sanctity."

SKA-NE-O-DY'-O AND IROQUOIS PAGANISM.

Even as among ourselves, the aboriginal adventurer has sometimes proved himself a real reformer, and, thus far, a true prophet. In this class we must reckon Ska-ne-o-dy'-o, or Ska-ne-o-di-re'-o† (Beautiful Lake) who professed to receive his message in the year 1790.‡ Almost since boyhood§ he had lived a dissolute life, and at the time he received his revelation he had been suffering a four years' illness. According to Morgan,|| Ska-ne-o-dy'-o said, "I began to have an inward conviction that my end was near. I resolved once more to exchange friendly words with my people, and I sent my daughter to summon my brothers Gy-ant'-wä-ka, or Cornplanter; and Ta-wan'-ne-ars,¶ or

* The practice of bringing on swoons or fits by religious exercises, in reality or pretence, is one belonging originally to savagery, whence it has been continued into higher grades of civilization. Tylor, *Primitive Culture*, vol. II., p. 579.

† This is the Mohawk form of the word, a name formerly applied to Lake Ontario. The termination, io, now meaning *beautiful* as in Ohio and Ontario, Hale and Cuoq, say, meant *great* or *principal* formerly, as in Onontio, Great Mountain, and Hawenio or Rawennio, the Great Master. Ska-ne-o-dy'-o, is the Onondaga form, here used because the prophet was of the Onondaga nation. See *etc.*

The name is still used as the title of an Onondaga chief.

‡ Although in any case the date is recent, still there is a difference of opinion to the extent of ten years, some authorities claiming that Ska-ne-o-dy'-o got his revelation in 1800.

For many of the statements that follow connected with Ska-ne-o-dy'-o and his teachings, I am indebted to Morgan's "League of the Iroquois," and to a paper by the Rev. Dr. W. M. Beauchamp, "The New Religion of the Iroquois" in the *Journal of American Folk Lore* for July-September, 1897, pp. 168-180. I have to thank this gentleman also for some information on the same subject communicated by letter. Further particulars were gleaned on the Grand River Reserve from conversations with the best informed chiefs and others.

§ He is said to have been born in Ganawaugus, New York State, about 1735.

|| "League of the Iroquois, p. 234, and following pages.

¶ Ska-ne-o-dy'-o, on the Grand River Reserve, insisted that this name should be Ta-wan-nyas, or To-wan-ñas, but it may be noted that in the various dialects of the Iroquois, names as well as other words take more or less different forms.

On the same authority, Gy-ant-wa-ka was only half brother to the prophet, and Ta-wan-ñas was his nephew. This statement merely serves to show how much the new is driving out the old from the minds of the Indians, for according to the scale of Huron-Iroquois relationship, not only is a father's brother a father, and a mother's sister a mother, but a father's brother's son, and a mother's sister's son are called brothers, not nephews. See tables of relationship by L. H. Morgan and Sir John Lubbock, the latter facing p. 161, in *Origin of Civilization and Primitive Condition of Man*, Appleton, New York, 1882.

Black Snake. . . . A man spoke from without and asked that someone might come forth. I arose, and as I attempted to step over the threshold of my door I stumbled, and would have fallen had they not caught me. They were three holy men, who looked alike and were dressed alike.* The paint they wore (*sic*) seemed but one day old. Each held in his hand a shrub bearing different kinds of fruits. One of them addressing me, said: 'We have come to comfort you. Take of these berries and eat; they will restore you to health.'"

This is the story as told by So-sé-ha-wa, Ska-ne-o-dy'-o's grandson at a religious council forty-eight years after the event, and we all know how much allowance is to be made in the case of merely verbal narratives, even at second or third hand.

Another story is that near the end of his four years' sickness, on going out-of-doors in obedience to someone's call, "he was so much astonished at seeing a man and woman whom he had never seen before, that he dropped dead on the spot," and still another is that of Clark, quoted by the Rev. Dr. Beauchamp, thus:—"About the year 1790, while lighting his pipe, he suddenly sank back upon his couch, upon which he was then sitting, and continued in a state of insensibility for six or eight hours."

As a matter of study in the veracities respecting so comparatively recent an event, these accounts are valuable.

In the concluding part of the story there is more agreement, but still some clashing.

When his daughter returned with Cornplanter and Rattlesnake (having travelled all night) the former at first declared Ska-ne-o-dy'-o dead, but Blacksnake having felt the body very carefully, thought not, and Cornplanter himself becoming doubtful, refused to sanction burial, although many people had come together for this ceremony. After three days he became conscious, or, as the Indians put it, "the spirit returned to the body, and Ska-ne-o-dy'-o opened his eyes."

The story of So-sé-a-wa is, that his grandfather lay seemingly dead for only half-a-day, and "When the sun was half-way to noon he opened his eyes."

* In Dr. Beauchamp's quotation of Beautiful Lake's remarks in the *American Journal of Folk Lore*, this sentence is followed by, "There was another whom I would see later." This does not occur in the copy of Morgan's *League of the Iroquois*, to which I have access, but the substance of it appears farther on, p. 236. As it stands here it may be an interpolation of some recent preacher; at any rate, the form of expression was not in use in the days of So-sé-a-wa (Ska-ne-o-dy'-o's grandson,) who tells the story. To see one "later" is only a few years old. An Indian told Dr. Beauchamp that the fourth person undoubtedly was Christ.

However this may have been, we are more concerned to know what Ska-ne-o-dy'-o saw and heard during his vision. The three persons or angels, were young-looking, finely dressed in Indian costume, and carrying bows and arrows. One of them held a huckleberry branch full of berries (some say each had a branch bearing a different kind of fruit) and these he ate at the request of the "three persons," who forthwith proceeded to deliver to him a message from the Creator or the Great Spirit. They informed him that the Great Spirit made man and intended men and women to marry and have families; that they should be very kind to their children, teaching them to be respectful and respectable, and to take care of their aged parents; that children are not to be despised on account of deformity or any kind of ugliness: they are not to be provoked; not even to be whipped; and married persons having no children of their own, should adopt orphans or homeless children.*

Husband and wife should not separate, if possible, but if they could not live together peaceably they might separate.

"The angels," so the story goes on, "said to me 'Tell the people on the earth that the husband and wife must love one another, and continue to live and love thus until death separates them, except when such marriages are unfruitful. Then separation may be right, and each one may marry again.† It is pleasant to the Great Spirit when a mother has ten children born to her; so much so, that all her sins will be forgiven, and after this life she shall enter into the presence of Ha-wa-né-yu.'‡" This is the teaching observed on the Onondaga Reserve in New York, but on our Grand River Reserve, I was informed by the present Ska-ne-o-dy'-o (John Gibson) and Dah-ha-wen-nond-yeh (Words come flying), that the Great Spirit prefers families of twelve.

The Great Spirit is strongly opposed to miscegenation, and accordingly has advised that no Indian should marry a white person or a negro.

The rites of hospitality are inculcated through this revelation. No one in want is to be turned away from the door. A white person

* Although Pagan Indians seldom punish their children, considerable care is taken to make the latter "keep their place." Until six or seven years of age they are not allowed to occupy seats at table—they must stand; and no child will keep a seat at any time should an old person enter the house and all the seats be in use. †

† In direct opposition to this is another statement, viz., that the angels told Beautiful Lake, "If a man and wife have no children, they ought not to dispute with one another, or leave one another, but should remain man and wife as long as they live."

‡ A form of Rawen Niyoh, the Creator.

is to be treated just as well as an Indian, even to sharing the last bite with him.* !

The white man's medicine should not be used on any account. The Great Spirit intended that the Indian should employ medicines taken from plants only; and He will always see that certain persons, both men and women, shall know how to prepare them. Neither should any Indian communicate this knowledge to a white man unless he "belong" to the Indians. So-sé-ha-wa taught—"Our Creator made tobacco for us. This must be used in administering medicine. When a sick person recovers, he must return his thanks to the Great Spirit by means of tobacco, for it is by His goodness he is made well." The medicine-man should make no charge, but ought to accept what the patient can afford to give him—if poor, he need not pay anything at all. When there is no Indian at hand who knows of a proper remedy, then a white doctor's services may be employed.

In matters of religion, according to the preacher Hoh-shah-honh. "The angels also said, 'You shall worship the Great Spirit by dancing the turtle-dance at the new moon when the strawberry ripens. At the new moon of the green corn you shall give a thanksgiving dance. In the mid-winter, at the new moon you shall give another thanksgiving dance—it shall be the New Year's dance, but you must not burn the white dog as you have been doing. You shall have a thanksgiving dance at the new moon at the time of the making of sugar. You shall dance at the new moon of planting time, and pray for a good harvest. You shall dance at the new moon of the harvest time and give thanks for what the Great Spirit has given you. You shall make your prayers and dance in the forenoon, for at mid-day the Great Spirit goes to rest and will not hear your worship.'" Hoh-sha-honh said also, "Our religion teaches that the early day is dedicated to the Great Spirit, and the late day is granted to the spirits of the dead."

On the Grand River Reserve the preachers observe this forenoon's injunction. During the preparatory days of a feast they always deliver their addresses before mid-day, but the people themselves when performing their share of the ceremonies pay little attention to this direction, as we shall see farther on.

The successors of Ska-ne-o dy'-o in the priestly or preacher's office denounce the use of the fiddle at dance-feasts, only drums and rattles are used, the sounds from which can scarcely be called music, although by means of these time is beaten to give rhythm to the dance. Only

* A surly old Indian once refused a night's lodging to a poor white boy, and next day the house was struck by lightning and the Indian was killed !

in a few dances is it allowable to use a wooden fife or flute, having six finger holes, and which is blown by means of a small round hole in the end.

It is mentioned by Dr. Beauchamp that "cornets and organs have come in" at Onondaga, but our Canadian Iroquois adhere closely to the old instruments alone. It is not clear that Beautiful Lake himself ever forbade the use of the fiddle, or of cards, which are also *tabu*, but both Hoh-shah-honh and So-se'-ha-wa declare that the "Four Persons" told Ska-ne-o-dy'-o it would be a sin for Indians to employ the one for music, or the other as a game. "Card-playing is wicked," said Hoh-shah-honh, "your people must not play cards. Violin-playing is wicked. The Great Spirit has not given your people the fiddle. The white men brought cards across the great salt lake, but you must not take them in your hands. They are from the Evil Spirit. They also brought the fiddle across the great lake for you to play. That you must not touch." But Ska-ne-o-dy'-o himself was very explicit in his remarks on drunkenness, and he spoke feelingly. He declared that rum was a white man's drink, although it does not do even him any good, and that it is ten times worse for an Indian. He said, "If you are driving a horse, the smell of rum will make him run away—if you try to catch fish, the fish will hide—if you go after deer, the deer will smell you a mile off—if you try to dance, or to run, or to sit still, you will have no sense—your dog will not like you, your things will not grow."

The inhibitions respecting the use of fiddle, cards, and alcoholic drinks, whether having in each case come directly from Ska-ne-o-dy'-o or but secondarily from the preachers as a result of his teaching, show a full knowledge of Indian character and a desire to guard the Indian against white contamination. Gambling on general principles is not only not prohibited—it is encouraged.

In this connection should be mentioned also the strict injunction of Ska-ne-o-dy'-o against the sale of land to the whites. In his day alienation of lands had worked much mischief among his own people and he was corresponding strong in denunciation of the usage.

The prophet said very little about religious observances, except that the people on arising and retiring should offer short prayers, but Hoh-shah-bonh has amplified these directions by insisting on a prayer at each of their three daily meals.

In addition to these precepts the moral code of the Indians in question follows our own so closely as to make one sometimes doubt

the propriety of applying the term *Pagan* to them, although this name does not necessarily imply anything disreputable. In conduct and habits, as members of the community they are quite equal to Christians, but notwithstanding the amount of quiet, undemonstrative toleration they exhibit towards others, they allow only a scant measure of mercy to the white man, who, according to their teaching, cannot go to the Indian heaven, and they do not appear to recognize the existence of any other. A single and provokingly limited exception was made in the case of General George Washington, who, on account of repeated kindness to the Indians, has been permitted to get half way, but here he must forever remain. Although lonely, he is contented, and is always pleased to give a kindly look to those who pass him on their way higher! Dr. Beauchamp was told that Washington had been allowed to reach the gate of heaven, and that he stood there with his pet dog. The same writer adds, "All agree that he was permitted to leave the earth because of his kindness to the Indians after the Revolution. They say that their allies left them to their fate, and said he might exterminate them if he wished. He answered that the Great Spirit made them as well as him, and this would be a sin. So he let them go to their homes and live. For this good deed he comes as near Heaven as a pale face can. They could not have put a high estimation on William Penn and others. Mercy was more to them than mere justice. This is what Beautiful Lake saw, and what the angels told him. 'He looked and saw an enclosure upon a plain, just without the entrance of Heaven. Within it was a fort. Here he saw the Destroyer of Villages [Washington], walking to and fro within the enclosure. His countenance indicated a great and good man. They said to Beautiful Lake, The man you see is the only pale-face who ever left the earth. He was kind to you, and extended over you his protection. But he is never permitted to go into the presence of the Great Spirit. Although alone, he is perfectly happy. All faithful Indians pass him as they go to Heaven. They see him and recognize him, but pass on in silence. No word ever passes his lips.'"

One might reasonably have supposed that if any white man had a claim to associate with his red brothers in their Kalevala, or Home of Heroes, that that man was Sir William Johnson, of whom it has been asserted that he was 'just and honorable' in all his dealings with the Indians; that 'he treated them affably and with dignity;' that 'he won their confidence and respect,' 'sometimes assumed their dress,' and was



PLATE IX.

Miss Lizzie Davis (daughter of chief Shorenhowane—Isaac Davis, a Mohawk) in North-West Indian costume, from a photograph presented by Mrs. Brant-Sero.





PLATE X.

The late chief (Sa-ka-wen-kwa-rah-ton) Vanishing Smoke—John Smoke Johnson (Mohawk). He was the last Indian who was personally acquainted with Joseph Brant. He laid the corner stone of the Brant Monument in Brantford, in 1886, and died three weeks afterwards, aged nearly 94.



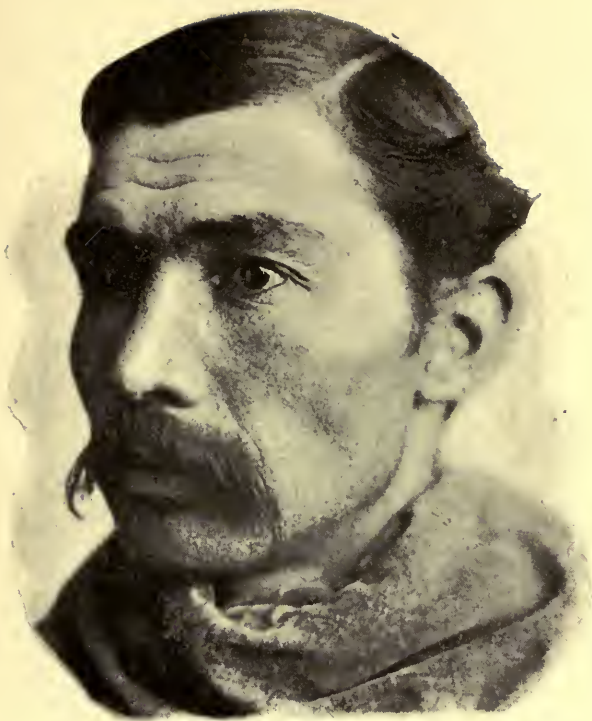


PLATE XI.

Junior Chief Deh-ka-nen-ra-neh—Two rows of People—A. G. Smith
(Mohawk). Recently Speaker of the Six Nations' Council.
Deh-ka-nen-ra-neh has also acted as Interpreter
for the Council, and served several
years as clerk in the Indian
Agent's Office,
Brantford.





PLATE XII.

Chief Isaac Duxtater, senior, Mohawk. Subordinate, assistant or minor chief to Hiawatha.





PLATE XIII.

Sa-ke-jo-wa—David Vanevery (Seneca).





PLATE XIV.

John Carpenter (Mohawk).





PLATE XV.

Hy-joong-kwas (He tears Everything) Abraham Buck, (Onondaga). He is chief of the False Face Society and Chief Medicine Man of the Longhouse people, or Pagans. Hy-joong-kwas is a brother of the late Skanawti, John Buck, Onondaga Fire-Keeper, and of Mrs. Reuben, whose portrait appears elsewhere. Their mother was a Tutelo.
Hy-joong-kwas is a very dignified and amiable old gentleman.





PLATE XVI.

Mrs. Reuben, a Tutelo on her mother's side. Sister of Hy-joong-kwas, and aunt of Mrs. Davis, who is represented in the corn-pounding illustration. She is 84 years of age.



elected a sachem* by the Mohawks. Governor Clinton made him Indian Commissioner, he was subsequently appointed Superintendent of Indian Affairs, and 'even after the surrender of Canada to Great Britain, he retained his influence over the Indians.' Surely such a one was well qualified to take a place at least outside of the gate, and even a little nearer to it than George Washington, but for some reason peculiar to Indian notions of propriety, Sir William has been wholly overlooked.

One explanation offered is that as he had been dead for twenty-six years before Ska-ne-o-dy'-o received his 'revelation,' the 'Four Angels' forgot all about him. Another is that in all probability Sir William had found cause to reprimand, or otherwise offend the future prophet during some of the time when the latter was not on his good behavior. A third is that the 'revelation' came in 1790, and as Washington did not die until 1799, it was utterly impossible that Beautiful Lake could have mentioned the General in any such connection then, and that for this reason the statement must be regarded as a future 'revelation' vouchsafed to the prophet or to one of his successors while the death of the great man was yet of recent occurrence, and a very general subject of conversation.

In accordance with the instructions of Hoh-shah-honh, the disciples of Ska-ne-o dy'-o are provided with ample opportunities for social gatherings of a public kind, for he instructed them to "forget not the assembling of themselves together" on stated festival occasions, mainly as religious duty, but, no doubt, in large measure for purposes of good fellowship.

Beginning with the mid-winter or New Year Festival, lasting ten days, they are commanded to hold another at the new moon of maple-sugar-making-time, one at the new moon of seeding-time, one at the new moon when the strawberries ripen, one when the green corn becomes fit to eat, and, last of all, one at the new moon of harvest-time. But in addition to these authoritative or incumbent festivities, public dances may be arranged for in connection with any important event, to exemplify which it may be stated that at the Seneca Longhouse a public dance (and feast of course) was appointed to signalize

* An erroneous belief exists respecting white chiefship among the Indians, When a white man is, for any reason, adopted by the Indians, it does not follow that he is made a chief. Indeed, it is beyond the power of the Indians to "make a chief" in this way. The ceremony of adoption really implies little more than the bestowal of a name, although in former times it meant all that was involved in kinship. See *Chiefship*, following.

the return of Ka-nis-han-don from Toronto after he had spent some time here supplying the words of speeches and the music of songs for use in this report; for he came with the consent and approval of the Seneca Longhouse as the best man that could be chosen for such a purpose.

MID-WINTER FESTIVAL.

On the first day after the new moon in the Indian month corresponding to the end of January and the beginning of February, the Mid-Winter Festival begins.

Runners are sent out to summon the people to the Longhouse, where what may be called a service is conducted by one or more men of advanced years, who are known as "preachers." At the meetings which are held every forenoon for three or four days, the preachers address the people in set speeches with reference to the goodness of the Master of Life or the Great Spirit, and with exhortations respecting the behavior of those present. This year (1898) the preacher at the Seneca Longhouse was the venerable John Styres, and his assistants were the equally venerable and even more dignified-looking Abraham Buck, and the Head Man of the ceremonies for the year, William Williams (Ka-nis-han-don). A portion of each forenoon is occupied by the people in making short speeches in which they offer general confessions of shortcomings.

The last two nights are known as "Ashes," but no reason is given for this beyond the statement that it is by direction of the Four Persons or Angels, to whom particular reference has been made in the remarks respecting Ska-ne-o-dy'-o.

During the five following afternoons and nights the proceedings are of a totally different character, being directed wholly by the Head Man, or Master of Ceremonies, and consisting mainly of addresses by himself and others, interspersed with song, dance, dream interpretation, spraying and anointing of heads, scattering ashes, feasting and burning the white dog.

As special reference will be made to these as they are mentioned in the subjoined account, or in separate sections thereafter, nothing more need be said regarding them at this point, where it may also be well to impress upon the reader that the proceedings were conducted throughout with the utmost gravity, unless a slight exception be made to the occasional breaking out of a smile on some faces during a few of the most vigorous dances, or among those who were engaged in the interpretation of dreams. Solemnity, sincerity, unanimity and good

humor prevailed, and, as a somewhat inquisitive guest, I received unqualified Indian courtesy, perhaps to some extent on account of being an adopted Mohawk.

Ceremonies preceding the burning of the white dog.

The proceedings of what may be called the irregular drama, performed on several nights, are so much alike that a description of what took place on one occasion will answer for all. For this purpose, therefore, those of the Sunday night and Monday morning, preceding the Burning of the White Dog may be taken.

According to the announcement made at the close of the meeting on the previous night, or, rather early morning, the Sunday night services were to begin at 8 o'clock, but punctuality is not characteristic of the



A Dance at the Longhouse.

Indian, and I was assured that nothing would be done before half-past eight at any rate. As Ka-nis-han-don, (Slope on the Side of a Valley) the Master of Ceremonies, resided in the house of Dah-ka-he-dond-yeh, who kindly accepted me as a guest, I arranged to go with him to the Seneca Longhouse, being thus assured that nothing could be done before our arrival. We reached the place about a quarter to nine o'clock to find only some six or seven women seated at the Four Brothers' end. Some of these were smoking clay pipes, and all of them seemed to be comfortable, yet uttering not a syllable to one another!

Their dresses were mostly of plain stuff—woollen, or cotton print, but in every case the head and most of the body were closely covered

with a bright tartan shawl. As the number increased, a few appeared wearing highly colored dresses—green, yellow, and red—and one or two wore plain red shawls, but tartans of large check and of bright colors predominated—Rob Roy, Royal Stewart, and Gordon were represented, but many were of fancy patterns. Girls of all ages, from babyhood up, were similarly provided, with few exceptions. One had a 'store' hat with ribbons and feathers, and two or three wore red kerchiefs, which they removed from time to time as they engaged in the dances.



Ka-nis-han-don.

The men as a rule, did not appear in anything superior to their everyday clothing. Even some of the chiefs and warriors who took

active parts in the ceremonies were conspicuous proof that in their case the tailor did *not* make the man.

At half past nine o'clock, the Longhouse being well-filled, Kanis-han-don, from his place on the north side, and the Two Brothers' end rose, with head uncovered, and facing the west or Four Brothers' end, addressed those present for fifteen minutes. Nearly two-thirds of this time he spoke in a somewhat high tone—a sort of pulpit voice—this was followed by a rather monotonous delivery of what sounded like a dull chant, and he concluded his remarks with a sentence or two in his natural tones. (See Brant-Sero's version of the original, and his English reading of it, following).

Chief Johnson Williams, from the opposite side, spoke for five minutes, after which, and till four o'clock the next morning without intermission, the proceedings consisted mainly of music, song, dance and speech.

Prolix as it may appear to mention even briefly, the frequent repetitions that occurred during the six hours' performance, there is perhaps no other way by means of which the reader may so well form anything like an intelligent idea of this pagan ceremony. I copy, therefore, from notes made at the time, just as the sounds and movements occurred.

Rattles - Song — Big Feather Dance * (Ostohraogwah). Men and women join in the dance: the men behind each other, and the women arranged similarly. One woman ninety years of age takes her place with the younger ones.

*I have tried in vain to find something relating to the origin of the Feather Dance, which I am convinced is of ancient date. As it is at present conducted, there is nothing to connect it with its name, but there must have been at one time. It is said to have originated when Hiawatha formed the Great League, but references to this mythical personage and his time are not uncommon in the face of such difficulties.

Among primitive folk, dancing is largely a substitute for prayer, or, as Heine says somewhere, 'dancing is praying with the feet.' Ceremonies for the cure of sickness, in declaration of war, in ratification of peace, and on important occasions of every kind are marked by numerous dances.

Those connected with their New Year ceremonies most assuredly possess a religious significance.

One Sunday, while I was on the Reserve, a dance was given and a game of lacrosse played for the recovery of a young man of the Upper Cayugas, who was ill with lung trouble.

An incident of this kind serves to bring out how tenaciously some of these people cling to their ancient faith and customs.

Some of our own ancestors indulged in solemn dances until a comparatively recent date.

Prof. Gummere points out (*Introduction to old English Ballads*, p. lxxviii) that "dance and song were common at mediæval funerals, and a pretty little song known as *Dans der Mæchdekens*, known as late as 1840 and sung on the occasion of a young girl's funeral, by the maidens of her parish, seems to be a distinct survival of the earliest choral dances at a funeral,—those pagan affairs against which the church made war."

Dance ends. Men take off their hats. All but two of the women and seven of the men remain on the floor.

Another dance.

Small drum is now added to the rattles for musical purposes.

Three boys from 4 to 6 years of age join in the second dance.

Long pause.

Ka-nis-han-don speaks.

One man is sprayed by several men. (See remarks on spraying, elsewhere).

Meanwhile, drum, rattle and song go on—Song:—"Hoh-huh'-hi, hoh-huh'-hi, hoh-huh'-hi," thirty times. *

Each "Hoh-huh'-hi" to beats of the drum and rattle.

Closing syllable of song "Yoh" in a loud tone.

Pause.

Rattle at first slowly—as it becomes faster the drum is beaten.

Bear Dance. Men and women.

Head man speaks.

Buffalo-horn Dance. Men and women. Dancers sometimes facing outwards, stooping slightly.

Johnson Williams speaks.

Drum and rattle.

Another spraying while a women's dance is going on.

David Sky sings.

Women sing also as they move around the song bench. Their song like a wail (in minor key).

Head man speaks.

Spraying—men and women sprayed by men and women—indiscriminately, apparently.

Johnson Williams speaks.

Head man speaks.

Women's and Girls' Dance. Five rattles and drum.

Head man speaks (he announces another bear dance).

Singing led by Peter Williams.

Bear Dance concluded with a whoop.

Head man speaks.

*Describing a sacred pipe song at the Kansa worship of the Thunder Being. Mr. Dorsay says of the last line:—

"Yu! yu! yu! Hü-hü! Hü-hü!" which is the chorus sung by all the large and small Hanya men, "This last line is an invocation of the Thunder Being." *Bur. of Ethn. Repts.* p. 385, 1889-90.

It is probable that the similarity of this chorus to that of the Iroquois is purely co-incidental, but it is none the less striking on this account.

While he is speaking two masked dancers in costume run through the Longhouse entering at the east and going out by the west.

Head man sings.

Isaac Williams sings.

Chief George Key speaks.

Drum and rattles for Women's Dance.

Head man speaks.

Another Bear Dance during which the singing is led by Wallace Crow.

David Key speaks.

Seven boys in husk masks (made up of corn-husks) enter.

Head man speaks, and while he does so the dancers are performing antics among those on the floor—shaking rattles and making subdued sounds with their mouths. [This was explained as being for the purpose of making room for themselves].

When the Head man ceases to speak the masked boys give the Husking Dance.

False Face Dance—followed by Bear Dance, and speeches by the Head man and David Key.

Wm. Echo leads the singing.

Others repeat "Heh-heh-heh-heh-heh," and the song is closed by a very loud "Wah-h-h-h-h!"

John Styres (the preacher) addresses the people, and is understood to say he is not quite sure about the propriety of a 'chiel being among them takin' notes,' but he said it in Seneca. It is explained that the 'chiel' is an Indian by adoption, and this is satisfactory.

Head man speaks a short time in a low and impressive tone, then sings the song of the Burned White Dog. At intervals others join with a "Wah-h-h-h!"

Short speeches by George Silversmith, William Williams, John Styres and Johnson Williams.

Chauncey Peter sings the Bear Dance Song.

Drum and rattle.

Several persons of both sexes, young and old, seat themselves on the song-bench to be sprayed, while forty-two men, twelve boys and twenty-five women circle about the bench in the Bear Dance. One woman is sprayed five times, by two men, two women and one boy.

David Key speaks.

Drum and Rattle.

Women's Dance, engaged in by twenty-one women, all apparently, wives.

Johnson Williams and the head man speak.

Drum, rattles and song—introducing the False Face Dance.

John Silversmith sings with an accompaniment of six rattles and the drum ; during this time the women have another dance, occasionally turning a little from side to side, and moving the hands alternately up and down in front of their breasts.

A husky-masked dancer passes erratically through the Longhouse from east to west.

Chief George Key speaks.

Drum, and rattle introduce the Fish Dance in which a hundred and four join. At intervals men (in pairs) face each other, and women (in pairs) face each other. Then, following in single file, dance with a quick step round the room, requiring all the available floor space.

Louis Dixon speaks.

Drum and rattle—very quick beat—for Husking Dance, in which eighteen husk-masked dancers take part in fast time.

The Head man speaks.

Wallace Crow sings.

Drum and rattles beat for another Bear Dance, during which a man and woman are sprayed.

Johnson Williams speaks and announces the Wild Pigeon Dance (O-ri-deh).

In this dance the performers do not follow each other in single file round the song-bench, but march trippingly three and four deep—probably in allusion to the flight of pigeons in immense numbers.*

This dance concludes with a united “Heh-h-h-h-h-h!”

Five rattles and the drum introduce another Women’s Dance, in which a “new song” is sung. In this dance all the women for the first time appear bareheaded.

Head man speaks.

Ka-zeesh-sah (Corn-husk False Face Dance).

Seven dancers in fantastic costume, with masked faces and feather head-dresses perform wildly for a few minutes. Part of the time they are on their hands and knees rushing about among one another. A whoop is the signal to stop, and they seat themselves on the song-bench, which has been removed to the north side of the house to allow room for this dance.

* Even within the memory of man flocks of these birds have been known to darken the sky, and when alighting in the woods their weight has broken the branches of the trees.

La Hontan states (*Nouveaux Voyages, 1705*) that their numbers were so immense, and the damage they did to the crops so great, near the close of the seventeenth century, that the Bishop of Montreal was obliged to exorcise them !

Chief George Key speaks, and then is made what is called "the first offering," of food or tobacco.

This is followed by a scream, and next comes another dance by the maskers. The "second offering" is made, another scream or whoop is given—the dancers sit with heads bowed for a little, then engage in a third scrambling on the floor, when, on taking their seats the "third offering" is made. In connection with each offering, a different chief made a short speech.†

A tap produced perfect silence, when Ka-nis-han-don spoke apparently by rote (as no doubt all the speaking was), while the dancers sat with their heads bowed.

Conclusion signalized by a whoop.

Rattles, drum and song.

Another dance followed by a whoop.

Head man speaks, announcing War Dance, which as in other cases is introduced with music of drum and rattles. Only men take part. Dance a vigorous one. Ends with a grand whoop.

War Dance repeated.

Head man speaks.

A number of men appear in fancy dresses, ornamented with bead-work, bangles, spangles and feathers. Wild whoop at the conclusion of Ka-nis-han-don's speech.

Another War Dance.

David Key speaks, and is answered by three whoops.

Another War Dance, at the close of which three whoops are given.

Again they dance the War Dance.

Head man and George Key speak.

Rattles (turtle-shell this time) and drum. Dance in very quick time, and kept up with great vigor. A brief pause follows this dance.

Turtle-shell rattles (no drum), several whoops—another extremely vigorous dance follows, all the men shouting "Hoh-ho-ho-ho-ho-ho."

David Key speaks.

Rattle, drum and dance—men in costume, women join them. "Hoh-ho-ho-ho-hoh!" Lively dance. Whoops. More "Hoh-ho-ho-hoh's!" Slow walk round the song-bench.

Rattles, drum, song, whoops. Rapid dance—"Hoh-ho-ho-ho-hoh!" Pause—march round—rattles, drum, song.

Rapid and noisy dance to "Hoh-ho-hoh!" many times.

† The offerings, it is probable, refer to a time when there was a strictly secret society of False Faces, the members of which, to avoid recognition, thus accepted their portions of the feast, that they might retire to some secluded place to eat. See Morgan's remarks on the False Faces, elsewhere.

Pause—march round—rattles, whoops. “ Hoh-ho-ho-ho-hoh ! ” many times.

Similar rounds were repeated nine times. By the time the end of the tenth round was reached, the excitement was high, and the dancers perspired freely. There were several old men who took part in this dance and went through the whole of it. There were also seven boys. During the last few rounds the drummer and rattlers were beating with the greatest possible speed.

Pause.

Delaware Corn Dance, engaged in by both sexes, young and old.

The trip in this dance was short and about as quick as the ticking of a watch. All say “ Yoh-yoh ! ” All the men had their hats off. The dance came to an end by some one vociferating “ Heh ! ”

Chief George Key, David Key, Chas. Silversmith, and the Head man speak.

Grandfathers' or False Face Dance (in masks).

Rattle, drum and song.

Dance by men and women, all the men saying, “ Heh-heh-heh-heh ! ” Keeping time to a fast trip-trip step.

After a pause this is repeated

Head man speaks.

Another False Face Dance.

After a short pause the drum and rattles again go, and once more there is the Pigeon Dance (O-ri-deh).

In this dance four small husk maskers take part, the women singing to the beat of drum—no rattles. When the women stop singing the men begin.

Preacher John Styres speaks.

Music—Skin dance. Very lively—many join. Conclusion—

“ Wah-h-h-h-h-h-h ! ”

As this dance ended seven bedizzened men wearing grotesquely hideous masks enter by the Two Brothers' door in a very disorderly manner and producing a variety of guttural and other sounds. After pawing about along the floor and in the air with apparent aimlessness for a few seconds they make a rush for the stove, the damper of which they remove, open the door, and pull out the hot coals and ashes on the floor, take up some in their hands, and placing their hands, palms upwards, before the mouths of their masks, blow the ashes on the heads of several men and women who have taken their places awaiting this result. Besides this blowing of the ashes, some

of the maskers simply transferred the ashes from their hands to the heads in question and "rubbed them in," blowing at the same time.*

After this, some of the chiefs made short addresses in the course of, and at the conclusion of which, the maskers responded with a quivering and decidedly derisive "Ho-o-o-o-o-o, ho-o-o-o-o, ho-o-o-o-o!" uttered with great rapidity.

With this ceremony the proceedings closed at 4 o'clock on Monday morning.

In the preceding tedious and, withal, imperfect account of one night's doings, the only object is to record a programme, without any reference to what may be called the *philosophy* of the proceedings.

BURNING OF THE WHITE DOG.

The ceremonies connected with the Burning of the White Dog, which were announced to begin at sunrise on Monday morning, Jan. 31st, were delayed until after noon. Some difficulty had been experienced in procuring a suitable animal, for, as an Indian stated to me, "It must not be a Newfoundland dog, nor a collie dog, nor a bull dog, — only just a nice little Indian dog, all white, you see."†

Perhaps the delay was on account of the dog not having been delivered by the owner before ten o'clock, but the fact that this was

* Among our Hurons also this handling of live coals formed no unimportant part in certain ceremonies, as the following quotation will show :—

"He (Chihwatenhwa) had been for twenty years steeped in the practice of the Aoutaenhrohi, or festival and dance of fire, the most diabolical, and at the same time the most general remedy for maladies that there is in this (Huron) country. . . . He related to us . . . that when he saw, he had not, like the others, hands and mouth that were fire proof, he made only a pretence of [touching what was too hot] and played his part to the best of his ability.

At the end of some time he had a dream in which he saw himself at one of these dances or festivals, and handling fire like the others, and he heard . . . a song which he was astonished to know perfectly on waking. At the first feast of this kind . . . he began to sing his song . . . and felt himself becoming frenzied—he took the burning embers and the hot stones with his hands and teeth from the midst of the live coals, he plunged his forearm to the bottom of the boiling kettles and all without any injury or pain, in a word, he was master of his trade, and since then he has been present at three or four dances of this kind in one day, for the healing of the sick."—*Jesuit Relation, 1640-41*, Cleveland edition, vol. 21, pp. 151 and 153.

Lord Lindsay testified that under hypnotic suggestion he had "handled and seen others handle, red-hot coals with impunity. *Apparitions and Thought Transference*, by F. Podmore. Contemporary Science Series, p. 377.

† In illustration of the good fellowship that exists among these people, it may be mentioned that the pagans on this occasion were indebted to the services of a Christian Indian, who, not only at some trouble procured a suitable animal and paid for it, but provided also the beef required for the closing feast, making himself responsible for the payment. In both cases this was made good to him by the pagans.

not carefully guarded against, shows how much laxity has been allowed to creep in.*

The dog having been taken to the house of David Key, some three or four hundred yards from the Longhouse, was there strangled by George Silversmith, and decked with ribbons and painted by Peter Williams.

Meanwhile the fire was prepared by We-ho-goh-yeh or Loud Voice (John Buck) a younger son of the late highly respected Ska-naw'-a-ti, the old Onondaga Fire keeper. I am unable to say whether the choice of young John for this duty had any connection with the office formerly held by his father.† John Sugar assisted him.

After the dog was strangled, fully an hour and a half elapsed before it was sufficiently cold to be removed, meanwhile, however the decoration was going on.

In the Longhouse, which was not at all crowded, Chief Johnson Williams appeared in due time (or rather in over-due time) carrying suspended from his left shoulder, the object of sacrifice, plentifully marked with red spots about the size of a half-dollar. Round its neck, body, tail and legs were tied silk ribbons, red, blue, green and white. Its feet were also connected by ribbons to the neck and hips in such a way that the legs remained at right angles to the body as if standing. Another ribbon extending loosely from the fore to the hind feet served as a strap for carrying purposes, the dog hanging body downwards and head forwards. In addition to these ribbons a feather decoration was fitted to the head so as to form a small crest pointing backwards and round the neck was a small string of wampum.‡

The bearer placed the dog on its right side on the song-bench in the middle of the building, head towards the Four Brothers' end, and near to its tail he set a small old chip-basket containing from half a pound to a pound of home-grown tobacco. Having made an address lasting only a few minutes, most of the men went outside, but the women kept their seats. Standing at the south-east corner of the Longhouse several of the men gave a prolonged whoop which was followed by the firing of two or three rifles simultaneously, the rifles

*In former times, on the New York Reserve, it was customary to strangle the dog, (sometimes two of them) on the first day of the New Year ceremonies, after which it was suspended fifteen or twenty feet from the ground until the fifth day when it was taken down and burned. The Cayugas on the Grand River Reserve kill the dog the first day and hang it against the building by its hind legs until the time for burning, five days afterwards.

†Since this was written I have made inquiry and am informed by Ka-nis-handon that young John Buck was chosen on this account.

‡ To show that it is an accredited messenger to Ta-ron-ya-wâ-gon, the Holder of the Heavens.

being pointed skywards* and southwards. This was answered by whoops from Ka-nis-han-don and a companion who were now seen standing near the house of David Key to the south, where the dog had been strangled.

The whoop and volley, and the reply, having been repeated, the Head man's messenger, (who had been sent from the Long house to tell him that all was ready) came forward leaving his superior to approach more leisurely, while the men again entered the Longhouse and took their seats with uncovered heads—nobody smoked, and the air of seriousness that pervaded the assembly reminded one of a good old Presbyterian country congregation on the occasion of "fencing the tables."

In the meantime Ka-nis-han-don was leisurely approaching the Longhouse, singing plaintively. On opening the door at the Two Brothers' end, he paused before entering, and ceased his song as his eye fell upon the white dog.† He then walked slowly and with downcast head to the song-bench, looked for a second at the dog, again began to sing, and continued to do so while he walked three times round the song-bench, when he was stopped at the starting-point by Chief Johnson Williams. After a brief address from this chief, he goes round the bench again, singing, and is this time stopped by Louis Dixon, who delivers to him a short address, at the conclusion of which the male portion of the audience gives a whoop. 11-4

Ka-nis-pan-don then indulged in a brief soliloquy, the men giving another whoop at its conclusion.

He next sang for a little while, the audience accompanying him with "Heh-heh-heh," the syllable being uttered fifty times, by actual count on my part.

After another monologue, he again sang, walking round the dog as before. This time he was stopped and addressed by John Silver-smith. When Silversmith was done, the audience again whooped.

Once more Ka-nis-pan-don talked as it were to himself, in a low tone, and was answered by another whoop from the men.

He then walked back and forth on the north side of the song-bench, singing in a more lively tone than formerly to a general accompaniment of "Heh-heh-heh," and as soon as he stopped, the men set up a "Wah-h-h-h-h!" a

Indulging in another monologue, he once more sang as he walked sorrowfully-looking, round the dog, and on completing the circuit he 2

* The intention of firing towards the sky is to attract the attention of Ta-ron-ya-wa-gon.

† According to the tenor of his speech (which follows) he is not supposed to see the dog, but this is how his appearance struck me at the time.

was stopped and addressed by Jacob Hill. When this warrior finished, Ka-nis-han-don uttered a loud "Hooh!" which was the signal for a general whoop.

5 Standing on the north side and looking towards the Four Brothers' end he again spoke, as it were, to himself, and at last broke out into a song, walking as before, on the north side. In a short time the men gave the whoop—"Wah-h-h-h-h!" and as he continued singing, they all accompanied him with "Heh-heh-heh-heh." At the conclusion of this song some one gave a loud "Hooh-h!" and immediately all joined in "Wah-h-h-h-h!"

3 Once more he indulged in another soliloquy or monologue* then took to singing as he walked around the white dog, and left the room by the Two Brothers' door. Singing all the time, he marched slowly round the Longhouse, proceeding along the north side westwards, and back by the south to the same door, which he again entered, and (still singing) 4 walked round the dog for the last time.

Having finished this song he proceeded after a brief pause, towards the Four Brothers' door, followed by Chief Johnson Williams carrying the body of the victim suspended from his left shoulder, and the basket containing the tobacco in his right hand.† Three or four warriors accompanied them to the fire which all this time had been burning on the south side of the building, and within fifteen feet of it near the Four Brothers' end. Here the dog was laid upon a small platform of pine boards that seemed to have been made on purpose for its reception. Its head was in the same direction as when the body was lying on the song-bench, and as in that case also, the basket with the tobacco was set down at the animal's tail. After the dog is outside, it is said to be immaterial how its head points, but inside it must be directed towards the west.

Ka-nis-han-don said a few words as he stood beside the dog on the south side of the fire, and he was followed by Chief Johnson Williams who first gave three subdued whoops, after which he made a long speech. Within ten minutes from the time of beginning he placed the dog on the fire, and after another short interval he threw on the fire a small gift of ribbons in a loose bunch‡ Afterwards, at each of

*I have used these words in connection with such utterances, because on the occasions in question the speaker seemed rather to be talking to himself than to the people, his head being slightly bent and his eyes fixed on the floor.

†This, I have since learned, was a mistake. The dog should have been carried over the right shoulder, and the tobacco in the left hand.

‡All the decorations used on the dog were gifts from the pious, and the bunch of ribbons here mentioned came too late to be arranged on the dog, and was therefore thrown on the fire that its "heart" might accompany that of the dog.

six intervals he threw a handful of tobacco on the burning dog, and last of all he placed in the fire the basket itself with the tobacco that remained in it. At the conclusion of his speech he gave three whoops.

Next, four "warriors," one at a time, sang doleful songs as they walked slowly back and forth across the west end of the fire, while those who were gathered round kept up the constant "Heh-heh-heh-heh!" and thus ended the Burning of the White Dog.

Ka-nis-han-don, the Master of Ceremonies, during the celebration of the sacrifice was dressed in white, having a dark blue sash across his shoulder, and a blue cap ornamented with numerous feathers.*

Five others, (one chief and four warriors) were similarly dressed in white, but variously diversified with spangles and ribbons. All of them had their faces painted with vermilion.

Ka-nis-han-don's face was merely highly colored as if to give the appearance of rosy cheeks, while that of Chief Johnson Williams was marked by three bright lines about one-fourth of an inch wide and three inches long running obliquely downwards from his nose across his cheek.† Of the others I failed to make note.

The proceedings were characterized by earnestness and by a sincerity which, I have no doubt, was as real as it was apparent.

Reference has already been made to the admirable spirit of toleration that exists as between Christian and Pagan worshippers on the Reserve, and this was still further evidenced when some of the †Christians not only took part in the dances, and in the ashes ceremony, but assisted very actively at the sacrifice of the White Dog.

The effect of creeds on Indian character all over the continent (unless when a new doctrine is preached by a new prophet) is passive rather than active; at any rate it is seldom violently or virulently active, and as a rule Indians get along admirably, and wholly to their own satisfaction on the old principle of "You let me alone, and I'll let you alone."

WHY IS THE WHITE DOG BURNED ?

Even if we accept the earliest date, 1790,‡ as that of the year in which Ska-ne-o-dy'-o is said to have received his revelation from the Four Persons, or Angels, the ceremonies connected with his teach-

*The Leader or Master of Ceremonies is permitted to dress as he pleases, so long as he wears nothing that is red. As all the Leaders or Speakers must be buried in ceremonial costume, and as red is a forbidden color in grave clothes, it is easy to see why it is objected to in the dress. A Leader may officiate in ordinary garb, but at his death, his people must provide a suit of official garments.

† So marked because Williams is a chief.

‡ Clark's History of Onondaga. The "preacher" in all his addresses refers to the time that has elapsed since the revelation to Skaneyodyo.

ing are scarcely more than a hundred years old, yet there are numerous evidences that during the century many changes have taken place in the ritual, the body of which is no doubt mainly an adaptation, and to some extent, a modification of still older rites and ceremonies.

Originally it was taught that all religious performances must come to an end at mid-day, and while it is true that the 'preachers,' so-called, observe this injunction very strictly, no regard is paid to it by others who perform offices that are considered quite as sacred as are those of the preachers. The reason assigned by the latter both here and in New York, for this prohibition is that the Great Spirit rests during the afternoon, but the pagan laity in both places seem to credit him with being more wide-awake. On the Grand River Reserve they do not appear to think He needs much sleep at all, or perhaps they only think, as I heard an Indian say with apparent seriousness, that if they can stand to be up the greater part of the night performing acts of worship, the least thing He can do is to keep awake and listen. One of their preachers, himself, did not appear to know of any injunction respecting night performances, and when assured that this was the case, he professed to explain that the night doings here were not a part of the real religious ceremonies, but were intended only for the amusement of the people. Others equally well-informed, insist that he is in error on this point.

There can be no doubt that the Burning of the White Dog is not only a part, but a very important part of the purely religious ten days' ceremonies, yet, we have seen that in connection with the Seneca observances last New Year, the sacrifice was not offered until after one o'clock p.m.

It was news to our Ska-ne-o-dy'-o that So se'-ha-wa, the Founder's grandson, and successor in the preacher's office, wholly ignored the burning of the dog, and that the practice had been distinctly forbidden by Hoh-shah-honh, the Omar of our Onondaga Mahomet.

That the burning of the dog as a religious rite long antedates the revelation of Ska-ne-o-dy'-o, there cannot be a doubt, and the probability is that Hoh shah-honh's "You must not burn the white dog as you have been doing," was inspired by a feeling of false shame in the presence of white people's criticisms. It is, however, abundantly evident that perhaps for many centuries, certainly for one at least before this, some idea of sacredness, if such a term may be used, was connected with burning the dog, and sometimes with feasting upon its

flesh, irrespective of the animal's color, as may be gathered from the subjoined quotations. Colden says:—

“When any of the young Men of these (five) Nations have a Mind to signalize themselves, and to gain a Reputation among their Countrymen by some notable enterprize against their Enemy, they at first communicate their Design to two or three of their most intimate Friends: and if they come into it, an Invitation is made, in their Names, to all the young Men of the Castle to feast on Dog's Flesh; but whether this be because Dog's Flesh is most agreeable to *Indian* Palates, or whether it be as an emblem of Fidelity, for which the Dog is distinguished by all Nations, that it is always used on this Occasion, I have not sufficient Information to determine. When the Company is met, the Promoters of the Enterprize set forth the Undertaking in the best Colors they can: they boast of what they intend to do, and incite others to join, from the Glory there is to be obtained; and all who eat of the Dog's Flesh, thereby inlist themselves.”*

Sometimes dog-eating was employed to charm evil influences or to act as a spell, as when we read;—

“It was also said that they pretended to try to carry him away, but that he resisted them so well that they left him to make a feast of a dog—threatening to come and get him next day, in case he failed to do this.” (Told of some demons who addressed one Tsondacouane', threatening to carry him off unless he complied with certain conditions.)

“The latter having reported the matter in open council, a dog was immediately found, with which he made a feast on the same day.”†

From the following it will be observed that only men of adult age—full grown “braves” or “warriors” were permitted to make dog-feasts:—

“At the beginning, when he [Rene' Tsondihwane] was at an age to make feasts . . . he had a dream, in which he was forbidden to make a dog feast, or to permit that any one should make one for him. . . . Last year, having gone on a visit to some village, one of his friends desired to make a dog feast for him.”‡

Writing of “a certain man [who] had dreamed, whilst in the soundest slumber, that the Iroquois had taken and burned him as a Captive,” Lalemant says that after the man's fellows had punished him

*Colden's History of the Five Indian Nations, Introduction, p. 6. London 17—?

†Le Jeune's Relation, 1637, p. 229, vol. 13. Cleveland ed.

‡*Jesuit Relation* 1640-41. Cleveland ed. vol. 21, p. 161. On the next page, it is said, he was ordered in his dream “to make a sacrifice or feast of two dogs.”

severely that "The ill fortune of such a dream might be averted," the sufferer, as he escaped "seized a dog that was held there ready for him, placed it at once on his shoulders, and carried it among the Cabins as a consecrated victim, which he publicly offered to the Demon of war, begging him to accept this semblance instead of the reality of his Dream. And in order that the Sacrifice might be fully consummated, the dog was killed with a club, and was singed and roasted in the flames; and, after all this, was eaten at a public feast, in the same manner as they usually eat their Captives."*

Evidence is not wanting that the custom was widely spread, as we find it noticed among Athabaskan, Algonkian and Siouan peoples as well as among those of Iroquoian origin. The Rev. William Hamilton, a Presbyterian missionary to the Sacs and Iowas, of Nebraska, from 1837 to 1853, saw dogs hung by their necks to trees, or to sticks planted in the ground, and he was told these dogs were offerings to Watanka; and an Indian named No Heart telling him about a small-pox epidemic, said, "We threw away (*i. e.* sacrificed) a great many garments, blankets, etc., and offered many dogs to God."†

In Mexico, I have read somewhere, that attempts were made to get rid of sickness by placing outside the patient's door the image of a small dog, made from corn-meal, in the hope that some passer-by would pick it up, in which case the disease left the afflicted one within, and affected him who lifted the dough-dog—a case of supposed substitution.

In the *Journal of American Folk Lore* for October, 1897, Mr. Harlan I. Smith, in a brief article entitled "An Ojibwa Myth," (Michigan) says that the monster of the story told the man to go home and bring him six white dogs, and the writer adds, "Among the very Indians from which this myth was procured, the white dog sacrifice was practiced as late as 1819."

Instances like these add nothing to our knowledge respecting the origin of the custom; they are but the outlying, and therefore expiring ripples resulting from some far-off movement in the sea of time, or they may be compared to faint surface ebullitions that serve merely to indicate the existence of a force at some great depth, for it can scarcely be doubted that the practice is based on an old-time belief on the part of a people from whom it has been transmitted by

* *Relation* of 1642, p. 173, vol. 23. This was among the Hurons, whose manners and customs were similar to those of the Iroquois.

† *A Study of Siouan Cults*, by J. O. Dorsey, in *Bur. of Ethnol. Report* for 1889-90, p. 426.

devious ways and in numerous corrupted forms, until no one in our day is able to offer any authoritative explanation regarding the original symbolism.

The idea of atonement may be at once banished from our minds, for in no Indian religion or form of faith is there any trace of this principle.

The late Horatio Hale who was deeply interested in this subject has offered a "conjecture," but that he himself did not attach much value to it is evident from the concluding sentence of the paragraph in which he says:—"A probable conjecture is that the dog was selected merely as being the animal most prized by the Indians, and therefore most suitable for a sacrifice to their divinity. A white one would be preferred for the natural reason that among the Indians, as is shown by their wampum belts, and in other indications, white is an emblem and declaration of peace and good will. Whatever may be the origin or signification of the rite, it is undoubtedly one of the most curious and interesting of Indian usages."*

But, while, as has just been stated, the atoning principle finds no place in American aboriginal beliefs, that of substitution holds a very important one. Vicarious adoptions and punishments were characteristic of Indian life—the mother who lost her son in battle, claimed a captive enemy whom she forthwith treated as her own offspring—a dead chief was said to be made alive again when his successor was appointed, and nothing was more common than the infliction of torture on any foe in retaliation for similar treatment by one of his people, or by all of them to one or more of those belonging to the retaliators. In every case the "make-believe" seemed to become a well settled conviction. When adoption took place, grief for the lost one ceased, and where punishment was involved it was not inflicted vendetta-like, but purely with the motive of making one suffer for another, and so completely does this idea govern the actions of some Indians even at the present day, that natives of the western plains bite (some say eat) lice they find in the heads of each other, for the reason that the lice bite them.

I am well aware how extremely dangerous it is to construct theories on flimsy foundations, or to generalize on a scanty supply of facts yet I cannot forbear remarking the strong probability that in the burning of the white dog, or of any dog, we may have a realization of the substitutional idea as a survival from the time when human remains

**The Iroquois Sacrifice of the White Dog*, by Horatio Hale, in the *American Antiquarian*.

were so treated as offerings to the Sun, or for any other reason, and that this is all we have left of a ceremony when the dog was burned along with his deceased master.

It is almost needless to quote in proof of the statement that cremation was an ancient Indian method of disposing of the dead, and in some parts of North America the custom was maintained until almost within the memory of man. In Harmon's *Journal of Voyages and Travels* (1800—1819) page 335, the following occurs: "All Indians are very fond of their hunting dogs. The people on the west side of the Rocky Mountains appear to have the same affection for them that they have for their children, and they will discourse with them as if they were rational beings. They frequently call them their sons or daughters, and when describing an Indian, they will speak of him as father of a particular dog which belongs to him. When these dogs die it is not unusual to see their masters or mistresses place them on a pile of wood and burn them in the same manner as they do the dead bodies of their relations, and they appear to lament their deaths by crying and howling, fully as much as if they were their kindred."

In any case, Harmon's observation is a valuable one, not only as showing the high estimation in which these Dénés* held their dogs, and in attributing to them something akin to human intelligence, but in going to the absurd length of calling them sons and daughters. And, carrying as they did this substitutional idea to so great a length during the lifetime of the dog, we are prepared to understand why the animal should have been honored by them so highly after its death.

Although Major Powell, on his "Map of Linguistic Stocks of American Indians," does not give the main body of this stock as wide a southern range as that mentioned by the Rev. A. G. Morice, still the extent of territory covered by the Dénés or Athapascans (including those in Arizona, New Mexico and Northern Mexico) is second only to the area occupied by the Algonkins, and their culture influence we may reasonably suppose to have been correspondingly great. By what

* Harmon's reference to "the people on the west side of the Rocky Mountains" applies to the Carriers among whom he lived for several years, and of whom the Rev. A. G. Morice says they are "the most important of the western tribes" of the Dénés, "that large family of Indians more commonly known under the inappropriate names of Tinné, Tinneh, or Athabaskan. It extends west of the Rockies from the 51° latitude north, and east of that range of mountains from the southern branch of the Saskatchewan to the territory of the Esquimaux. Apart from the Nabajoes [Navahoes] of New Mexico who are ethnologically connected therewith, it is divided into a dozen or more tribes speaking as many dialects." *Trans. of the Can. Inst., March, 1891, p. 171.*

means it could have been possible for such influence to reach those of Iroquoian stock, or whether it ever did, there is no means of knowing any more than there is to account for the separation of the present unpacific Navahoes and Apaches from their comparatively docile and peace-loving northern congeners, or to explain why such extreme differences of disposition should exist at all.

It is quite certain that even in Harmon's day it would have been difficult for an Indian to state whether he burned the dog because he looked upon it as his son or daughter, or whether he indulged in the fiction of so believing because it was customary to treat the dog in such human fashion, for it will be observed that the animal was not killed for this purpose, but merely so treated when it died, and herein, it may be, we have another phase of the lingering substitutional idea dating from a time when it was customary to burn the dog with the remains of its former owner. Be this as it may, it is tolerably clear that the Iroquois ceremony is one that points to a time long prior to the appearance of these people on the eastern slope, and to a condition of life respecting which we are at liberty to make only wild guesses.

Dr. Brinton, to whom I wrote asking for his opinion as to the philosophy of this ceremony, very courteously replied. "I am fully persuaded that the sacrifice of the white dog among the Iroquois had a deeper symbolism than was suggested by our late friend, Mr. Horatio Hale. In American religions, the dog was extensively connected with beliefs in the life after death, and the journey of the soul to the land of joy. In Mexico, among the Aztecs, Zapotecs and others, a reddish dog was sacrificed during the funeral rites; and a dog is often represented in the Maya MSS. as a mythical, symbolic animal. The graves of the ancient Peruvians often contain canine bones.

"Von Tschudi claims that in many native religions they were 'closely related with cosmogonical and culture myths.' He is certainly correct, and in the Iroquois ceremonial I would recognize the survival of an ancient belief which connects the advent of the New Year with faith in personal immortality. Of course the color, white, is symbolic of light, life, and re-birth.

"The words in the original, the chants and formulas, would hint at the meaning, and though Hale gives them in translation, we should like them in native form."

With some such hope as that suggested in the last sentence of Prof. Brinton's letter, I had made an effort to secure as much as possible of the ritual in the Mohawk dialect of the Iroquois tongue, and it is satisfactory to know that the plan commends itself to so high an

authority.* The last hope of arriving at any knowledge respecting the symbolism of the rites (so far as the Iroquois are concerned) lies in a critical examination of what may be hidden in in some archaic word or turn of expression concerning which the Indians themselves are profoundly ignorant. As is pointed out elsewhere, the words employed in most of their songs have long since lost their meaning, and no doubt this is also the case respecting numerous words used in speeches and addresses.

General J. S. Clark, who has given much thought to this and kindred subjects connected with the social and religious customs of the Iroquois, writes to me respecting their religious beliefs, more especially as these seem to have a bearing on the Burning of the White Dog, that while he has some difficulty in harmonizing the material in his hands relating to the Great White Wolf, the Infernal Wolf and the Devil, he is of the opinion that these refer "to the God of war, Agreskouï, as known to the Hurons and Iroquois." He points out that "Megapolensis makes a clear distinction between Tharonhiawagon and Agreskouï of the Mohawks, making the latter represent the Devil, and the former the Supreme God," because "sacrifices were never made to Tharonhiawagon" whereas "they did worship and present offerings to Agreskouï."

In proof of this the General cites Jogue's account of the burning and eating of a woman and two bears; and Brebeuf's story concerning a similar horrible feast in the Huron country, to placate Agreskouï. After pointing out that Parkman believed Agreskouï to be identical with the sun, General Clark proceeds.

"There is much to warrant this conclusion"—Parkman says also that Agreskouï was the same as Jouskeha, but with different attributes. This appears also to be in accord with the very general beliefs of the more advanced tribes three hundred years ago. The Aztecs, the Mayas, and others had a way of subdivision to make six, eight, or ten different deities from the same person, according to their attributes, giving them distinct names and distinct forms.† Now as the Jesuit missionaries among the Hurons identified the 'Infernal Wolf' as the veritable *devil*, and the early writers respecting the Mohawks describe Agreskouï as the same character, it appears highly probable

* Too much praise cannot be given to Ka-nis-han-don, who acted as Master of Ceremonies at last New Year's Festival in the Seneca long house, for the great trouble he has taken to repeat word for word the most important parts of the ritual in the Seneca dialect. I have to thank him also for numerous personal favors by way of explanation, afforded to me before and after the Sacrifice of the White Dog.

†The Greeks, Romans, Hindoos and others did the same thing.

that the Infernal Wolf was also the 'Great White Wolf' the prototype and original of the Wolf gens of the Hurons, Iroquois and kindred tribes. We know that the white animals, such as the buffalo, deer, bear and wolf, are held at the present day as having peculiarly close relations to their Pagan deities, for the reason that the deities themselves and all their subordinates are supposed to be white. The representative tribe among the Iroquois, having closer relations with the deities than any other, was the Mohawk, from whom all the others descended—the most eastern of all, where the sun rises—the white land, 'the bright land.'

The great divinity of the Algonkins was "the great White One," or the *White Hare*, and Jouskeha was also white, as were all the other of the great and beneficent gods whose residence was in the Sun, or, as often expressed, was the Sun itself. This idea ranged over both continents. All the Iroquois were sun-worshippers in this view, and at an early day; and all were keepers of the Sacred Fire, as representing the Sun. Charlevoix says that all the Huron sachems were accounted Children of the Sun, and the relation of the Iroquois sachems could not have varied materially from this. In describing the Natchez, he says the practice of keeping the Sacred Fire prevailed extensively up to his time, and that the beliefs of the Hurons and Iroquois were not far removed from those of the Natchez, whose principal chief, as claimed, was the Sun itself. On the chief's death, his wife, relations and servants generally were strangled that they might be able to accompany him to the regions of the blessed in the Sun. I am very much inclined to the opinion that the burning of the White Dog was not a sacrifice in any sense, but simply a special preparation as a message-bearer or messenger to the power above.* That strings of shell beads are burned with the dog is but carrying out the idea that credit should be given only to messages accompanied by wampum. The relations of the white dog to the originals of the animal kingdom above were of the closest character, as were their relations to the people below. The ceremony appears to be significant, and precisely that accompanying the installation of a message-bearer between different tribes, by repeating the message in the presence of the victim before the spirit had left the body, and then, by the action of fire, enabling the spirit to take its passage to the 'mansions above.'

*Some such idea exists among the pagans, now-a-days, one of whom informed me that Ska-ne-o-dy-o wishing on a certain occasion to send a message to the Great Spirit, when he could not go himself, strangled his dog for this purpose. Some time afterwards when "up there" on very important business, he not only saw the dog, but the dog recognized him, by its fawning upon him and licking his hand.

Hale gives Rononghwireghtonh as the Great Wolf of the Onondagas who alone formed a distinct class or clan, and apparently was a subordinate of the White Wolf of the Mohawks, which, in turn was a subordinate of The Great White Wolf above, whose residence was in the Sun, if, indeed, it was not the Sun itself. It is not to be expected that anything of importance can be learned at the present day from the myths among the Iroquois, beyond possibly some hints throwing light on the ancient customs and beliefs. I am quite certain, however, that the ground work here laid down, will be found to be in accordance with the beliefs of the more advanced tribes, or, at least will accord with a composite picture of such beliefs.

Cuoq gives (p. 32) Okwari as *white bear*, and Okwaho as *loup* or *wolf*, and I am confident that both should be rendered *white*, i.e. *White Bear* and *White Wolf*.

He gives also Iorakwa-werhostakwa, as *umbrella, parasol*, that is, sun-shades. He quotes Karakwa as Sun (p. 11). The similarities between Iorakwa and Iroquois, and Cherokee, or as changed from French to English pronunciation Erokoua, and Cherokoue, are evident. I am certain that these names Iroquois and Cherokee were based on the word for *Sun*, and that M. Cuoq will see it in this light.

The war-cry of the Iroquois was "koue," or "go-weh," as pronounced by some, and this is the word that Charlevoix makes the basis of the name Iroquois. The root *koue*, or *koua* appears in all words relating to the Sun, bear or wolf."

As the foregoing is the substance of a letter to me, written without being intended for publication, but which I have since been kindly permitted to quote, it is to be regarded rather as conjectural than determinate, but the line of argument employed is so original and so reasonable, as to render it worthy of record as a contribution to the surmises and theories respecting the ceremony of Burning the White Dog.

Based, as these conjectures are, mainly or wholly on the assumption that Indian forms of religious belief were the outcome of Sun-worship, to the study of which General Clark is devoting much time and scholarly attention, it is satisfactory to be able to state that philological researches he has since made are such as more fully to confirm his theory.

In a former communication the same gentleman reminded me that "the burning of the dog, and a spotted dog at that, was certainly

practiced by the Mayas, and apparently was substituted for human sacrifice under the reformation of Quetzalcoatl."

It will be observed that between Von Tschudi's contention as cited by Dr. Brinton, namely, that in many native religions the presence of dogs was 'closely related with cosmogonical and culture myths'—a statement with which Dr. Brinton himself agrees—and the belief of General Clark that the burning of the dog took its rise in connection with Sun-worship, there is no want of harmony. It is only when we come to particulars that there is any divergence, and even this may be more apparent than real. In either case the substitutional idea is applicable, whether the victim was used as a messenger, or as an offering.

It is not likely we shall ever know for certain what were the primitive notions in detail respecting the ceremony in question, but it is possible that in course of time investigation will yield results enabling us in a general way to connect it with some fundamental culture-myth affecting not only the Iroquois, but the whole American race, or a very large proportion of it.

Meanwhile it is probable that the ceremony of burning the White Dog will continue in vogue—not perhaps as long as there are pagans on the reserve, but, at any rate, for some years.

TRANSLATION OF THE SONG BY THE MASTER OF CEREMONIES AT THE FIRE, WHEN THE DOG IS BURNED.

"Great Master, behold here all of our people who hold the old faith, and who intend to abide by it.

By means of this dog being burned we hope to please Thee, and that just as we have decked it with ribbons and wampum, Thou wilt grant favors to us Thy own people.

I now place the dog on the fire that its spirit may find its way to Thee who made it, and made everything, and thus we hope to get blessings from Thee in return.

He throws the dog on the fire and proceeds:—

Although, Great Master, there are not so many of us who worship Thee in this way as there were in old times, those who are here are as faithful as ever—now, therefore, listen to us—Thou who art far away above us, and who made every living thing.

We ask that the sun will continue to shine on us and make all things grow.

We ask that the moon may always give us light by night.

We ask that the clouds may never cease to give us rain and snow.

We ask that the winds from the east and west and north and south may always blow.

We ask that the trees and everything that springs from the ground may grow.

We ask that these blessings may help us through life, and that we may remain true to our belief in Thee, and we will make Thee another offering like this next year.

Save us from all harm until that time, and make us obedient to our chiefs and others who have power.

Guide them so that they may act wisely for the people and save them from all harm.

Be good, Great Master, to the warriors and to the young men, making them strong and healthy so that they may always be able to do everything they ought to do.

Great Master, we ask also that Thou wouldst be kind to the women until our next feast. Make them strong and healthy so that they may be able always to do everything they ought to do.

Take away all our sickness and all our troubles. Make us happy and healthy and strong to enjoy life.

Great Master, make us all peaceable and kindly that we may live happily and contentedly as we should do.

Cause the plants that cure us when we are ill to grow up strong for our use so that they do what Thou madest them to do.

And, Great Master, may the coming season bring us plenty of sunshine and breezes, and may everything grow well for our use during the summer time.

May all the trees that bear fruit, and may everything that comes out of the ground as our food grow in the best way for us to enjoy.

Great Master, we ask, too, that Thou wouldst send us all sorts of animals, large and small, for food and clothing, and cause the birds to live and increase in number.

May the scent of the tobacco I have thrown on the fire rise till it reaches Thee to let Thee know that we are still good—that we do not forget Thee, and that Thou mayest give us all we have asked.

SCATTERING OF ASHES. (Ro-non-wa-ro-rih.)

On the day following the Burning of the Dog, two runners appointed by the Old Men (Ro-dik-sten-ha) summon the people to stir, or scatter ashes at the Longhouse the following day. On entering each house the runner himself scatters ashes, after which, addressing

the heads of the household he informs them that according to the wish of Niyoh (the Creator) they are to appear at the Longhouse the following day, and to be sure to take the children with them. He then sings:

Ka-weh-no-deh,
Ye-ke-ha-a-noh,
E-ye-ha-a-noh,
Ka-no-wan-seh,
Ne-ka-don-neh,*

which may be repeated several times, when he concludes by saying "Now you must all go to the Longhouse if possible." On the following day when all are assembled in the Longhouse, runners again scatter ashes, and when this is over, the speaker representing Taronyawagon† delivers the following address which is also employed at the opening of other festivals.

On this, as on all other occasions, each speaker addresses those on the opposite side (or end) of the house as his cousins. At the conclusion of his set speech, the Taronyawagon informs his cousins that such a one has been appointed by the Two Brothers, or the Four Brothers, as the case may be, (for the appointment is an alternate one, annually) Master of Ceremonies, and the Master of Ceremonies in turn appoints a leader of the "Paddle Party."

After a reply has been made to the opening speech by one from the opposite side, Taronyawagon says:—

Da onenh onkyaraseson niseh wahsadeweyennondahneh. Yatgwa-
Now, cousins, you are quite ready. We

nonweradonh kadih tsih onenh agwah s'kaneh wadidewaderaneh.
give our thanks then because now all is well (and) we have met.

*It is tolerably certain that these words at one time had some significance. At present Mr. Brant Sero informs me, there is none beyond what may be extracted from the first two syllables "Ka-weh," or Ko-we, used until somewhat recently as an expression of self-satisfaction on the accomplishment of any unusual or desirable act, and even this may be but a coincidence. (Compare with Gen. Clark's reference to *koue*, or *go-weh*, ante p. 104.)

This condition is observable among other primitive peoples. One of the latest references I have seen occurs in Dr. Walter E. Roth's *Ethnological Studies among the North-West-Central Queensland Aborigines*, p. 170, (1897) where the author says, "During this procession the singing is done by the men within the enclosure: . . . but unfortunately its meaning is unintelligible even to the singers themselves." For a copy of the above valuable work, I am indebted to the Hon. Sir Thomas McIlwraith, Premier of Queensland.

†Cusic spells it *Tarenyawagon*, and translates it Holder of the Heavens. But the name is evidently a compound of *garonhia*, sky, softened in the Onondaga dialect to *taronhia* (see Gallatin's *Vocabs*, under the word sky) and *wagin*, I come."

Note p. 205, 3rd ed. *Myths of the New World*, by Dr. D. G. Brinton.

Enserhek kadih sanigonrahnenyawenneh. Onenh wahadihon-
You should wish, then your mind accordingly so. Now they have

karyak kentho ronadenonsokdagwenh ra onha ne ne Shohkahdonah
chosen here, this end of the house he (him) that is (such a one)

ne ne onsongwakawets serawinyonh. Onenh dahbondasawen
who will to us paddles distribute. Now they have begun

wathonseharogwahdeh.
to scatter the ashes.

Two men representing the opposite sides of the Longhouse now hand newly made paddles to men, women and children of their respective gentes. One appointed by the Taronyawagon heads all the others who leave the Longhouse and march in single file to the opposite end where they enter by the other door and remain at that end round the fire. As the Two Brothers had precedence this year, they went out by the east door, taking the north circuit of the Longhouse to the west door. During the march round the Longhouse, several young men are stationed here and there with loaded guns which are fired just before those in line re-enter. This is supposed to attract or direct the attention of the real Taronyawagon.

When all are inside, the leader (this year, He-es-gonh, John Silversmith) makes the following address:—

Onkyarase Yahdyagwadaneh katsiyenhakdah yongwadonhahereh
To my cousins. We stand beside the fire with uplifted hearts

segon; skennenh niyongwanigonhrodenh. Waietsidewanonweradon.
once more; all is well in our minds. We thank him (who is)

Songwaniyoh, wahagwenih segon dondayagwadaweyadeh ne tsiyohse-
Our Ruler (that) was again cause us to enter after a

rah wadewahgwadaseh oknehsaagwayadah segon donsayingwadohhets-
year round our own selves again; we are passing

deh tsi ronwadekadennih ronaderihhondeh ronwadekadennih,
where the fire is appointed built for him,

Taronyawagon.

Holder of the heavens.

Onenh hadih yongwanonwarorih.

So, now, we scatter ashes.

Free translation.

“Chiefs and women, (office-bearers), we stand at the fireside firstly to scatter ashes.

All people dwelling on earth (may) observe the ceremony without any trouble, now that the time of observance again arrives. I am Master of the Mid-winter festival now going on, therefore are we tipping the paddle of Taronyawagon, (Holder of the Heavens), and therefore now hear these direct (or plain) words, without pause (or hesitation).

The Great Spirit sitting above (sees) we have observed the ceremonies in praises and offerings of thanksgiving.

We, the chiefs and women, office-bearers, people generally, and children, have all again passed by the fire built for Him, by the office-bearers; therefore the singer will sing the ceremonial song (God's song) for the last time.

After this the following song is sung. It is known as the song of Rononwarorih, or “tipping the paddle”—wahadikawetsserakawenradeh, “they tip the paddle.”

Ko we no deh
 Hye ke ha na
 O — hoh!
 Hye ke na o,
 Hye ke na o,
 Hye hi ke
 Hye ka noo
 Hye ka noo
 Hye e heh!”*

At the conclusion of this song the leader of the paddle party turns to the acting Taronyawagon, and says “Onenh, eh na a gwa gwe nih” This is all we are able to do,” and the paddles are returned to the Master of Ceremonies. Then those representing the opposite side of the Longhouse file out at the west end making a south circuit and re-enter by the east door, where, standing round the eastern fire, a similar ceremony is performed.

* According to another statement I took down, the following song (known as God's Song) is sung during the proceedings:—

Ni-yā-waⁿ -ha
 Ni-ya-waⁿ -ha
 Na-a-a-heh.
 Na-ka-de-waⁿ
 No-go-da-neh
 Wa-ka-de-waⁿ
 Nats-hoⁿ -no-neh
 Na-a-a-heh,

These processions are kept up alternately by members representing the opposite sides of the Longhouse until every one has "passed the fire," and the first night's proceedings come to a close after the following address by Taronyawagon.

Onenh kadi Ra onha Songwayadison Songwanorongwah, ty-
Now therefore, He Our Maker, He, who loves us, we

Ongwehonweh ne kadi aoriwa, undewadonderenh yah ni
Indians, so, therefore, manner of cause sorrow and regret not we

ih thaedewagwenih aedewayanenhaweh-tsiok nikasennes
ourselves are not able to follow the course restricted, time and

ne ongwaniigonrahagwegon-tsinonkadi Songwasaennih
distance our whole minds in the matter of He, (or, Him) finished

tsini yongwarihoten ken i ken yongwadenniseradehnyonh.
for us our present custom this our daily lives.

Skaneh kadi inyedewadenhnigonrayenh yongwaderi yendareh
Peaceful therefore place our minds where we know

yodonh Songwayadison kananonh, dentsidewanonweradon tsiniyong-
possible Our Maker fully offer our thanksgiving according

waderiyendareh yoderihwagwarisshonh.
to our knowledge honorable and straight.

Etno kadi nikariwakeh ensewarkarekeh tyoriwadoken,
Here, therefore, number of words you are to expect, direct words

ne i-ihneh entkadadih Keriwennawe karihwayendaghgwen
from me I will speak, I: Custom Bearer, am the leader

karihwadokenh.
accordingly.

Onenh kadi ondewadoris hon kentho wahsondaden.
Now therefore we will rest here this night.

After which the Master of Ceremonies makes a speech, informing the people that the Creator himself has turned or scattered ashes and is pleased to know that the people follow his example. He also refers to the dances that are to follow making special mention of the Bear and False-Face dances intimating that if good results are expected from participating in these, the actors must engage in them seriously.

The next night's proceedings are now usually announced. This year the Speaker told the people to bring their costumes for use in the Big Feather Dance and The Skin Dance. Taronyawagon, he said was going to commence the amusement part of the proceeding, after such a solemn observance of "Tipping the Paddle."

Where it is necessary to hold a second meeting of this kind, that all may have an opportunity to pass the fire, the proceedings are much the same as on the first night until the time arrives for the last Paddle Party which is composed of chiefs, warriors and women representing the whole of the Longhouse. This party does not walk round the Longhouse. This year each end was represented by two chiefs, one warrior and two women.

There is no dancing on the first night, nor on the second night until all present have turned the ashes.

As soon as the ceremonies of the final paddle party came to an end, the Speaker says:—

| | | | | |
|-----------------------------|---------------------------|-------------------------------|-----------------------|------------------------|
| | Yatyagwadaneh | | atsiyenhakdah | |
| | We stand | | beside the fire. | |
| - | Yongwaderihondon ne | | radihsonnowanen | Yedhinish- |
| | We, office bearers, | that is | great names (chiefs). | ony and women |
| tenhao | hondon tsi | eh | niyoh | donyonetsheharohgwadeh |
| (our mothers) | firstly it | is | so | they scatter ashes |
| enhdakahnaka | ronyadiah | onwen tsi yakeh | | enyena ke re |
| with | horns* | on earth | | dwelling |
| ne agongwedah | entyagononwarorisek | | segon | enkag- |
| my people | the act of performing | the ceremony | again (is) | made |
| wenih sken non, | yonsakaheweh. | | Iihkyadagweh | niyoh |
| possible without hindrance, | time now reach'd. | | I am master | so |
| sadeyoserihon | nonweh | niwathawih | yoderiwadetyon. | Onenh |
| mid-winter | then | time | ceremony going on. | Now, |
| kadi | onhonwakawetserakaron | ne | | Taronyawagon. |
| therefore | the tipping of the paddle | of the Holder of the Heavens. | | |

*The meaning here is obscure, but may either refer to the use of horns in scattering the ashes, or that they who figuratively wore horns (the chiefs) were now taking a prominent part in the ceremony. See *Chiefship* following.

| | | | | |
|----------|-----------|-------------------|-----------|-----------------|
| Eh | kadi | nad kari wadokend | onenh | endisat hondeh |
| so | therefore | direct words | now | hear without |
| tsi hon. | Niyoh | Karonhyake | desideroh | onenh, wa a gwa |
| pause. | God | heaven in | sitting | now we have |

dewen nongohdeh

passed the wood : (*i.e.*, observed the thanksgiving ceremonies).

| | | | |
|------------------|---------------|----------------|-----------|
| Radissonnowanen, | yedhinistenha | Yonaderihondon | Kenthogh- |
| Great names | our mothers | office bearers | people |

| | | | | |
|-------------|---------------|------------------|-----|-------------|
| wakeh | yahothenenh | dekarihandagwenh | ony | cksaaogonh— |
| (generally) | none whatever | (un) represented | and | children |

| | | | | |
|------------|--------------|-------------------------|-----------|---------------------------|
| a gwe gonh | segon | Sayon do hets deh | ne | Ron wa de kah den neh |
| <i>ail</i> | <i>again</i> | <i>passed once more</i> | <i>at</i> | <i>fire built for Him</i> |

| | | | |
|-----------------------|------------|------------------|------------------------|
| Ro na de ri hon deh | Da o nenh | kadi | en to non wa ro rih |
| <i>office bearers</i> | <i>Now</i> | <i>therefore</i> | <i>ceremonial song</i> |

ne yes ka kon deh
last time.

The following is a slightly different version of the same speech, without any translation. Students may make a comparison.

Yahtyagwadeh atsiyenhaktha ronaderihonpeh ne Radissonnowanens ne ony yethinistenhah yonaderihonne ony ne ohhondoh ne tsih eh niyoh en-typot shehoharodakgwens ehndakehnakaronyadih nonweantsiakeh enyenakerek ne agongwehdah entyagononhwarorisek tsisegon enkagwenihagwewon rennonh yenkaheweh. Sadyohserihonh onenh ih ennyadagweniyoh onenh enyoderiwahdendi-on onenh kadi "onhonwakawehsaweanhadon"—ne Taronyawagon da-onenh kadi ehnathkarihaw wadokent onenh kadi endisathondetsihon Niyoh eh karonhyeh desideroh onenh wa-ongwaweannongohdeh Radissennowanens ronaderihondeh yethinistenhah yonaderihondeh kenthogwakeh yahothdnenh dekarihondahgenh ne ony exsaaogonnih yetakhenondiyes onwentsiyakesons eh dake ony onweantsiake segonh yondeserenontys ne ne exsaaogonh ne ony segonh "Karhhonkeh-yagoyadnodakdonh agwewon eh sayondohhets ne Ronwadekadennih, Ronaderihonhdeh. Da-onenh kadi enthononwarorih ne yeskakhondeh. A warrior sings (Onweykewenh.)

The Master of Ceremonies brings the proceedings to a close by making the address following:

Rariwehnhaweh Da*-onenh ken-i-ken wadidewadohsetsde
the keeper of the faith now then this we have passed

tsinonweh orihwiyon yohrihowanen abedeweyarake
where the sure word of great importance we ought to remember

tsi ne ne Songwayahdison songwarihwisaumnih
that He who made our bodies originated—custom made for us

tsinenyongwarihohdenhakeh ne ne tyon Gwehonweh.
for us to observe and follow we, the real people.

Da-onen ken-i-ken enkarihwadokenhakeh tyetgon
now then this established custom always

endewehyarakeh Dendewadennodhweradon-sek tsi nonkadiah ne
remember—we should offer thanks to the one that is

ne Rawenniyoh-kek.
Great Ruler.

Da-onen ken-i-ken kadi yeyohesh shadeyohserihion tsi ni
now then this time mid-winter whereon

haweron Songwayadison, etho nonweh nenwathawih
proposed Our Maker then and there [these] season

“Ontyagononwarorih.”
ceremonial practices.

Da-onen kadi ken-iken ongwanigonra awerkek ondorishon
now this then our minds desired rest

tsi nahoten niwatyerhah.
from whatever doings of the present.

Da-onen kadi ken-i-ken agwegon yongwats honnonnih tsi nigon
now this then all we are happy at the number

*“Da,” is used as an introductory expletive by Mohawk (or Canieng) speakers and has little more force than the word “well” so commonly employed for a similar purpose in English.

ne ne Eksaaogon yondatyatheweh ne ne ayagodesennayendaneh
of children: that are brought to exercise their privilege

nok watyontseharokgyadeh.
and to have scattered ashes.

Da-onen kadi ken-i-ken segon kahnigonriyoh wadetshenryes
now this then yet [is] good-mind to be found

tsi yagotkennison ne ne Ongwe kentho onwentsiakeh.
where gather the People here on earth.

Da-onen kadi ken-i-ken endewadorihon kentho wasendadeh
now this then stop and rest this moment this night

Unyorhonneh unyokaraweh onen undisewahawe waghgennyayerih
To-morrow night then you will bring full costume

densewanonnyagwen "Ostoragowah" onen unhadewennongohdeh ne ne
to dance Big Feather when word will pass through [from]

Mharonyawagon.
Holder of Heaven.

Free Translation.

Now that we have passed through a great and important ceremony we should remember that it was Our Maker who created and originated a custom suitable for us "real people" (Indians) to observe and follow. This custom we should always remember with thanksgiving to Our Great Ruler. Our maker purposely choose the mid-winter season whereon to observe this ceremonial practice. We are all happy to see the number of children brought here to enable them to have the privilege of "scattering ashes."

Not having been present at this portion of the mid-winter festival myself I must confess that the foregoing account does not enable me to understand as much about it as I would like, for although there is no doubt a great deal that is inexplicable, still, it would seem that some things might be made clearer. The information as it stands was gleaned at various times from intelligent Indians, but no description is equal to the use of one's eyes and ears on the occasion.

OPENING SPEECH OF THE LEADER AT THE MID-
WINTER FESTIVAL.

(*Kanonsesneh-akah*)

Long House-of the

Wadoken-s tsini wat ha wih onenh da hon dah sa wenh
At a stated time now they begin

Wa hondon nonh wa rorih etho Ka non ses neh. Wix ni tyso non
mid-winter ceremonies there at the Longhouse. Five sleeps after

we don-Dis kon nah ni wehni do denh etho dyo dah sawenh.
February kind of moon there commence.

Ah sen ni kayen ne ne kayerih ni we ni se ra keh ka ronh
There of the four days before

ts i ni yo reh " Watyonts se ha rok gwah dek " deh niyah seh
the time of " Scattering "ashes" two men

wahhon wa di rih hon don ne ne Ongweh hogon ya got ken nison
are appointed by the Real People gathered

tsi wa deri wa no deh ken-i ken tsi yagon onh sodon ny aa neh
at the " Preaching," that they might homes of people go to

ah yat ro rih ken-i-ken ni ka wen no don :— Onenh areh
telling this words following :— Now again

yonsa kahe weh aese wa rih wa ron keh ken-i-ken 'ka nonh wa
time arrived you to hear this mid-winter

ro rih ' konwa yats a-o-rih wa keh. Etho Ka non ses neh
ceremony named matter. There at the Longhouse

' un wa dah ken ro ronksyonh ' yo ri ho wa nenh un wade rih wah-
' Ashes uncovered ' great matter will go

den dih - Ta ron ya wa gon ' Song wa wen-Niyoh Ra yah dag
on - Holder of Heaven Our Ruler so Master of Cere-

weh-niyoh tis non weh Ron wa de kah den nih ne ne Ongwe
monies. so where the fire is built by the Real

| | | | | | |
|-------------------------|-----------------------------|----------------------------------|-----------------------|------------------|----------------|
| hogon | Songwa wen | niyoh | ra on ha | ro ri wi son | nen yago ri ho |
| People. | Our Ruler | so | He | finished | the people's |
| ten hakeh | kentho | On hwen | tsi ya keh | ro nonh | Segon |
| customs | here | of the earth | | | yet |
| ya go da den | ronh. | Etho ka di | ka tsi yen hak dah | a gwe gon | |
| living. | There | then | beside of the fire | all | |
| ne ne | Ongwehhogon | don yon do hets deh | enye rih wa ye ri deh | | |
| the | Real people | will pass by | doing their duty | | |
| En yon de wen | non goh deh | ne ne kendon | othenen | ye rih | |
| word passing | | meaning | something | they are | |
| wa nek ha | ayagoyada | ken hasken nenh | a yen nonh don nyon | | |
| asking | helpful to them | peaceful | thoughts | | |
| Ongweh-hogon | tyet gon | "on yon de nonh wa ro risek eh," | onenh | | |
| Real People | always | observe mid-winter ceremonies | now | | |
| don hon wa nonh | we ra don | ne ne | Song wa wen | niyoh. | Agwegon |
| they offer thanks | | to | Our Ruler | so | all |
| kadi ne ne | exaogon | yen yets shi yah denh haweh-onih | yen yets- | | |
| then | children | must | carry | also | led by |
| hinonts hi neh | katsi yenhak dah | day on doh hets deh | tsi non weh | | |
| the arm | beside of the fire | to pass by | where | | |
| ronwa de kah den nih | ne ne | Ta ronya wa gon | Agwe gon | | |
| they built the fire for | | Holder of Heaven | all | | |
| tsi niy a gon | ne ne | Ongweh dony on do hets deh | katsi yen hak | | |
| of the number | of | people | who will pass | besides of the | |
| dah | Don yonts he ha rok gwa deh | thoiken | kendon | yo rih ho | |
| fire | Scattering | ashes | this matter | meaning | a great |
| wa nenh. | I seh | kadi saksten hah | ka rih wayendah gwen | | |
| deal. | You | then | old body | resting with you | |
| dokah ken | eny a goy do ren neh | Sah wa tsi reh | ken-i-ken | | |
| should | your | get the chance family | of this | | |

yo rih ho wa nenh onenh on de ri wah den, dih etho. Ni ka wen
great matter now the matter has begun there. The num-

na ken, 'wa ki ron. Sha ya dah ken-i-ken Den ha ri wa gweh:—
ber of words, I have spoken. Other man this will sing:—

Ka-we-no-deh
Ye-ke-ha-noh
Ye-ha-no-noh
Koh-weh-noo-doh
Ye-ha-kaa-no
Ye-ha-no-o
Ka-no-wen-seh
Ne-ka don neh

Note.—Words of the Last
two Lines mean: "Words
pitiful, I am saying."
The rest of the words
have no longer any
meaning.
"Koh-weh" = by-word
expressing surprise.
(very old).

Da onenh kadi Se wa gwe gon ka non sis neh nyen hense weh
Now then all of you to the Longhouse shall go

etho ye nse wats hen rih dyonak do deh ya dense wa yah da
there you will find room for yourselves

ye rih neh a gwe gon.
all

Da etho kadi nika wen na ken wa ki ron. Onenh enya kya
There so much then the words I have spoken. Now we are

do hets dek.
passing.

THE CAYUGA AFTER-SEEDING, OR SPRING SUN DANCE.

On Sunday, May 8th, I was present at the Spring Sun Dance, which began in the Cayuga longhouse at about 11.30 a.m. When the proceedings began there were only a hundred and twenty-five persons seated, but before the close of the festival upwards of two hundred found places, all the women sitting at the east end, and all the men at the west end.

The ceremonies were opened by an aged, powerfully built and anything but handsome Cayuga, who, addressing those present, repeated the usual rote speech thanking the earth for having yielded grass, trees, tobacco and medicine; the thunder for supplying rain, and for preventing the serpents from coming up through the ground and des-

troying the people ;* the sun for giving light by day and heat to make crops, grass, berries and trees grow, and for giving health ; the moon for giving light and heat at night, and for producing dew ; the Four Angels for protecting us from sickness, disease and accident ; and the Great Spirit for providing everything, and governing all things, although we do not see him now, and never will see him unless we are good.

Most of the dances engaged in were similar to those connected with the New Year ceremonies, but there were a few variations.

One feature was the more prominent part taken by the women, who, after the first dance, ranged themselves to the number of eleven on the south side of the song-bench, which always stands in the middle of the Longhouse, and parallel with its longer sides, that is, east and west. Before taking their places, one of them informed the leading man or master of ceremonies that the women desired to sing, and he made an announcement to this effect. Another man handed a rattle to each of the two women standing at the east end of the more southerly row. One of these rattles was made from about four inches in the middle of a cow's horn, the ends being closed with neatly fitted pieces of thin wood, through which the handle passed. The other was a small turtle shell, perfectly closed underneath and without any handle—in this respect being unlike the larger kind used by the men on the song-bench. When in use it is grasped with a span crosswise, lower side up, and both it and the horn rattle were beaten on the palm of the left hand. When the end woman had sung a short song to the accompaniment of her own rattle—the horn one—and that of her neighbor, the instruments were handed to other two women westwards in the same row who also sang, and when all on that row had sung who cared to sing, the rattles were returned to the east end, when the woman who sang first handed them to the two who faced her on the northerly row, after which they were again passed towards the west as one woman after another agreed or refused to sing. Once more they were passed to the woman at the east end of the row, who handed them to the first singer standing opposite, who presented them to the man that gave them to her, who placed them in the log from which he took them at first, and the women dispersed to their seats.

*The Iroquoian belief is totally at variance with the ancient Algonkian form as set forth in a letter written to me by General J. S. Clark, on the Otonabee Serpent Mound, in which he says, "If the Thunder Bird had been allowed to propagate its species there would have been no chance of living on the earth with more than one, so the rattlesnake was constantly on the alert for the eggs, and while the mother bird was absent from the nest, engaged in tearing things to pieces generally, the rattlesnake was slyly crawling up crushing and devouring the eggs. The crushing of the eggs gave rise to the thunder."

While the singing was going on some of the women, with a larger admixture of European than of Indian blood, beat time to the rattles with their right feet, and it was observed that all of them seemed to derive a little amusement from the exercises, for in the passing of the rattles from hand to hand a few jocular remarks were sometimes interchanged, followed by quiet but hearty laughter.

Anointing of Heads.

After a few more dances in which both sexes, young and old participated, two middle-aged women on each side arose, one of each being provided with a small quantity of sunflower oil (resembling lard in appearance), in the lids of small tin cans, and, beginning at the northwest and southwest corners respectively, proceeded to anoint the heads of all present, one woman holding the oil while the other used her right forefinger to take a little of it, which, being transferred to her left palm was then spread by rubbing between both hands, before being applied to the crown of each head with four down strokes. The two women on the north side of the Longhouse having completed their task before the other two, crossed to the south side and assisted in anointing some of the men there, an act which at least tended to show that there was no clan or other restriction connected with this ceremony, the purpose of which is to symbolize that fruitfulness or abundance which all present desire as a return for the labor connected with planting.

After this ceremony came the Four Night Dance, very properly so called, for it lasted upwards of three-quarters of an hour and supplied enough exercise to last any reasonable person a whole week! This dance was engaged in by men and women and was really a series of dances, for the music and steps changed frequently. Twelve singers occupied two song benches and sat six and six, one row facing the other. The chief singer had the drum, and six of the others were provided with rattles. Some of the women who had been engaged very actively in several of the former dances were first to come forward to this one, although they were well aware that it meant nearly an hour's brisk exercise. Perhaps this was why they all removed their head coverings. During the first fifteen minutes there were not more than fifteen women on the floor, but soon men dropped in, then more women and men promis-cuously (but those of each sex following each other immediately, the women leading), until when the dance closed with a whoop there were eighty-four on the floor, most of whom, it is needless to say, retired to their seats *very warm*.

The pigeon dance was performed without singers on the bench. Four men stood two and two near the east end of the Longhouse, and faced south, the two in front having a horn rattle a-piece. Singing for a few seconds without moving, they then began to circle (starting westwards) about the box-stove at that end of the building. For a few minutes it seemed as if these four were likely to have the floor to themselves, but as they warmed to their work, others, moved by the spirit of the song, the rattle and the rhythmical trip of the dancers, took their places, until the circuit of the dance included the song-bench as well as the stove. Up to this time only six women had joined, and as they came forward tripping in single file to the time of the music, they moved in a direction opposite to that of the men who opened their ranks to let the women go through. This extremely spirited dance attracted so many that it was soon necessary to move round the whole available area, and as the single file of women was much longer than the double file of men, many women formed in with the men, until there were in all, a hundred and twenty-two persons engaged, the lack of drum and noisy turtle-rattles being more than made up by the responsive whoops of the onlookers. This dance was quite unlike those of the same name I saw at the Seneca Longhouse.

Before the beginning of this festival, five or six women and girls were busying themselves in a shanty at the east end of the Longhouse preparing two large sugar-kettles full of corn-soup so-called, but which consists also of a considerable quantity of beans. The fire was lighted on the ground and over it the kettle was suspended from a pole supported by two crotched uprights on opposite sides of the fire. Shortly after the opening of the proceedings two caldrons were brought into the Longhouse, each carried on a pole by two men and placed on the floor, one on the north, and the other on the south side of the stove at the east end, where they remained until the close of the afternoon dances, when a number of men proceeded to dip from the contents of one into tin pails and cups belonging to those present, while others distributed cakes and buns of wheat flour from a large basket that had stood on the top of the stove already mentioned, and into which basket many of the women on entering the Longhouse had emptied their contributions of this kind from baskets, tin pails and paper bags.

At this time (about half-past four o'clock) it was undecided whether to continue the dances immediately after the eating or to adjourn until eight or nine o'clock, and none of the chiefs or "warriors" could afford the least information, as the settlement of the question

was in the hands of the women, who ultimately considered very wisely to go on with the ceremonies, consume the rest of the soup, and get home with the children in good time

I did not stay to see the second part of the festival, having been given to understand that it would not vary in character from what I had seen.

During the whole time there was no other white man present but myself, and although I was a total stranger, I was treated with perfect courtesy. When the cakes were distributed a share was handed to me, I am quite sure I might have had a cupful of soup for the asking, and I am equally certain that if I had shown any willingness during the anointing ceremony, my head would have received its portion of the sacred sunflower oil.

Indians are neither offensively inquisitive, nor ostentatiously polite, and this holds true even when there is a good deal of mixed blood. I sat outside for a long time with several of the oldest Cayugas present, and here I observed very markedly the objections entertained by pagans to telling their names. I am unaware whether they imputed my questions to rudeness or to pitiable ignorance, and I could not very well explain that my motive was simply to ascertain to what extent they are still actuated by their ancient reticence on this point. The old notion was that when one mentioned his own name, he to some extent gave away a part of himself and thus allowed the other person to have some control over him—now, I am told, the belief is that to give one's own name is just "not lucky," but there is a great deal of apparent haziness as to what the bad luck consists in—a very similar state of mind to that which we so often find among ourselves when clinging to some shreds of superstition, or even to the superstition itself as being connected with good or bad luck, although the origin of the belief has long since been lost sight of, as, for example, in the placing of a horse-shoe over the lintel of a door, or the carrying of a horse-chestnut in one's pocket.

THE SENECA SPRING SUN DANCE.

On the Monday afternoon following the ceremonies in the Cayuga Longhouse, an After Seeding, or Spring Sun Dance was held in the Seneca Longhouse, little more than a mile distant.

The proceepings were opened in the usual way by an aged person rising to address those present—nine men and five women, after which

an old man in fantastic dress sang as he walked up and down on the south side of the song bench:—

“Yo-yo-hoh-wah
Wah-wah-yo-hoh”

repeatedly, accompanied by “Heh-heh-heh” from those who were seated. The song closed with the whoop, “Wah-h-h-h!”

While the old man was singing he kept time with a horn-rattle in his right hand, and at the conclusion of his song he passed the rattle to a young man who also sang, stopping now and again to make short speeches.

The next performer was dressed in yellow loose-fitting toggerly covered with spangles, but there seemed to be no significance whatever in his clothing. I inquired about this very closely, and was told that his “rig-out” was the result of mere whim on his own part. Both of the young men were accompanied in the musical parts of their exercise with the “Heh-heh-heh” of the others, and the exercise closed as did the old man’s song.

A lively dance for men and women followed. One of the most conspicuous performers was a young man in grimaldian costume, the clothing being of modern woven material, having as adjuncts a small bell at the outside of each knee, a string of bears’ claws below each knee, and three eagle (?) feathers hanging from between his shoulders. Another was dressed somewhat less fantastically, his costume consisting of a close-fitting cap, surmounted by a plume, a white over-dress fastened round the waist with a red sash, trousers of dark serge, bound on the outside seams and round the lower edges with white, a string of bears’ claws being tied below each knee, and he wore moccasins. He took the leading part in the dance so far as position was concerned, for he shuffled along at the head of the column, moving round the song-bench, but the young man aforesaid made himself the most conspicuous performer by his introduction of some “hoe-down” or colored minstrel steps, a liberty which was not resented by any one, and which tends to show that the power of tradition is weakening in the observance of such ceremonies, if it does not, indeed, prove that their old-time sacredness has to some extent been displaced by a mere desire for merrymaking, just as so many erstwhile holy-days among ourselves, are now only holidays.

Both of the costumed, and two of the other male dancers had their faces painted with vermilion.

Chief De-wuh-nā-do'-gah? (Tehayakwarayen—Hale) made a speech at the close of this dance, as he did at the close of the several succeeding ones, standing and beating time on the floor with a heavy walking-stick.

A long speech came from David Key, standing on the south side on one of the raised seats that run round the Longhouse, after which came a dance, lasting nearly an hour.

The same two speakers once more addressed the people briefly, and as each concluded there came from the audience a responsive "Yoh!"

By this time the members present had increased to nearly fifty.

A large kettleful of corn soup had been brought in from the shanty at an early stage of the proceedings, and this was now ladled out in small tin pails, the owners of which having also been served with bread handed round by attendants.

At ten o'clock the same night dance, song and speech were again in order. As in the afternoon, De-wuh-nā-do'-gah opened the proceedings. His speech was a short one of only ten minutes. There were but ten men and twelve women present at the opening. When the chief concluded, all the women rose and took their places at the north-east angle of the Longhouse, ranging themselves in line with the east end and facing westward. A young man handed a horn-rattle to the woman at the north end of the row. While the women were getting into position, nine men seated themselves facing north on the high back of a long bench, their feet resting on the seat proper. This bench stood on the north side of the room, and near the west end.

The woman holding the rattle, after saying a few words, which were responded to by the usual "Yoh!" sang a song in the low and plaintive key they always use, the men joining at intervals. The rattle was then passed from hand to hand, until she who was disposed to sing, retained it for the time being. Most of those in the row were of middle age, but in the group was a girl not more than fourteen years of age, and when the rattle came to her she kept it and sang very low and timidly, while the chiefs and warriors gave her unusual encouragement by the frequency of their responses. When the last woman had sung, the rattle was passed back to the first woman, who handed it to the chief. He spoke briefly and then placed it in the hands of his daughter, who had just entered and taken her place, not far from himself, on the north side and between him and the row of women. She sang in a stronger and clearer voice than any of the others had done. De-wuh-nā-do'-gah once more took the rattle

and placed it in the hands of a man nearest to him on the right. Before this man rose from his perch on the back of the bench, he took off his hat as he stepped to the floor, where he sang in a very lively manner, while some of the women clapped their hands in time with the beat of his rattle, and the chief, himself, marked time on the floor with his walking-stick, as, indeed, he had done during the singing of all the women.

As the rattle passed westwards some of the other men also remained at rest on the floor as they sang, but a few of them paced east and west for a distance of about twelve feet in front of the others, who accompanied the songs with "Huh-huh-huh-huh-he! huh-huh-he!"

The dances that followed were similar in every respect to those already mentioned, and the proceedings came to a close about 2.30 the following morning by the distribution of the regulation corn soup and bread to all present.

On Tuesday forenoon, while I was at the house of Da-ha-wen-ond-yeh, one of several messengers who were sent out, appeared to announce that a Done-seeding, all-night dance would be held that night at the Onoadaga Longhouse, only about a mile and a quarter from my quarters at Da-ka-he-dond-yeh's, but as the roads were bad and rain was falling heavily, I was unable to attend. I was assured that the doings would be exactly like those I had already seen, but having been so informed on other occasions, when I had afterwards observed some varieties and a few entirely new features, I regret that I could not be present at this Onondaga festival, the reference to which is mainly made to show how short the notice sometimes is, and that the nations do not hold their meetings in accordance with any rule as to time of day or night.

GREEN CORN DANCE.

As the name of this dance would imply, it takes place in the early fall, and is one of the chief festivals of the year. Three or four days before it has been decided to hold this feast, the time of which is regulated by the age of the moon as are the mid-winter and some other feasts, two "runners" are appointed by the leaders of the Longhouse to notify the members of the "nation." These men set out early in the morning from the house of Rariwenhaweh the Speaker, each taking his own way, and both agreeing to meet after they have performed their duties.

On entering a house the runner says, "The time has arrived for us to thank Niyoh at the Longhouse. It is the ripening time of the year. What the people have planted is now ready. Take all kinds

of food with you to the Longhouse as an offering to Niyoh. You should go there in the morning. On that day the Speaker will tell the people what all the proceedings mean. This is all I have to say."

After this six men are sent out to collect the best of everything the people have (usually wearing apparel) as stakes for the peach-stone game which will be referred to hereafter.

When the people have gathered at the Longhouse on the appointed day, the Speaker opens the proceedings by saying :

"Brothers, listen.

"I am the Speaker, and I will now tell you what our customs are. I will say how pleasant it is to see so many here this morning. Many of us have entered where we were shown the way, We are looking at one another pleased to see so many at this gathering. I will say that we should have heard before now if anything was going wrong. If any of us are ill we now wish favors for them.

"We now, having our minds together, express our thanks for the peacefulness that is amongst us here this morning.

"This is the number of words of thanks to ourselves.

"We thank the earth for all the things that grow for food, and for all trees and shrubs of every kind. We see all these things grow and they have a double use.*

"Rawen Niyoh made the streams for the earth's food. The trees, the shrubs and all things planted by the people need water, and all of living use the water in various ways.

"Now we are united in our minds in thanking Rawen Niyoh for having made all these things for our use.

"Rawen Niyoh also thought it would be well to have a number of Thunderers. He gave them power to take care of the earth, He gave them cold water to use in their work—this shall be as everlasting as the people and the world. The Thunderers are at liberty to go among the people when they please, carrying cold water ; and everything that grows is pleased when the cold water is brought to the earth. They are glad the Thunderers bring the cold water. Rawen Niyoh also gave the Thnnderers to put down anything that might be unlucky to the people.

"Now we all join our minds to thank Rawen Niyoh for having done all these things for our good.

* The meaning of this is obscure, but it may refer to the use of plants for medicinal purpose as well as for food.

"Rawen Niyoh made the sun to give us light by day. All people are pleased with the sun. One day is sometimes shorter than another and some days are warmer than others, and all these are pleasing to the plants, the trees, and the crops of the people on earth. When daylight is gone and darkness comes, the moon takes the place of the sun in lighting the earth.

"Now we are united in our minds in giving thanks to Rawen Niyoh for having made the sun and moon for our benefit.

"Rawen Niyoh also appointed four heavenly persons to support us. This is pleasing to us. By day and by night they are watching over us, to keep us away from bad luck and from every kind of harm. This is very pleasing to us.

"Now we are joined in our minds to thank Rawen Niyoh for appointing these four persons for our good.

"Rawen Niyoh has left us here and we are pleased that he has. He has made us to move about with our bodies. He gave us life. He gave us power to think. He gave us sight. He gave us hearing. The people of the earth are made (modeled) after Rawen Niyoh.

"The number of us present at this gathering give thanks to Niyoh who is above, for all the good he has done for us.

"This is all I have to say."

After a long pause he announces the day's proceedings, beginning with the Green Corn Dance, after which the game of the dish and peach stones is played.

THE PEACH STONE GAME.

It is only in connection with the Mid-winter and Fall Festivals that the practice of public gambling is permitted. On these occasions there is high revelry.

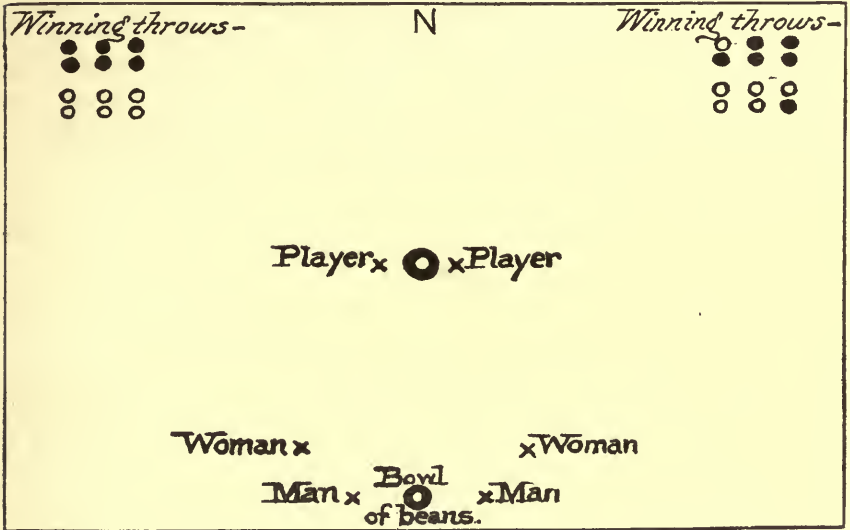
All the goods collected as stakes by the six men already mentioned, are piled in one or two heaps, the articles being tied or pinned in pairs with some regard to their respective values or uses; thus, there may be two silk neckties, two pair of moccasins, two shawls, or two strings of onagorha (wampum) which is regarded as taking first place at such times.

The "Old Men" * of the nation appoint two men—one from

* The Pagan Indians when supplying information make frequent mention of the "Old Men," who are not, as would appear, *any* old men, but certain seniors, who, either tacitly, or by arrangement are looked upon as sages. There are six of them; three represent the east end of the Longhouse and three the west. The present "Old Men" are John Styres, Abraham Buck and James Vaneverly for the east, and Johnson Williams, Seneca Williams and Jacob Hill for the west. Geutes are not taken into account.

each side of the Longhouse to call out the male players, and, similarly two women for a like purpose.

A sheet is spread on the floor of the Longhouse, and in the middle of this sheet rests the wooden bowl, about fourteen or sixteen inches wide, and four to five deep, containing six peach stones rubbed down to smooth surfaces and blackened on one side. Near the south edge of the sheet is placed a vessel containing one hundred beans, from which stock seven are taken by each of the men who act as callers. When everything is ready the arrangement is as shown in the diagram ; the players invariably sitting east and west



Before the game is begun, all present are exhorted by the speaker to keep their temper, to do everything fairly, and to show no jealousy, "because" says he, "the side that loses this time may be favored by Niyoh the next time, and it will displease Him should there be any bad feeling."

The first player takes the bowl by the edge with both hands and after a few preliminary shakes in mid-air he strikes the bottom sharply on the floor when the peach-stones rebound and fall back within the dish.

Winning throws are of four kinds, all white, all black, one white, or one black. All black or white means that the woman representing the winner receives from him who represents the loser five beans, but when only one white or one black bean shows face up, one bean is the gain. If, however, any player makes three successive casts, winning

five each time, he is allowed fifteen additional beans, and similarly, after three successive casts winning one each, he is allowed three more beans.

As long as a player makes winning throws he keeps his place, which, when he leaves is immediately taken by another—man or woman. In this way the game is continued until one side wins all the beans, and this may require only an hour or two, or it may take two or three days.

While the play is going on, it is not to be understood that the onlookers exemplify what is known as Indian stoicism. Anything but this. Excitement runs unusually high. Those on the side of the player for the time being, encourage him with enthusiastically uproarious shouts of—"Jagon! jagon! jagon!" Play! play! or Go on! go on! go on!, while the opponents yell with a sort of tremulous derisiveness "Hee-aih! hee-aih!" Nor is this all, for those on the opposing side make faces and grimaces at each other, and give utterance to all sorts of ridiculous and absurd things, hoping thus to distract the attention of their rivals, to discourage them, or in some other way to induce loss.

The scene is utterly indescribable, and can be fully realized only by those who have been present at a sale of wheat in the Chicago Board of Trade room.

When all the beans have been won the ceremonial game is at an end and the stakes are divided, each better getting his own article along with the one attached to it.

Similar games may be played afterwards "just for fun," as often as the people please.

The peach-stone game is one of the most popular gambling exercises on the Reserve, and is often played among friends in each others' houses. The Pagans religiously abstain from card-playing in accordance, it may be remembered, with the injunctions of Hoh-shah-honh and Sosé-a-wa, the immediate successors of Ska-ne-o-dy'-o, both of whom taught that as this was a white man's device it must be shunned.

FEAST OF THE SKELETON.

[The account of this feast was given to me by Dah ka-he-dond-yeh.]

After the harvest thanksgiving, the women of any clan have in their hands the arrangements for, and the management of, a dance-feast.

Selecting two men, who because of being chosen for this purpose are called Ro-de-neh-ho'-rohn, meaning messengers "covered with



PLATE XVII. A.

Chief W. Henry and wife.

Chief Dyonwadon, Wm. Henry, Cayaga on both father and mother's side. His personal name is O-ja-keh-teh. His wife is a Mohawk.



PLATE XVII. B.

House of Chief Dyonwadon, built of logs set upright. The only house of the kind on the Reserve, and seldom seen anywhere.





PLATE XVIII.

Dancers at the Seneca Longhouse, Spring Sun Dance, 1898.



PLATE XVIII. B.

Yuh-stun-ra-gonh—Within the Stones—John Key (Tutelo). He was the last man who could speak the Tutelo language. His Tutelo name is said to have been Nas-ta-bon, One Step. His dress and other accessories were arranged for photographic purposes.
 He died in the spring of 1898. One informant gave me Key's name as Go-stang-on—Below the Rock, evidently another form of Yuh-stun-ra-gonh.



skins," these are sent out to invite all who are desired to take part. It is their duty also to collect food and clothing, after which the women meet to receive their report, and to appoint a night for the feast. The Ro-de-neh-ho'-rohn are again sent out to intimate the time when the feast is to be held, and to inform 'all whom it may concern' of what is required in the form of eatables.

A speaker Rot-ka-sá-he-reh having also been chosen by the women, it is his duty on the assembling of the guests to address them on how they should live and conduct themselves.

Then the Yah-go-ge'-we, or Head woman, (appointed by consent of all the other women) calls on a man to act as the singer of the evening and hands him the drum. It is said that the 'minstrel' is quite unaware of the intended honor until he hears his name called by the Yah-go-ge'-we, but as it must require exceptional skill and ability to sing fifty or sixty songs, even such as these are, no doubt the singer selected can scarcely be said to be surprised. The songs, so-called, are simply repetitions of unmeaning syllables similar to our "tra-la-la" or "fol-de-rol-de-ri-do,"—indeed, not much more complicated.

The singer seats himself at the middle of the song-bench, and astride of it, tapping his drum and singing in unison with the time required by the dance. In the first dance only women take part, and as a matter of course, in the usual way, by merely moving sidewise with short and alternate shuffles of the heel and ball of the foot round the bench.

At the close of this dance there is a short recess, and in the dances that follow, men as well as women may take part. Other singers may now assist.

The same songs are sung again, followed by another recess—then another general dance, and if it is thought there is time to go through the performance once more before daylight, well and good, but on the approach of daylight the dance must cease. -

At the close, the speaker thanks the Great Spirit for having kept the people safe through the night. The men and women then form a procession and march round the outside of the Longhouse, led by the Yah-go-ge'-we and the Singer, each holding a flap of the drum. * On

* The drum is not more than six inches in either direction. One end is solid wood. The other consists of a piece of thin leather stretched tightly by means of a wooden hoop which is pressed over it and downwards until flush with the edge of the drum. As the leather is not cut to fit exactly, an inch or more may be exposed in two or three places under the lower edge of the hoop. These are the 'flaps' here mentioned.

reaching the door again after this march, she takes the drum, removes the hoop, and puts the instrument away until it is again required for a dance.

My informant added that the belief is that a dance of this kind in spring would bring frost.

GENERAL OPENING ADDRESS.

All the ceremonial speeches are, as a matter of course, delivered by rote, and as the opening address is of special importance by way of showing us the trend of thought on festival occasions, it is here given with a literal translation, in which one may easily discover the results of Christian influence mingled with beliefs handed down from the days when the Red Man's ancient faith had no rival.

Dewadadehken Sewadahonsadat,
Brothers, listen,

Da-onenh I-ih kariwayendahgwen ken-i-ken orhhonhkeneh on-
Now I am entrusted with the morning's

waderiwadendi ne ne wahy tsiniyoh songawih raonha ne ne Songway-
doings what is so given us by Him Maker of

adihson, ken-i-ken yaghdekagondeh deyondennonweronssek-keh,
our bodies this must be the time of giving thanks

onenh dohkah niyonwedakeh wa'ont kennissah.
now when people are gathered.

Yaghten deyongwaderiyendareh ohniyoh tsityonhenyon
We do not know how we live

ken-iken kadi karihonnih yendewarihwadihonthoh oriwah Songway-
this then reason we pull word Maker

adihson. Songwawih ne ne tsiyongwatkenison toka-nityon ohnay-
of our bodies. Given us — at our gathering several of us how

awenneh aondon skaneh ya-e-dewanen ne ne ongwaniqonrah nok
to make it do together we place our minds and

oksa-ok da-e-dewadennonweradonh.
at once give thanks.

Etho niyoh ne ne oriwah ne ne tsinonweh tsityotye rentdon
This is so of the word where first begun

deyondonnonwerons.
to give thanks.

Etho kadi nithotyeradon ne ne tsiyonhontsi-a-datyeh shegon
This is then the way the world, going on yet

skennon kadi dewennondonnyon.
peaceful we are thinking.

Etho Ra-onhakeh dyoyenhhdaghgwenh Songwayadihsonh.
This is from him begun Maker of our bodies.

Songwat-kawennih agwegon tsinahaten kayen kentho
He gave to us all this is to be found here

onhwentsi-a-keh yongwanigonhriyostagwah. Agwah kananon
on earth pleasing to our minds. Really filled

nyadekarondakeh ne ne wadonnis kentho tsiyonhontsiyade, ne ne
all kinds of trees growing here on earth and

onih ne-niyogwirasah yodonnih ongwanonhgwah ne ne onih ohhon-
also the shrubs growing for our medicine and also the

dehogonh deyontnegondahgwah. Ra-onha royenthonh agwegon
grasses for drinking.* He planted all

ken-i-ken gondadewenniyoh yodonnih.
this natural and free growth.

Da-onenh nonwah ken-i-ken kayonhadenyon, ne ne onih tsi
Now then this streams and also

yohnawerodon etho nonweh ne ne ongwe yetshenriyes kahnigon-
springs that is where human kind finding pleasant

riyostagwenh. Raweyennowanenh Songwanoronhgwah yedewag-
minds. He, the Master-idea Our Maker loving us all,

*For making drinks.

wegonh ne-eh kadi ehthotsih da-e-dewadennonweradonh tsinityon
and then there we give our thanks the number

kentho segon onhwentsiakeh tyonheh.
here yet (still) on earth living.

Da-onenh kadi oyah nonwah nikanigonroden yetsidewadihonthoh
Now then another kind of mind we will pull

ne ne tsiyadewatshothons Thonedaghgwen ronaderihondeh, ohnekanos
setting sun Believers their duty cold water

enhadihhawissekkeh ne ne oni onthontkaweh tsinonkadi ne ne onhwen-
carriers and also let go to where on

tsiakeh ohnayawenneh ne ne a'ondarihadeh agwegon tsinahoten
earth how to make warm all that is

deyodonhotyohonh ne ne ondeyaronh ken-i-ken ne ne. Royenthon
wanted full growth. He planted

Songwawennyoh. Ongwe onih othenenh yagoyenthon ne ne ken-i-ken
Our ruler so human kinds also something planted this

ayagonhehgwenh skaneh kadi yedewadennigonrayenh deyethinon-
to live upon peacefully then place our minds to thank

weradonh ken-i-ken Dewatshothons Thonedaghgwen Yethisotha
them these Setting Sun Believers our grand-parents

Radiwerens.
the Thunderers.

Da-onenh kadi nonwah oyah nonwah nikanigonroden oriwiyoh
Now then another kind of mind sure word

yorihowanenh ken-i-ken ne ne Ra-onha ongwadadekenhah Dehoswa-
great He our Brother The

thedonh ne ne kentho onhwentsiakeh.
light here on earth.

Dewadennonweradonh yongwatshennonnih Tyongwehogonh
 We give thanks our minds are pleased we people

dewanakereh tsiniwakatsdeh ne ne onwhentsia.
 settled lasting age the earth.

Songwayadison katkeh onenh enhadatdih ehthoneh nonweh
 Maker of our bodies when? now speaks there on

enkayadendaghneh ken-i-ken ne ne Ronwarihondaghgwenh ne ne
 will fall (cease) his official duty

ra-onha ne ne Karahgwah.
 Him the sun.

Da-onenh kadi oyah nonwah ne ne toka katkehnonweh enyago
 Now then another thing if at any time should

noronssseh ne ne a'onsayondatrewadeh ne ne ongeweh ethoneh nonweh
 fail to regret human kind that is

niwathawih denhadensdeh Tsidehhoswathedonh tsiniwehniseradenyongh
 times will stay (stop) His light throughout the days

ne ne kadi ariwah dewadennonweradonh segon ne ne Ra-onha
 that is reason we give thanks yet He

Rohnigonhranironh nok ne ne I-ih non kadi orihwiyo hwahy tsi yong-
 strong mind but I am sure ? that we

wenden esoh tyongwaseronnenhthah nok senhhakiok segon karag-
 are poor much short comings and for all that yet Sun in

wareh ne ne entyehkeneh. Rawen Niyoh dehoswathededonh ken-
 its place during the day He said so (God) giving light (so)

i-ken kadi watgwanonweradon.
 this then we give our thanks.

Da-onenh oyanonwah ehnidah ahsenhonneh ne ne Roderihonda-
 Now another moon by night His duty

hgwenh ne ne tsi thonigonriyo'onh ne ne Songwayadihson. Yagh
 it was his pleasure Maker of our bodies No never

nonwenden ne ne deyongwaderiyendareh ohniyoh tsityonhenyonh.
 time do we know how we live.

Ongwe yawedowanen tsinahoten en-yagodeniyendens kentho onhwen-
 Human kind many are somewhat tempted here on

tsiakeh ne ne tsiyagodohetsdonhatyeh.
 earth as they are passing.

Da-onenh oyanonwah katkeh toka onenh ne ne onwaderiwadendih
 Now another when if now begin matter

Ra-onha Royaner Rayadagweniyoh ehtho niyoh ne ne tsiyongwadeni-
 He Chief Master there so according to

seradenyon sewatyerens nene on-hwentsiakeh sakawisdohdehken-i-ken
 our days sometimes on earth cold again

tyetgonh nonweh niwathawih wadoken enhs (thanon oneih wadokenh)
 always times stated (and or also) too,

tsiniwat-hawi onenh sonhdarihadeh ehthoneh onenh wegondeyaronh
 time passing now warm again then now grow up (ripen)

tsiok nahoten ne ne kayenthoseronh.
 ever what is planted.

Awegon ne ne exaaogon onhwentsiokeh, ehtho non weh yagots-
 All children on earth there are

hennonnih s'kanigonrah yagotsdon.
 pleased one mind in use.

Da-onenh oyanonwah ne ne Gondironhyakerononh akdah
 Now another angels they closer

tyonatgwidonh tsinonweh ne ne ongweh niyens kentho ne ne onhwen-
 moved where human kind travels here on

tsiakeh ne ne ohnayawenneh dosah a'onsayengwanigonrhenh Ra'onha-
earth how to manage not to forget in Him

keh tsinonkadih ne ne Songwanondens; yaghten kadi nenneh dayong-
in the matter of our Supporter; no injury

wakarewaghte tsideyongwadawenryeh nok kih tyetgonh yonkinigon-
to us in our travels but ? always watching

rareh waghsendadenyon nok oni ne ne weniseradenyon ne ne ken-i-ken
over us by nights and also by days.

Rawen Niyoh sagorihondagwennih ne ne gondironhyakehrononh ehtho
He, God appointed these they the heavenly beings there

niyoreh nenwakatsdekeh tsikiniyoreh ne ne niwakatsdeh ne ne
so much everlasting so many to the end of the

onhwentsia.
earth.

Ehtho oni nenyohdenhakeh tsiniyoreh denthadadih Ra'onha nene
There also shall be such not until (He) speaks again He

Songwayadihson. Ne ne kadi tyetgon yayongwadenhnigonragwenoni-
Maker of our bodies always should be united in our minds

hakeh tsinityonh ne ne yonhwentsiagwegonh segon yongwadadenronh
member of us all over the earth yet are left

s'kennenh s'kaneh deyongwadennonweradonh ken-i-ken niyengwari-
pleased together we are giving thanks according to

hoten Ra'onhakeh nonkadi Songwayadihsonh Songwayrih wa wih-
our custom from Him Maker of our bodies He gave us.

Ethe ni ka wen na ke.
That is all I have to say.

THE CHILDREN'S NEW YEAR TREAT.

On New Year morning boys and girls in small parties go from house to house saluting the inmates with "Nuh Yahr" (an evident corruption of "New Year") in expectation of something toothsome, and they are usually treated to cakes and candies provided for the

purpose. Calls of this kind must be made before noon, after which the older people don't care to be bothered, and refuse any substantial return for the youngsters' salutation.

Nephews and nieces call on their uncles and aunts, and grandchildren on their grand-parents, who, in expectation of the visits, provide as gifts small human-shaped figures of baked flour sweetened and mixed with currants, or otherwise seasoned. Such gifts are highly esteemed by the recipients as something peculiarly indicative of blood relationship. Children who are so treated get nothing else.

[From Dah-ha-he-dond-yeh. (Trees in a row.)]

This is rather a Christian than a Pagan custom, but it gives us a glimpse of society on the Reserve.

THE WORD "NIYOH."

The derivation of the Iroquois word for God—Niyoh, pronounced *nee-yoh*, or *nee-o*, with a much prolonged and emphasized *e*, has long been a matter of dispute. Schoolcraft and others since his time have claimed for the ancient Indian, on the basis of this word, a once well-established monotheistic belief, but as it is now generally conceded that prior to contact with the white man no North American Indian professed to believe in a Great Spirit, although he certainly did acknowledge a host of spirits, it is evident that the accepted word for God must either be an old word with a new or modified meaning, or else a totally new word—one coined for the occasion.

In the *Book of Rites*, note B, p. 176, Hale has quoted approvingly from that eminent authority, M. Cuoq (who died this summer, 1898,) showing that the word *Rawenniio* signifies "He who is Master," and Mr. Hale suggests the probability of the word having been derived from *kawen* or *gawen*, meaning "to belong to anyone." But while it would be imprudent to take issue with such authorities, it may be pointed out that in a case of this kind, the change from *kawen* to *rawen* is not a likely one, and that, moreover, a more probable root exists in *niyohwen*, or *niyahwen*, meaning "thanks" for we know that the spirit of gratitude enters largely into Iroquoian ceremonial addresses, forming indeed, the chief part of them. If, as is pointed out in the note referred to, the termination *iyoh*, *io*, or *eeyoh* had originally the sense of "great," M. Cuoq's line of reasoning would force us to the conclusion that only the adjectival part of *rawenniio* remains with the introductory nasal, although no reason is afforded at the outset for the spelling of *rawenniio* with two *n*'s, one of which is quite unnecessary if the word be derived from *kawen* or *gawen*, as he supposes.

An easier and more likely, because more natural derivation might be found in the Iroquoian phonic equivalent *niyoh*, or *niyah*, in common use adverbially. Having pointed this out to Mr. Brant-Sero he has supplied the following illustrations:—O ni yoh? How so, or how is it so? O ni yoh sa nis ten ha? How (so) is your mother? Oh hon don eh ni yoh; first, or previously so. Wah ki ron kenh ni yoh; I said it was so. From these examples we observe that the word is used to signify fact, truth, condition, existence; all shades of one meaning, from which it might be argued that it would not be difficult to see how *niyoh* might come to signify the great truth, the supreme existence, the Great Spirit, in which case it would be closely analagous to the ancient Jewish "I am," but no doubt the objection would be at once raised that such an adaptation involves more abstract reasoning than the Indian usually employs.

But Dr. D. G. Brinton throws discredit on all attempts to trace the derivation of the word from an Indian source. In his *Myths of the New World*, 3rd edition, p. 70, he writes:—"The supreme Iroquois deity Neo or Haweneu, triumphantly adduced by many writers to show the monotheism underlying the native creeds, and upon whose name Mr. Schoolcraft has built some philological reveries, turns out on closer scrutiny to be the result of Christian instruction, and the words themselves to be corruptions of the French *Dieu*, and *le bon Dieu*!" In a foot-note to the foregoing, Dr. Brinton adds, "Mr. Morgan in his excellent work, *The League of the Iroquois*, has been led astray by an ignorance of the etymology of these terms. . . . Mr. J. N. B. Hewitt offers a less probable etymology, Great Voice, referring to the thunder."

PAGAN HELL.*

Beautiful Lake's ideas respecting hell were as peculiar as they were homœopathic, for "at one time" So-sé-ha-wa declared, "the four messengers said to Beautiful Lake, 'lest the people should disbelieve you, and not repent and forsake their evil ways, we will now disclose to you the House of Torment, the dwelling place of the evil-minded.' Beautiful Lake was particular in describing to us, all that he had witnessed, and the course which departed spirits were accustomed to take on leaving the earth. There was a road which led upwards, at a certain point it branched; one branch led straight forward to the home of the Great Spirit, and the other turned aside to the House of Torment. At the place where the roads separated were stationed two keepers, one representing the Good, and the other the Evil Spirit.

*See foot note p. 73.

When a person reached the fork, if wicked, by a motion from the evil keeper, he turned instinctively upon the road which led to the abode of the evil-minded. But if virtuous and good, the other keeper directed him upon the straight road. The latter was not much travelled, while the former was so frequently trodden, that no grass could grow in the pathway. It sometimes happened that the keepers had great difficulty in deciding which path the person should take, when the good and bad actions of the individual were nearly balanced. Those sent to the House of Torment sometimes remain one day (which is there one of our years). Some for a longer period. After they have atoned for their sins they pass to heaven. But when they have committed either of the great sins (witchcraft, murder and infanticide), they never pass to heaven. but are tormented for ever."

So far, the reader will have no difficulty in tracing Christian influences at every step, but in what follows there is a little more originality, with a touch of the old time wizard's wand.

"Having conducted Beautiful Lake to this place, he saw a large and dark-colored mansion covered with soot, and beside it a lesser one. One of the four then held out his rod, and the top of the house moved up, until they could look down upon all that was within. He saw many rooms. The first object which met his eye was a haggard-looking man; his sunken eyes cast upon the ground, and his form half consumed by the torments he had undergone. This was a drunkard. The evil-minded then appeared and called him by name. As the man obeyed the call, he dipped from a caldron a quantity of red-hot liquid and commanded him to drink it, as it was an article he loved. The man did as he was directed, and immediately from his mouth issued a stream of blaze. He cried in vain for help. The Tormentor then requested him to sing and make himself merry, as was his wont while on the earth, after drinking the fire-water. Let drunkards take warning from this. Others were then summoned. There came before him two persons, who appeared to be husband and wife. He told them to exercise the privilege they were so fond of while on the earth. They immediately commenced a quarrel of words. They raged at each other with such violence that their tongues and eyes ran out so far they could neither see nor speak. This said they (the Four Persons) is the punishment of quarrelsome and disputing husbands and wives.

Next he called upon a woman who had been a witch. First he plunged her into a caldron of boiling liquid. In her cries of distress, she begged the Evil-minded to give her some cooler place. He then

immersed her in one containing liquid at the point of freezing. Her cries then were that she was too cold. 'This woman,' said the Four Messengers, 'shall always be tormented in this manner.' . . . The Evil-minded next called up a man who had been accustomed to beat his wife. Having led him up to a red-hot statue of a female, he directed him to do that which he was fond of while he was upon the earth. He obeyed, and struck the figure. The sparks flew in every direction, and by the contact his arm was consumed. Such is the treatment, they, said awaiting those who ill-treat their wives. . . . He looked again and saw a woman whose arms and hands were nothing but bones. She had sold fire-water to the Indians, and the flesh was eaten from the hands and arms. This, they said, would be the fate of rum sellers.

Again he looked, and in one apartment he saw Ho-ne-ya'-wus (Farmer's Brother) his former friend. He was engaged in removing a heap of sand, grain by grain; and although he labored continually, yet the heap of sand was not diminished. This, they said, was the punishment of those who sold land.

Adjacent to the House of Torment was a field of corn filled with weeds. He saw women in the act of cutting them down; but as fast as this was done, they grew up again. This, they said, was the punishment of lazy women."*

The infliction of such penalties is quite as reasonable as is that of those we read of in classic and other mythology—indeed, some of the above are, in a way, suggestive of Midas, Tantalus and Sisyphus, but they are no doubt of purely native origin.

SPRAYING OF HEADS.

On the occasion of public festivities, members young or old, male or female, of any gens desiring to guard against primary disease, or to prevent the occurrence of any maladies with which they have already been afflicted, make known their wishes to the head-man, or master of ceremonies, for the time being. As the head-man for the year is appointed by the assembled women, alternately from the Two Brothers' and the Four Brothers' ends of the Longhouse, it is his duty to state the case to those on the opposite side † one of whom makes a suitable reply.

* Morgan's *League of the Iroquois*, pp. 252-5.

† The terms "opposite side" and "opposite end" as applied to the Longhouse are equivalent.

Preliminaries having been settled, the persons who wish to be sprayed take their seats, facing outwards, with bowed heads, on the end of the song-bench in the middle of the Longhouse, but in no wise interfering with the performers, who handle the drum and rattle as they sit astride of the bench, near the middle, and facing each other.

The sprayer, who may be a man or a woman, a boy or a girl, is supplied with a vessel (those I saw used were small tin cans) containing water sweetened with sugar and the juice of blackberries or of huckleberries, which preparation must be made by the person who is to be charmed. The operator first pours from the vessel into a cup, or into the lid of the can, a small quantity of the mixture, which he takes into his mouth, and immediately ejects in the form of fine spray on the bowed head of the person desirous of his good services. A second time he pours some of the liquid into the cup, and this portion he holds to the mouth of the charmed one who quaffs it; then replenishing the cup for a third time he drinks himself.

Although this appears to be all that is required to complete the charming process, I observed that in many instances two or more, (in one case six) persons sprayed a single head, and as the would-be-charmed one did not supply so many charmers with the spraying preparation, one or more of the latter must have contributed their services in a complimentary way.

It was also noticed that there was no apparent rule as to age or sex on the part of the sprayers and the sprayed. Men sprayed women, girls and boys; and these, in like manner, sprayed one another as well as men.

As the dancers were usually moving round the song-bench while the spraying ceremony was going on, some of them paused to take a drink of the ceremonial liquor from the ceremonial cup, but this, I was told, was an abuse that would not have been tolerated some years ago.

One informant stated that the composition of the liquid was on account of the bear's well-known fondness for sweets and fruit.

Another told me that the ceremony should be performed during or in connection with, the bear-dance only, but I saw it done several times when other dances were going on, and even when there was no dance at all. The present custom may thus be an illustration of lapse from former ceremonial rigidity.

From another I learned that the bear possesses the mysterious power of making an Indian see ghosts (though by what means I could not learn) and that the spraying ceremony is intended, or was intended to keep the bear in good humor.

A fourth mentor stated that the breathing out, that is the spraying, or blowing, implies force or power, in the sense of driving away evil influences, or the spirits that cause disease.

In any event, it seems plain that the practice is one that has been transmitted from the time when the medicine man was in all his glory.

In the Jesuit Relations several references are made to the practice of *blowing*, or breathing on sick persons. The following quotations show that if blowing was not identical with *spraying*, as I have called it, there is at any rate a good deal of similiarity. If the latter is not an actual survival of the former, it would seem to be a modification of it.

"A juggler," says Lalemant, "seeing the child's distress, promised the father that if he would allow him to beat his drum and breath upon his son, he would cure him in a little while."*

"Therefore God, who often employs the sins of men as instruments to punish them, permitted that, on account of a medicine man blowing upon her and giving her some potion, she should not be effectivly urged to accept Baptism.."+

The following year Le Jeune writes, "The Sorcerers and Jugglers have lost so much of their credit that they no longer blow upon any sick person, nor beat their drums, except, perhaps, at night, or in isolated places, but no longer in our presence."‡

"It happened . . . that a Sorcerer or Juggler was breathing on a sick person at about ten o'clock at night, because he dared not do it in the daytime."§

"I have often said that the name 'Sorcerer' is given here to certain Jugglers or charlatans who engage in singing, blowing upon the sick, consulting Devils, and killing men by their charms."¶

"A Captain [chief] had some ask him [a sorcerer named Pagaronich] to blow upon a sick man, offering him a large porcelain collar."||

There would appear to be some virtue connected with merely taking into the mouth and then ejecting. Le Jeune writes of what happened on February 4th, 1637, says: "At this time we had an amusing encounter; upon carrying some broth to a sick woman, we found the Physician there. He is one of the most dignified and

**Relation of 1647*, Cleveland ed., vol. 31, p. 227. See also p. 225.

† Le Jeune's Relation, 1637, vol. 13, p. 137, Cleveland ed.

‡ Le Jeune's Relation, 1637-38, vol 14, p. 223

" "

§ Letter to Father Le Jeune from Three Rivers. *Relations des Jesuites*, Cleveland ed., vol. 16, p. 55.

¶ Same vol. 149.

|| Same vol., p. 157.

serious Savages that I have seen. He took the broth, looked at it, and then drew out a certain powder that he had in a bag; he put some of it in his mouth, spat it out upon the broth, and then choosing the best of it, made the patient eat." *

J. O. Dorsey, in his chapter on Jugglery, in "A Study of Siouan Cults," says, that "Gahige-wadayiŋga used to stab himself with an arrow-point, causing the blood to spurt from his left shoulder as he danced. The other skamans used to spurt water on his back from their mouths When they finished no wound could be found."

The Rev. A. G. Morice supplies an illustration of "blowing" among his people and gives us the belief entertained in connection with the custom. He writes:—

"As they (the Carriers)† are about to set fire to the pile of wood on which a corpse is laid, a relation of the deceased person stands at his feet and asks him if he will ever come back among them. Then the priest or magician with a grave countenance, stands at the head of the corpse and looks through both his hands on its naked breast, and then raises them towards heaven, and *blows through them*, as they say, the soul of the deceased, that it may go and find and enter into a relative."

DREAM INTERPRETATION.

During the performance of the dances in the New Year's celebration, a small group of men, each night, on the north side of the Longhouse, and opposite the song-bench, discussed very earnestly the interpretation of certain dreams, respecting the meaning of which the dreamers were in doubt, for it appears that the members of the Pagan community have nearly or quite as much faith in communications of this kind as we know their forefathers had centuries ago,‡ and as not a few white Christian people still entertain.

As explained to me, the so-called interpretaton has a strong family resemblance to some of our boyhood's guessing games.

* In Dr. Franz Boaz's voluminous treatise on the Kwakiutl Indians, in the Smithsonian Report for 1895, page 569, it is mentioned that a 'chief speaker' at the Winter Ceremonial celebrations of the Kwakiutl at Fort Rupert, sung a secret society song, using these words:—

"I tried to tame them . . . by the power of magic my friends;
I blew water upon them to tame them my friends."

† The Carriers are a branch of, the Déné stock in northern British Columbia.

‡ "The Savages have no stronger belief than in dreams. They are their orders which they obey as a sovereign Divinity." *Jesuit Relations*, vol. 22, p. 227.

A. dreams and tells his dream to B. B. then proceeds to interrogate C. who is entitled to know at the outset whether the object in question is a living or a dead one. With the assistance of friends who may be interested, or who may simply join for amusement, the guessing goes on. When, in course of time, the name of the article has been hit upon, the interpreter decides as to the meaning of the dream, and what action, if any, should be taken by the dreamer.

For example, should a member of the Deer clan dream something in which one of the Turtle clan, a boy, a bow, or a sled and an accident are involved, the decision may be that the dreamer shall present the child with a bow, or a hand-sleigh.

Unsatisfactory as is the method and purely arbitrary as the decision may be, the one is quite as philosophical, and the other likely to be even more logical than the so-called reasonings, and truly absurd conclusions of dream-slaves among ourselves.

IROQUOIS MUSIC.

The dance-songs and ceremonial chants of the Indians strike the unaccustomed ear as wails or weird recitatives. As a non-musical authority, I would say they are pitched in minor key, resembling in passages songs and lullabies of the Scottish Highlands. One of the former as sung by the women, struck me as bearing a strong resemblance to a familiar cradle-song.

They appear to be of simple construction, reaching neither very high nor very low notes, but at times becoming modified in such an unusual way as to be difficult of imitation by any but Indians.

The beat of the tiny drum, or of the gourd or turtle-rattle, is not in time with the vocal utterances, and when dances accompany the songs, the "trip" is taken from the former, in unison with the "Heh! heh! heh's!" or the "Hoh-huh-heh-hoh-huh-heh's" of the chorus.

Another peculiar feature of these performances is the sudden way in which they are terminated. There is no previous downward tending of the voice to indicate that the conclusion is near—the music simply stops in many instances as if the singers had been abruptly interrupted in the middle of a note, and this is followed by a general whoop, as has been pointed out when describing the Mid-Winter Festival.

It may be guessed that the tone of the songs does not, to white ears, carry with it the impression of joyousness. At least I have not heard any that might be so characterized. Occasionally when the

dance becomes "fast and furious" in accordance with increased rapidity and volume of utterance on the part of the singers as well as of the dancers themselves, smiles may play briefly over some of the countenances, but this is rather because of the exhilaration arising from the *vigorousness* of the performance, than on account of any musical spirit in the composition.

The desirability of securing as correct records as possible of the Iroquois musical notation, having been recognized by Dr. Ross, Minister of Education, I was authorized by him to bring to Toronto Ka-nis-han-don, who for several alternate years has acted as head-man of the ceremonies in the Seneca Longhouse, that some, at least, of the principal songs might be dictated to a musical expert; and we may regard it as a peculiarly fortunate circumstance that we were able to secure the extremely valuable services of Mr. Alexander T. Cringan, musical superintendent of Toronto Public Schools, to interpret and record Ka-nis-han-don's utterances. As Mr. Cringan entered sympathetically into the spirit of the work, and as our Indian dictater did everything in his power to furnish the notes, it may be assumed that the versions appended to Mr. Cringan's report are as nearly correct as possible.

Subjoined is Mr. Cringan's statement:—

"The music of primitive races presents a field for investigation of deep interest to the musical student. Much has been written of the music of the Chinese, Hindoo, Negro, Japanese and Celtic races, but, of the music of the North American Indians, reliable information has been exceedingly difficult to obtain. With the exception of the Negro all of the races mentioned have a musical literature, notation, system of musical theory, and variety of musical instruments which have descended from their progenitors of hundreds and even thousands of years ago. With the Indians of North America the case is entirely different. They are possessed of no musical literature, their songs have been handed down through countless generations by tradition and without the assistance of musical notation in any form, while their musical instruments are of the most primitive character. The folk-songs of any people must of necessity partake largely of the national character of the people themselves. In them are portrayed the emotions, aspirations and feelings by which they are dominated. In the folk songs of the Indians we have a musical picture of the history of their race intensely interesting and instructive. It must not for a moment be supposed that the melodies as here given are exactly the same as when they were first launched into the life of the primitive people of the forest. The form in which they first appeared can

never be known. Whatever it may have been at its birth its transmission from generation to generation through centuries must have been accompanied by many modifications consequent on the varied individualities through whom the transmission has been made. The form in which they now appear must be accepted as the cumulative result of the many additions, modifications and influences of the various generations through which they have passed.

“The attempt to represent such melodies through the medium of modern musical notation has been attended with a certain amount of difficulty. In most cases the tonality was somewhat uncertain on account of the numerous grace-notes by which the melodies were ornamented. In addition to this, rhythmic accent can scarcely be said to exist in the melodies as sung by a native performer. Some of the songs are sung to the accompaniment of a rattle made from the complete shell of a turtle in which a number of cherry stones or grains of Indian corn are enclosed and, strange as the effect may seem to musical ears, this rhythmic accompaniment has absolutely no connection with the rhythm of the melody. The rate of movement in the melody may be accelerated or retarded but that of the accompaniment remains constant throughout. These conditions made it exceedingly difficult to determine the nature of the rhythm until it had been repeated several times. However, Ka-nis-han-don, who sang the melodies for me was very patient and obliging, and seemed to be determined that nothing should be lacking on his part which would assist in securing a correct notation of his native melodies.

“The general impression conveyed by the various melodies is that they are based on the *Pentatonic Scale* employed by the ancient Chinese, Japanese, Hindoos and Celts. As its name implies, this scale consists of five tones only. It may be represented by the black keys of the pianoforte, from which it will be observed that the fourth and seventh tones of the modern diatonic major scales are absent. Mr. J. Muir Wood of Glasgow has drawn attention to the fact that this scale may be played on any purely diatonic instrument at three different pitches by commencing on C, F. or G. This fact has been used in explanation of the employment of the pentatonic scale in all of the ancient Scottish folk-songs which remain unaffected by modern influence. The Iroquois Indians sometimes employ a very primitive instrument resembling the ancient *flute-a-bec* which produces only the tones of the diatonic scale. It is made of two pieces of wood hollowed throughout their entire length and bound together in the form of a

cylindrical tube by means of cords. The opening at the upper end is much smaller than that of the lower, being about one-fourth of an inch in diameter. The tone is produced by blowing into the upper end, the stream of air being projected upon the thin wedge-shaped edge of an opening about three inches from the upper end, as in the organ pipe or the well-known penny whistle. While the general impression of the melodies is that they are based on the pentatonic scale, in common with those of the ancient races already mentioned, they contain many evidences of the influence of a more modern tonality. At this there need be no surprise when it is considered that the Iroquois have for years been accustomed to mingle with the whites by whom they are surrounded, and that in their reserves they have brass bands which play, not native Indian music, but the music in common use among similar bands throughout civilized Europe and America. It must naturally follow that a people who have assimilated much of the dress, habits and customs of their white fellowmen cannot fail to have been influenced by the music with which they have been brought into contact. In this manner many of the phrases, which undoubtedly belong to the music of the whites, may have been assimilated, consciously or unconsciously, until they have become so closely associated with the music of the Indians as to be accepted by them as belonging to their traditional melodies. In this respect the melodies may be considered as mirroring the history of the people themselves. Previous to the advent of the whites the Indian lived exactly as his forefathers had done for centuries, but now he has adopted many of the habits and customs of his conquerors and some of his own have become mere traditions.

PIGMY SONG.

Andante.

The musical score for 'PIGMY SONG' is written in treble clef with a 3/4 time signature. It consists of three staves of music. The first staff begins with a treble clef and a 3/4 time signature. The melody is written on a five-line staff. The second and third staves continue the melody. The piece ends with a double bar line and repeat dots.

In the Pigmy Song the evidences of modern influence are probably more marked than in any of the others. At the commencement the tonality is very uncertain, as it might, at first hearing, be assumed to be in G. major. The C. *sharp*, however, is merely an auxiliary note which is cancelled by the C. *natural* in the third measure. The F. *sharp* introduced towards the close clearly gave the impression of a modulation to the dominant when sung by Ka-nis-han-don. The sudden ending on the half-beat is decidedly striking. This I am informed is characteristic of many of the Indian melodies.

BIG FEATHER DANCE SONG.

Allegro.

glisse.

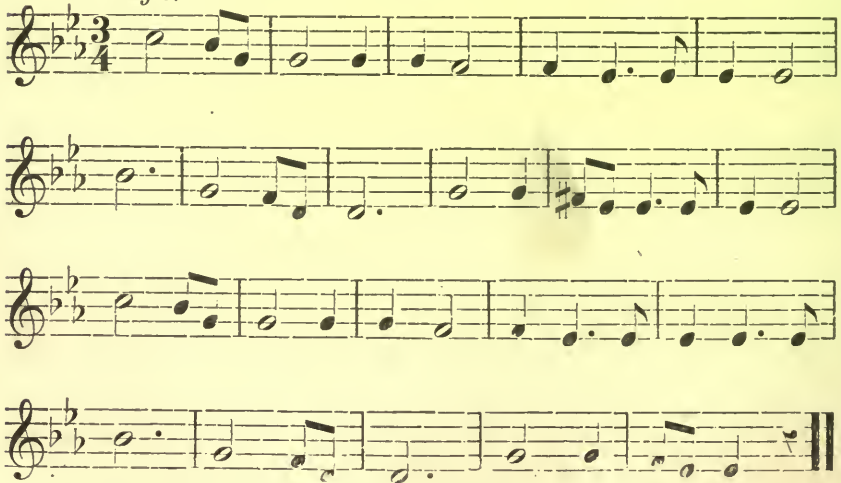
In the Big Feather Dance we have a melody based on the pentatonic scale of D. minor from which the notes B. flat and E. are necessarily absent. The complete absence of the F. is an interesting feature of the melody which reduces the number of notes actually employed to four. The upper G. at the close gives a merely approximate representation of what was sung. This was a whoop which commenced on the note indicated and ended in a glide downwards of very indefinite length.

BEAR DANCE SONG.

Allegro.

The Bear Dance Song contains many interesting points, among which are the leap of an augmented fourth in the first measure and the introduction of the F. sharp in the seventh measure with a repetition of the same phrase at the close. The latter clearly suggests the key of G. minor although the third of that scale is absent.

SONG OF THE WHITE DOG.

Adagio.

The Song of the White Dog contains every note of the modern scale of E. flat but the fourth. The augmented second in the tenth measure adds to the weird effect of the melody which is among the

most interesting of the collection. The tonality is variable being sometimes in E. flat, but more frequently in C. minor. The abrupt ending on the half-measure is another instance of this characteristic close.

PIGEON DANCE SONG.

Allegro.

In the Pigeon Dance Song we have a melody in which the tonality closely resembles that of modern compositions. Commencing in A. flat major, it modulates to F. minor for two measures and returns to the original key. The fourth of the key, however, is never present, indicating that the influence of the old pentatonic scale remains too strong to be easily overcome.

GREEN CORN DANCE SONG.

Allegro.

The Green Corn Dance Song is among the most ancient known to the Iroquois. It contains four notes only of the key of F. minor.

The uncoordinated rhythm in the fourth measure is a marked characteristic of Indian melodies, which may be observed in other numbers of the collection.

WOMEN'S DANCE SONG.



The Women's Dance Song, although short, contains several very interesting points, notably the A flat in the second measure suggesting a modulation to the sub-dominant, closely followed by the E natural which causes the close to be in the key of the dominant. The ending cannot be expressed by musical notation. It is a characteristic Indian *grunt* commencing on F and gliding down to B flat approximately.

WAR DANCE SONG.



The title of the War Dance Song would naturally suggest a melody of a much bolder type than it proves to be. It is sung very slowly, the rhythm is interrupted by several pauses and it ends so low in pitch as to be almost pathetic in character. In it we have all the tones of the scale of D minor with the exception of the seventh. The minor third is, for the first time, especially prominent.

FALSE-FACE DANCE.

Allegro.

The musical score for the False-Face Dance is written in 3/4 time and F minor. It consists of five staves. The first staff begins with the tempo marking 'Allegro.' and the key signature of two flats. The melody is characterized by a repeating six-measure phrase. The final two measures of the piece are marked with the instruction 'glisse.'.

The Song of the False Face Dance is in the favorite key of F minor and presents a new point of interest in the repetition of a phrase of *six* measures. This repetition is carried on *ad libitum* to the close of the dance, which is embellished by the addition of two wild grunts running through the entire scale.

FISH DANCE SONG.

The musical score for the Fish Dance Song is written in 3/4 time and F minor. It consists of three staves. The melody features a repeating six-measure phrase. The final two measures of the piece are marked with the instruction 'glisse.'.

The Fish Dance Song contains another instance of six measure rhythm followed by the double grunt or whoop at the close.

SCATTERING ASHES.

Andante.

In Scattering of Ashes Song the tonality is clearly that of the pentatonic scale on C. The only tone which is foreign to that scale is the F natural in the fourth measure, but this may have been E as the intonation was somewhat uncertain. It bears a strong resemblance to some of the traditional melodies native to the Highlands of Scotland, especially in the effect of the close on the interval of a minor third.

GOD SONG.

Adagio.

The rhythm of the God Song is more regular than is to be found in the other melodies showing traces of modern influences, but the tonality is distinctly that of the pentatonic scale of B flat the fourth

and seventh being absent. The abrupt ending of the phrase on the third measure is very striking. A marked peculiarity of this melody is the repetition of this effect at the unusual distance of *five* measures.

SKIN DANCE SONG.



“The Skin Dance Song opens with a phrase of five measures which is repeated after the intervention of another of similar length. To ears accustomed to the more usual rhythm of four measures employed in modern music this produces a most peculiar effect. The pentatonic scale is adhered to throughout and the melody ends with characteristic abruptness on the second degree of the scale.”

A friend has supplied copies of two songs—music and words, as sung by the Iroquois in New York state, but I have Mr. Cringan’s authority for the statement that they are not quite correctly taken down. These will be found on the following page

SONG-WORDS.

It has already been mentioned that among the Indians as among primitive folk in other parts of the world, song-words have in many cases lost their meaning. This may be accounted for in several ways. If the songs originated among the ancestors of those who sing them, change of language alone in the course of a few generations—certainly during a century or two—would render some of the words meaningless. Once the chain of significance is broken, general confusion ensues, for where there are no connected ideas articulate utterance possesses little value. Or, it may be, that the words have become obsolete on account of changed environment, and are retained in the song simply because of their association with the music, or because it has been customary to use certain words on certain occasions. Again, the songs

WOMEN'S DANCE SONG.

With spirit.

Ha noh ne yoh ye noh ha no we yoh no ne yoh



ha no ne yoh no ne yoh ne yah ha no ne



yoh ha yah ye no ha ye no ne yoh

repeat.

no ya ne ye yoh ne yoh yah ne yah



yah he he yoh ye yah ne yoh yah yoh.

HARVEST DANCE SONG.

Lively.

Ho soh kwa we ne yoh hah



yoh ho ho ho hah-ah yoh hah-ah yo hah-ah hah-ha

*repeat.**repeat.**force.*

soh kwa we ne yoh soh kwa we ne hah yoh hoh!

may have been borrowed from another people, or in some way adapted by the adopters simply on account of their jingle, or because the accompanying dance was an expressive one—in any event the words would soon become sounds only. We need not travel far afield to find examples of all these, for they occur in our own nursery and counting-out rhymes, and perhaps, too, in some of the refrains or burdens of old ballads and lyric poetry.

The examples that follow were dictated by Kanishondon (who has sung those ceremonial songs at the feasts for several years and who was brought to Toronto for this purpose) and were put in writing by Mr. Brant-Sero, (who has also, in some cases, given what he takes to be the meaning) so that we may regard them as being substantially correct, although, from what has been said, it will readily be understood that no two singers are likely to follow each other closely in “words” any more than in music.

Bear Dance Song.

| | |
|--------------------|--------------------------------------|
| “We ha hi yo ha | } I am moving along a road, although |
| We ha hi yo o ho | |
| Whe ha hi yo o ho | |
| Whe ha hi yo o ho | |
| Whe ha hi yo o ho” | |
| | } you may think there is none. |

Skin Dance Song.

“Yo ne wah kyia ha ho ken ni wa ka yoh,
 Hyia ne wa hyia ha ho ken ni wa ka yoh,
 He ken, ho ken ni wa ha hoh!
 Hyia ya ne wa hyia yo ken,
 Ho ken ha yoh!”

Speaks of the world’s uncertainty without Rawen Niyoh’s approval—nothing is made to remain.

Pigmy Dance Song.

| | |
|-------------------------|------------------------|
| “Wen nen go hi ah.” | } Meaning of the words |
| Sing this six times and | |
| conclude with:— | |
| “Wen nen goh!” | } not known. |

Opening White Dog Song.

“Gwe a no o de-e hyia ye-e ka no.
 Give a no o de-e hyia ye-e ka no,
 Hyia e ka no.
 Go na wen se, hyia ye-e
 Ka don hyia e e
 Hyia e ka no.”

I now take my place here. The doings are as I have wished. I am glad I see you here.

War Dance Song.

“Hi yo ya we ho hi yo ya we ho hi
 Ye wi ye ë ye ya.
 Hi ya we ho hi ye hya we ho o
 Hi i ya hyia we ho wi ya ya ya
 We ho hi ya we hyia ya ya ya!”

I know what I behold in nature—I know and care not whether I do wrong, or whether some one else does the wrong.*

Scattering of Ashes Song.

“Ni ya we ni ya we ha ne ne ya we ha
 Ni ya we ni ya we ha ni ya
 We ne ni ya we ne ye ya we ne eh.”

I am walking according to the wish of Rawen Niyoh.

Whether these examples be absolutely correct in respect of their native form, or even approximately so with regard to their meaning, they, at any rate, serve to illustrate the extreme simplicity of Iroquois songs, and we have no reason to surmise that there has been any deterioration as to length or complexity during the historic period. The accounts given us by early missionaries and travellers lead us to suppose that from two hundred to three hundred years ago the dance-songs were much like those in use among the present day Pagans—simple, brief repetitions; no connected recitals of heroic deeds—no rhythmic stories of love—no weaving of witchcraft, misfortune and success, all of which was left as matter for the making of speeches in council, or for entertainment round the camp fire.

*This sentence might have been composed by Walt Whitman.

SOCIETY OF THE FALSE FACES. (A-k'on-wa-rah).

According to Iroquois belief, certain spirits whose whole entity is comprehended in ugly visages, have the power to inflict bodily ailments, and to send diseases among the people. Trunkless, and, of course, limbless they lurk in dark nooks among rocks and hollow trees, and have the ability to flit from place to place in a way that "no fellow can understand."

To counteract their malign influences, societies of a secret character known as the "False Faces" are maintained among the Pagan Iroquois to appease the evil spirits from whom they take their name. These societies also claim power to charm against disease in some cases, and to effect cures in others.

In the fifth annual report to the Regents of the New York University, printed in 1852, Lewis H. Morgan, referring to such societies says: "When anyone was sick with a complaint within the range of their healing powers, and dreamed that he saw a False-Face this was interpreted to signify that through their instrumentality he was to be cured. Having informed the mistress of the band (a woman was the medium of communication with outsiders) and prepared the customary feast, the False-Faces at once appeared, preceded by their female leader, and marching in Indian file. Each one wore a mask or false-face, a tattered blanket over his shoulders, and carried a turtle-shell rattle in his hand. On entering the house of the invalid they first stirred the ashes upon the hearth, and then sprinkled the patient over with hot ashes until his head and hair were covered; after which they performed some manipulations over him in turn, and finally led him round with them in the 'False-Face dance,' with which their ceremonies concluded. When these performances were over, the entertainment provided for the occasion was distributed to the band, and by them carried away for their private feasting, as they never unmasked themselves before the people. Among the simple complaints which the False-Faces could cure infallibly were nose-bleed, toothache, swelling and inflammation of the eyes."

On the suggestion of General Clark, I made some inquiries with respect to the existence of a False-Face society on the Grand River Reserve. For a long time I was flatly informed that there is no such organization, and one intelligent Indian assured me that he knew every one who took part in the False Face dance—that there is no attempt made at secrecy, and that so far from this being the case the dancers may be seen at any time, before and after they have assumed their disguises. Still, as statements of this kind do not prove the non-

existence of a society, although it tends to show that secrecy is not maintained in the old-fashioned way, after persistent inquiry I have learned that there is not only one, but that there are two societies of False Faces, the one in question, however, being the only *secret* one, respecting the existence of which not many Indians on the Reserve have any idea.

Membership in the False Face society (Ah k' on wa-rah) is a matter for settlement by existing members, and their choice is governed by the character of those proposed, who in addition to general good conduct are known to be capable of keeping their own counsel. Upon, or immediately after admission, no intimation reaches the outside world respecting the initiates, who are not made full members for some time, the length of which varies with the amount of interest and enthusiasm manifested by them in the work of the society, which is simply that of visiting the sick for the purpose of effecting cures. After the initiates have shown satisfactory zeal, and full membership is decided upon, an announcement is made to this effect in the Longhouse, the purpose of which is thought to be that impostors may be more easily detected should any such attempt cures for the sake of gain.

Initiation, so-called, is free from anything cruel or revolting and consists merely in an introduction of the candidate with speeches by the Chief False Face and others. The following is a free translation of the Chief's speech:—

“Brothers, listen. Now you must know that we did not make this custom. The beginning is from Niyoh our Creator who is above the False Faces. A member of the False Faces must go about among the people in the spring and fall to keep them from sickness, and must visit sick people at all times when called upon. This is all I have to say.”

The new man replies:—“I will act according to the ancient customs as advised by the leader of your society of which I am now a member.”

Other members, as they feel disposed next address the new brother, giving him such instructions respecting his conduct and demeanor, as they see fit, or as they think suit the particular case.

At any time after the announcement of full membership in the Longhouse, should the person just received show any want of attention to his duties, he is summoned by the Chief False Face to appear before the society in a private house, where a member is appointed to “talk” to the recalcitrant brother.

Close questioning has failed to elicit that the society has any other object than the alleviation or the cure of disease.

To a very large extent the secrecy that formerly characterized the False Faces, no longer exists. Many, if not all, of the members are known, but they continue to hold meetings from which non-members are excluded. The fiction is maintained of having two



(13,196) False Face Dancer's Black Mask.

women to act as mediums of communication between the society and outsiders, but these women are only the cooks of the feast.

The present Chief False Face is Hy-joong-kwas (He tears Everything)—Abraham Buck, half brother to the late Ska-naw'-a-ti, (John Buck), for many years Fire Keeper of the Six Nations. Hy-joong-kwas on his mother's side is a Tutelo, and on his father's an Onondago. See plate XV.

SOME MYTHS.

THE FALSE FACES,* OR FLYING HEADS.

After the making of the world and its people by Rawen Niyoh, he left it for a time, but when he returned he was one day walking through an open place, following the sun, overlooking his own work, and examining the ground where the people were going to live, when his eye caught a strange, long-haired figure coming in the opposite direction. The face of this figure was red and twisted, the mouth being pulled up at the left corner.

Rawen Niyoh said to him, "Where did you come from?" to which the False Face replied, "I am the real owner of this world—I was here before you."

Rawen Niyoh said, "I think I am the owner of this place, because I made it."

"That may be quite true," the False Face assented, "but I have been here a long time, and I have a good claim to it, and I am stronger than you are."

"Show me how you can prove this," demanded Rawen Niyoh.

The False Face suggested that they should retire to a valley not far from two high mountains. The False face ordered one of the mountains to come nearer, and it moved close to them. Rawen Niyoh was very much surprised at the result, upon which he ordered the other mountain to approach, which it did—the two remaining so nearly together that Rawen and the False Face had barely room to get out.

Each was satisfied with this exhibition of power on the part of the other, and Rawen Niyoh said, "I think it would not be well for you to be seen here by the people who are coming to this place, because you are so ugly, for everybody would follow you to look at you."

A-k'-on-wa-rah (the False Face) agreed to this on condition that he should be allowed to claim the new people as his grandchildren and

*It is evidently improper to speak of the original beings as *False Faces*, but this is the form of expression always used by the Indians when referring to the Flying Heads.



PLATE XIX.

J. Ojjiatekha Brant-Sero. (Mohawk.) Mr. Brant-Sero has spent a good many years on the British stage. He acted as assistant and interpreter to the writer in 1898.



they were to call him Grandfather. "I will help all I can," said he, "to drive away sickness from among the new people, and I am able to protect them from storms by causing the winds to go up high into the sky."

Rawen Niyoh replied, "I am sure you have much power to help the people, and you must keep this power as long as they live. We will make a bargain. They shall be your grandchildren, and you, their Grandfather. They must observe a dance—the False Face Dance—at the Longhouse, forever. Now we make this bargain, which shall last as long as you, and I, and the people, and the world shall last."

Ak'onwarah replied, "It is well, and I want you to know that I am going to get much help in my good work among the people, from my brother who is black, and who will be with me, as well as from my cousin who always goes with us. He is half black and half red."

Rawen Niyoh and Ak'onwarah then separated, the former saying, "I am going towards the setting sun," and the Red False Face saying, "I go where the sun rises."

It will be seen from this story that even Rawen Niyoh is not supreme. His power is equalled by that of Ak'onwarah, and both are able to transport themselves to any part of the world at pleasure.

The fact that there are only three False Faces—one red, one black, and one half-and half is suggestive of connection with the sun-myth.

It is to be observed, also, that although nothing is here mentioned respecting the power of the False Faces to exert evil influences on mankind, it is to be understood, according to the general belief, that they have this power, and exercise it, too.

Other Versions.

For a long time many hundreds of years ago, there was no being of any kind on this island (continent?) but one False Face.

One day the Creator appeared on the scene and told the False Face that some other beings were soon going to come into the world and it would be necessary for him to keep out of the way. The False Face objected very much to this suggestion, declaring that he had been in possession for such a long time that he didn't think it was fair to remove him for the convenience of new-comers, and he succeeded so well in convincing himself of his rights that he at last refused flatly to be displaced.

After a good deal of argument on both sides, the Creator told him it was no use to talk any more about the removal—He had decided that the False Face should go, and go he must. The Creator then told

him that a hard and fast line must be drawn between their two territories. The Creator insisted on his right to mark the boundary without any interference on the part of the False Face, indeed He ordered him to turn himself away while the marking out was going on, so that he might know nothing of it until it was settled.



(17,022). RED MASK.

requested that he might be allowed to live away by himself, promising that he would allow the coming race to make masks imitating his face, the effect of which would be to charm away disease and witchcraft.

He exists, but even the Creator knows nothing regarding his origin ; and where he lives there is no human being.

The False Face, with very bad grace, complied by looking in the opposite direction, but he was too much interested to remain in this position, and continued to give sly glances side-wise for the purpose of finding out how the line was being drawn. Becoming bolder after a little he turned right about to see the work, when the Creator catching him in the act, struck him such a blow on the cheek as to knock his mouth out of shape, and so it has remained until this day !

The mask shown in the illustration is thought to portray the condition of the False Face ever since.

This story is chiefly from a version by Louis Dixon.

Another way of it is that the first being, who was not a man although he looked like one, had a face red on one side and black on the other.

One day he had a talk with Rawen Niyoh, who told him that very soon real people would inhabit the earth, and there would not be any use for beings like him, although he was the only one of his kind. He objected very seriously to make way for men and women, but when he saw there was no way out of the difficulty he

Among the old Ojibwas it was the custom to paint one side of the face black and the other red when asking the manitous for anything very desirable.

ORIGIN OF THE HUSK OR HUSKY MASKED DANCES.

Once a man was travelling through the woods, and coming to an open place where there were a great many uprooted trees, forming deep holes with single walls of matted roots full of earth, he saw a number of beings quite unlike anything he had ever seen before, as they all had faces covered with, or composed of corn husks. These beings, thirty in number, were very timid—so much so that he could not get a chance to speak to them for a long time. At last he succeeded in persuading one to listen to him for a little, and him he told that he was anxious to have a talk with the chief of the Husky-faces. This meeting was brought about with some difficulty, when the chief informed the traveller that the husk-faces grew naturally on him and his family, which consisted of thirty persons, and that their kind would live always.

The Husk Face further informed the traveller to this effect, "We are able to help one another. You may help me when I need you and I may help you, I say this to you because I am not allowed to speak to your people, so let us make a bargain to be friends as long as our kinds shall live."

Accordingly the bargain was concluded and both parties have remained firm friends ever since.

The Husk Faces are able to help man in sickness, but instead of coals and ashes being required as when cures are attempted in connection with other False Faces, only cold water is employed.

None but the traveller ever saw these husk-faced men or beings before, and since that time the power of seeing them is confined to his family, but only one member of it at a time is able to perceive them. Yot-ho-reh-gwen (Doubly Cold),—on the Reserve—as the living representative of the traveller, possesses this privilege.

HUSK MASK SECRET SOCIETY. (*Ra-tsisu.*)

In memory of this adventure and arrangement arrived at, a secret society exists. This organization differs in many respects from that of the False Faces. The members meet only three times during the year, in November, (at the same time that the False Faces meet) and the gatherings being held in private houses, those who belong to the society are well-known. On these occasions the members address each other with encouragement to maintain the old customs.

When one dies the rest choose a member to take his place from the same family if possible, but a more suitable member may be chosen from any other family, and the number of thirty is kept up to correspond with the number originally seen in the woods.

The leader is known as Sha-go-na-den-ha-weh, and the dancers are called cousins.

THE PIGMIES, YAGODINENYOYAK (*Stone-Throwers*), AND THE PIGMY DANCE.

A race of small people is believed to inhabit caves in rocky places. These people did not appear till long after the creation of the Indians, and are quite different from them in disposition as well as in size and appearance. Scarcely more than three feet in height and of a pale-yellow color, they dressed "all over," even in summer time, differing in this respect from the Indian.

They are not credited with any mischievous tendencies, but were rather disposed to assist the hunter in pursuit of his game. To secure the good offices of the pigmies, however, it was, as a matter of course, necessary that a feast should be given in their honor. In the old days the custom was to kill the first deer for this purpose, and as the pigmies were particularly fond of corn soup, this dish formed a prominent feature of the feast. Now-a-days a pig is sometimes killed as a substitute for the deer.

Thirty six songs are peculiar to this ceremony, during the first part of which, these, with four exceptions, are sung in accompaniment to the women's dance, in perfect darkness. Wherever a pigmy feast is given, all these songs *must* be sung, one-half of them by the men and one half by the women. No rattle is employed in these dances, but a drum in the hands of a man is constantly in use. After the men have sung their sixteen songs, the women begin their half of the singing, continuing to dance at the same time.

At the conclusion of this second part, the room is lighted and the remaining four songs are sung by the women who dance by moving in a circle in the usual way, while the dance engaged in when the room was dark consisted of a slight alternate shuffle forwards and backwards, the dancers remaining in one place.

The pigmy-dance requires about an hour and a half, and is usually held in the house of the man or woman who gives the feast.

My informant gave it as his opinion that the portion of the ceremony performed in darkness referred to the doubt and difficulty connected with an unsuccessful hunt, while the lighting up symbolized the capture of game.

In accordance with Mohawk myth as held by some, the pignies were fond of playing pranks by throwing stones, hence the name—Yagodinenyoyaks.

THE OH-KWA-RI-DAK-SAN.

Dah-kah-he-dond-yeh says there is an animal that no one has ever been able to capture alive. It is called Oh-kwa-ri-dak-san. It has been killed, but it is very difficult to kill, it for the reason that as long as it is angry no shot will penetrate its skin. It is only after it becomes tired that shots have any effect, and the weaker it becomes from fatigue, the deeper they will make their way.

As soon as the oh-kwa-ri-dak-san scents a man, it sets up a fearful howl, and as this can be heard for a great distance, one has a chance of escape if not too far away from a place of shelter. Once this animal got on the track of a man, who, knowing its nature and habits, did everything he could to throw it off the scent. He climbed trees and passed from one to another along the branches—he waded along streams sometimes, and when he had to go on land, ran about zig-zag, and made great jumps. By this means he managed to reach a swamp where he remained in hiding for a time. The oh-kwa-ri-dak-san knew he was there, but could not reach him on account of the large quantity of water which was held back by means of a beaver dam, so it made a cut through the beavers' embankment to draw the water off.

As the sticks and rubbish floated through the narrow channel the cunning and cruel beast was on the watch to prevent the man from escaping in this way. The man knew this, so he waited until he saw a good big log moving off with the current which was now becoming very rapid, and he attached himself to this log in such a way that he was nearly all out of sight—only his mouth and nose being out of the water. When the log came to the cut it went through with such a rush that the oh-kwa-ri-dak-san could not stop it for examination, nor did it see the man in hiding. Thus the man got away and was carried miles down the stream.

THE BEAR BOY.

Told by Da-ha-wen-nond-yeh.

A long, long time ago, a man and his wife went far into the woods to hunt and trap. They took with them their baby boy. They built for themselves a shelter of branches and bark. The father was out hunting one day, and the mother went to get some water. The baby was left in the bower. A big bear came along and took the baby away.

The parents spent days and days in search of the baby, but they could not find it, so they went back to the village very sad.

Six years afterwards the hunter and his wife were in the same part of the woods. They had two dogs with them—one very fat, and one very lean. The fat dog was fat because it was a pet of the owners, and was always well used. The lean dog was lean because it was not well used. But the lean dog had a good heart, and the fat dog had a bad heart, so one day the lean dog said to the fat dog, "If I were you I would tell our master where the lair of the bear is, for master is very kind to you, and he would like to find his little boy."

The man heard this talk going on between the dogs, and next time he fed them he gave the lean one an unusually large share. This made the lean dog feel better, and the man kept on giving it plenty every time he fed it.

On the third day after he heard the dogs talk to each other, as he went out to hunt, and before very long the lean dog came to a place where it began to bark.* Nothing would make it leave the spot, and this made the man search very carefully. By-and-by he found a large hole, and this turned out to be the entrance to a bear's den.

The hunter poked long sticks into the hole, and made much noise. Then the old bear came out and he killed her, but the dog barked and barked as before, for there were still some cubs in the den. The hunter killed all the cubs, and yet the dog kept barking. The man poked away with a long pole, and at last he heard a voice say, "Don't kill me, I'm your boy." The hunter said, "Show me your paw." Out came a little hand all covered with hair. The man caught it and pulled out the child, who was crying, and saying, "Don't let the dogs bite me, don't let the dogs kill me."

The child was covered with hair, and acted just like a bear.

Before all this occurred the old bear had told the boy what was going to happen, and said, "When your father sees you so hairy he will not be pleased, so you must tell him to gather berries, especially the blackberry; he must take the juice of these mixed with water as a drink, and if he will blow some of this from his mouth over your body, all the hair will come off." And it was so.

The adventures of the bear-boy are said to have originated the ceremony of Wa-dyon-nin-hos-ta-ron-da-deh, that is to say, of blowing or spraying, a somewhat singular custom, the official performance of which is confined to those who have a right to take part in the bear dance. Like many other stories, however, the probability is, rather,

* It is said that the original Indian dog could not bark.

that this one has been invented to account for a custom, the origin and meaning of which have long since been forgotten.

A BIG TURTLE.

That the old-time influence of imagination has not been greatly weakened in some instances at least, may be gathered from a story told me by Da-ha-wen-non-yeh.

About four years ago a Seneca, a Cayuga, and an Onondaga were together spearing pike on the southern shore of the Grand River, between Tuscarora and Caledonia. The Seneca was standing on what appeared to be a large mass of frozen, or very hard earth, which, to the surprise of every one, began to move. By-and-by they saw emerging from one end of it what they at first supposed to be a snake, but which was in reality the head of an immense turtle, for this it was that looked so much like a huge lump of earth. They all got out of the way and watched it as it made for the river, where it disappeared.

It measured at least six feet across its back, and the shell must, therefore, have been quite eight feet long!

MIXED BLOOD.

Many of the "Indians" on the Reserve are of mixed blood, and large numbers of these commonly known as "half-castes" or "half-breeds," retain much less than fifty *per cent.* of Indian blood. Occasionally the "white" name of a person may afford some clue respecting European ancestry, but as it has become customary for all to assume "white" surnames, as well as christian (though not necessarily baptismal) names, conclusions based on these are more than likely to prove fallacious. Neither is tinge of complexion a perfectly safe guide, because among Indians as among ourselves this varies considerably.

It has been said of our North-West Indians (Ojibwas, Crees and other Algonkians) many of whose women have been married to white men, especially Scots and French, that there is a noticeable difference in the offspring in accordance with their paternity—children, whose father was a Scotsman, taking more kindly to trade, or general business; while those of semi-French origin are more disposed to follow the ways of their mother's people. However this may be, no opportunity of a similar kind exists by means of which to make a fixed comparison in the case of the Iroquois on the Grand River Reserve, as in many of the mixed cases where white parentage is traceable, the father was an Indian and the mother a white. It is, at any rate, undoubted, that with the increase of "white" blood comes increased business capacity on the part of the individual, although it is possible to name more than one example of the pure, or almost pure, Iroquois attaining

great success in public life. The average Indian, however, no matter what may be his degree of purity, does not make a first-class farmer, or business man. His intentions may be good, and often are, but the effects of racial heredity are seldom surmounted during one lifetime, and generally assert themselves for several generations.

Physical features are less persistent than mental characteristics, but it is still possible to trace Indian lineage by this means in the case of many who are regarded as purely white. Even when the hair has assumed a more or less fair shade, it is seldom that the eyes become otherwise than dark, although blue eyes may be found among half-castes on the Reserve. The small hands and feet of the full-blooded Indian often repeat themselves "until the third and fourth generation" of mixed lineage, and the same may be said respecting high cheek bones.*

In few instances is there any attempt to conceal part Indian descent even when those concerned are regarded as white people: on the contrary, I have heard numerous expressions of pride in the possession of this blood-strain.

The young lady whose picture is shown on plate IX is a daughter of Chief Isaac Davis, and on her mother's side, claims to be connected with our greatest Admiral, Lord Nelson. Indeed, it is not hard to make one's self believe that in Miss Davis's lineaments, a striking resemblance to the old Sea-King may be seen.

This lady and her elder sister are engaged as highly successful public school teachers on the Reserve.

PERSONAL NAMES.

During the New Year or Midwinter Festival, or in the fall at the Green Corn Festival, children are presented by their parents to receive names.

After the performance of the Big Feather Dance on either occasion, the Master of Ceremonies says:—"Now, to-morrow is children's day. They will have a chance to get a name. The children will get a name in the presence and in the hearing of all the people. Now, all of you women having children to be named, bring them to

* A writer in the Orleans County (N. Y.) *Archives of Science*, for October, 1870, touching on this subject, says: "Several families of unquestionable antecedents, now show no trace whatever of aboriginal character. The prominent cheek-bones are the last to yield. The straight hair, tawny skin, and the peculiar color and expression of the Indian eye linger for a time, but the fourth, and in many instances, the third generation, not merely make obscure, but obliterate them all."

From a paper entitled "Indian History in Northern Vermont," by Wm. W. GROUT.

the Longhouse to-morrow to be named. After they are named we will dance the Skin Dance. This is all I have to say."

Next day, the Master of Ceremonies, referring to his address of the previous night, invites the women to bring forwards their children to receive names at once—that there should be no delay.

A small body of women (from six to eight) is appointed to consider what names ought to be given, and these women select two others (one to represent each end of the Longhouse) whose duty it is to carry the babies, and to announce to the Speaker the names determined.

The naming is apparently regarded as of national, rather than of family interest, and the wishes of the mother are therefore not supposed to be consulted, but there are Indian gossips as well as white ones, and there is no doubt that when a baby makes its appearance they discuss prematurely what it should be called, and even receive a hint from the mother should she have any preference, and should she not consider it unlucky to express a wish regarding a matter of so much importance. Ostensibly the rule adopted by the naming women is merely to take into account the gens of a child's mother and to confer a name accordingly, for certain names pertain to certain gentes, or totems, and the correct classification and applicability of such names are known only to a few of the eldest women in each nation. Among the Mohawks, Oneidas and Tuscaroras, most of whom are professing Christians, this name-system has long been dis-¹used, and any native applications they have are rather nick-names than anything else, but this does not apply to "chief-names."

When the women have decided upon a name, it is communicated to the Speaker by one of the two women who represents the child's end of the Longhouse. The Speaker then addressing the father, says: "Your child will now receive a name." The woman carrying the baby places it in the arms of the Speaker, who says, (naming the child) "Now, the boy has received a name. We give the child to you, Niyoh. You are able to make the child grow to manhood." Then, as he walks to and fro, east and west, in the middle of the Longhouse, still holding the child, he sings what sounds like a lullaby while the men in the audience accompany him with "Heh-heh-heh."

Ko-o-hyeh-e-yeh-ka-ah-no-ko,

Heh—heh—heh—heh,

O-hyeh-e-yeh-hyeh-yeh-ka-no,

Heh—heh—heh—heh,

Hwe-ke-hye-i-ka-he-e-keh,

Heh—heh—heh—heh.

Should the child cry during the singing of this song, the *hehs* of the people increase in volume.

The ceremony is now ended, and the woman takes the boy from the Speaker and gives it to the mother.

No song is sung for a girl baby, the only reason assigned for its use in connection with the boy being that it in "some way" affects his future.

When the children have been named, the two carrier-women say, "That is all we can do to-day," and the Speaker replies:—"Now, it is the ancient custom to dance the Skin Dance (Onehoreh) after the naming of children has taken place. The Skin Dance we now dance to show we are thankful for this day's doings."

When a man becomes a chief he is given a new name by which he is afterwards known, and his former name may now be given to any child.

Some names are considered lucky, and the unlucky ones are used only when the others have all been employed, but names that are unlucky in one family may be the opposite in another. New ones are not now originated.

Even among christian Indians there is considerable reticence in the utterance of names. In the domestic circle, members of the family avoid addressing each other by name, and try to attract attention by nod or other gesture. So, too, in Council; the speakers as a rule, refrain from naming each other, and when it becomes necessary to do so there is a general feeling of awkwardness.

Similarly, the term "Mr." is seldom applied by them to one another, and, as a rule each addresses the other, or refers to a third person by his christian name. The same holds good with respect to women—"Mrs." not being in common use.

Many of the present generation have no Indian names, but all the older people have both Indian and "white" names. In the latter case, when it is absolutely necessary to mention each other, it seems to be a matter of taste as to which may be employed.

When a speaker must refer to a third person whose name may be somewhat common, (as John, Peter, Isaac, or Jacob) without employing a surname, he does so by means of an inflection or intonation corresponding in some degree to the subject's style or manner of speech, be it quick, slow, hesitating, or marked by any other peculiarity, and this is done, not with mocking intention, but solely for the

purpose of enabling the listeners to identify the one mentioned. In some instances the name is coupled with that of his place of residence.

In addition to the regular given name or names, nick-names are common, and a man may be distinguished by a new one every year or two, for the Indian is an acute observer of habits, tastes, and circumstances, and takes infinite pleasure in dubbing his fellows this or that, more for the love of fun than with malicious intent.

The following list of deer gens names were supplied by Ka-nis-han-don (a Seneca). Mr. Brant-Sero has added the Mohawk equivalents with English translation :--

- Ka-nis-han-don (S), Tekanessarongwaronweh (M), Sand-bar.
 Tho-i-wa-heh (S), Thoriwhaareh (M), He keeps at it.
 Sken-ha-di-son (S), Skayonhadihson (M), Along the other side of the stream.
 Ka-yon-gwent-ha (S), Yohakenhdon (M), Fallen black dust (soot ?).
 Ho-na-wa-keh-deh (S), Rohnawakehdeh (M), He carries a stream.
 Ha-da-went-was (S), Radawenthos (M), Killer of many.
 Ha-ka-en-yonh (S), Rakahenyonh (M), He sees with searching eyes.
 Wa ha-na-di-sa-a (S), Wahanadihsa (M), He built completely.
 Ka-gwen-nyen-sta (S), Yotgwennyens (M), With dignity and honor.
 O-ne-e-da-i (S), Yoneraghdarih (M), Autumnal leaves ripened.
 Ka-hah-do-don (S), Karadohdon (M), Upright feathers.
 Thah-wean-non-di'on (S), Dadaweanodattyeh (M), He, the approaching voice.
 Kah-en-i-tya-he-kgwih (S), Karonhyahraghwenh (M), Placed on the Sky.
 Hen-di-ye-yah (S), Dakahondiyak (M), Across the field.
 De-yo-si-ke-gwih (S),.....(M), Shadows on the side of a house.
 Ha-yen-das (S), Oyendeh (M), Wood.

INDIAN PLACE NAMES IN MOHAWK.

Collected by J. Ojijateckha Brant-Sero and Chief Alex. Hill.

Hamilton, Ohronwagonh, in the valley. T'kahehdadonh, On., * Land barrier before the entrance.

* A few additional forms marked "On." are given in Onondaga. In many cases it will be observed that the names must be of comparatively recent origin.

Simcoe, Kahediyakih, On. Land divided into lots.
 Middleport, Tsikahondayenh, Open field. T'kakondayeh On.
 Onondaga village, Yothahogwen, Road leaving water.
 Cayuga, Gonyongonhakahhkeh, At the Tobacco people.
 Dunville, Tsikanekanhodonh, Water arrested ; T'kanekhadih, Big dam.
 Newport, Butchnehkenha, Late Burch's.
 Cainsville, Gonyonyonhakaghkeghkenha, Old Cayuga.
 Tutelo Heights, Teyodirihrononkeh, Place of the Tutelo people.
 Brantford, Tsikanadahereh, Property on a hill.
 Paris, Tyonyonhhogenh, At the forks, (stream).
 Mount Pleasant, Kanadasekkeh. New settlement.
 Mohawk village, near Brantford, Kanadagonkenha, Old settlement.
 Mohawk Institution, Kanadagonh,* In the settlement or village.
 Dundas, Unnonwarotsherakayonneh, At the old Hut.
 Ancaster, Canajoharekeh, At the black kettle hoisted on a pole.
 Stony Creek, Tyotstenragwenhdareh Floored with stone slabs.
 Jordan, Kayeriniwauhsen, Forty, (mile creek).
 St. Catherines, Detyodenonhsakdonh, A curved building.
 Niagara (district), Ohnyagara, Back of the neck, as if in anger.
 Niagara Falls, Tewasenthah Falls, Thanawenthagowah On., Great
 stream falling.
 Buffalo, Deyoseroronh, Basswood forest.
 Albany, S'kanedadih, Besides the pines.
 Syracuse, Onondaghkeh, On and along the Mountain.
 Rochester, Kaaskon'sagonh Under the falling stream.
 New York, Kanonnoh, Fresh water basin, referring to the mouth of
 Hudson River.
 Quebec, Dekayadondarigonh, meaning somewhat obscure, but, possibly
 it refers to "sister mountains" or "laughter."
 Montreal, Tyohtyakih, French (city).
 Kingston, Kaghdarongwenh, Built a fort.
 Toronto, Karondoh, Log in water.
 Ottawa, Tsitkanajoh, floating kettle (money), or Katsidagwehniyoh
 On., chief "Council Fire."
 Guelph, Thadinadonnih, They build.
 St. Lawrence River, Kaghyonwagowah, Great river.
 Lake Ontario, Skanyadario, Beautiful sheet of water.

*In the three foregoing Mohawk words we have what some claim to be the origin of the word *Canada*.

IROQUOIS GENTES. *

So much has been written regarding totemism and the "clan" system, so-called, that scarcely anything remains to be said, but as this report will probably fall into the hands of some to whom the subject is not quite clear, a little space may be devoted to it. †

Totemism is closely allied to fetichism, and probably sprung from it.‡ In the latter, man regards certain objects as being all-powerful to aid him, and in this respect the objects of his worship are regarded in the light of talismans or charms. In totemism, the idea of worship does not necessarily exist, and the totem is merely regarded as a name, or a symbol, common to a group of families. In the original choice of such symbol it is very strongly probable that there was involved some sort of worshipful notion, § but everything of this kind has long since disappeared from the minds of most American Indians, certainly from those of the Iroquois, the nature of whose gens system does not lend any influence to the perpetuation of such a belief, for while marriage is permissible between members of any two 'nations,' it is, or was, strictly prohibited between two of the same gens, ¶ and when to this is added the fact that the children, according to the old constitution, take the gens name of the mother, it is easy to see how strong the tendency becomes to disregard supposed totemic

* The words *clan* and *gens* are often used indiscriminately. Major Powell, I think, deserves the credit of distinguishing these, by restricting the term *clan* to a group, the members of which trace their relationship through the father, and *gens* to one whose members count through the mother. The distinction was necessary and is very good, and it enables us to restrict the former name to Scottish Highland and other European groups of families, among whom, for hundreds of years, at any rate, genealogy has been traced through the father. JULY 11 1890

† Those who desire to get at the philosophy of primitive relationships should consult Morgan's "System of Consanguinity and Affinity of the Human Family," Tylor's "Primitive Culture," and Lubbock's "Origin of Civilization."

‡ Grant Allen, in his *Evolution of the Idea of God*, p. 174, thinks "The worship of totems . . . probably came from the custom of carving the totem animals on the grave-stick, or grave-board," but this is something like saying we eat because we cook.

It is safer in the meantime, at any rate, to agree with Andrew Lang, who says, that "about the origin of totemism we know nothing." *Contemp. Rev.* vol. LXXVII.

§ Schoolcraft says, "The totem is always some animated object, and seldom or never derived from the inanimate class of nature. Its significant importance is derived from the fact that individuals unhesitatingly trace their lineage from it."

¶ As Letourneau very aptly puts it in *The Evolution of Marriage*, *Contemp. Sci. Series*, p. 185, "The North American Indians are endogamous as regards the tribe, but they are exogamous as regards the clan."

influences. The family of a "Wolf" man for example, might be "Beavers," "Hawks" or "Eels," and his grandchildren "Bears," "Snipes," or "Turtles."

The following table slightly modified from Hales's "Book of Rites," shows the disposition of clans among the six nations:—

| MOHAWK. | SENECA. | ONONDAGA. | CAYUGA. | ONEIDA. | TUSCARORA. |
|---------|---------|-----------|---------|---------|-----------------|
| Bear | Bear | Bear | Bear | Bear | Bear |
| Wolf | Wolf | Wolf | Wolf | Wolf | Wolf (yellow) |
| | | | | | Wolf (gray) |
| Turtle | Turtle | Turtle | Turtle | Turtle | Turtle (big) |
| | | | | | Turtle (little) |
| | Beaver | Beaver | Beaver | | Beaver |
| | Deer | Deer | Deer | | |
| | Hawk * | | Hawk | | |
| | | Snipe | Snipe | | Snipe |
| | Crane | | | | |
| | Eel * | Ball † | | | |
| | | Eel | Eel | | Eel. |

A glance at the table shows us that the Mohawks and Oneidas have but three clans, viz., the Bear, Wolf and Turtle; that all the other nations have these clans besides more; that the Tuscaroras have two kinds of Wolf, and two kinds of Turtle; that the Senecas, Onondagas, Cayugas and Tuscaroras have the Beaver; that the former three have the Deer; that the latter three have the Snipe; that the Senecas and Cayugas have the Hawk; that all except the Mohawks and Oneidas have the Eel; that only the Senecas have the Crane, and that the Onondagas alone have the Ball, which, it will be observed is the only name of an inanimate object among the twelve given.

It will readily be seen that according to the matrimonial conditions laid down among a people so divided, or, rather, so classified, combination of blood would be equalled only by confusion of clans, with a consequent tendency to lessen, and ultimately to destroy altogether any fetishtic ideas that may have been at first, connected with this or that totem.

There is scarcely any evidence to warrant the belief that our Indians habitually ranged themselves during peace or war in clans

* Intelligent Senecas assure me that they know of no Hawk or Eel gens in their nation at the present time.

† Respecting the Ball, there is a difference of opinion—some say it should be the Swallow. but most of the Indians I have spoken to have no idea what it means, although many say it is *not* Ball.

that they ever wore their totems as badges, or in any other way regarded the totem as anything but a family and distinctive name. Perhaps more attention was paid to clanship during a few of their numerous ceremonial occasions than at any other time, but even of this we have no proof. At Longhouse meetings, where the Two Brothers seat themselves at one end of the room, faced by the Four Brothers on the other, no distinction is made in the matter of clans with respect to the seats occupied.

This system of clanship and exogamous marriages is not by any means peculiar to Indian society. Among many primitive people in every part of the world it is known either to exist or to have existed, and among people more highly gifted in the arts than were the Indians, it is possible to follow the evolution of the totemic idea to what we call heraldry.

CHIEFSHIP.

The chiefship of the Iroquois is as anomalous as and confusing as is the system of gentes.

In the first place there are seventy-one chiefs, of whom fifty (some say fifty-two) are head, and the others minor chiefs.

A few of the chiefs are known as "warrior chiefs" and are the descendants of some who secured the position by appointment of the Council for bravery in action during past wars with the United States. Such appointment may result from nomination in the usual way by the women of the nominee's clan and nation, or it may be a matter of exclusive choice on the part of the Council. Appointments of this kind were no doubt intended as personal compliments, without any reversion after the death of the honored one, just as some knighthoods are to-day according to British usage, still, there are instances in which warrior chiefship has become hereditary—but by what means is not clear.

Apart from war, and in recognition of good sense and executive ability, the Councillors may select some to occupy seats with them as public administrators, and those so chosen are known as "Pine-tree"* chiefs. They may attain to the highest power among members of the Council, but the office dies with them.

*The word here translated as pine-tree, is in its Mohawk form, Wa-ka-neh-doden, and means *pine-pitch*, rather than pine tree, the idea being that one so appointed is *stuck on*, or made to adhere for the time being.

Official titles accompany hereditary head chiefship, as may be seen from the appended list, but minor chiefs have no such designation, for the reason that they were originally regarded as merely messengers or assistants to the heads or lords with the privilege of exercising the functions of head chiefship in Council, when the latter were unavoidably absent. Now, however, this distinction is abolished, or rather, has fallen into desuetude, and chiefs of both classes act with equal authority.

On the death of a chief the position may not be filled for a year or more—instances have occurred in which no appointment has been made for two or three years—but as a rule the choice of a successor is made within a year, by the eldest and nearest of the deceased's female relations on his mother's side. The name of the women's nominee is then placed before the Council by one of the chiefs belonging to the same nation. Should the women fail to unite on this matter, the names of two or more persons may be presented to the Council, which has the right to refuse acceptance in any case. When this happens the matter is submitted to the women for re-consideration. As a rule however, no such difficulty arises, and the Council either accepts the single nominee or selects one from the two or more whose names have been presented, after which the initiatory ceremonies are proceeded with.

A fourth class includes regents or "borrowed chiefs." On the death of a chief who leaves no one to take his place in direct line, the difficulty is overcome by the appointment of any 'fit and proper person' to act during his lifetime. Should there still be no male representative in direct line, another, and even a third borrowed chief may be appointed, but after the death of such regent, the chiefship reverts to its proper family, if there is anyone qualified to take the place.

By a fiction of Iroquois usage, if not law, the chief never dies. For an explanation of this reference may be made to the chapter on "Chiefs' Deaths."

There is no foundation for the common belief that white men are made chiefs of any kind when the Indians adopt such persons, or confer a name on those whom they wish to compliment.

Readers who desire to know more respecting the ceremony of chief-making cannot do better than refer to the Iroquois Book of Rites, by the late distinguished ethnologist and philologist, Horatio Hale.

Chiefs Forming the Council of the Six Nations.

Mohawk.

| | |
|----------------------------|--|
| Dekarihoken,..... | Elias Lewis, Abram Lewis, |
| Ayontwatha (Hiawatha)..... | David Thomas, Isaac Doxtater, |
| Sadekariwade..... | Peter Powliss, Daniel Doxtater, |
| Shorehowane..... | Isaac Dayis, |
| Deyonhegwen..... | John W. Elliott, Jas. C. Elliott, |
| Orenhrekowah..... | Isaac Doxtater, |
| Dehenakarine..... | Joab Martin, Geo. W. Hill, |
| Asdawenserontha..... | John Fraser, Alex. G. Smith, Wm. Staats. |

Oneida.

| | |
|-------------------|---|
| Otatahete..... | Wm. Green, |
| Kanongweya..... | J. S. Johnson, |
| Deyohagawede..... | Nicodemus Porter, Joseph Porter, |
| Odwanaokoha..... | Geo. P. Hill, Wm. C. Hill, |
| Adyadonentha..... | Abram Hill Jacket, August Hill Jacket, |
| Owatshadeha..... | Arch. Jameson. |

Onondaga.

| | |
|-------------------|---------------------------------|
| Dathodahon..... | Nicholas Gibson, |
| Onesahe..... | Peter John Key, |
| Dehadkadons..... | Elijah Harris. John Jameson. |
| Skanadajiwak..... | David John. |
| Dehayadgwaeh..... | Johnson Williams. |
| Hononweyade..... | David Sky. |
| Hahehonk..... | Wm. Echo. |

| | |
|------------------|--------------------|
| Kowenesedon..... | Peter Key, jr. |
| Sodegwaseh..... | Levi Jonathan, |
| Hoyoyane..... | Joseph Porter, jr. |
| Sakoheh..... | Wm. P. Buck. |
| Skanawati..... | Gibson Crawford. |
| | Alexander Hill. |
| | Isaac Hill. |
| | Philip Hill. |

Cayuga.

| | |
|-------------------|----------------------------------|
| Dekachyon..... | Abram Charles, Jas. Sky, |
| Jinondawehon..... | Robert David, Franklin David, |
| Kadagwaseh..... | David General, |
| Soyonehs..... | Austin Bill, Samuel Kick, |
| Hayadronch..... | Jacob Jameson, |
| Dyoyongo..... | Joseph Jacobs, Wm. Hill, |
| Deyodowakon..... | Joseph Henry, Philip Miller, |
| Dyonwadon..... | Wm. Henry, |
| Hadondaheha..... | John Henry, |
| Deskahe..... | Benj. Carpenter |
| Hadwenoneh..... | Wm. Wage, |

Seneca.

| | |
|--------------------|----------------------------------|
| Skaneodyo..... | John Gibson, George Key, |
| Dēhayadgwayeh..... | Johnson Williams, |
| Sadekowes..... | Michael Smoke, |
| Kanoki..... | David Hill. John Hill. |
| Dyonehokawe..... | George Gibson. |
| Karidawake..... | Joseph Green. |
| Nayokawaha..... | Wm. Williams. |
| Sakokaryes..... | Joseph Hill. |
| Rarewetyetha..... | Richard Hill. Nelles Monture. |



Iroquois woman and child.*

DRESS.

As may be gathered from the illustrations in this report, both sexes clothe themselves mainly in European costume. This is especially true of the younger people, many of the old ones still clinging to portions of dress, which, if not absolutely primitive, mark the transition stage. Occasionally a man of advanced years may be seen in long leggins or in trousers, cut and decorated in imitation of them, and the use of moccasins is not at all uncommon, especially during mid-winter when the snow is dry. But the women are more conservative in this respect. A larger number of them not only wear leggins and moccasins, but in the matter of general dress continue to appear as did their great-grandmothers, without a special head-covering other than a handkerchief or small shawl, their gowns being ornamented with numerous silver brooches in rows or otherwise down the front (see pl. XVII. A) while the shoulders and sometimes the head, are covered with a large woolen shawl of some bright uniform color, or more frequently of an equally brilliant tartan. This is holiday attire; on every day occasions there is no display of jewelry: coarse straw hats are worn

*Although this is from a picture photographed by T. Cannon, Elora, more than 40 years ago, it is "up to date."

that in no way differ from those of the men, and the shawl is seldom absent. It is probable that the constant presence of the shawl is due to its usefulness when the carrying of burdens is concerned, and it is thus a substitute for the old-time deer or bear-skin mantle employed for such purposes.

The daughters of prosperous farmers often dress themselves tastefully in strict accordance with the ruling fashions among their white friends and neighbors in Brantford and Caledonia.

DWELLING HOUSES.

Indian ideas of comfort do not correspond with ours, and yet there are many European countries in which the average peasant is less commodiously or comfortably housed than the majority of our Ontario Iroquois are. Most commonly the houses are built of logs, now and then a frame one may be seen, and still more seldom one of brick. The log houses are small, and not always remarkable for cleanliness, although one scarcely ever sees such squalid filth as may be found in those of some white people.

Plate VIII. shows the corner of a common log-house which was originally built for a school, and in pl. XVIII. B which shows the house of John Key, a structure even simpler in character is shown.

The house of Wm. Henry represented in pl. XVII. B. gives a good idea of the average residence on the Reserve, only that in this case (a unique one) the logs are placed on end, rather than horizontally.

BROTHERHOOD OF FELLOWSHIP.

(Wa-hya-den-ro-ne.)

Young men who have been brought up together, and have thus, or for some other reason conceived a strong liking for each other sometimes agree to cement this friendship by a ceremonial compact on reaching manhood.

On announcing this intention to their parents, a meeting of all the elderly people, men and women, belonging to both families is held, when a "runner" or messenger is appointed. The old men discuss the subject of the gathering (the women taking no part beyond that of listeners) and after they have decided to sanction the ceremonial brotherhood of the young men, it is decided to hold a feast. In former times the relatives of the young men went out in hunting parties to provide venison for the feast, but in these degenerate days, those who attend have to be satisfied with pork boiled in corn soup, supplied by the families of the young men.

This feast is held in the open air and the guests are invited by the "runner" who was appointed by the old men.

On the day fixed (usually during the afternoon) and while the women are preparing the food, the guests discuss the principles of brotherhood, and entertain each other by the rehearsal of incidents connected with this kind of fellowship in their own lives or in those of some they have known.

After the food has been consumed, the party removes to some place where a large log may be used as a stage, or where a simple structure has been put together for the accommodation of the "brothers" and for the "Speaker," an old man who must be a blood relation of one of the young men. Before them hang two strings of wampum* from the branch of a tree, or from a pole stuck in the ground for the purpose.

When everything is in readiness the speaker proceeds: "Brothers and Sisters, listen. Now we are met brothers and sisters and what we have to think about is these young men who have grown up together. We see them before us now. They place their strength side by side as Niyoh has given it to them. It will stay thus as long as they are able to think for themselves—so long will their agreement to be united remain.

Then turning to the young men he says: "It shall be so to you yourselves—be of one mind. It is true that we do not know how we are going to live, or which of you two must pass away from the earth first. You must be true to one another's friendship. I have a word for you especially—take care of yourselves as you go about from place to place. I say this because we cannot follow the minds of the people in the world. I say this because some people who live on the earth are not good. I will also say this, there is only one way your mind should point and that is where Niyoh lives. We believe in Him. I will also say, you see the onākorha hanging before you. It is white and black, meaning joy and sorrow. Tie your strings together forever, the white and the black. I give each of you two strings to keep you in mind of this day, and that they may be handed to those who will live after you. Do not run any risk of bad luck—this will do you harm.

You are not quite free to do whatever you please in the sight of Niyoh and ongwe (God and man). I shall say something more. The people are here gazing upon you. Very soon they will all rise, and they will shake you by the hand to show their good feeling for you and for all your relations. Your posterity must remain friends forever.

* Wampum is an Atlantic coast Algonkin word. The Iroquois word is *onākorha*, for which I could find no English equivalent.

This is all I have to say."

The young men then step down and take a convenient position, past which all the people file, relations of the newly-made "brothers" going first. Should it be still daylight, the guests disperse to their homes, only to return after dark to take part in the dances, but if darkness has already fallen these are taken up after a slight pause. The first dance is a we-sa-sa or war dance, and other dances follow indiscriminately.

Immediately after the death of a "brother" his black onākorha is sent to the relations of the survivor, in whose keeping it remains until, as sometimes happens, the latter enters into a new brotherhood, which must be with some blood relation of his former friend, that is, having a relationship through the mother. For the carrying of the onākorha from the one family to the other, a special "runner" is appointed by the female relatives of the deceased.

Should a surviving brother decide to take another friend the ceremony of forming a compact is repeated, the former taking with him the black onākorha that belonged to the departed one, and when this is handed to the speaker, attention is directed by him to the virtues of the former owner.

When one brother is sick it is the duty of the other to nurse him—he must stay beside him all the time, and should death ensue he ought not to leave the house until after the funeral. During the wake, while speeches are made he takes no part, and in the funeral procession he walks immediately behind the coffin. At the grave, after a speech has been made by one chosen for the purpose, the surviving "brother" throws a handful of earth on the coffin, the rest of the people following his example.

After an event of this kind the survivor is supposed to avoid the house of his late brother as much as possible, and should maintain a reserved demeanor for ten days, the belief being that serious mischief will befall anyone who acts contrariwise.

When the ten days of mourning are over, his nearest relations—father and mother, or wife, as the case may be—make a feast, inviting all the deceased's companions and friends, who are expected to contribute their share of the eatables, in addition to the corn soup, the preparation of which is the duty of the hosts. When all are assembled, each relative has a portion of food allotted which may either be eaten at the time or taken away; others are served by the deceased's near relations, who are careful to give each guest a full share.

Before the food is distributed, however, the surviving friend is addressed by a chief chosen by the relatives of the dead man. The purport of this address is that the friend may now cease to mourn for his brother—that the tie of relationship has been severed, and he is presented with something that belonged to the departed—usually a shirt, coat, hat, or a whole suit of clothes, to heal the sorrow for his lost friend.

Compacts of fellowship may be made between a man and a woman, or a girl, but when this happens it precludes all possibility of marriage between contracting parties, as well as with any of their brothers or sisters.

It was no doubt, in large measure, owing to fellowship bargains of this kind that the old time Indian demand of life for life was enforced, which, much as it looked like revenge, was rather based on a determination that there should be an equilibrium of suffering, the maintenance of which was the duty of the survivors. Casuistical as this distinction may appear it constituted a great difference to the Indian whose prerogative it was to regard any enemy as a substitute for the slayer of his friend, and as an equivalent for his friend, or to accept a gift from the slayer, or from the slayer's people in compensation for the loss sustained.

According to ancient usage *all* the personal property of the dead brother passed to the survivor, but now the disposal of it is settled by the women, especially by the mother of the deceased.

It will be observed that in the forming of such brotherhoods there is nothing in connection with blood transfusion, as the purpose of the compact is purely of a friendly character, but in the old days it is affirmed that those who formed leagues for murderous or other violent purposes, mixed their blood and swallowed it as a pledge of eternal friendship.

MARRIAGE AND SEPARATION.

A marriage ceremony among the pagan Iroquois is marked by simplicity. When a young man and woman decide to become man and wife, they declare their intentions to their parents, who, thereupon, hold a joint family council, at which other relations may be present, but only the old people are allowed to take any active part in the proceedings, which consist wholly of a general consideration respecting the mutual suitability of those concerned. Should there be no family objections a day is appointed for a marriage feast at the home of the bridegroom, to which the young woman is accompanied by all

her relatives—they are said to “bring” her there.* At the conclusion of the feast, the elders (men and women) on both sides address the young couple, or, rather, those on the bridegroom’s side direct their speeches to the bride, while those on her side talk to him. The remarks made refer to the duties of husband and wife, but no promises are asked or offered, except that each of the young folk may say at the conclusion of the addresses, “What you have said, I should do,” or, “I will do,” or “What you have said, I will remember,” and thus ends the ceremony. Neither on this nor any other occasion do the Indians think of kissing each other.†

Separation is about as easily effected as marriage is, and for any cause that would hold good among whites. When complaint is made by either party a council of both families is held, at which the couple concerned are present. Explanations are heard, and the old people try to effect a reconciliation. Failing this, separation takes place at once.

After the birth of the first child, all the husband’s relations accompany him and his wife to her former home, where a feast is held in honor of the child. Here the parents remain a few days before returning to their own house, where another feast is prepared.

Interested readers will at once perceive that these notes are of the most superficial kind, and that there is yet much to be learned with respect to marriage, and numerous other customs among the Indians, very much modified as they no doubt are from those of the past.

DEATH CUSTOMS.

When a death takes place the official “runner” is notified that he is wanted, and on arriving at the house he is told by the women what has happened and is requested to go around and tell all the people. Setting out on his message he shouts from time to time, “Gwā-ah! gwā-ah!”‡ and on reaching a house says, “Now, such a family has met with a sad loss and is very sorrowful—so-and-so is dead—and you should go to the wake (*yononha*, sitting up) to-night”

In this way he goes from house to house (giving utterance at intervals to Gwā-ah! gwā-ah!) until he has notified all concerned.

* This may be all that is left of the old time capture custom.

† Non-osculation is said to be characteristic of all Indians, yet one often sees in “thrilling tales” of Indian life that mothers embraced their doomed sons, and lovers kissed each other a last farewell. On the Grand River Reserve, I am told that mothers do sometimes kiss their babies, but this is probably a result of white example.

‡ This is what a Seneca says, but according to another statement this exclamation is used only when a chief has died, but as this information was given by a Cayuga the practice may differ to some extent among the nations.

At night he attends the wake and assists the women in their preparations. Sometimes they ask him to undertake all the funeral arrangements.

About midnight during the wake a meal is served, after which the runner asks the best speakers among the "chiefs, warriors and women" present to "say a few words" respecting the deceased, death generally, and the duty of the living. but the runner himself is not allowed to say anything. He is supposed to give his services on such occasions free, but there is at the same time a tacit understanding that he shall receive something for his trouble.

Runners are appointed by the nation for life, and there are usually two so chosen, to provide against the contingency of one being unable to act, or because it may be necessary to send out both in different directions. A runner may resign at any time and a successor is appointed at a special meeting of the nation in the Longhouse, as if he had died. Runners may be known as Kenheyonda Ronatsderisdon (death's body they look after). In their appointment gens is not taken into account.

The present Seneca runners are Kaherodon (Standing Corn), and Skayonhadison (Opposite side of the River), vulgarly known as Robert Smoke and Isaac Williams respectively.

Funerals are now conducted in white man's manner. Coffin and hearse are provided at the expense of the confederation represented by the Council.

A CHIEF'S DEATH.

When a chief is supposed to be "sick nigh unto death" it is expected that one or more of his rank should be present to receive from him the horns of office (which he is supposed to wear*) before he draws his last breath, and in this way to support the fiction that the chief never dies, or perhaps, rather, that the chiefships never dies. Should no properly qualified person be present thus to relieve the dying man of his suppositious symbols, the next best thing is to go through the ceremony of removing them before the body becomes cold, and should even this prove impossible it is the duty of the chiefs who arrive first at the house of mourning to "remove the horns." In any event, the horns are ultimately placed in the keeping of the women whose duty it is to hold them until the appoint-

* It appears probable that at one time the horns of the deer were actually worn on stated occasions by the chiefs as emblems of power, but as the custom has long since been allowed to fall into disuse, the references are now purely figurative. In the ritual of the Pagans several allusions are made to the wearing of horns.

ment of a new chief on their nomination.* It should be mentioned that when the horns are removed before a man's death, and always with his own consent, or at his own request; they are first placed at the head of his bed, and should he recover they are restored to him—once more "placed on his head," as it is said.

The runner who officiates on the death of a head chief is one of the minor order, who, by the instruction of the dead man's women-folk carries a string of black onakorha (wampum) to some other chief, usually one who sits on the opposite side of the council-fire. As the runner goes from house to house of the chiefs he shouts from time to time "Gwā-ah! gwā-ah!" in accordance with the custom in connection with other deaths.

The yononha or wake, which may be held for one or two nights, but not more, is opened by the singing of a "sitting up" song, the singer being chosen by the persons present. All the wake songs have at intervals the repeat, "Huh-huh" or "Heh-heh." There are no dances accompanying them, but speech making is encouraged, and continues until daybreak. Funerals usually take place shortly before or after mid-day.

If the dead chief is a pagan he will be dressed in his official costume, and perhaps have a few streaks of red paint on his cheeks.†

Men, women and children attend funerals.

COUNCIL MEETINGS.

The old methods of procedure in bringing business before the council as well as during the discussion that follows, are maintained to a very large extent, as may be gathered from the subjoined account kindly furnished by Mr. E. D. Cameron, Six Nation Agent at Brantford, and as he writes that the statement has received the approval of Chief William Smith, official interpreter, and of Mr. David Hill, a clerk in the office (both gentlemen being Indians) it may be regarded as authoritative.

"The council is opened by one of the chiefs of the Fire-keepers; in his remarks he refers to any event of importance which has taken

*"The women were the great power among the clans, as everywhere else. They did not hesitate when occasion required to 'knock off the horns,' as it was technically called, from the head of a chief, and to send him back to the ranks of the warriors," (Morgan's *Ancient Society*, p. 455.

This not only illustrates the figurative use of horns, but exemplifies the power exercised by the women among the Iroquois.

† The presence of red paint does not agree with the statement elsewhere made that red is a forbidden color at burials, because as my informant stated "It is too hot." There may be some reason that applies only to clothing of this color.

place since the last meeting. Death affecting any of the chiefs is particularly referred to. He thanks the Great Spirit for granting health to those who are able to attend this meeting, and closes by hoping that the Great Spirit may guide them in their deliberations for the welfare of the whole nation. When this is done the secretary of the council calls the roll; the Government Agent then replies to the opening address of the Fire-keeper, as in his remarks reference is always made to him.

It has become the custom here to have all matters submitted to the council by the agent. The council being in three divisions, on the left of the agent being the Mohawks and Senecas, to whom all matters are first submitted, when it is open for discussion; after these arrive at a decision their speaker announces their decision to the Oneidas, Cayugas, Tuscaroras and Delawares, who are seated on the right of the agent; should there be any division on the Mohawk and Seneca side, it is reported to the opposite side where the matter is carefully considered, the speakers of these bands report their decision to the Fire-keepers (Onondagas), who are seated in front of the Government Agent, then the speaker of the Mohawks and Senecas announce their decision to the Fire-keepers. should both sides agree in their decision, as a matter of course, the Fire-keepers through their speaker simply announce their decision to the speaker of the council; but if the two sides differ in any way the Fire-keepers have the deciding voice, their speaker after reviewing what has been said by both sides closes by giving their decision to the Government Agent, which is considered the Council's decision.

When all business is disposed of for the session, the Fire-keepers close the council, prior to which the roll is again called by the secretary.

The reason why the Onondaga Chiefs are called the Fire-keepers is that it was the custom in the olden times for them to build the fire around which the Council was held, to keep it burning while in session, and put it out when the council closed."

MAIZE AS FOOD.

Maize, or corn is yet among the chief articles of vegetable food among the Pagan Indians on this Reserve. It is prepared in various ways, besides being eaten in large quantities from the cob, or off the ear, when green.*

* A head, or ear of "green corn." so-called, is creamy white and of milky juiciness. In this condition white people are quite as fond of it when cooked, as Indians are, and immense quantities are consumed all over Canada and the United States. American readers will regard this informaton as purely gratuitous.

As bread, the most common form in which it is prepared is known as cake, or corn-cake, in which shape it may be eaten within an hour from the moment a clever woman undertakes to supply it fresh from the grain, in accordance with methods that owe scarcely anything to European ways and means.

Mrs. J. R. Davis was kind enough, one Sunday, during the celebration of the New Year feast, to satisfy my curiosity by going through all the operations in my presence. The desired quantity of corn, say about a gallon, is placed to steep in a mixture of water and wood ashes, the weak lye thus produced serving to loosen in from ten to fifteen minutes the hard, tough, though thin skin that covers each grain. Transferred from the pot or pail to a basket, the mass is thoroughly washed, either by dipping the basket frequently into a stream, or by pouring into it enough water to accomplish the same result. Being allowed to dry for a short time, the corn is next placed in the "Kah-ni-kah" or "mill"—a log of hard-wood about two feet long, the upper end of which has been burnt and cut to form a semi-elliptical or half-egg-shaped hollow about nine or ten inches deep. Two persons, usually women, each grasping a heavy hard-wood pounder, or beetle, as shown in the engraving, plate VIII. proceed to strike the grain alternately with considerable force, at the same time being able by means of a deft movement to give the material an occasional half circular sweep before lifting the beetle. This is a motion requiring considerable skill, as the other operator makes no allowance for it, and any accidental contact of the two beetles would almost surely lead to the serious disfigurement of at least one countenance, and perhaps two. Indeed, even without this motion, the simple stroke is not free from danger to the uninitiated meal-maker, as I was able to learn from the presence of four or five delighted Indian faces pressing close to the window, when it was known within that I was about to use one of the beetles. When sufficiently pounded, the meal is taken from the hollow and passed through a fine sieve, the coarser portion being returned to the mill and treated as before—an operation which may be repeated several times before all the meal has been rendered fine enough. In the meantime a potful of large beans has been over the fire, and these, if now sufficiently cooked, are kneaded with the corn meal into large balls about six inches in diameter, each of which held on the left palm is quickly made to rotate horizontally, while repeated slaps with the right hand make it take the form of a disc about ten inches in diameter and an inch and a half thick. No yeast, salt, or seasoning of any kind is used. Three or four of these cakes are placed on edge in a potful of water which has

been heating for this purpose. A broad wooden spatula is used for a short time to keep the masses from adhering to one another, but very soon this difficulty is past, and the cakes are ready to be served hot in the course of fifteen or twenty minutes. Bread made in this way may be kept for several weeks. Fruit of different kinds is sometimes mixed with the dough.

It is claimed that the Indians have nearly forty methods of serving corn, but those most commonly used are the one just described, and another, in the preparation of soup, which is in demand at all public and private feasts.

DISEASE.

Desirous to know something relative to disease among the Indians on the Grand River Reserve—whether, for example, they are liable or immune to any form; what kinds of disease are most prevalent and fatal among them, and whether in these respects there is any difference between the Christians and the Pagans, I addressed notes to some of the physicians, who have been in charge during the last fifty years, and received the following courteous replies:

“ FAIR HAVEN, Cayuga Co., N. Y.,
Oct. 27th, 1898.

DEAR SIR,—I will cheerfully give you any information in my power. At Christmas, 1853, I went to the Six Nation Reserve and remained until January, 1889. In the early years of that period the Pagans, in common with all Indians and Whites for many miles, suffered from malaria in its many and varied forms. After some time the country became cleared and drained, with the result that malaria was neither so prevalent nor so severe as formerly.

Consumption and scrofula were met with, but I do not think the accepted belief that there were a great many more cases of these among the Pagans than among the Whites, was proven from the facts as observed by myself.

Small-pox came among the Pagans once, but the number of cases was not very great and the deaths were very few, because the people were not only willing but anxious to be vaccinated, and vaccination never failed to protect. Not a large amount of venereal disease was found. Measles, scarlet fever, and whooping-cough about the same as among white folk.

There were some fractures and other surgical cases, but hardly as many as among the same number of white people in the same conditions.

The birth-rate was exceedingly good, but owing to unfavorable conditions too many children died, not, however, from any want of affection on the part of the parents. Criminal abortion was unknown among the Pagans and all the Six Nations.

I remain,

Yours very truly,

R. H. DEE, M.D.

BRANTFORD, Dec. 1st, 1898.

DEAR SIR,—“The Indian is very generally looked upon as an interesting character, and, from an ethnological point of view, he undoubtedly is such, for among them you may find men and women in all stages of mental development, from those who still retain many of the characteristics of the earliest historic human being to those who are abreast of modern civilization. But personal contact soon dissipates the charm of this view, and one is more inclined to find in him a very ordinary individual, possessing some of the characteristics of his forefathers as we learn of them from recognized authorities, and with other traits of character grafted on these from generations of association with the white population. The latter elements are not very interesting or desirable, nor could they be expected to be, as the white man has always considered the red one to be his lawful prey, and, at present, the Indian has developed some cunning, some shrewdness, and protected by the law of the country, sees no wrong in taking advantage in trade of either the white man or his red brother. But, as I must consider the condition of the body rather than that of the mind, I shall apply my remarks to the health of the Six Nation Indians, whose Reserve, roughly speaking, is about ten miles square, and made up of the township of Tuscarora and a small part of the township of Onondaga in the county of Brant, and a portion of the township of Oneida in the county of Haldimand, in the province of Ontario. This is the largest band of Indians in Canada located on one reserve, numbering about 4,000 members, of whom a small majority are male, and those above and below the age of twenty about equally divided. The six nations composing the band are the Mohawks, Onondagas, Cayugas, Senecas, Oncidas and Tuscaroras, a few Delawares have also been adopted, and the physical and mental characteristics of these different tribes vary

as much as those of the English, Scottish and Irish. The Mohawks are the most numerous tribe, making up one-third of the whole population, and they, with the Oneidas, Delawares and Tuscaroras profess the Christian religion, while the pagan rites and ceremonies are adhered to by one-fifth of the population, composed of most of the Onondagas, Senecas and Cayugas. The men of the band are nominally farmers, but while there are a few really good farmers among them it must be admitted that the great majority prefer an existence in which hard work does not have any place. Individually and collectively they are without ambition, and have little energy. For the most part they dwell in one, two, or three-roomed houses; cannot be considered good housekeepers; drink water from surface pools, creeks, bad wells, or the river; eat wheat bread, pork, corn and potatoes, and sleep as circumstances permit. I have seen seven members of a family sleeping in one room not more than seven by twelve feet in area. There was a stove in the room also, and three of the persons, one of whom was suffering from an attack of pneumonia, were in a single bed, while the others occupied the floor.

“The province of Ontario has a death rate of about ten per 1,000 population annually, but on the Six Nation Reserve the death rate is over thirty per 1,000 annually. The birth rate is very high, sufficiently so to enable this band to increase in membership from 2,600 in 1868 to 4,000 at the present time, notwithstanding the terrible death rate experienced. In our professional capacity, the greatest difficulties we have to contend against on this Reserve are ignorance, superstition, filth, poverty and indifference. Filth and poverty we can deal with, the indifference of those who are in good health to the sufferings of a sick neighbor or relative is sometimes very trying, but the ignorance and superstition are at times sufficient to make us despair. All Indians are superstitious, and it is not a great length of time since nearly all white people were similarly affected, but a great many of the inhabitants of the Reserve preserve all the beliefs of their ancient race. Among the Pagans it is quite common to find a patient's bed surrounded by curtains to keep him or her from being defiled by contact with the outer world. The sick person may be kept for days in this seclusion and fed on *white* chickens and *white* beans, this diet being symbolical of purity. The Indian medicine women (the Medicine Men of the present day are all fakirs who find greater recompense by dealing with white people who have faith in their pretensions) administer some medicine, usually herbs or roots, in the efficacy of which they themselves have no faith, but put all their trust in super-

stitious ceremonies, and invocations to the Great Spirit. A physician is only called after this method of treatment has proved to be of no avail, or after some intelligent advisor has succeeded in getting the patient's consent to have the doctor. This condition of affairs is, however, fast improving, and I am of the opinion it will not be many years before the Pagans will all recognize the efficacy of modern medical treatment.

"The character of disease affecting the Indian is in no way different from what would be experienced among a similiarly situated white population under similar conditions; but we have at times been particularly struck with a wonderful recuperative power shown in some cases. Let me cite in this connection for the benefit of your professional readers a case of a child eight years of age suffering from multiple tubercular abscesses fully twenty in number, and varying in capacity from half an ounce to half a pint. The larger ones were incised and the child put upon constitutional treatment, with the result of perfect recovery inside of three months. There has been no return of the disease for over a year and I may say that the child's paternal family history is more pronouncedly tubercular than that of any family my experience has ever brought me in contact with during twenty-two years practice.

"Pulmonary consumption claims a great number of victims, but, probably good reasons might be adduced for this unfortunate fact without falling back upon the theory that the Indian is constitutionally predisposed to tubercular disease. This theory, or at least the one that half-breed Indians are so predisposed, is, I think, generally received by the outside community, but after an understanding of the conditions under which these people exist I am not at all satisfied with its correctness.

"The number of cases of pneumonia which we are called upon to attend is wonderful, and I must say that they recover from the acute stages remarkably well but convalesce badly, owing to want of proper nursing and nourishment.

"There is a great deal of malaria in parts of the Reserve, and I regret to say that the number of typhoid fever cases is increasing from year to year. This disease is very fatal to these people, not because they cannot stand it as well as their white neighbors but because they do not understand the necessity of good nursing and judicious dieting. In connection with the spread of this disease it is interesting to notice how that which is intended to be useful will sometimes be utterly perverted.

"It has been known for years that parts of some of the streams flowing through the Reserve have been polluted with typhoid germs, and the digging of wells has been advocated for the purpose of preventing the Indian from using surface and creek water. In many cases wells have been dug, but there are wells and wells, and while a good one serves the purpose intended many of those which have been sunk are but a few feet deep and placed in such situations as to receive the surface water for rods around, this being to the Indian a great advantage, inasmuch as the well is not so likely to go dry, but, unfortunately, it has probably increased very materially the number of cases of typhoid fever which have affected the people.

"The number of deaths of children under one year of age is appalling, especially when it is taken into consideration that a very large percentage of them is due to preventable causes, fully thirty per cent. of them being due to congenital syphilis. I have been in doubt whether it would be wise to make any remarks in reference to this subject, but there is so great a need for a remedy that the desire for the same, I think justifies my mentioning it.

"The *nematoda* are found everywhere, affecting all ages, and it is surprising the number of *lubricoides* which find their way to the pharynx. It is not at all an uncommon thing for young adults to pick these worms from their throats or noses with their fingers.

"The relation in which these people stand to the Government is in my humble judgment a reason why the Department of Indian Affairs should guide and direct them in such a way as would tend to their improvement and well-being. The difficulties of the situation may readily be recognized, and one may sympathise with the Department in permitting the "Nations" to control their own affairs, but the underlying phases of character which prevent the people by their own action from adopting such measures for their protection and welfare, as have been found to work so much benefit to white people, should be taken into consideration. We have, in this province of Ontario, a Public Health Act which has been most successful in its operation, and we have advocated the establishment of a local board of health, under this Act, both before the Council of the Nation and the Department of Indian Affairs without avail. It is here that I may be allowed to express the opinion that the Department would be justified in putting into operation measures of acknowledged value, and which the Indians themselves do not recognize. Another matter of importance is that these people, congregated as they are in a separate community, form what might be termed a 'hospital community,' as there would be few of

them who would not be better attended in cases of serious illness or accident in one of these beneficent institutions than they can possibly be cared for in their homes. The erection of such a building for their benefit has also been advocated before the Council and the Department, and bearing in mind that this is a wealthy community, having in the neighborhood of \$800,000 deposited with the Government as a capital fund, any expenditure for the maintenance of such an institution would not be a burden to the people, and would be of untold assistance in relieving distress and saving valuable lives which under present conditions must be lost. I consider the health of these people to be one of the subjects demanding attention of the general public, and I regret that for many years past there has been an apathy, an inattention on the part of the whole of Ontario to the condition under which these 4,000 natives exist.

Yours truly,

L. SECORD, M.D.,

Medical Officer, Six Nations Indians.

Dr. Secord's communication is a most suggestive one, and demands immediate attention on the part of all concerned. That among such a community as the Six Nations there should be utter ignorance of sanitation and treatment of disease is not to be wondered at when we bear in mind how difficult it has proved to awaken intelligent attention to such matters where our own people are concerned. The Indians are wards* of the Dominion, and unless the Indian Department is disposed to adopt the inhuman belief that the "best Indian is a dead Indian," steps should at once be taken to improve the condition of things on this Reserve. In the meantime affairs of all kinds on the Reserve are hanging at loose ends, while civilizing influences either find their way in by slow and devious methods or not at all. That there are churches on the Reserve, and that these do all they can, we know, but we also know how possible it is for churches to exist side by side with ignorance, and amid hot-beds of disease. Besides this, the churches are totally without influence among the Pagans, nor has the schoolmaster been able to accomplish very much, for the reason that the Pagans have not shown any desire for his services. These, however, are only rea-

* Some of the Indians themselves claim to be *allies* of Great Britain and not *wards* of Canada.

sons why the Indian Department should have attended to the needs (even if they were not the *wants*) of the people long ago. Much as any Agent may desire to effect reforms, he will find his best efforts fruitless, partly owing to the want of authority and partly because his office duties require him to be away from the Reserve most of the time. It is imperative that some one in whom the Indians have confidence should occupy the position of "guide, philosopher and friend" *on the Reserve*. It would be the duty of such a one to *advise* and to *suggest*, with power when necessary, to *enforce* measures for domestic comfort and public health. Necessary reforms cannot be brought about all at once, some would require years and others would need the lapse of a generation, but the suggestion offered by Dr. Secord, respecting the establishment of a Reserve hospital, is one that the Indian Department cannot take into consideration too soon. The mortality among the Six Nations, especially, as Dr. Secord says, "of children under one year of age is appalling," much of which, as he points out, is preventable. His statements respecting the present condition of things must be received by almost every one with astonishment, not unmingled with disgust and indignation. It is almost incredible that we should have in our midst a population of about 4,000 persons many of whom are the prey of preventable disease on account, mainly, of comparatively easy preventable ignorance:

My own opinion is that the Indians are amenable to reason, much more so, indeed, than many people suppose, and if properly, that is, judiciously, approached, a large amount of improvement might be effected in various ways, all tending to comfort in the homes and, consequently, to the general well-being. We send "instructors" to our red brethren in the North-West, why not to those at our own doors?

Our Pagan friends on the Grand River Reserve demand our sympathy—they occupy the position of a people within a people—a large number of them cannot speak English, and are thus by necessity as well as by inclination isolated from elevating influences; with good reason they are suspicious of "white" interference, but, notwithstanding these and other difficulties, it is time to save them from themselves. Along this line, as well as along some others, the Indian Department at Ottawa may, if it will, effect many reforms with the consent of the people, while there is room for a few others even should the people make a show of opposition.

Both agent and medical man should have more authority to act with the Indian Council in bringing about improvements. Dr. Secord is painfully aware of the situation, but is powerless to effect any reform.

The "Nations" maintain a hearse and supply coffins for all "the chiefs, warriors, women and children" who are buried on the Reserve, and surely nothing can be more reasonable than that the communal fund should be drawn upon to preserve the lives of those for whom it provides means to be handsomely interred.

In a word, the Indians actually invite disease, and seem to pay gladly for deaths.

The first step towards radical improvement would be to teach every Indian to speak and read English.

ARCHÆOLOGICAL NOTES. VICTORIA COUNTY.

BY G. E. LAIDLAW.

The material from this section has not accumulated as plentifully as one would wish for this season. Nevertheless several places were examined and some things new were obtained, which may add to the knowledge already possessed. Specimens were also gotten from known sites, and isolated places that may be of use in comparing with relics from other localities.

Relics.

From Chas. Youill, Thorah Township, N. Ontario county, a large square tablet or gorget, of very fine workmanship, two holed, material dark green, Huronian slate, was one of several found as a *câche* on his farm. See Report '97-'98, p. 63.

Mr. John Armour, Victoria Road P.O., gives a copper implement resembling the one figured on p. 60, Arch. Rep. '90-'91 (fig. 145), but is about 2 inches less in length, and has fewer teeth, length measured on a chord across the curve 11 inches—the tang being 1 inch; breadth at butt 2 1-5 inches at top, before it curves into a round point, 1 inch. Narrowest breadth of tang 1 inch. Thickness uniform, a shade less than $\frac{1}{8}$ inch, which dwindles to 1-16 inch at top, and 1-40 at convex edge; weight $7\frac{3}{4}$ ounces avoirdupois. The teeth number 11 and are very distinct with the exception of the two top ones. The thickness of the blade between the teeth is the same as the rest of the blade, and by the marks exhibited on one surface of the teeth, shows that they were drawn out by a punch, or some similar tool, from *one* side of the implement, the other side of the teeth being in the same *plane* as of *that* side of the implement and showing no tool marks. The teeth are drawn out from 1-20 inch to 1-40 inch in thickness at their edges. This specimen was found under a large pine stump by Mr. Armour,

while stumping, about five or six years ago, on block B, Bexley distant, two miles west from Balsam Lake and one mile north of the old Huron trail or portage. The stump was burnt before the cortical layers could be counted.

Alex. Miles, foreman on Trent Canal, gives a curious little copper scraper or flesher, resembling a modern hash knife, which was found in excavating a bank of clay gravel—recent formation, at a depth of eight feet, a layer of that thickness having been removed, the relic was found near the top of the next layer. Length of blade 3 2-5 inches, breadth 7-8 inch, thickness 1-16 inch, length of tines 1 2-5 inches, points of tines are about 2 2-5 inches apart, and are a little thicker than the slightly semi-circular blade, from which they recurve at greater angles than right angles, weight about 5-8 oz. avoird. This type may be taken as an advance upon the semi-lunar slate knife, and can be classed as a woman's knife, to whose work it was eminently adapted. The tines being driven into a handle of some three or four inches in length, it could be used in the manner of a saddler's knife. Clarence B. Moore suggests that the flesher type of copper implements may be of native manufacture, after a white man's model. Found at the crossing of the Trent Canal with the Portage Road, lot 52, Eldon Township, Corresponding with such men as Clarence B. Moore, Stewart Culin, C. C. Willoughby, E. F. Wyman and others, it seems that the above two types occur in the North Western States. The flesher type occurs more frequently on the Michigan lake shore than inland, and one having identically the same outline as the above, being found at Two Rivers, Wis., this summer; a few specimens exist in the cabinets of the western collectors. The large curved type occurs in the Lake Superior district, near the Portage ship canal. Some specimens are in the Field Columbian Museum, and in private cabinets.

Mr. A. C. McKrae, of Beaverton, places a small copper spear head of the "bayonet" type on loan. Surface find near Beaverton in '97. Length 5 inches, of which the socket is 2½ inches, breadth 11-16 inch, greatest thickness 3-16 inch, shoulders rounded, socket well pronounced and made to hold a larger shaft than an arrow, and was provided with a small tang at the end which turned in, holding the shaft from slipping, but which is now unfortunately broken off; weight 1¾ oz. avoird., shape similar to the one figured on p. 55, Rep. 1887, which also was found north-east of Toronto.

These particular details of above copper relics are given in order to fix the geographical distribution of types.

Mr. Chas. Gusty, Kirkfield, gives some bone beads and a bone harpoon having two barbs on one side and three on the other, the first of this type observed here.

G. Fox, Dalrymple P.O., Mud Lake Carden, gives a fragment of large horn, two celts, and a slate gouge, the latter being grooved from bit to poll and is the first of that particular sort, noted from this section.

W. Richardson, La Fontaine P.O., Tiny township, sends a clay pipe of the Huron type, and two steel knives, from a site on Cedar Point, Lake Huron, opposite Christian Island, supposed to be the Huron town of Toanché.

D. Smith, Coboconk, a large pipe stem and a mask from a clay pipe.

F. Widdis, n. half lot 4, N. W. B. Bexley, a perfect cornet clay pipe, square top.

Moses Mitchell, Eldon, gives a miniature celt and two ordinary celts,

J. Waterson, Kirkfield, gives an unfinished implement of limestone in shape of a truncated cone, with a groove completely around it just immediately above the base. The base has a perforation started. Dimensions, $2\frac{3}{4}$ inches long, 1.9-16 inches diameter at base, and 1 5-16 at top, groove $\frac{5}{8}$ inch wide and 3-16 deep, also a soapstone disc, perforated, and a pottery disc from lot 37, concession 7, S. P. R. Eldon, found in '96.

Dougald Brown, celt from Fenelon Falls.

W. Neal, Victoria Road, celt from neighborhood.

W. Mitchell, Kirkfield, a modern war club, having a knob head with a spike or iron blade set in, formerly in the possession of the late Admiral Van Sittart.

Several visits were made to sites explored last year, with the following results:

Number 10, lot 44, S. P. R. Eldon yielded bone, beads of bone, clay, and polished soapstone, a mask from a pipe, a toy clay pipe, discs of pottery and stone, one having a groove on one side, rubbing stones, graphite and marine shells,

Number 3, lot 5, concession 5, Bexley, produced discs of stone and pottery, perforated and unperforated, bone awls and horn implements, bone beads, perforated marine shells, and a flint knife, curved, $2\frac{3}{4}$ inches

long by $\frac{7}{8}$ broad. It is very rare that chipped flint implements are found on sites here; also a cylinder of soapstone 1 7-16 inch by 1 inch, gooved around the middle as if the intention was to cut it in two parts to make beads, this specimen has also a perforation started in one end; a fragment of a four sided clay pipe having a mask—human—at each corner, the intervening spaces being occupied by a series of circular indents; perforated canine tusks and hammer stones, both hand and degraded celts.

Number 8, head of Portage, Balsam Lake, gives a blocked out adze or celt of greenstone, an ovate flint knife $2\frac{3}{8}$ inches by 1 3-16, very thin; a triangular scraper and a borer of flint.

Number 20, block E., Bexley Lake Shore, a number of fragments of human bones were found buried in a heap about 18 inches below surface, comprising mainly portions of skull, jaws and the larger bones.

Number 2, lot 22, concession 3, Eldon, furnished three circular hammer stones, a stone gouge pecked into shape, but not polished, having a chip out of the under side of edge which had been subsequently treated to remove the flaw by grinding; a small chisel, a rubbing stone, some perforated marine shells, pottery discs, bone awls and beads, bears' tusks, a silurian spiral fossil (*Murchisonia* ?), besides a number of ovoid and spheroid stones up to a goose egg in size, which may have been pot boilers, missiles, or those stones remarked upon by the Jesuits, which the sorcerers held red hot in their hands or mouth in performing their witchcraft, see *Jesuit Relation*, Vol 14. These stones occur quite frequently in ash beds, so much so, as to cause their presence to be remarked by investigators,

Number 6, site Smith's lot 18, Gull River Range, Bexley, a blocked out soapstone pipe, worked soapstone pebble, and a portion of a soapstone pipe in process of manufacture.

Number 14, Rumney's lots 56 and 57, front range, Somerville township, celts, pottery, clay pipes, plate mica, bone implements and rubbing stone.

Number 7, lots west half 5 and 6, concession 2, Bexley, large fragments of pottery, a large gouge, which has been used, but is still in the process of making as evidenced by the shallow pecked groove existing the whole length of the implement, but does not come deep enough to meet the lip or edge which shows marks of usage; some large turtle egg shells, a few pottery discs, etc., were obtained in examining the surfaces of a half dozen or new ash beds, exposed by the clearing of a piece of thicket this year, but as grain was on the place no digging could be done.

PITS.

Referring to the pits mentioned in last year's report, p. 56, I visited those situated on J. Chrysler's, Mud Lake, Garden township, to verify statements made concerning them and others in the neighborhood. I found in conversing with Mr. Chrysler and others, that the three connected pits were formerly 20 feet deep, with almost straight walls, the earth partitions between them were almost up to the surrounding surface, which was level, and no embankments existed around the mouths of the pits. The single pit to the north was about 15 feet deep, and all had saucer-shaped bottoms. They were supposed by the residents to have been used by the Indians as "game pits" especially to drive deer into; I cannot accept this idea of their construction for that purpose, when we know that the Indians could far easier kill deer by still hunting than driving them to the pits, not taking into account the labor necessary for their construction, and for the construction also of wings leading to them, necessary to head the game in that direction.

Fifty rods to east of pits is a slight valley bounded on the east by a limestone ridge, existed an ancient village of five or six acres in extent, ash-beds, pottery, celts, etc. were plentiful when the place was cleared by Mr. Chrysler forty years ago.

A short distance to the north existed a modern Indian camp site, on a place called the "Indian clearing," now grown up with large sized trees of second growth, the Mississaugas grew corn here sixty years ago, according to "Squire Joe" an aged Indian of the Rama Reserve. French axes, iron tomahawks and steel knives have been found here, also more ancient relics such as clay pipes, pottery, celts, flint arrow-heads, a few slate gouges, a copper knife, and a red stone pipe.

The above pits were probably the natural results of drainage by the spring which came out of the bank lower down to the south, and were artificially shaped by the inhabitants of the village to the east, for religious, storage, secretive, or defensive purposes.

On S. Fox's place, lot 13, concession 2, Carden, were three smaller pits in a row, bearing north and south, these were about 12 feet deep and 5 feet wide; a spring came out below them about 5 rods away. They were distant about one mile from Chrysler's pits on the south side of a valley running between them.

Also on Irwin's farm, south half lot 15, concession 2, Carden, there were four pits separate, but two were close together. In the spring the land to the extent of five or six acres around them is flooded, and the water is supposed to recede through the pits.

On Heron's Island, Mud Lake, there are traces of modern graves, but they have been opened and contents removed. They were probably the graves of the Mississaugas who were resident in the vicinity before being removed to Rama Reserve.

The following has been added to the list of village sites. No. 22, Chrysler's lot 17, con. 3, Carden township, N. Victoria.

Remarks.

The black clay pipe so frequently found may have been colored by the process described by Otis T. Mason in "Primitive Woman," used for coloring pottery, viz.:—When the article was nearly baked, the fire was raked away and a large amount of fresh green fuel of some sort added, which gave a dense smoke and produced the necessary effect.

It has been suggested that the large "bunts" or rounded scrapers were attached to a shaft and used as ice chisels. They do not seem to have been found very far south; also that the discs with slight perforations on one side, were so marked in order to distinguish a particular side. This is somewhat analagous to the plum stones that were used in gambling games by the Huron-Iroquois peoples, being colored on one side.

I took several extended trips north throughout the granitic region, in order to determine whether any sites, etc., existed there but could not find or hear of any, see p. 13, Report 1897-98. It is also a significant fact that no grave-yards, with one exception, have been found in the vicinity of village sites here. Where did they bury their dead? Were they removed for ossuary burial elsewhere? It is not such a long distance to the Huron country, could they have been transported thither?

In "Rambles and Studies in Bosnia," etc., by Robert Munro, in describing a neolithic site at Butmir, p. 102, referring to the finding of clay weights, (perforated discs) he says, "The workmen came upon sixty-five perforated clay weights of reddish color arranged in two circular rows. They are round and are of nearly uniform size. Their diameters being within 5.5 c.m. and 6. c.m. and their weight within 3 and 4 c.m., one of which lay in the middle being exceptionally large measuring 9.5 c.m. in diam. by 4.5 in height," He then goes on to compare them with net weights used by the people of Bilioc, concluding that a net had been deposited here with its weight attached, the net decaying leaving the weights. Might not this theory account for some

of the larger perforated discs, both of stone and pottery found on the sites here? It being admitted at the same time the use of notched pebbles for the same purpose, but which have not been observed here as yet; also in the same work, p. 103, he mentions charred corn in connection with charcoal, explaining, p. 123, that "the hardening of grain for mealing purposes can be readily effected by holding a bundle of the ears of corn for a few minutes over a white flame made from withered straw or other combustible material. In this manner corn can be dried ground and baked within an hour from the time it was growing in the field. Is this applicable to Indian corn or maize, and would it account for all the corn in our ash beds, or would that quantity be augmented from corn spilt from broken pots, or from the boiling over of pots? It is said that corn if fire charred would not exist long, decaying very quickly. What is called "charred corn" in our ash beds and c aches results from carbonization.

NOTE.—In reference to the large pits being used as game pits to drive deer into. It is possible that they could be used as such, especially in connection with wings or pieces of brush-wood, timber, etc. Similar to the drives of the B ethucs of Newfoundland, and the pis'kuns of Blackfeet and Algonquin nations, in the North West, but these two peoples had game in large bodies to operate with, such as herds of caribou in their annual migration, and bands of buffalo, and they killed enough at one time to do the tribe a considerable period, whereas the red deer being non-gregarious, at the most only going in bunches of less than half dozen, they could not be gotten together in enough numbers in one district, to make it necessary to construct these pits and lengthy wings, for their slaughter on a wholesale scale."

CORRECTIONS.

Under the head of "Texile Work," p. 26 in last report, reference was made to some fragments of cloth thought to have been found by Mr. Clarence B. Moor in Florida during his extensive and exhaustive explorations in that State. Mr. Moore writes that "the specimens of carbonized fabrics were found with a burial below the base of the larger Van Meter Mound, near Piketon, Ohio." This mound was opened and examined by Mr. Gerard Fowke, under the direction of Mr. Moore; during the summer of 1894.

Of this work Mr. Fowke reported to Mr. Moore:—"Lying on the top of the charcoal where it was thickest was a considerable quantity of charred cloth, showing at least four distinct methods of weaving,

there was also much of what seemed to be fur, or some such material; the latter was soft as soot, while some of the cloth was fairly well preserved, a very little of it showing scarcely any mark of burning.*

Mr. Moore assures me that he wrote the particulars respecting this find when he so generously sent the specimens, but I am sorry to say the letter did not reach me, and as he had forwarded not long before, several stone and shell tools and a number of shell beads from the Florida Mounds examined by himself the previous winter, I supposed that all the material came from the same place—another of the lessons we are constantly learning, and which teach us that we cannot exercise too much care where there is even the remotest appearance of doubt.

In acknowledging the gift of specimens last year from Dr. W. L. T. Addison, then of Barrie, but now of Byng Inlet, the name of his brother, the Rev. Arthur P. Addison of South River, should have been mentioned, as it was largely through his efforts that the excellent Addison Collection was brought together, and this correction is made with great pleasure, although mingled with regret that the omission should have occurred.

APPENDIX (A).

When the Delawares became incorporated with the Six Nations they were compelled to wear either really, or figuratively, white shirts as overdresses, besides other marks of humiliation, and were regarded as "women" by their adopters. In due course this stigma was removed. David Zeisberger, in his diary, 1781-1798, mentions that on Monday, June 15th, 1795, "Capt. Brant came through here [Fairfield, on the Thames, Ontario] with his suite in six canoes," and no doubt he gave the Moravian missionary the information following, viz., "That the Six Nations had now made the Delawares men, [by the treaty of Greenville, 1794] . . . They had, among other ceremonies, shorn an Indian's head leaving only a little hair at the top, adorned with white feathers, as the warriors are accustomed to do, and painted him. They left him no clothing except a breech-clout, and put a war-beetle into his hands, and then presented him to the Delawares with these words: 'Cousin, before times we put on thee a woman's garment; hung at thy side a calabash, with oil to anoint thy head; put into thy hand a grubbing axe and a pestle, to plant corn and to grind it, together with other house-gear, and told thee to

**Proceedings of the Academy of Natural Sciences of Philadelphia* for 1894, p. 311.

support thyself by agriculture, together with thy children, and to trouble thyself about nothing else. Now we cut in two the band wherewith the garment is bound, and throw it among these thick, dark bushes, whence no man shall bring it again or he must die. Thou art thus no longer in thy former form, but thy form is like this Indian's, whom we now present to thee, that thou mayest see who thou now art, and instead of grubbing axe and corn pestle, we put into thy hand a war-beetle and feathers upon thy head. Thou goest about now like a man.' 'Thus,' Zeisberger adds, 'they have made the Delaware nation not only into men, but into warriors.'" Vol. II, pp. 419-420.

Many of the Ojibwas and some of the Delawares themselves suspected the motives of the Iroquois in re-masculating the latter, believing that "the Six Nations, and especially the Mohawks on the British territory, have not only made the Delaware Nation into men but into warriors, to encourage them to continue war against the States, and take it up anew, so that if they reached their end and the Delawares began war anew against the States, they would accuse them to the States and say, 'These are they who are fractious and will not have peace. Let us all fall upon them and root them out.'" That this was their purpose was seen from what follows: "The Mohawks have thereupon, for the third time, sent to the Chippewas [Ojibwas] a finger's length from a war-belt fathoms long, and offered them the Delaware Nation, or permitted them to make broth thereof." (i.e., to make way with them.)

Brant, himself, was said to be implicated, so that on this account "he could not go to the treaty as he had intended," when he heard that the secret had leaked out.*

To the foregoing brief account of the unmaking and making of the Delawares, it should be added that they, themselves, declared they were inveigled by the Iroquois into the original compact, on the plea of the latter that if the Delawares would consent to be reckoned as women they would thus be able to exercise great influence as peace-makers.

Regard the arrangement as we may, it was a very remarkable one, and serves to bring out in strong light, the extravagant symbolism that characterized the Indian in many of his ways.

* See *Zeisberger's Diary*, vol. II, p. 416.

For a beautiful copy of these volumes, I am indebted to my friend, Mr. Robert Clarke, publisher, Cincinnati, Ohio.

APPENDIX (B).

LIST OF INDIAN DANCES. *

Indian names in Seneca :—

- | | | | |
|-----|-----------------------------------|----------------------------------|-----------------|
| 1. | O-sto-weh'go-wä, † | Great Feather Dance | For both sexes. |
| 2. | Gä-ná-o-uh † | Great Thanksgiving Dance | " " |
| 3. | Da-yun'-da-nes-hunt-hä, | Dance with joined hands | " " |
| 4. | Gä-dä'-shoté * | Trotting Dance | " " |
| 5. | O-ta-wá-ga-kä * † | North Dance | " " |
| 6. | Je-hä'-ya, | Antique Dance | " " |
| 7. | Gä'-no-jit'-ga-o, | Taking the kettle out | " " |
| 8. | Ga-so-wä'-o-no, * | Fish Dance | " " |
| 9. | Os-ko-dä'-ta, | Shaking the Bush | " " |
| 10. | Ga-nó-ga-yo, † | Rattle Dance | " " |
| 11. | So-wek-o-an'-no, † | Duck Dance | " " |
| 12. | Jä kó-wä-o-an-no, | Pigeon Dance | " " |
| 13. | Gak-sä'-gä-ne-a, † | Grinding Dishes Dance | " " |
| 14. | Gä-só-a † | Knee Rattle Dance | " " |
| 15. | O-ke-wa, | Dance for the Dead | For females. |
| 16. | O-as-ka-né-a, | Shuffle Dance | " " |
| 17. | Da-swä-da-né-a, | Tumbling Dance | " " |
| 18. | G'ä-ne-ä'-seh-o, † | Turtle Dance | " " |
| 19. | Un-dä-da-o-at'-hä, | Initiation Dance for girls . . | " " |
| 20. | Un-to-wé-sus, | Shuffle Dance | " " |
| 21. | Da-yo-dä'-sun-da-e-go, | Dark Dance | " " |
| 22. | Wä-sä'-seh, * † | Sioux, or War Dance | For males. |
| 23. | Da-gé-ya-go-o-an'-no, | Buffalo Dance | " " |
| 24. | Ne-ä'-gwi-o-an'-no, * | Bear Dance | " " |
| 25. | Wä-a-nó-a, † | Striking-the-Stick Dance | " " |
| 26. | Ne-ho-sä-den'-da † | Squat Dance | " " |
| 27. | Gä-na-un'-dä-do, * † | Scalp Dance | " " |
| 28. | Un-de-a-ne-suk'-tä, | Track Finding Dance | " " |
| 29. | Eh-nes'-hen-do, † | Arm Shaking Dance | " " |
| 30. | Gä-gó-sä, | False Face Dance | " " |
| 31. | Gä-jé-sa, | " " " | " " |
| 32. | Un-da-de-a-dus'-shun-ne-at'-hä, † | Preparation Dance | " " |

Thus marked * are of foreign origin; thus † are obsolete; and thus ‡ are costume dances.

The above list does not include the Maple Dance, the Green Corn Dance, the Snake Dance, and more important still, the Covered Skin Dance.

* Morgan's "League of the Iroquois," p. 290.



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14th
Museum, Toronto

ARCHÆOLOGICAL REPORT

1899.

BEING PART OF

APPENDIX TO THE REPORT

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ONTARIO.

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1900.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 309

LECTURE NOTES

BY

ROBERT A. SERBER

1996

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ARCHÆOLOGICAL REPORT.

Honorable RICHARD HARCOURT, M.A., Q.C.

Minister of Education :

SIR,—Herewith is presented the Archæological Report for the year. Upwards of two thousand specimens have been added to the museum during the past twelve months. We are indebted to numerous friends for single, and small numbers of specimens from various parts of the province, and outside of it, but our largest additions represent the work of collectors in the counties of Victoria, (North) and Brant, those from the former locality having been brought together by Mr. George E. Laidlaw, of "The Fort," Balsam Lake, and presented by him as an accession to the fine collection he placed in our possession last year.

The only field work prosecuted by your curator was in connection with the examination of some mounds on Pelee Island, to which reference appears in what follows.

Had time and circumstances permitted, much more work of this kind might have been accomplished, and the hope may be indulged that opportunity for original research will more frequently present itself next year, for the reason already so often urged, namely, that the march of improvement is rapidly destroying traces, the existence of which, and particulars respecting which, should be recorded.

Fortunately, a considerable amount of investigation has been performed by Messrs. George E. Laidlaw, and W. J. Wintemberg, reports from whom appear relating respectively to the counties of Victoria and Oxford. Mr. A. F. Hunter presents a report in continuation of his work in examining village sites in North Simcoe, the object being to identify these, if possible, with the places mentioned by the early missionaries.

From the pen of Mrs. Wm. Stuart, San Geronimo, Istmo de Tehuantepec, Mexico, an article on Aztec relics, will enable the Ontario reader to form some comparisons with the work of our own aborigines; and Mrs. Holden's translation of Mr. B. Sulte's paper on the Wars of the Iroquois is as instructive as it is interesting.

Mr. W. E. Connelley's papers on the Wyandots, and General Clark's philological and historical treatment of the derivation and signification of the word Toronto, are extremely valuable.

In accordance with many requests from students in Europe and America, Mr. A. T. Cringan presents a second contribution on the music of the Pagan Iroquois.

I have the honor to be,

Yours respectfully,

Education Department, Toronto,
December 30th, 1899.

DAVID BOYLE.

ADDITIONS TO THE MUSEUM.

19386, birch-bark canoe, (French R) Mississauga Indian, J. H. Fleming, Toronto. 19387, part of small clay vessel from Uganda, Atrica, Miss Buik, Toronto. 19388, small gouge and axe, or chisel, combined, lot 9, con. 4, Dummer twp., Peterboro' co., found by Patrick Young, Sen, Young's Pt., Clarence Bell, Toronto. 19389, large and beautifully made grooved axe from gravel bed near Brocton, N.Y., Thomas Connon, Brocton, N.Y. 19390, butterfly banner stone, Markham twp., York county, Joseph Chant, per Geo. E. Laidlaw. 19391, pottery sherd, Saguache co., Colorado, R. W. Carruthers, per Geo. E. Laidlaw. 19392-93, two steel knives from Huron site at La Fontaine, Tiny township, supposed to be Toanché, W. Richardson, per Geo. E. Laidlaw. 19394-95, pipe and ornamental stem from same place. 19396, clay pipe, Fred Widdis, w. half lot 4, North West Bay, Bexley. 19397-98 worked fossil and chipped flint, Joseph Eads, lot 24, con. 2., Somerville twp., per Geo. E. Laidlaw. 19399, unfinished implement, lot 37, South Portage Rd., J. Waterson, Eldon twp., per G. E. Laidlaw. 19400, perforated disc, same place. 19401, pottery disc, same place, unperforated. 19402, stone axe, Fenelon Falls P.O., Dougald Brown, per Geo. E. Laidlaw. 19403-4, two celts, Mitchell's Lake, Eldon twp., Moses Mitchell. 19405-6, two chisels, Mitchell's Lake, Eldon twp., Moses Mitchell. 19407, nugget of native copper, A. Cameron, lot 20, con. 5, Lutterworth twp., per G. E. Laidlaw. 19408, slate gouge, G. Fox, Dalrymple P.O., Mud Lake, Carden twp., per G. E. Laidlaw. 19409-10, two axes, G. Fox, Dalrymple P.O., Mud lake, Carden twp., per G. E. Laidlaw. 19411, broken slate implement, G. Fox, Dalrymple P.O., Mud Lake, Carden twp., per G. E. Laidlaw. 19412, fragment of elk horn, G. Fox, Dalrymple P.O., Mud Lake, Carden twp., per G. E. Laidlaw. 19413-17, five oval, circular and ovate stones from ash beds, Eldon and Bexley twps., Geo. E. Laidlaw. 19418-27, ten hammer stones, degraded celts and others, Bexley twp., Geo. E. Laidlaw. 19428, fragmentary mealing stone from lot 5, con. 5, Bexley twp., Geo. E. Laidlaw. 19429-30, upper and part of lower mealing stone from ash heaps, Bexley twp., Geo. E. Laidlaw. 19431, chert nodule, from lot 22, con. 8, Eldon township, Geo. E. Laidlaw. 19432, porphyry from ledge near Mud Lake, Carden twp., Geo. E. Laidlaw. 19433, box of teeth from various village sites, Eldon and Bexley twps., Geo. E. Laidlaw. 19434, neolithic celt from Swaffham Fen, Cambridge, England, Sir John Evans, Hemel Hempstead, England. 19435, iron knife from lot 24, con 2, Somerville twp., Jos. Eads, per G. E. Laidlaw. 19436, string

of porcelain beads from Orillia, Geo. E. Laidlaw. 19437, stone tool from Alaska, W. C. Perry, Winnipeg. 19438, red oxide from surface of Indian burial ground, Kamloops, B. C., W. C. Perry, Winnipeg. 19439, rubbing-stone, Lytton, B. C., W. C. Perry. 19440, rubbing-stone, Lytton, B. C., W. C. Perry. 19441, fragment of skull, Lytton, B. C., W. C. Perry. 19442, improvised hammer-stone, Lytton, B. C., W. C. Perry. 19443, deer-horn chisel, Vancouver, B. C., Jas. Johnson. 19444, fragment soapstone disc, Washington, D. C. 10445, sperm whale's tooth, Samoa, Mrs. F. Smith, Toronto. 19446, model of framework of kayak (Eskimo). 19447, handle and whiplash, (Eskimo). 19448-19449, fish killers, Rama reserve, (Mississauga), G. E. Laidlaw. 19450-19549, fragments of pottery with various patterns, Mississauga, G. E. Laidlaw. 19550-52, three finger-pullers, Mississauga, G. E. Laidlaw. 19553-4, clubs for pounding black ash to separate the layers for basket-making, G. E. Laidlaw. 19555, modern "war club," once owned by Admiral Vansittart, Rama reserve, Mississauga, G. E. Laidlaw. 19556, "trade" weapon, N. W. Indians, G. E. Laidlaw. 19557, moccasins, Northwest Territory, G. E. Laidlaw. 19558-19562, fragments of pottery from Lake Clear, lot 22, range 12, Sebastopol twp., Alex. Parks, Eganville. 19563-19662, flints from various localities. 19663-19671, clay vessels from mounds, Arkansas, R. W. Riggs. 19672, drinking cup of shell found near human remains, two feet deep on mound near Darien, McIntosh co., Georgia, Clarence B. Moore, Philadelphia, Pa. 19673, digging tool, Bluff Field, Ossabaw island, Bryan co., Georgia, Clarence B. Moore, Philadelphia, Pa. 19674, digging tool, Ossabaw island, Clarence B. Moore, Philadelphia, Pa. 19675, digging tool (*fulgur carica*) from surface near lighthouse mound, Fernandina, Florida, Clarence B. Moore, Philadelphia, Pa. 19676, drinking cup of shell, (*fulgur perversum*) found near human remains, two feet down; mound, near Darien, McIntosh co., Georgia, Clarence B. Moore, Philadelphia, Pa. 19677, worked shell from Florida; Clarence B. Moore, Philadelphia, Pa. 19678, fragment of pottery, Walker mound in Cooper's field, near Sutherland Bluff, McIntosh co., Georgia; Clarence B. Moore, Philadelphia, Pa. 19679-80, two fragments of pottery from mound D, Ossabaw island, middle settlement; Clarence B. Moore, Philadelphia, Pa. 19681, Northwest pipe (no data). 19682, Indian stone tomahawk from the Green swamp in Columbus county, North Carolina; Horatio Hale, Clinton. 19683, wampum beads said to be from South Orillia twp., Simcoe co.; Horatio Hale, Clinton. 19684, shell beads, Santa Cruz Island, California; P. Schumacher, Horatio Hale, Clinton. 19685, shell beads from an ancient mound near the Mississippi river; Dr. Willis De Hass, Washington; Horatio Hale, Clinton. 19686, Zulu beads, South Africa, Horatio Hale, Clinton. 19687, whale line (Eskimo); 19688 sword

blade, remounted; 19689-91, snow goggles (Eskimo); 19692, model iron spear; 19693, model ivory spear; 19694-97, pairs of boots; 19698, pair of shoes; 19700-1, baby's shoes; 19702, children's shoes; 19703 pairs of shoes (Eskimo); 19704-5, bracelets (Eskimo); 19706, bracelets (Eskimo).

From 19687 to 19706 the gift of F. F. Payne, Toronto.

19709, walrus's tusk, Magdalen island. 19710, model Eskimo harpoon with toggle head. 19711, pair of mitts (Eskimo). 19712, pair of mitts (Eskimo). 19713, gun flint, Baby farm, Lambton Mills; Miss Kirkwood. West Toronto Junction. 19714-18, gun flints, Baby farm, York twp.; J. Kirkwood. 19719, fragments of copper, Baby farm, Lambton Mills; Miss Kirkwood, West Toronto Junction. 19720, steel spear-head, Thames river bank, Kent county; W. Jull. 19721, busyon perversum, Fishing island, near Cape Hurd, lake Huron; Sir Sandford Fleming, C.M.G. 19722, knife, grave, Edmondton, Alberta; G. E. Laidlaw. 19723, stone axe, Taylor's mill-dam, river Don; R. T. Snyder, Toronto. 19724, gorget, North Cayuga, Haldimand county. 19725, six arrow points, found on lot 28, con. 2, south of Dundas st., Toronto; R. Sloan. 19726, bird amulet, lot 24, con. 3, south of Dundas St., Toronto; John H. Peel. 19727, stone adze, Dundas st., lot 23, con. 3; R. Sloan. 19728, bowl of pipe, Dundas st., lot 25, con. 11, Esquesing, in the river Credit; R. Sloan. 19729, waterworn pebble, found in gravel on Grand Trunk railway near Clarkson, resembles human workmanship. 19730, piece of worked slate, Bobcaygeon; Harold Cave. 19731, boat shaped amulet, North Cayuga; A. F. Stevenson. 19732, gorget, Norfolk county; J. G. Spain. 19733, clay pipe, lot 33, con. 3, Pickering. 19734, clay pipe head. 19735, worked bone. 19736, worked bone with waved pattern on border. 19737-9, gambling (?) bones. 19740-8, bone beads. 19749, core of chert. 19750, bone awl or needle, bored lengthwise. 19751, stone, grooved at one end. 19752, bone, partly cut. 19753-63, bone awls or needles. 19764-6, bone needles, eyed. 19767, bone awl (peculiar). 19768, bone awl or marker. 19769, horn tip, worked. 19770-8, arrow points.

(From 19733 to 19769 the gift of Jesse Cober, Cherrywood, Ont.)

19779, clay pipe, locality unknown. 19780, clay pipe, Nottawasaga township; David Boyle. 19781, clay pipe head, lot 12, con. 8, Nottawasaga township; David Boyle. 19782, pipe fragments, York township; B. Jackes. 19783, five arrowheads, Clark county, Kentucky, U.S.A.; Kentucky Geol. Survey, Frankfort. 19784, twelve delicately made arrow-tips—obsidian, jasper, agate and flint, Oregon, U.S.; Dr Rear, Toronto. 19785, four arrow-points, Nottawasaga township; Albert Loughheed. 19786, fifteen arrow-heads, Lawrenceburg, Ind.; J. Wood, Lawrenceburg. 19787, arrow-head, pure quartz, Guilford county, N. Carolina; Prof. Jos. Moore, Earlham College, Richmond,

Ind. 19788, four war arrows, West Virginia; Nat. Hist. Soc., Brookville, Ind., U.S. 19789, arrow-head, long neck, Lawrenceburg, Ind.; Dr. Craig, Lawrenceburg. 19790, fifteen arrow-heads, Lawrenceburg, Ind.; J. Wood, Lawrenceburg. 19791, chipped quartz, Grassy Point, Baptiste lake; David Boyle. 19792, arrow-heads, war (7), Mississippi; J. L. Kassebaum, Aurora, Ind. 19793, flints, unusual outline, Alabama; E. F. Hummell, Decatur, Ala. 19794-5, flints, Alabama; E. F. Hummell, Decatur, Ala. 19796, flint, grooved on both sides, McGillivray township, Middlesex; Thos. Edward, W. Matheson, Lucan. 19797, arrow-heads (serrated), Lawrenceburg, Ind., J. Wood. 19798, flint (serrated) cross-section triangular, Alabama; E. F. Hummell, Decatur, Ala. 19799, spear or arrow-head (serrated), Dearborn, county, Ind.; Dr. Collins, Lawrenceburg, Ind. 19800, flints; Jos. W. Stewart, Strathroy. 19801, flints, lot 18, con. A, Huron township; Wm. Welsh, Amberley, P.O. 19802, flint, Franklin county, Indiana; Nat. Hist. Soc., Brookville, Ind. 19803, flint (necked and notched), West Middlesex, W. Matheson. 19804, flint, Uxbridge; John Thompson. 19805, flint, McGillivray township; John Taylor, W. Matheson. 19806, arrow-heads, Franklin county, Kentucky; Nat. Hist. Soc., Brookville, Ind. 19807, flints (5), Madison county, Kentucky; Dr. Collins, Lawrenceburg. 19808, flints, Fayette county, Kentucky; Dr. Collins, Lawrenceburg. 19809, jasper, Kempsley farm, near Point Edward, Ontario; Dr. Rear, Toronto. 19810, flint Kempsley farm near Point Edward, Ontario; Dr. Rear, Toronto. 19811, arrowheads, Hamilton county, Ohio; Dr. Collins, Lawrenceburg, Ind. 19812, flint, lot 9, con. 7, McGillivray township; Thos. Mead, W. Matheson. 19813, flints, (4), Alabama; E. T. Hummell, Decatur, Ala. 19814, fine leaf-shaped flint, Southern Ohio; Dr. Freeman, Chicago. 19815, knife or scraper, Clarksville, Ohio; Dr. Freeman, Chicago. 19816, flint, Brookfield, Mo.; Mr. Seeley, Dr. Rear, Toronto. 19817, flints, (5), square necked, Blanshard township, Perth co.; John McQueen, W. Matheson. 19818, knife or spearhead, (jasper), Clarksville, Ohio; Dr. Freeman, Chicago. 19819, flints, (13) North Carolina, E. T. Hummell; Decatur, Ala. 19820, flints, (10), Ohio, Mr. Demming; Xenia, Ohio. 19821, flints, (30), Lawrenceburg, Ind.; J. Wood. 19822, arrowheads, Kentucky; J. Muller, St. Mary's Institute, Dayton, O. 19823, spearheads, Port Huron, Michigan; McMillan, Dr. Rear, Toronto. 19824, copper spear or knife near end of Indian trail on lot 15, con. 8, Belmont twp., Peterboro' co.; H. E. Strickland. 19825, chief's large silver medal; Mrs. Cameron, Goderich. 19826, large water-worn stone, chipped as if for a sinker, lot 35, Lake road east, Bosanquet, Lambton; Alfred Willson. 19827, pair of moccasins, made by the Nascopes, Ungava bay; George B. Boucher, Peterboro'. 19828,

headed tobacco pouch, sealskin; George B. Boucher, Peterboro'. 19829, stone pipe and beaded wooden stem; George B. Boucher, Peterboro'. 19830, weathered knife or spear, Smooth Water lake, near Tamagaming, L. Nipissing; per Aubrey White, Dep. Com. of Crown Lands. 19831, large argillite gouge and chisel combined; Aubrey White, Dep. Com. of Crown Lands. 19832, smoking pipe of wrought iron (sheet) bowl and stem made separately, bowl an inch and three-eighths high and probably five-eighths wide before being crushed; stem four and three-eighth inches long and quarter inch in diameter, lot 1, con. 6, near Mississippi R., Drummond twp.; Peter Stewart, per Dr. T. W. Beeman. This specimen is probably of somewhat recent French (or other European) make, as it was found not more than a foot below the surface where, had it lain very long, it would have rusted completely away. 19833 large and partly polished stone axe, edges of shaft one and one-quarter inches thick, left in the pecked state, lot 14, con. 5. Lanark twp., Lanark co.; Wm. J. Affleck and John Affleck, per Dr. T. W. Beeman. 19834, small rubbing-stone of fine grained sandstone, lot 1, con. 6, Drummond twp., Lanark co.; Peter Stewart, per Dr. T. W. Beeman. 19835, small and slightly grooved stone axe, Drummond twp., Lanark co.; J. McEwan, per Dr. T. W. Beeman. 19836, counters used in Iroquois pagan game at wakes (dā-hon-kwa-ya-ha), Ind. Res., Tuscarora. 19837, wooden mask, formerly owned by Abram Buck, the chief medicine man, on the Tuscarora Reserve, Ontario. 19838, wooden mask, Tuscarora Reserve, Ontario. 19839, moccasins, made and worn by medicine man, Abram Buck, Tuscarora Reserve. 19840, moccasins, worn by an aged Indian woman, Mrs. Davies, on the Tuscarora Reserve. 19841, woman's rattle (Cayuga) Indian Reserve, Brant co.; Wm. Sandy. 19842-3, bone needles, Walker farm, Brant township, Ont. 19844, bone needle, Sealey farm, Brantford tp., Ont. 19845, bone needle, Walker farm, Brantford tp., Ont. 19846-7, bone needle, Sealey farm, Brantford tp., Ont. 19848, brass awl, Walker farm, Brantford tp., Ont. 19849, bone awl, North Toronto, near Carlton, Ont. 19850, half awl, with a second hole, Sealey farm. 19851-56, bone awls, Walker and Sealey farm. 19857-59, bone awls, Walker farm. 19860-61, bone awls, Kitchen farm, St. George Road, 1½ miles from Brantford, Ont. 19862-73, bone awls, Mitchell or Sealey farm, Brantford, Ont. 19874-83, bone awls, Walker farm, Brantford, Ont. 19884-85, bone awls, North Toronto, near Carlton, Ont. 19886-88, bone awls, Walker farm. 19889-99, iron awls, Walker farm. 19891, brass awl, Walker farm. 19892, large bone tool of unusual form. 19893-95, three foot-bones rubbed flat on the lower side and a rude attempt to burn a x on one side, Walker farm. 19896, ninety-one beads made from the bones of birds. Walker and Sealey farms

19987-20021, thirty-five tally bones made from the bones of birds, Walker and Sealey farms, 20022-23 flat beads from grave on Walker farm. 20024-25, three small bone tools; North Toronto. 20026, pottery marker (?) Sealey farm. 20027-28, pottery marker, fine lines; Walker farm. 20029, horn rod, $6\frac{3}{4}$ inches long, Sealey farm. 20030, horn rod, $4\frac{3}{4}$ inches, Walker farm. 20031-33, three spears, Sealey farm. 20034-35, two spears, Walker farm. 20036-39, four arrow straighteners (horn). See fourth annual Archæological report, page 56, Sealey Farm. 20040-41, two arrow-straighteners, Walker farm. 20042-76, 35 cylindrical pieces of horn, varying from 1 to $3\frac{1}{2}$ inches long, use unknown; see page 47, Ont. Arch. Report, 1891. 20077, prong of horn, cut and bored for a handle. 20078, partly made bowl for a stone pipe, Walker farm. 20079-80, clay pipes, Walker farm. 20081, stone pipe, Walker farm. 20082, clay pipe, Walker farm. 20083-87, clay pipe bowls, Walker farm. 20088-92, clay pipe bowls, Troy, near Brantford. 20093, clay pipe, Sealey farm. 20094, stone pipe, the bowl shaped like a bird's head, Sealey farm. 20095-96, two clay pipes, Sealey farm. 20097, clay pipe, formed like human head, Sealey farm. 20098, dog's head ornament, forming part of a bowl of a stone pipe, Sealey farm. 20099-20101, three clay pipe bowls, Sealey farm. 20102, small clay bowl (as if made by a child), Sealey farm. 20103-105, clay pipe bowls, Hagersville. 20106, clay pipe bowl, highly ornamented, Brantford city. 20107, clay pipe bowls from grave, Baldwin farm, near Brantford city. 20108, stone pipe bowl, bored for a stem. 20109-112, four unio shells, worn down as if used for smoothing purposes, Walker farm; see 4th An. Rept., page 51. 20113-114, shells used for scraping; see 4th An. Rept., page 51. 20115, rattlesnake shell gorget, $4\frac{1}{2} \times 2$ in., having four holes pierced through near the edge; the holes show signs of considerable wear; from a large ash-heap on the Sealey farm; two feet below the surface. 20116, piece of shell for an ornament, Sealey farm. 20117, unio shell ornament, Walker farm. 20118, string of 257 wampum beads from a grave in Beverly twp. 20119, string of 53 wampum beads, Walker and Sealey farms. 20120, string of 36 beads from a grave near Cayuga. 20121-22, two pieces unio shell, use unknown, Walker farm. 20123, piece of turtle shell with two well-worn holes, and having markings on the surface. 20124, piece of turtle shell, with hole. 20125, shell disc, Eagle Place, near Brantford. 20126, three spiral shell beads, Sealey farm. 20197, catlinite bead, $3\frac{1}{4}$ inches long, Walker farm. 20128, catlinite bead, Sealey and Walker farm. 20129, catlinite bead, Walker farm. 20130, catlinite pendant, markings on both sides, Sealey farm. 20131, string of 63 French beads, from grave at Sullivan's Landing, New York State. 20132,

string of 239 French beads, from grave at Beverly. 20133, slate pendant, Walker farm. 20134, stone pendant, Shellard's farm, near Brantford. 20135-136, beads of bear's teeth, Walker farm, near Brantford. 20137, bead made of a section of fish bone, Sealey farm, near Brantford. 20138, piece of bone showing cut made by a flint saw in the process of needle-making, Walker farm, near Brantford. 20139, bone sawed through longitudinally as in needle-making, Walker farm. 20140-41, two bones partly sawed transversely as in making beads, Walker farm. 20142-4, three pieces of bone from which beads have been cut, Walker farm. 20145, fishing spear from grave, Baldwin's farm, Brantford tp. 20146, unusually formed flint, two notches, from Newport, near Brantford city, 20147-50, four flints, three being arrowheads and one leaf-shaped, from Newport, near Brantford city. 20151-54, four flints, chisel shaped, regular outline, Brantford suburbs. 20155-56, arrowhead and leaf-shaped piece of similar material to the coloured flint of Kentucky, eastern limits of Brantford. 20157, arrowhead, western limits of Brantford. 20158, quartzite, leaf-shaped piece, Shellard's farm, Mt. Pleasant, near Brantford. 20159-185, twenty seven arrowheads and leaf shaped pieces, many of them coloured Kentucky flint, also fine workmanship, Brantford limits. 20186-190, flint knives, Brantford limits. 20191, one slate (woman's) knife, West Brantford. 20192-94, three flints for inserting in war clubs, sand hill near Brantford. 20195-213, nineteen arrowheads (blunt), Brantford limits. 20214-217, two diorite spear and two stone arrowheads, (old), Palmer and Shepherd farms, Mt. Vernon, near Brantford. 20218-20344, a hundred and twenty-seven war-points from farms in the neighborhood of Brantford. 20345 small slate knife, bank of Grand river, Brantford. 20346, small flint; bank of Grand river, Brantford. 20347-628, two hundred and eighty-two arrowheads; district round Brantford. 20629-630, two spear-heads, very regular outline; from Dunnville. 20631-745, a hundred and fifteen spear-heads, from Brantford and Mount Pleasant districts. 20746-49, four celts, part of a number dug up in a small space in the lumber yard of Wisner, Son & Co., Brantford. 20750-858, a hundred and nine celts, from Brantford and Cainsville districts. 20859, flint drill, 3½ ft. long; Sand Hill, near Brantford. 20860, flint drills, Shepherd's farm, Mt. Vernon, near Brantford. 20861, flint drills, Shellard's farm, Mt. Pleasant, near Brantford. 20862-64, three flint drills, Mohawk church fields, near Brantford. 20865-71, seven flint drills, eastern limits of Darling street, Brantford. 20872, one flint drill, Sand Hill, near Brantford. 20873-81, nine flint drills, district round Brantford. 20882-3, two leaf-shaped flints, unfinished, Shellard's farm.

Mt. Pleasant. 20884-20886, three flint scrapers, unfinished, West Brantford. 20887-20897, eleven arrowheads, unfinished, localities near Brantford. 20898-21063, a hundred and sixty-six flint scrapers, single ends, localities near Brantford. 21064-21071, eight flint scrapers, double ended, localities near Brantford. 21072, iron scraper, Walker farm, Brant township. 21073-21099, twenty-seven flint saws, Sealey and Walker farm, Brantford township. 21100-21101, two Huronian slate chisels, Shellard's farm, Mt. Pleasant. 21102 21103, two stone gouges, localities near Brantford. 21104-21148, forty-five celts or chisels, localities near Brantford. 21149, slate tool, 5½ inches long, the edges running the full length, Walker farm. 21150, diorite tool, Sealey farm. 21151, slate tool, small, Walker farm. 21152, slate gorget, Brantford city. 21153, slate gorget, Shellard farm, Mt. Pleasant. 21154, slate gorget, Tutelo Heights, Mt. Pleasant. 21155, half gorget, S. Thomas farm, Tranquility, near Brantford. 21156, slate gorget with four notches on each edge, Otterville. 21157-21158, two pieces Huronian slate, roughed out for gorgets, Williams farm, Tranquility. 21159, disc, Huronian slate, Eagle Place, near Brantford. 21160, half of banner-stone (catlinite), Shepherd's farm, Brantford. 21161, rubbing stone, Eagle Place, near Walker farm. 21162, rubbing stone, grooved for smoothing arrows, farm, Mt. Vernon. 21163-21170, eight rubbing stones, Sealey and Walker farms. 21171, stone sinker, Sand Hill, near Brantford. 21172-21180, nine hematite paint stones, Sealey and Walker farms. 21181, stone mill, with three deep and three shallow hollows, from the farm of Thos. Brooks, Mt. Pleasant. 21182, pestle for pounding corn, field near Newport. 21183-21184, two discoidal stones, having hollows in each flat side, supposed for games, West Brantford. 21185-21197, thirteen hammer stones, flint, from East, and diorite from West Brantford. 21198, upper part of large pot, Kitchen farm, near St. George road, Brantford. 21199, half of upper part of large pot, Walker farm. 21200, portion of a pot formerly having handles, Walker farm, Brantford township. 21201, fragment of rim indicating an unusual shape, Walker farm, Brantford township. 21202-3, fragments of pottery to which handles were attached, Walker farm, Brantford township. 21204-21205, portions of pots from Sand Hill, near Brantford. 21206-21207, two pieces of a pot at least 17 inches in diameter, Sealey farm. 21208, portion of a large pot, showing marks as if having been formed in a casing of woven grass, Sealey farm. 21209, portion of pot having similar markings, Eagle Place, Brantford township. 21210 21233, twenty-four pieces of large pots, rim patterns, Sealey farm, Brantford township. 21234, portion of pot rudely ornamented with wave lines. 21235, part of small pot having a spout. 21233, portion

of rim of pot having deep serrations. The three above specimens are noticeable as being nearly pure clay, having no micaceous rock incorporated with it, as in most of our Indian pottery; Carlton, near Toronto. 21237-21240, four pieces of pottery, showing the kind of work done by pottery makers, Eagle Place, Brantford. 21241, handle of pot, Walker farm. 21242, portion of small pot, Walker farm. 21243, spout-shaped piece of pottery, use unknown, Walker farm. 21244, clay toy (child's pot), Sealey farm. 21245, plaster cast of Indian's head, pipe ornament, the original in stone, found at Jerseyville, near Brantford. Fifty fragments, consisting of pipe stems and parts of bowls, Walker and Sealey farms. Fifteen fragments of extremely rude attempts at pottery making, Walker farm. 21246, piece of stone, one end showing the marks of a large flint drill, the body covered with lines of an ornamental character, Brantford North; nineteen bears' teeth; two boar's teeth; number of teeth of small animals, as beaver, squirrel, etc.; one beaver tooth and three jaws of small animals; one bear's jaw; thirty-five pieces of deer-horn, some partly worked, thirty pieces of bone beads; etc. (Specimens under 21246 are from the kitchen middens on the Sealey and Walker farms.

(With the assistance of W. Wilkinson, M. A., principal of the Brantford city public schools, I have been able to ascertain the exact situations of the several farms mentioned here from No. 19842 to No. 21246, as follows:—

Walker farm, lot 5, con. 5, Brantford township, Brant county; Thomas farm, lot 27, con. 1, Brantford township, Brant county; Shephard farm, lot 10, con. 5, Brantford township, Brant county; Kitchen farm, lot 33, con. 1, Brantford township, Brant county; Mitchell farm, lot 9, South Ancaster Road; Baldwin farm, Baldwin's survey, Eagle's Nest, Brant county; Shellard farm, Church and Phelps' tract, Brantford township, Brant county; Brooks farm, Stewart and Ruggles' tract, Brantford township, Brant county; Sealey farm, Fairchild's Creek (Whitney's), Brantford township, Brant county.

21247, fragments of clay pot rims—various patterns, from sand hill, and Walker and Sealey farms, Brantford township.

The collection (19842 to 21247) was made by Mr. J. S. Heath, from whom it was procured.

21249, flute made by Hy-joong'-kwas, (like 17101, fig. 21, in report for 1898). 21250-1, two paddles used in the ashes ceremony at the Iroquois pagan feasts, Tuscarora. 21252, 18 patterns of tapa cloth (from inner bark of the paper mulberry) formerly used extensively by natives of the South Pacific Islands; Mrs. Forsyth Grant, Toronto. 21253, stone pipe, corniferous limestone Pelee Island; John Henning,

Pelee Island. 21254, head of 3-barbed bone harpoons (Wood Cree), N. E. shore of Lesser Slave Lake, N.W.T.; W. G. Long, Toronto. 21255, birch-bark bait scent-box (Wood Cree), E. shore of Lesser Slave Lake, N.W.T.; W. G. Long, Toronto. 21256, stone pipe (marble) probably of non-Indian make; bone and stem-socket like a large and a small inverted cone applied to each other; Dugald Fergusson, Sarnia township, per F. F. Evans, Toronto. 21158, photograph of adobé houses, Northern Mexico; Mrs. Joseph Workman, Walsenburg, Colo. 21259, small and rudely executed oil painting of a woman (4 x 5 inches) in black on a white ground; apparently of religious import and very old; Joseph Workman, Walsenburg, Colo. 21260-78, bears' teeth, Kitchen midden; Walker and Sealey's farm, Brantford township. 21279-80, boar's tusks; Walker and Sealey's farm, Brantford township. 21281, several teeth of small animals, including the squirrel and woodchuck. 21282-5, jaw of beaver, and three jaws of smaller animals. 21286, bear's jaw. 21287-321, pieces of deer-horn, partly worked. 21321-51, pieces of bone used in making beads, partly worked.

(From 21260 to 21351 were found in a kitchen midden, or refuse heap, on the Walker and Sealey farm, Brantford township, by Mr. J. S. Heath.)

21352, piece of what may have been a glass candlestick, belonging to one of the early French missions; found at considerable depth, near the Narrows, lake Couchiching, on the site of an old church, about 1870; from Miss M. C. Elliott, Toronto.

21353-4, two water-worn stones having a strong resemblance to grinders, or mullers, lot 1, con. 4, Tay township; Samuel Brown. 21355, celt, lot 22, con. 8, Vespra township; Thomas Dawson. 21356, small bone pendant (?) ornamented with incised lines, E. $\frac{1}{2}$ lot 20, con. 9, Vespra tp.; Peter Curtis. 21357, small celt, E. $\frac{1}{2}$ lot 20, con. 9, Vespra; Peter Curtis. 21358, tooth of small bear (?) E. $\frac{1}{2}$ lot 20, con. 9, Vespra; Peter Curtis. 21359, small bone tool, E. $\frac{1}{2}$ lot 20, con. 9, Vespra; Peter Curtis. 21360, clay pipe bowl, E. $\frac{1}{2}$ lot 10, con. 5, Tay; John Hutchinson. 21361, steel razor (old French), lot 76, con. 1, Tiny; J. Bell. 21362, part of a clay pipe, lot 76, con. 1, Tiny; J. Bell. 21363, unfinished stone pipe (vasiform), lot 11, con. 6, Tay township; C. E. Newton, Esq. 21364, clay pipe (trumpet-mouthed), lot 11, con. 6, Tay; W. Bennett. 21365, sheet brass coiled conically, perhaps for an arrow tip, lot 11, con. 6, Tay; C. E. Newton, Esq. 21366, bit of sheet brass, lot 11, con. 6, Tay; C. E. Newton, Esq. 21367, iron knife, lot 11, con. 6, Tay; C. E. Newton, Esq. 21368, beaver tusk, lot 11, con. 6, Tay; C. E. Newton, Esq. 21369, large glass bead (red, white and blue). E. $\frac{1}{2}$ lot 2, con. 6, Tay, farm of Hector McLeod; from his son, Thomas McLeod. 21370-71, bone awls, lot 10, con. 14, Oro township; Thomas Morrison.

21372, part of small, cylindrical, flat-bottomed, clay vessel, with unusual style of marking—probably finger-nail; lot 10, con. 14, Oro; Thomas Morrison. 21373, two bone beads—one within the other, as found; lot 10, con. 14, Oro; Thomas Morrison. 21374, rapier 23½ in. long (probably French), bearing near the hilt end the legend “ [V]E[R] BVM DOMINI ANNO ” on one side, and on the other “ [M]ANET ET AETERNVN 1619 ” (the final *n* should, of course, be *m*); lot 99, con. 1, Tiny township; found about twenty years ago; now presented by Samuel D. Frazer, Esq. 21375-434, Huron crania from an ossuary on N. ½ of lot 25, con. 12, Innisfil township, Simcoe county. This grave was estimated to contain the remains of 125 persons, and the skulls were exhumed by Harry W. Mayor, assisted by Thomas Redfern.

(From 21353 to 21434, per A. F. Hunter, Barrie.)

21435, fine jasperoid knife or spear-head, 5⅝ in. long; Dr. F. B. McCormick, south-east corner of Pelee Island. 21436, small and almost perfectly made celt; Dr. F. B. McCormick, Pelee Island. 21437, small and rudely made celt, Dr. McCormick, Pelee Island. 21438, Hammer-stone (degraded celt) of syenite, with whitish amygdaloidal softer masses, from ¼ in. to 1½ in. diameter; Dr. McCormick, Pelee Island. 21439, rudely formed small celt, only partly polished; Dr. McCormick, Pelee Island. 21440, well made small celt; Mark McCormick, Pelee Island. 21441, small and roughly-made gorget (two holes), apparently from a flat pebble; J. C. McCormick, Pelee Island. 21442-3, two roughly made small celts; Wm. Monaghan, Pelee Island. 21444, small and well-made celt; Matthew Lupberger, Pelee Island. 21445, small, well-polished celt; Herbert Bates, Pelee Island. 21446, small and accurately made celt; Samuel Piper, Pelee Island, west side. 21447-8, two celts—one very small (2½ in. long), from south-west quarter of mound on lot 36; Pelee Island, south-east. 21449, two small flints from mound, lot 36, Pelee Island. 21450, unfinished gorget 3½ by 2 in. and fully half an inch thick; mound, lot 36, Pelee Island; 21450, bone awl 3¼ in. long; mound, lot 36, Pelee Island. 21452, large astragalus, bear's tooth, small rodent's tooth, and spine from fin of large fish; mound, lot 36, Pelee Island. 21453, four flints; mound, lot 39, Pelee Island. 21454, The only two pieces of pottery found in the Pelee Island mounds; mound, lot 39, two feet deep. 21455-8, 18 arm and leg bones from mound, lot 36, Pelee Island. 21459, three quarts of carbonized corn and beans; mound on lot 39, Pelee Island. 21460, four small copper beads from mound on lot 39, Pelee Island. 21461, catlinite pipe, inlaid with lead, from Mr. Alfred Willson, to whom it was given by Hon. William Robinson, who procured it on the north shore of Lake Superior forty years ago. 21462-3, photographs of one of the Pharaohs,

(Rameses II, now in the Gizeh Museum, Cairo; he was the son of Seti I, who ordered the slaughter of the infants *temp.* Moses.) mummified—one showing the wrappings, and one an enlarged view of the face; Miss Jennie B. Moore, Toronto. 21464, conch, used to call people to the long-house on the Grand River reserve, Tuscarora township, Ont. 21465, small drum used at pagan dances on the Grand River reserve. 21466, horn rattle, used in certain dances on the Grand River reserve. 21467, woman's small turtle rattle; Grand River reserve. 21468, corn husk mask used in dances, Grand River reserve. 21469, wooden dish and 6 peach stones, used by pagan Indians in a game, on the Grand River reserve, Tuscarora township. 21470, game or conjuring apparatus found in a cache in the woods, near Yellow Girl Bay, Lake of the Woods, by Prof. A. B. Willmott, who presents it. It consists of 36 pieces of box-alder (?) each nearly seven inches long and from $\frac{3}{8}$ to $\frac{5}{8}$ inches in diameter, (peeled stems or branches) strung together side by side, by means of a cord passing round them near each end. Each stick is marked with eight roughly oval, brown spots—four on one side, and four on the opposite side; 21472, argillite axe. 21473, small, roughly made celt. 21474, partly worked soapstone. 21475, well marked pieces of pottery. 21476, fragment of cylindrically formed stone. 21477-9, small stone discs. 21472 to 21479, from Isaac Bowins, lot 51, front range, Bexley township. 21480, clay pipe head, broken. 21481, ditto. 21482, roughly-made celt, sharpened corner wise. 21483-4, small roughly-made celts. 21485, bone bead.

(21480 to 21485, from D. Hilton, lot 12, con. 7, site 31, Laxton township.)

21486, small water-worn stone, Ghost Isl. Balsam L. 21487, vertebral bone of large fish, ditto. 21488-90, flint chips, ditto. 21491, unfinished Huronian slate knife, block 9, Bexley township. 21492, water-worn stone, ditto. 21493, rough flint. 21494, partly worked Huronian slate. 21495-7, numerous flints and flint chips.

(21486 to 21497, from J. W. Laidlaw, "The Fort," Balsam Lake.)

21498, well made celt. 21409, oval hammerstone. 21500, part of bone awl. 21501, small bone bead. 21502, twenty-one fragments of pottery.

(21498 to 21502, from D. Brown, lot 23, con. 1, Fenelon township.)

21503, fine hornstone celt, and 21504, small celt or chisel, lot 9, con. 8, Sturgeon, Fenelon. 21505, part of broad, thin celt, lot 9, con. 8, Fenelon. 21506, soapstone pipe with deeply cut triangular designs; it is three inches long, roughly quadrangular in cross-section, and tapers from an inch and three-fourths in width at the top to an inch at the base. 21507, very fine, and almost perfect clay pipe. 21508, bird's head from clay

pipe. 21509-28, fragmentary heads and stems of clay pipes. 21529, barbed bone fishhook, lot 12, con. 1, Fenelon. 21530, very fine clay pipe, stem broken. 21531, small human head carved in stone—probably made by a white man. 21532, small piece of sheet brass. 21533, small arrow-head. 21534-5, bone beads. 21536, small bone awl. 21537, small soapstone disc bead.

(21506 to 21537, from E. W. Glaspell, who found them on lot 18, con. 13, Tiny township, Simcoe, unless otherwise noted above.)

21538-41, small bone awls. 21542, clay pipe-bowl, and stem of another. 21543-47, bone beads. 21548-51, phalangeal bones flattened by grinding. 21552, bone bangle—notched for suspension. 21553, pointed tool of deer-horn. 21554, piece of large bone—much broken—ornamented with deeply cut quadrangular design. 21555, small piece of smoothly worked soapstone. 21556, very well made small arrow-head (chert). 21557, finely marked fragment of pottery. 21558-64, small, roughly made celts.

(21538 to 21564, from G. Rumney, lots 56 and 57 front range, Somerville township.)

21565, lower half of large flat celt, well sharpened. 21566, roughly-made celt, sharpened at both ends. 21567, small stone gouge, unpolished, 21568, water-worn stone 4 inches diameter, somewhat used as a mealing or upper grinding stone.

(21565 to 21568, from Alexander McKenzie, lot 22, con. 1, Fenelon.)

21569-72, rough celts. 21573, imperfect gouge. 21574, cup, coral (*cystiphyllum* sp.?). 21575, iron tomahawk (no stamp).

(21569 to 21575, from A. McArthur, lot 26, con. 4, Fenelon.)

21576, piece of Huronian slate, 6 x 4 inches, and fully an inch thick in the middle—quadrangular in form and thinned along the edges, probably intended for a gorget; Charles Youill, Thorah. 21577, large iron tomahawk. 21578, leaf-shaped scraper, slightly curved. 21579, slate gorget or pendant, 4½ inches long, imperfect, 2 holes. 21580-83, small and imperfect celts. 21584, small mealing stone (gneiss) 8½ by 7 inches, 21585, twenty-two fragments of pottery.

(21577 to 21585, from Neil Sinclair, lot 25, con. 3, Fenelon township.)

21586, part of clay pipe bowl, bearing a grotesque human face. 21587, small stone pipe bowl of unusual form—roughly representing an animal's head, the mouth forming the stem-hole, 21588, three land shells (*melanthis*) body whorl of each perforated for stringing.

(21586 to 21588, from Miss Alison Campbell, Kirkfield. Found S.P.R., Eldon township.)

21589, iron tomahawk of unusual shape, and having a semi-circular edge; John Martin, Uphill, Arden township.

21590, small and well-made slate pendant, $2\frac{5}{8}$ inches long, nearly an inch wide at one end and tapering to a rounded point at the other,—one hole near the wide end. Wm. Kennedy, Bobcaygeon; found on Ball Island at junction of Chemong, Pigeon and Buckhorn lakes, Peterboro' Co. 21591, bowl of large plain clay pipe, widening from an inch and a fourth at the junction with the stem to two inches at the tip—imperfect. 21592, small, rough plain clay pipe, almost whole. 21593, part of clay pipe bowl, ornamented with lines and dots. 21594-5, fragments of clay pipes. 21596, bone celt. 21597, ten fragments of marked pottery.

(21591 to 21597 from James Moore, lots 19 and 20, G.B.B. Bexley Township.)

21598, plain clay pipe bowl, F. Widdis, lot 12, N. W. B., Bexley township. 21599, pipe-bowl, ornamented with two collars, each having three rings. 21600, slick or smoothing stone(?) Joseph Shields, Victoria road. 21601, large and well made clay pipe bowl, Joseph Chant, Sunderland. 21602, soap-stone pipe, rudely carved to represent an animal's head, probably that of a moose, E. Lytle, S. P. R., Bexley. 21603, small polished celt. 21604-5, hammer-stones. 21606, human mask from bowl of clay pipe. 21607, very small, unfinished soapstone pipe, rudely carved, perhaps representing some animal at rest. 21608-9, slick or smoothing stones. 21610, bone spear or harpoon, four inches long, four semi-barbs on each edge of point. 21611, bone needle. 21612-18, pipe bowls and stems, imperfect. 21619, perforated stone disc. 21620, seventeen clay discs, unperforated, made from broken pottery. 21621, half of a perforated stone disc. 21622, ten stone discs, unperforated, from $\frac{3}{4}$ -inch to 2 inches in diameter.

(21603, to 21722 from A. Ferguson, lot 12, con. 1, Fenelon.)

21623, slightly grooved stone hammer very well made; William Hoyle, Long Point, Fenelon township. 21624, six clay pipe stems. 21625, fossil (*Murchisonia*) from ashes bed. 21626, small hammer-stone. 21627, small thin celt. 21628, eight bone beads. 21629, part of very small clay vessel. 21630, horn spear point, with hole for handle attachment, hollowed also to receive a handle. 21631, flattened phalangeal bones. 21632, perforated bear's tooth bangle. 21633, bone bangle. 21634, quartz scraper.

(21624, to 21634 from Neil Clark, lot 12, con 1, Fenelon township.)

21635, clay pipe slightly ornamented with three bands and a row of dots round the rim; G Winterbourn, lot 11, con. 8, Laxton township. 21636-38, fragments of pottery. 21639, soap-stone pipe unfinished, but probably intended to represent an owl; G. Staples, Norland. (See Mr. Laidlaw's notes). 21640, numerous

fragments of pottery; G. Lytle, lot 69, Frank R. Somerville. 21641, several well-marked fragments of pottery. 21642, piece of argillite six inches long, three and a-half wide and three-fourth inches thick, sharpened at one end, upper end of perfect tool missing. 21643, part of rubbing-stone. 21644-8, roughly made celts. 21649, large disc shell scraper. 21650-1, animals' teeth and fragments of bones.

(21641 to 26651, from Wm. Halliday, lots 11 and 12, con 8, Laxton township).

21652, bone bead, colored with pink cross-bars. 21653, small arrow-head, finely made, no barbs, butt, wedge-shaped. 21654, bear-tooth knife. 21655-6, bone beads. 21657, bone awl seven inches long. 21658, small tool from deer horn tip. 21659-61, bone awls. 21662-73, stone discs, unperforated. 21674-7, stone discs, perforated. 21679-81, clay pipe heads. 21682-4, very small stone discs, not exceeding a half inch in diameter. 21685-90, clay discs from old pottery, unperforated. 21691-2, small soapstone discs, perforated. 21693, small hammer-stone, roughly square in cross section. 21694, slick-stone. 21695-6, rough flints.

(21652 to 21696, lot 5, con. 5, Bexley township.)

21697, bone needle. 21698, clay pipe, imperfect. 21699, curiously formed bone hook. 21700-4, clay pipe stems. 21705, hammer-stone. 21706-19, clay discs, unperforated. 21720 bear's tooth.

(21997 to 21720, from Long Point, Fenelon township.)

21721, rough stone disc. 21722, partly worked stone, perhaps for a disc. 21723, large (one inch diameter) soapstone bead. 21724-6, clay pipe stems. 21727, tip of antler $2\frac{5}{8}$ inches long, bored at base lengthwise. 21728, very well formed and highly ornamented bone awl. (See Mr. Laidlaw's description). 21729, bone awl. 21730, very small bone awl. 21731, knife made from small bear's tooth. 21732, bear's tooth. 21733, five land shells perforated for beads. 21734, clay disc. 21735, small piece of graphite, for paint, perhaps. 21736, soapstone bead. 21737, long bone needle, Charles Grilse.

(21721 to 21737, from lots 44 and 45, Eldon.)

21738-9, contents of two graves, lot 23, con. 2, Fenelon township. 21740, long bone awl. 21741-4, short bone awls. 21745, fox's (?) tooth. 21746, small, curiously formed bone. 21747, hammer-stone. 11748, two fragments of pottery, one bearing a small human head moulded on the outside of the lip—very unusual in Ontario. 21749, stone disc $1\frac{1}{4}$ inches in diameter. 21750-6, clay discs from broken pottery. 21757, fragments of pottery from inside of embankment, lot 23, con. 2, Fenelon township. 21758, large number of pottery fragments marked with various designs from different places in North Victoria. 21759, seven fragments, comprising almost the whole of the

rim of a clay pot, six inches across the mouth, from Neil Sinclair, lot 25, con. 2, Fenelon township. 21760, mealing stone, Neil Clarke, lot 12, con. 1, Fenelon township.

(From 21472 to 21760 includes the collection made by Mr. George E. Laidlaw during the year, and now added to the museum.)

21761, large and somewhat rudely formed pestle, Lytton, Brit. Col., Wm. C. Perry, Winnipeg.

21762, amulet (?) of Huronian slate, finely made, $2\frac{1}{2}$ inches in diameter, and $1\frac{1}{2}$ inches thick, truly bored through its greatest width and hollowed on one side in line with the hole, James A. Mather, New Lowell, Sunnidale township, Simcoe county.

21763, femur of moose worked to two sharp edges along its length, probably for use in carrying skins. Red Pine Point, Grassy Lake, between Montreal river and Lady Evelyn lake, T. Southworth, Toronto.

21764, photograph of Mexican Indians. 21765, photograph of Mexican adobe house. 21766, photograph of Indian miners on the Thompson river. 21767, photograph of Moqui Indians.

21764 to 21767 from Mrs. J. H. Thompson, Toronto.

NOTES ON SOME SPECIMENS.

CLAY PIPES.



(20099).

Fig. 1— $\frac{1}{2}$ dia.

Although clay pipes of the general form, shown by figure (1) are not uncommon, this represents the only one having the bulbous portion of the bowl ornamented, otherwise than with upright, horizontal, or diagonal lines. The undulating lines on this specimen are, therefore, probably a mere continuous way of forming what would otherwise have been opposing sets of zigzags, in the making of which, without lifting the hand, the corners have become rounded. The work is quite as well done as might be expected from any white workman to-day, guided only by dexterity. This was one of three clay pipes found together, by Mr. J. S. Heath on the Sealey farm, Brantford township.

In figure (2) we have an illustration of what may be called a "trick pipe." Not much skill has been shown in modelling the features, but in some other respects the pipe is peculiar. The perforated ear-like projections are quite unusual, as are also the irregular lines on the jaw, extending from mouth to ears. On the right side of the face the line is somewhat sharply zigzag, but on the left side it is more wavy. Perhaps the oddest feature of this



(20097)

Fig. 2— $\frac{1}{2}$ dia.

pipe is the hole representing the mouth of the face. It connects with the inside of the bowl so that when the smoker blew back into his lighted pipe the smoke would issue from this orifice. Found by Mr. J. S. Heath on the Sealey farm, Brantford township.



(20106)

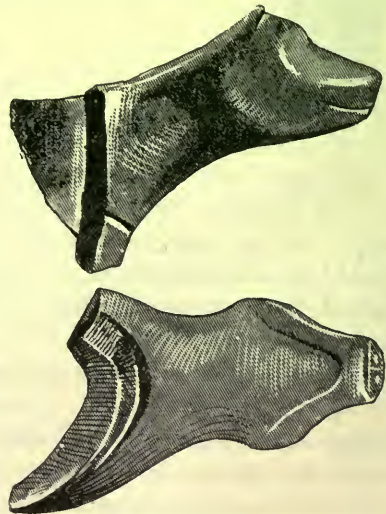
Fig. 3— $\frac{1}{2}$ dia.

The style of ornamentation in the clay pipe here illustrated is quite different from that of any other pipe or any other bit of pottery we have. The three prominent bosses, two of which remain, and the two that rise scarcely above the body of the bowl, form a design greatly in advance of the usual simple arrangement of lines and dots. One of the high bosses has been destroyed so that nothing can be said of it, except that in all probability it resembled its opposite one above, and in line with the stem, but the latter differs from the third at the base of the bowl, one being relieved by means of three inside lines running around it, while the other has lines up and down. Each of the three is bordered by a series of short, radiating lines around the base, while the two plain bosses are encircled by dots. In each of the two remaining high ones a deep pit marks the centre. Between and above the bosses, and immediately below the rings around the upper end are four groups of horizontal dots, varying in number from five to seven. There is nothing at all about the pattern suggestive of European contact, and yet the whole of the work has been done with a delicacy of touch and a degree of exactness quite unusual. This pipe which formed part of Mr. Heath's collection, was found within the limits of the city of Brantford.

STONE PIPES.

Heads of quadrupeds, snakes and birds were often carved on stone pipes or moulded on clay ones, the accompanying figure, full size, is very likely intended to represent the head of a dog, and the workmanship is of a very superior order, the successfulness of attempts to bring out details, being quite marked. Cheeks, ears, eyes, nose, nostrils and mouth are all well shown, as is even the underside of the lower jaw, which shows suspiciously "white" details.

Since the piece became detached from the pipe, it has been found by some native, who has made a good beginning in cutting off the lower



(200981).

Fig. 4—Full size.

and pointed portion of the fragment to reduce it once more to symmetry, and perhaps for use as an ornament.

The material is a dark gray lime-stone, strongly resembling our Marmora lithographic stone. It takes a fairly good polish, and as we have a few other well-carved specimens of the same material, it would seem to be well-adapted for fine work. It was found by Mr. J. S. Heath on the Sealey farm, Brantford township, Brant county.



(20078)

Fig. 5— $\frac{1}{2}$ diameter.

Fig 6 illustrates a type of pipe found more frequently east of Toronto than west of it, the latter district being hitherto represented in the museum by only three specimens—one from Wentworth, one from Welland, and one from Elgin. This one is from Pelee Island, where it was found by Mr. John Henning. It is made of the corniferous limestone that forms the island, and although the pipe is considerably weathered, it is still in good shape.



(21253).

Fig. 6— $\frac{1}{2}$ dia.

(21639)

Fig. 7— $\frac{1}{2}$ dia.

From the Rideau Valley, North Hastings and Victoria county, we have twelve excellent specimens of this general outline, and three from Nottawasaga and Whitechurch to our north. The only other pipe I saw on Pelee Island was of the same shape as this one, both being round in cross section, while nearly half of all the others in our cases, are either oval, transversely, or slightly flattened on two opposite sides.

It is noteworthy that this pipe has no string-attachment hole, as have most pipes of this kind.

The pipe represented by figure 7 is of soapstone, and was found by Mr. G. Staples, of Norland, and comes to us through Mr. Geo. E. Laidlaw. It belongs to a class of which we have already had several from the same locality, and appears to have been intended to imitate an owl, but as it is unfinished, one can be safe only in stating that it was meant to represent some kind of bird. The work is not nearly so well done on this pipe as on the bear and eagle specimens from the same locality—this is evident, even in its incomplete state.

From the same district, Mr. Laidlaw has forwarded a number of other stone pipes, all possessed of unusual features. One of these, also of soapstone, resembles the head of some quadruped (probably that of a moose, as suggested by Mr. Laidlaw), but without ears. The stem-hole is bored in the middle of the face, the nose forming the base of the bowl. This pipe was found by Mr. E. Lytle, in Bexley township.

Those who have hitherto regarded Indian pipes of all shapes as examples of purely Indian art, and in many cases, as extremely ancient examples, will be surprised to learn from the most recent work on this subject, by Mr. Jos. D. McGuire, in the (just out) annual Report of the Smithsonian Institution for 1897, that all pipes except those of the straight, tubular form, are probably of comparatively modern origin, dating since the Discovery, and owing their forms directly or indirectly to European influence. Apart from this view, Mr. McGuire's essay is a most exhaustive and instructive presentation of the whole subject, and is amply illustrated from specimens in United States museums.

BONE.

Bone implements as a rule seldom vary from a few well established models, but the form shown by figure 8 is not only an exception but a very beautiful one, from the Sealey farm, Brantford township, where the three ardent amateurs, Messrs. Heath, Waters and Crouse, found so many excellent specimens a few years ago.

The marking of pottery has been suggested as a possible use for this article, but there does not appear to be any reason why such an elaborate piece of workmanship should have been made for so simple a purpose. Besides, as nothing like this has ever been met with before, the probabilities do not lie in the suggested direction.

The hole has not been bored, but worked out by scooping.

In former reports reference has been made to the tedious operations of the Indians in separating one portion of bone, or of stone, from another. Figure 9 shows the result of such an operation on a bone ten and a half inches long, cut lengthwise. Throughout the greater part



(20,026)
Fig. 8— $\frac{1}{2}$ dia.

of the distance the material has been sawn through to the marrow, but near the smaller end cutting has been only half done and the parts then riven asunder.



(19892)

Fig. 9— $\frac{1}{2}$ dia.
taken place it can be seen that the discoloration extends beyond the surface.

The average thickness thus cut is fully one-fourth of an inch and the length about nine inches. Flint and water were probably the agents used, and the marks made in the operation are easily seen. On the opposite and convex side the beginning of another cut has been made, no doubt with the intention of procuring from this piece two pointed tools such as we speak of as awls or needles, although the largest of this shape were probably employed for a different purpose.

Bone implements of such large size are seldom found, but one almost exactly the length of the bone in question was discovered by Mr. G. E. Laidlaw on lot 5, con. 5, township of Bexley, Victoria county. A half-sized figure of this very fine specimen will be found on page 22 in the Report for 1897-8.

The specimen illustrated here was found in Brantford township by Mr. J. S. Heath.

PHALANGAL BONES.

The very considerable number of phalangeal bones that are found on old village and camp-sites, especially when such bones are rubbed down on one or on both sides until holes are the result, has always been a puzzle. The most commonly accepted theory is that the bones were in some way used as whistles, but nobody has ever been able to produce a sound from them.

Other bones of this kind are simply rubbed down on one side until a perfectly flat surface has been formed, while the opposite, unrubbed side is marked in different ways as if by burning. Burning is surmised because on some specimens the substance of the bone having been injured on account of the operation has scaled off, while in other cases the bone is discolored just as if the result of burning; besides, in some instances, where a little scaling off has

In a series of eight here figured, in six cases the marks are simply bars, numbering from four to six, while one bears an S-like mark. On the fifth of the series there is no discoloration whatever, but six short cross depressions are quite distinguishable. The sixth is the

only one (among nearly fifty of such specimens) that has bars on the flattened side. On a few are the remains of marks that suggest an attempt to produce a cross; but the scaling of the bone where the lines may be supposed to have met, renders it difficult to speak with certainty on this point.



Fig. 10— $\frac{1}{2}$ diameter.

Whatever may have been the purpose of preparing such bones in the way first referred to, it would seem almost certain that in the latter condition they were employed in some game.

The specimens figured were collected with many others not quite so distinctly marked, in York township, York county (within a few miles of Toronto) and in Brantford township, county of Brant.

On the last of the bones figured will be seen what suggests the idea of a turtle. The jaws open sidewise, and similarly the notches that mark the tail are shown. This somewhat remarkable specimen I found on the Braeside farm, Richmond Hill, about thirty years ago. An old camp site marked the place, and from the beds of ashes several phalangeal bones were taken, but all the others were distinguished by bars like those seen in the engraving.

I am indebted to Mr. Stewart Culin, Director of the Museum of Archæology and Palæontology in the University of Pennsylvania, for the following note as to the use of such bones for gaming purposes. As Mr. Culin has made a special study not only of Indian games, but of games universal, his opinions are most valuable. Having examined some bones I sent him, similar to those here figured, he wrote:—

“The phalangeal bones of deer showing much use and scraped flat on one side might have been used as gaming implements, but this cannot be decided as yet with certainty. Such bones perforated and strung on a cord are used in a kind of cup and ball game among the Plains tribes. Some tribes of the Alaskan Eskimo employ the phalangeal bones of the seal in a game, tossing the bones of one flipper up and winning or losing accordingly as they fall. They also have a similar game of tossing one bone, using the others as counters, as boys play for marbles. This is the nearest parallel I have yet found. The astragalus, I believe, was employed in games before white contact, but even here the evidence is not conclusive.

"Next to the astragalus, the phalangeal bone is universally the favorite bone used in games. In Russia the children set them up in a row and shoot at them with marbles, under the name of 'little women.'"

Readers interested in this subject will find several references to bone games in Mr. Culin's exhaustive work, "Chess and Playing Cards," in the report of the Smithsonian Institution, for 1896.

RATTLESNAKE SHELL GORGET.

As a religious or ceremonial symbol, the serpent has always held an important place among primitive peoples, as well as among peoples too far advanced to be so so characterized. On this continent the most venerated, or most feared creature of the kind, was the rattlesnake (*Crotalus horridus*), in the north, and probably some other species in southern latitudes.

In Ontario we have not much to show us that the serpent was regarded in any very special sense, if we except the Otonabee mound, but just that it played a part in aboriginal mythology; a part apparently of less prominence than that of the turtle, or the bear, or the eagle. That the rattlesnake ranked above other serpents as a bugaboo is probably due to its ability to produce a sound at one end and to inject poison at the other.

In some of the southern states, more particularly in Tennessee, a considerable number of rattlesnake gorgets, made from the widest part of large conchs, have been found, but until quite recently nothing of the sort has appeared in Ontario. Indeed, any kind of engraved shell in this province is a rarity, for besides the one here referred to, the only specimen in the museum is that figured and described on page 57 of our report for 1896-97—from the Miller mound at the

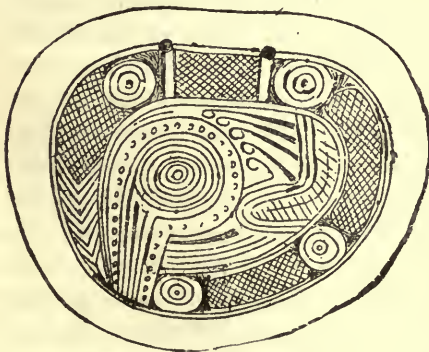


Fig. 11— $\frac{1}{8}$ dia., Tennessee.

mouth of the Otonabee river. Rattlesnake gorgets are so called because there are engraved on the concave sides of the shell highly conventionalized representations of the animal in question, but as Professor W. H. Holmes says: "To one who examines this design for the first time it seems a most inexplicable puzzle, a meaningless grouping of curved and straight lines, dots and perforations." We notice, however," he continues, "a remarkable similarity in the designs, the idea being radically the same in all specimens, and the conclusion is soon reached that

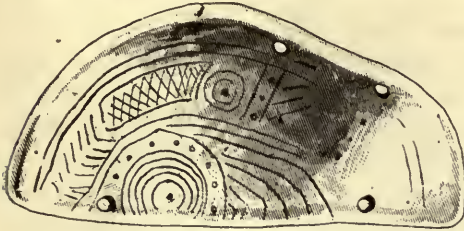
there is nothing haphazard in the arrangement of the parts, and that every line must have its place and purpose. The design is in all cases inclosed by two parallel border lines, leaving a plain belt from one-fourth to three-fourths of an inch in width around the edge of the disk. All simple lines are firmly traced, although somewhat scratchy, and are seldom more than one-twentieth of an inch in width or depth.

“In studying this design the attention is first attracted by an eye-like figure near the left border. This is formed of a series of concentric circles, the number of which varies from three in the most simple to twelve in the more elaborate forms. The diameter of the outer circle of this figure varies from one-half to one inch. In the centre there is generally a small conical depression or pit. The series of circles is partially inclosed by a looped band, one-eighth of an inch in width, which opens downwards on the left; the free ends extending outward to the border line, gradually nearing each other and forming a kind of neck to the circular figure. This band is in most cases occupied by a series of dots or conical depressions, varying in number from one to thirty. The neck is decorated in a variety of ways: by dots, by straight and curved lines, and by a cross-hatching that gives a semblance of scales. A curious group of lines occupying a crescent-shaped space at the right of the circular figure and enclosed by two border lines must receive particular attention. This is really the front part of the head—the jaws and muzzle of the creature represented. The mouth is always clearly defined, and is mostly in profile, the upper jaw being turned abruptly upwards, but, in some examples, an attempt has been made to represent a front view, in which case it presents a wide V-shaped figure. It is, in most cases, furnished with two rows of teeth, no attempt being made to represent a tongue. The spaces above and below the jaws are filled with lines and figures, which vary much in the different specimens: a group of plume-like figures extends backwards from the upper jaw to the crown, or, otherwise this space is occupied by an elongated perforation. The body is represented encircling the head in a single coil, which appears from beneath the neck on the right, passes around the front of the head, and terminates at the back in a pointed tail with well defined rattles. . . . In some cases one or more incised bands cross the body in the upper part of the curve.*

From this description, as well as from figure 11 it will at once be seen that the specimen now in our hands (figure 12) is incomplete, but there cannot be a doubt as to its identity in design with the gorgets described by Prof. Holmes.

*From *Art in Shell of the Ancient Americans*, by Wm. H. Holmes, in the *Annual Report of the Bureau of Ethnology* 1880-81, pp. 290-1.

The straight edge in figure 12 still shows marks of the sawing that was required to separate this from the other portion, but it is, of



(20, 155).

Fig. 12— $\frac{1}{2}$ diameter.

course, impossible to say whether the cutting was performed after an accidental break had spoiled the whole gorget, or whether an entire object had been cut in two for any reason. In addition to the original suspension holes, other two have been bored near the straight edge, no doubt that the gorget might hang more evenly, in keeping with its change of shape, yet without any regard to the position of the figure which would now be upside down. It is observable too, that the more recently formed holes bear even deeper signs of wear than the original ones do. Still further comparing this specimen with perfect gorgets, it will be seen that only the tail and adjoining section remain while most of two other sections on a convex part of the shell are nearly worn out by contact with the human body—presumably. Of the second section from the tail, a little cross-hatching remains, and to the right are the three dots in line belonging to a bar that has disappeared; while further on still, is a single dot which was no doubt within two circular lines like those that remain, and near the dot are portions of the parallel lines separating the design from the border. The chevron, or diagonally opposed lines to indicate the tail are not so well made as those on most of the specimens figured in archæological books, but they show clearly enough the intention of the design.

The fact that, so far as known, this is the only specimen of its kind found in Ontario is of itself almost sufficient to warrant the belief that it is accidental, intrusive, imported; and we may go so far as to say that the secondary wearing of the gorget upside down would tend to show that the owner of this portion either did not know, or did not care how it should be suspended, in which case it is plain that the symbolic nature of the work possessed no interest for him, and that he wore the gorget simply as a gewgaw, or because the lines may have suggested some "big medicine" on account of their being quite unlike anything he had ever seen before.

Why the body is usually divided into four sections separated by four circular figures has never been explained. We know that the number four had a peculiar significance to the ancient people, but this affords us no clue respecting the reason for its application in the present case any more than it does as to why circles, and sometimes bars, are used at all.

The gorget was found by Mr. J. S. Heath in a large bed of ashes, and fully two feet below the surface, on the Sealey farm, Brantford township.

HURON CRANIA.

Among sixty skulls received recently from Mr. Harry Mayor, who took them from an ossuary on the north half of lot 25, concession 12, Innisfil, Simcoe county, there are many that possess strongly marked features. In one, that of a child getting its second teeth, the metopic suture persists; in several cases the occipital protuberance is very large, and Wormian bones appear in about forty per cent, sometimes in very unusual places. In two skulls they exist on the fronto-parietal suture—in one case on the right side, about five-eighths of an inch below the fontanel, and in the other, half as low on the left. As to general form, the dolicocephalic probably prevails, but no measurements have yet been made.

Two of the skulls are perforated as may be seen from figures 13 and 14, one with three holes almost immediately behind the frontal suture, and the other with one in front of it, and close to the fontanel. In the former case, the holes are about an inch and three-fourths apart, from centre to centre, and half an inch in diameter, while in the latter the hole is only about five-sixteenths of an inch in diameter, not reckoning the counter sunk edge.

Nothing can be clearer than that those openings were made after death, unless, indeed, they were made *immediately* before it, for there is no appearance of growth subsequent to the operation as would be seen had the heads been trephined successfully. In figure 13 the hole has been drilled, but in the other case the holes have been made by cutting—perhaps only enlarged by this means after drilling.

Dr. A. Primrose, professor of anatomy and director of the anatomical department in the University of Toronto, has, since the above was written, examined the perforations in the skulls, and confirms the opinion here offered.



Fig. 13.

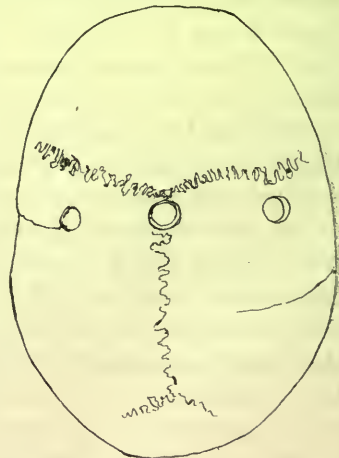


Fig. 14.

IROQUOIS MEDICINE MAN'S MASK.



The mask represented by figure 15 is a rare and valuable one. It is said to be the oldest, with one exception, that was on the Six Nation Reserve this year, when it came into our possession. It was made about seventy years ago, by John Styres (We-hwa-gĕh'ti—Carrying News on his Back) who still figures as the leading "preacher" among the pagans on the reserve. He is a nephew of Hy-joong-kwas (He tears Everything)* who has for many years been Chief Medicine Man, wearing this mask on all ceremonial occasions, in connection with the False Face Society, as well as at least mask-dances in the longhouse.

Although now too old to act in his official capacity, it was not without some hesitation that he concluded to give up the mask for "a consideration." With the assistance of Dah-kah-hedond-yeh as interpreter, I received from Hy-joong-kwas the following account of how this mask originated:

* For portrait and reference to Hy-joong-kwas, see plate XV. in last year's report.

MASK MYTH.

"After the big flood the original Mask or False Face was looking about him, and it was not long before he saw Niyoh, and Niyoh saw him. The two began to converse, when Niyoh, thinking that the Mask assumed too much authority, said to him: 'Did you make the land?' The Mask replied 'I did.' 'No you did not,' said Niyoh, 'I made the land, and if you think you have so much power, I would like to see what you can do.' The False Face enquired: 'What do you want me to do?' Niyoh looking around and seeing a mountain at a distance, told him to move it towards where they both stood. The Mask said: 'Very well—let us both turn round with our faces the other way.' He then ordered the mountain to 'come this way,' which it began to do at once, and would have come to where they were, had not Niyoh stopped it about half way. Niyoh then said: 'You have power, I see; but of what use is it to you? What good can you do with it?' To this the Mask replied: 'I use it to make people well when they are sick—now I would like to know what power you have.' Niyoh said: "Do you want to see my power?" and the Mask said he did. 'Very well, then,' answered Niyoh, 'I will show you my power, for I made the world.' The Mask then said: 'Make the mountain come close up to us.' On Niyoh's suggestion that the two should face about as before, they did so, and Niyoh told the mountain to come close up, and when it came to them he made it stop, and told the Mask to turn round quickly and see what had happened. This the Mask did, and brought his nose up with great force against the face of the mountain which stood there like a big wall, and the pain made him put out his tongue.

'Now,' said Niyoh, 'you see I also have great power, and, to make you remember this, your nose will remain crooked, and your tongue will always hang out.'

The False Face then knew that Niyoh had more power than he had, and ever since, the only sound he can utter is a tremulous and somewhat subdued "Hoh-o-o-o, hoh-o-o, hoh-o-o-o-o."

On going to Hy-joong'-kwaw's house for the mask, I soon learned this was no common matter of bargain and delivery. He and the mask had been in communion too long to be separated in any every-day business way. Having stirred up the fire in the stove, he left the interpreter and myself while he went into an adjoining room. In a little while we could hear the peculiar "Hoh-o-o-o, ho-o-o!" and shortly afterwards Hy-joong'-kwaw returned wearing the mask and still muttering, or rather, perhaps, uttering, the whole of the extremely limited False Face vocabulary until he reached the stove. Here he hung the mask by its head-fastenings over the back of a chair and proceeded to make up a small parcel of home-grown tobacco in a scrap of blue

cotton print, and tied it with white thread over the brow of the mask, having first dropped a pinch of tobacco into some coals he had raked out in front of the stove.

After affectionately stroking the long hair which forms the wig, he replaced the mask on the back of the chair, whence he had removed it for the purpose of tying on the little parcel of tobacco. He then leaned forward, looking almost reverently at the mask, and speaking in a low tone to it, said: "My friend, [dropping a little tobacco among the coals] you are now going to leave me for the first time, and I am burning this tobacco to keep you calm and well-pleased. [More tobacco.] You and I have been together for a very long time. We have always been good friends. [Tobacco.] I have been good to you, and you have been good to me. You have cured a great many people, and we will not forget you. [Tobacco.] You may still do good where you are going, and I hope Ah-i-wah-ka-noh'-nis * will use you well. [Tobacco.] I have put a little tobacco on your head that you may always have some when you want it. [Tobacco.]

We shall not be very far apart, and we will often think of you, and will often burn some tobacco for you."

On concluding his touching little address he threw all that was left of his handful of tobacco into the fire, took the mask from the back of the chair, and, after once more stroking its hair, handed it to me with a request that I would rub its face with oil once or twice a year, as it had been used to such attention ever since he owned it, and would be pleased to be remembered in this way!

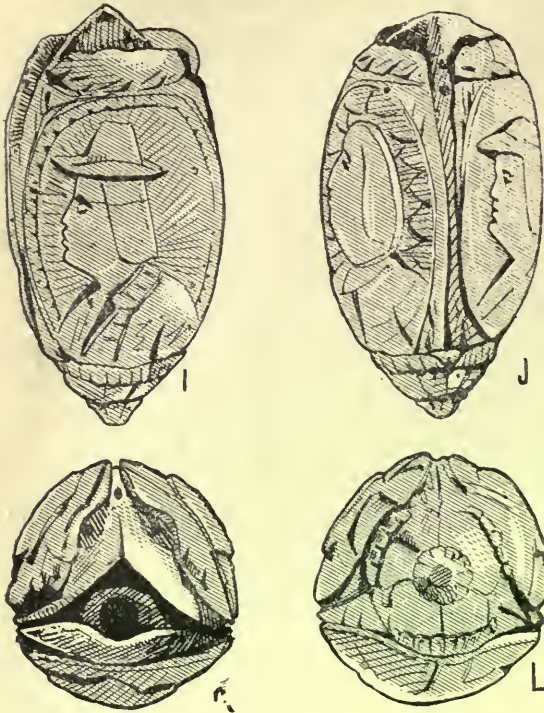
It was observed that he burned tobacco eight times during this ceremony, but whether the number of times was of purpose or otherwise I did not learn.

THE MACASSA.

It is quite unnecessary to say that the specimen here represented is not Indian, whatever else it may be. The only information I could get respecting it from the gentleman through whom it came into our possession, is that it was dug up many years ago on his father's land in the east end of what is now the city of Hamilton, a locality that has yielded an immense quantity of valuable archaeological material of undoubtedly Indian origin. The specimen, which is two and three-fourth inches long, is of vegetal character, and suggests its having been anut of some sort resembling the so-called ivory-nut. Its surface is sharply divided into three irregular oval panels, on each of which is carved a human head and shoulders. One of the heads is bare, one has a cap, and the third a hat. Each panel is

* The writer's Indian name in its Onondaga form. In Canienga, Ra'-ri-wah-ka-noh'-nis,

surmounted by a crouching animal, one of which strongly resembles a beaver. Each of two also has its distinctive border, but the third, and



(24471). Fig. 16.

Above and between the eyes, and in line with the ends of the panels, a small hole has been bored to meet with the cavity.

The only possible connection this curious specimen can have with any relics said to have been found in association with it, must be looked for through some of the early visits paid to Macassa Bay by missionaries, traders and travellers. The reference to the find is made here mainly in the hope that some reader may be able to throw light on the subject, through any knowledge he possesses of similar objects in Europe, or on account of his ability to recognize the style of art or workmanship.

PELEE ISLAND.

On the strength of information supplied to the Department by Mr. John E. Gow, of the Inland Revenue Office, Windsor, I spent several days under instructions from the Minister of Education, in making an examination of the southern portion of this island, where it was supposed there were some artificial mounds.

The most southerly point of Canada, and lying about midway between Ontario and Ohio, the situation is suggestive of communica-

least symmetrical one, is plain. Under each panel stretches a long, roughly oval bar which is crenated crosswise, and below this the whole of the base seems to be a conventionalized flower on which much labor and some art have been expended.

Viewed from the opposite end one sees a grotesque face. The hole forming the mouth is connected with the interior which is hollow, but the eye-holes, although bored three-fourths of an inch deep have no such connection.

tion between the two shores, which are here only about twenty miles apart, if measured from the head of Pigeon Bay, in Essex county, to Marble Head, at the entrance of Sandusky Bay, and considerably less, if



Fig. 17. A Pelee Island Mound.

reckoned from Pelee Point, on our shore. Here, if anywhere, one might expect to find traces of two or more peoples, and such proved to be the case.

As a place of resort and of refuge in early days, the island was admirably situated. Of its 11,000 acres, fully one-third was densely wooded, while the remainder was a marsh, affording a feeding and breeding-ground for immense numbers of water-fowl. A few smaller islands lie between Pelee and the United States shore, making intercourse by canoe very easy, while the nearest point on the mainland of Ontario is not more than eight miles off.*

*Geologically, the island possesses great interest. Previous to the erosion of the Erie basin, or previous to its subsidence (which is a more probable phenomenon) its connection with the north shore is evident from the similarity of its rock foundation. If glaciation is not accountable for the formation of the great lake basins, we know that since then its mighty forces have been exerted in polishing the rocks that form the shore line, wherever such rocks are exposed, and perhaps few finer examples of glacial striation can be found anywhere than on the south-east corner of Pelee Island, where deep grooves may be seen from fifty to seventy feet in length, some of them mathematically straight and others beautifully curved. The general direction of these markings is from west by south to south-west

On lot 54, near the south end, petroleum is pumped, and on the same farm, as well as some other places, there is natural gas.

The marshlands have been drained at a cost of \$30,000, by means of eleven miles of main canal thirty feet wide and eight feet deep, with numerous ditches as feeders.

Whether the island is to be regarded as having been a part of the Neutral's territory, or of the territory of the Eries, we have no means of knowing, and just as likely as not it may have been a sort of Tom Tiddler's ground, for its advantages as a food-source, more especially in the matter of fish and fruit, must have made it an extremely desirable possession.

No part of the uplands exceeds forty or fifty feet above the lake level, while the greater part of it is less than half of that height, and the marshland, it is needless to say, is but little higher than the lake, where it is not actually lower.

The island being roughly quadrangular in form, the longer sides extending north and south, the situation of the mounds examined may be described as being at the south-east corner, known as Mill Point where the soil forms a thinner covering to the rock than elsewhere.

The first mound examined is on lot 39, within three hundred feet of the shore line. It measures forty feet from north to south and and forty-five feet from east to west, its central point being not more than three feet higher than the margin. For a distance of from fifty feet on the north and north-west to upwards of a hundred feet on the south and south-east the thin surface soil had been scraped from a bed of hard clay to form the mound, on and near the north end of which grows a chesnut oak six feet in circumference two feet above the ground. The stump of another oak, about the same size, still lies on the south-east quarter where it had grown. Aside from the appearance of the earth, the first evidence of workmanship we met with was a piece of coarse red jasper-like material having two conchoidal fractures. This object was at a depth of two feet from the surface, four and a-half feet from the centre of the mound on the west side. Slightly deeper, in the same place, were found two bits of chert, one a thin flake and the other a rough piece showing marks of chipping. About the same distance east of the middle, and at a depth of two feet three inches, we found a leaf-shaped flint and two fragments of pottery, but the most interesting find was a considerable quantity of charred maize and beans in what seemed to be a large pocket, just two feet west of the centre stake, and among these were four small copper beads of the same form as those found on Sugar Island, Rice Lake, three years ago. Near this place also were several small pieces of bone, and proof was not wanting that a body had been buried here. I was afterwards informed that many years ago some one had opened a mound in the neighborhood and taken away a number of copper beads. It is probable that this was the place referred to.

It need not be supposed that the corn and beans were placed here in connection with the burial, but that they were deposited, it may have

been long afterwards, by some one who chose the spot as a dry one in which to hide his little store. The beads, I think, came from a greater depth originally, but had been dropped near the surface and beside the corn by him who opened the mound in search of treasure (?).

On lot 34, the property of Dr. F. B. McCormick, to the west, is a somewhat extensive elevation forming a broad oval three feet high in the middle, and forty by fifty feet in diameter, the longer axis being north and south.

This elevation was thoroughly tested by means of numerous trenches in various directions, cut down to the hard-pan clay in every case, and sometimes even to a greater depth. Near the north end were found small quantities of charcoal and Indian corn, but with these exceptions there was nothing beyond the nature of the soil to show that human agency had been employed in constructing this mound. The conclusion arrived at was that the greater part of the elevation to the south was of natural formation, and that additions had been made at the north end, but for what purpose beyond that of symmetry it is hard to say.

The third mound opened was on lot 36, and as in the case of each of the others, was within a short distance of the shore line. Like these also, it was oval in outline, the diameters being thirty-seven and forty-three feet (the latter north and south) with an elevation of three feet four inches. Unlike the others, however, this earthwork consisted largely of stones corresponding to those found on the surface in this part of the island, *i.e.*, of corniferous limestone in large and small, flat, roughly angular masses, from a few pounds to forty or fifty in weight. These were not placed in any orderly way, but seemed to have been thrown on the heap carelessly to increase its size, except in the case of a skeleton that lay almost in the centre, but a little to the south-west, and which was covered from head to foot with a number of comparatively thin slabs, from two to three inches in thickness, and resting directly on the bones, except for the support they received from earth that had fallen in, or that perhaps had been so arranged when the burial took place.

As the work of removing the earth proceeded, human remains were found in other parts of the mound, but none of these was covered with stones.

The skull of the skeleton underlying the stones was crushed, but the larger limb bones, although exceedingly fragile, were unbroken, and these were preserved. The body had been buried lying on its left side, in an almost northerly and southerly direction, the head near

the centre of the mound, and the feet a little to the west. Across the feet of this skeleton was another lying east and west. The skull was missing, as were all the bones of the right side from shoulder to pelvis, but the large bones of the left arm and of both legs were perfect.



Near the head of the stone-covered skeleton and a little to the north-west, were the remains of a child. Portions of other skeletons were found within a few feet of these, to the north-east, as may be better understood by reference to the diagram, but in no case was any artifact found in association with the remains. A few flints and two celts and an unfinished gorget were found in the south-west quarter of the mound, upwards of ten feet from the nearest skeleton. A bone awl and a few other things lay nearly a foot deep.

With reference to the first and last mentioned mounds, it was clear that openings had been made some years ago, but by whom, or for what purpose, nobody knew. It is not improbable that the old hidden-treasure story had something to do with the disturbance.

The chief addition to our knowledge arising from this examination of the Pelee Island mounds is the fact that mound-building Indians once occupied the ground in question, but whether contemporaneously with the Neutrals on the mainland we cannot say. Indeed, it is not improbable that the Neutrals themselves were the builders.

I am indebted to Dr. F. B. McCormick for many courtesies and for information relative to the situation of the mounds. Dr. McCormick very amply supplemented the first intimation given us by Mr. John E. Gow, respecting the existence of these earthworks on the island, and he was also good enough to present the museum with several interesting stone relics, a list of which will be found elsewhere.

BIG CORN FEAST (LOWER CAYUGA).

During the Big Corn Feast in September last, I visited the Reserve with a desire to arrive at more certainty respecting some details connected with the gambling portion of the ceremonies, than I had been able to reach before. As the Seneca feast was over, and the Onondaga one arranged for the following week, it is evident that the time for the holding of this celebration is rather a matter of convenience than of regulation by the moon.

The first day's proceedings at the Cayuga longhouse were just coming to an end when I arrived there about one o'clock p.m. The forenoon's part of the celebration included the Big Feather Dance, and other dances connected with Ah-don'-wah, having the accompaniment "Heh-heh-heh," as was fully referred to in last year's report.

On the second day, beginning about half-past eight a.m., the proceedings were opened by a long speech from Wm. Smoke, after which Chief Abram Charles (De-ka-hy'-on) and Robert David (Jin-o-daw'-hon) addressed the people, of whom there were only thirty-five present, two-thirds of them being women and children, but before noon nearly a hundred persons had assembled, the sexes being about equally represented.

NAMING A CHILD.

Part of Jin-o-daw'-hon's remarks had reference to the giving of a name to a Cayuga baby, such names being conferred only at this feast and that of mid-winter.*

At the proper moment a woman (not the child's mother) stepped forward and placed the baby in Jin-o-daw'-hon's arms. He accepted the charge smilingly as he went on with his talk, part of the time walking round the stove, representing as it did the old-time fire. Before he had said more than a few words all the male portion of the audience joined in a somewhat noisy song, which it was quite satisfactory to observe had the effect of frightening the child, who, until that time, had conducted itself as stoically as a full-grown Indian, but now established a claim to average humanity by setting up a right hearty cry. Jin-o-daw'-hon then handed the baby back to the woman who had placed it in his arms, this woman gave it to the mother and the ceremony was complete.

After this the speakers and a few others—five men, including the well-known Captain Bill, and two women—left the longhouse and took up their position in the cook-shanty at the east end, where two large pots containing corn soup were simmering over a slow fire. Here, William Smoke and Jin-o-daw'-hon "spoke pieces" for fully half-an-hour, and, in the course of their remarks, the speakers burnt small quantities of home-grown tobacco, by throwing eight pinches beneath the pots during the course of each speech.

On returning to the longhouse one man after another sang in his seat for a little while, then, rising, and continuing to sing, walked very slowly round the stove, "with the sun." The singer paused in both song and movement at each corner of the stove, where, with bowed

* See Ontario Archæological Report for 1898, pp. 168-9, for details respecting children's names.

head, and in an almost inaudible tone, he muttered some sentences, the significance of which was evidently understood by the others who gave suppressed responses at the close of each little soliloquy. Altogether nine men sung and spoke in this manner.

Two men from each end of the longhouse were appointed to collect stakes for the peach-stone game on the morrow, and thus the day's proceedings ended about half-past twelve, when the food was handed round.

THE PEACH STONE GAME.

Next morning before nine o'clock the stake collectors had brought together in the longhouse a considerable quantity and variety of wearing apparel—dresses, sashes, belts, silk and cotton handkerchiefs, silk remnants and beads. A few of them were apparently new, and probably purchased for the occasion. Two men were engaged in pairing these articles, with reference to value as nearly as possible, in order that when the game was won by the clans representing either end of the house, each person who laid a stake on that side would receive with his or her own article another one as good.

As the Indian women are no more demonstrative than the men, it is not easy to say just how they regarded the rough-and-ready way the two men handled the goods, but nothing is surer than that had white men and women been concerned in such circumstances the consequences would have proved serious on both sides.

Few persons spoke while the assortment was going on, and those who did, expressed themselves in whispers because Rawen Niyoh was present overlooking all the arrangements, and it was not proper that he should be disturbed. When the sorters stepped about in the course of their work they did so gently, for the same reason.

After the completion of the pairing or coupling of the goods, Chief De-ka-hy'-on delivered a long speech, one of the rote or ceremonial kind, respecting the game and the duty of maintaining good feeling on the part of all, but especially on that of the losers, who might next time be favored by Niyoh. In the making of this harangue the chief emphasized very strongly the first syllable of the numerous short sentences of which it was composed, his voice dropping suddenly and keeping along an almost dead level until the last syllable was reached, and this he pronounced with a slight rising inflection. This is a common method of delivery which is only a little more monotonous than may be heard in other places where it is customary to make use of ceremonial addresses.

As I had occasion to mention last year when referring to the Seneca feasts, it does not seem necessary that on occasions of this kind

the chiefs or other leading men should be decked in all their "braverie." At this time De-ka-hy'-on appeared in plain clothes, not even wearing a coat, but simply a cotton smock-jacket.

A long pause followed his speech, but the silence was broken by a man who spoke briefly from the south-east corner, where were seated the Wolf, Snipe and Beaver clans, while at the west end were those of the Turtle, Deer, Bear, Eel and Ball, or, as some say the last named should be, Swallow.

A young man was appointed to lay down a sheet on the floor where the game was to be played, in the middle of the longhouse. The players and their assistants then arranged themselves as shown in the diagram on page 127, in last year's report, except that the former instead of facing each other east and west, did so north and south, while the assistants were seated at the west side.

Two men were called upon to play first and as one lost his chance, another player, (man or woman, as the game proceeded) took the place. Most of the women simply struck the bottom of the dish on the floor, and calmly awaited the result, but the men in nearly every case made passes with one or with both hands crosswise, circularly, and up and down, over the peach-stones, as if to influence them in some way while they rocked about, to settle right side up. A number of men representing the two ends of the longhouse crowded eagerly round the players to encourage them or otherwise, or to influence the luck so far as the stones themselves were concerned, by means of shouts and exclamations. At no time did the excitement become intense, for as the game came to a conclusion within an hour and a half, there was no time or opportunity for party-feeling to run very high. De-ka-hy'-on and Jin-o-daw'-hon again made long rote speeches, after which the stakes were handed to the winners, men and women, all of whom accepted their dues without the least manifestation of pleasure, or of pride on account of victory, or of any feeling suggestive of boastfulness such as white people show on occasions when they are winners. Similarly, those who were defeated conducted themselves with the utmost decorum, and without any sign of discomfiture or even of disappointment.

"Now," said Captain Bill to me, when the distribution came to an end, "the women is boss," meaning thereby that during the short time that would elapse until the close of the feast, all the arrangements would be in their hands, and as the most important part of what remained consisted of eating, the men did not occupy a very humiliating position.

At this time the women may decide, however, to appoint some other day upon which to hold the final dances, which are only four or five

in number, and not of religious significance. These are: 1st, the Trotting Dance (Gāh-dah'-trohnt); 2nd, the Old Song Women's Dance (Gy-nāh-gyh-ka-uh'-skā-nyī, the word having reference to the peculiar shuffling of the feet alternately in the dance); 3rd, the Joined-hand Dance, (Dā-you-dah-dā-noon'-tsons), and 4th, the Four Night Dance, (Gā-ne-wah-tsoon-tah'-gā). If the women wish they may add the Women's New Song Dance (Gy-nā-sā-ah-skā'-nyī).

Although this portion of the ceremonies is under the "patronage" so to speak, of the women, it is, as is customary on other occasions, managed by the chiefs and head men.

THE WAKE GAME.

When friends and neighbors are assembled at a wake, it is customary for them to engage in a game to comfort in some measure the bereaved ones, and, to a certain extent, as a mere pastime. It may be premised that in so-doing there is no desire that either side engaged should win, and the whole of the proceedings are conducted with seriousness. If, during the progress of the game a young person should forget himself, the Head Man, or master of ceremonies takes occasion to point out that at such times light behavior is unseemly.

As many players, men and women, may engage as there is room to accommodate, when the two sides sit face to face.

The game consists in the hiding of a pebble (a marble, or a bullet is now often used) in one of four moccasins or mittens held in the lap of the hider for the time being, the other side trying to guess in which of these the object has been placed.

The Head Man makes a long speech to the players.

A singer having been appointed he sets the pace accompanied by his drum, by giving one of the three Wake Songs, the music of which the reader will find elsewhere in this report, and it is to be noted that these are the only wake songs, and are never used for any other purpose, or at any other time. Indeed, so careful are the people in this respect, that Dah kah-he-dond-yeh, who supplied this account of the game gives this as the reason why children are not allowed to attend wakes—hearing the songs they might be tempted to sing them thoughtlessly in the course of play.*

The singer for the time being may be seated anywhere on his own row, but the hiding must begin at one end, and the guessing at the far away end of the opposite row. To enable the guessers to point out the moccasin supposed to contain the object, a stick, or switch, about a

* Ka-nis-han-don supported the statement, but I am convinced that there is some other reason; one, perhaps, forgotten by the Indians themselves.

yard long is provided and passes from hand to hand. When the hider has done his part the moccasins are placed on the floor and guessing goes on. As soon as a particular moccasin is pointed out some who is nearest picks it up and gives it a rap on the floor. Should the sound indicate that the stone or marble is in the moccasin, one stick is taken from a pile of a hundred splints about the size of lucifer matches, and is placed to the credit of the successful guesser's side. If the guesser desires to make two points in the game he first lays, one above another, the three moccasins he takes to be empty. Should the remaining one be found to contain the object, his side gains two. On the other hand, a failure on his part, entails the loss of two. As soon as a correct guess is made the singer ceases his performance and one on the winning side takes it up, and thus the game goes on, each man or woman hiding and guessing in turn.

At midnight the head man stops the game until a meal has been served in the usual way, and consisting of the usual kinds of food. On ceasing to play, the two men whose duty it is to keep count, arrange everything to avoid confusion or dispute when the game is resumed. Each puts the little sticks used as counters and won by his side into one of the moccasins; the remaining sticks into a third, and the stone or the marble into the fourth.

Before play begins after the meal the head man repeats his introductory ritual. Should one side win all the counters before daylight, he puts them again into one heap as at the beginning, and play goes on, but as soon as daylight gives the first sign of appearance he makes a change in the manner of conducting the game by appointing two men to act for each row of players, and for the purpose of still further shortening it, he may leave only two moccasins in their hands. Hiding and finding now follow each other quickly, but the sticks no longer go to show which side wins, for they are thrown by the head man into the fire, and the hiding and guessing are kept up by the same sides (*i.e.* without interchange) until all the counters are burnt. The same official then breaks the pointing sticks which are also put into the fire, and he even treats the drumstick in the same way, having taken it from the hands of the singer. Last of all, he pulls the leather cover off the drum, puts it inside of the drum, and replaces the hoop. The instrument should remain in this condition until it is to be again used.

Before the people disperse to their homes in the morning, a gun is fired off outside of the door.

THE INVITATION STICK.

On the Sunday following the last Lower Cayugas' Big Corn Feast, a meeting was held in their longhouse to consider the terms of an

invitation extended to them by the Indians of the Onondaga Reservation, N.Y., to send a representative to a meeting about to be held. The only reason for referring to this matter here, is to mention that the messenger who carries the invitation is provided with what is called *gan-onds-hă-dir-ünd-dăgh'-kwā*, which was interpreted as signifying—catching by the hand and pulling across—perhaps the meaning is better brought out by saying, a hearty or welcome grasp of the hand. However this may be, the thing itself consists of a small piece of pine about three and a half inches long, half an inch wide, and scarcely a quarter of an inch thick, to one end of which is attached a fine string forming a loop five or six inches long, on which are a dozen or so of small cylindrical shell beads, of the kind we now recognize as “white man’s make.”

The edges of the stick contain as many notches as the number of days to elapse from the day of delivery to the date of meeting. As each day passes a notch is to be removed from the stick.

The purpose of the beads, or wampum, as they are commonly called, is merely to show that the invitation is issued by authority, or as an evidence of good faith on the part of those who present the invitation.

TURTLE CLAN NAMES.

The following names were supplied to me by *Ka-nis-han'-don* and *Dah-ka-he-dond-yeh*. They are in *Canienga* form :

Men:—*Skaniodyreo*, beautiful lake; *Gă-răh'-kwa*, the sun; *O-non-dahk'-ta*, close by the hill; *Găh-hū-tohn^k*, sticks sticking up; *Ra-ri-hwă-wă'-ruts*, to throw over a word, or the news; *Dă-hok'-ha*, twins; *Jo-nōn'-dă-ti*, over the hill; *Yō-jees-kwt-ha*, dry food; *Da'-kă-he-dond-yeh*, rows of trees; *Dă-ka-nah-kwă-sah*, twenty wives; *Sōoh-kăh-doo'-nah*, big leaf; *Unt-yă-né-gă-ri*, noon; *Dă-wăh-nē-dô-găh*, between the moons; *Ga-roh'-hyak dat'-yi*, along the clouds; *Ra-ri-wah-ka-nóh'-nis*, one who is sent.

Women:—*Dă-wă-dă-rohⁿ-hu'-goh'-tah*, moon through the sky; *Ka-ri-hwă-hă-wi*, she carries a message; *Dă-duh^k-toh*, she came back; *Yo-năw-ta-wăh'-ti*, adjoining camps; *Yăh-kō-răh-k ōnd'-yōh*, she left her husband, or she lost a pail. *Yŭh-ti-a-go-sah'-ny-ah*, has no name; *Gōhⁿ-hwă-ră'-toⁿ*, she is counted; *Găhn-hō-don'-kwas*, she opens a door; *Kă-nō-rōhⁿ-kwă*, I like you; *Wah-don-wahⁿ-jees'-oⁿ*, tramped grass; *Kă-ha-wanⁿ-yū* she holds things; *Kă-rohⁿ-hū'-rōoks*, it becomes cloudy.

(NORTH) VICTORIA COUNTY.

BY G. E. LAIDLAW.

NEW SITES

Oral and substantial evidence on archæological affairs having accumulated during the present season, it was decided that it would be better to make a systematic series of visits to different localities to establish direct proof of aboriginal occupation, acquire material, and locate new sites; (in some cases several visits being paid to same localities) resulting in locating nine of these, and the acquirement of material from previously recorded sites and isolated places.

23 The first place to be looked into is the extensive site at Neil Clarke's, n. $\frac{1}{2}$ lot 12, in 1st con., Fenelon township, and Mrs. S. Foster's, south half same lot. This is a very marked and prolific site, which, though known to local collectors for years and from which large quantities of relics have been removed, is now put on record for the first time. The area covered by very large and prominent ash beds is about 10 acres, and is situated on the top of a bank about 30 ft. high lying to the northeast of Goose Lake, which is nearly a mile distant. The bank here has a general direction of N.E. and S.W. with a slight curve to the east. On the edge of the bank are about half-a-dozen dunap-heaps. The general shape of the habitations seems to have been circular and not of the "long house" form, and from their size, number and proximity to each other indicate a populous town long occupied. On a higher position of the bank, to the S.E., a number of pits (câches) and graves formerly existed. The surface of the ground was strewn with broken pottery, fire-fractured stones, implements, bones, teeth, etc. Soil very light and sandy. Surface slopes from bank to N.E., and formerly supported a heavy growth of pine, of which a few large stumps of about four feet in diameter remain. A spring formerly existed on the north side, and a never failing one runs at the bottom of the bank at the south side. This bank, as far as could be judged, encircled a lake, the basin of which being filled up with silt and vegetable growth, kept back, possibly, by beaver dams, now supports a marshy swamp of soft timber with a shallow, muddy pond in the centre.

24 Another site, which has just been brought to notice is on D. Brown's, lot 23, con. 1, Fenelon. It is partially cleared, but never ploughed; bush covers the remainder. The ash beds seem to be of large size; several were dug into with the usual results. A small water-course lies to the west. Graves have been opened here.

Forty years of cultivation have obliterated almost all trace of aboriginal occupation on Mr. Alex. McKenzie's farm, lot E, pt. 21.

con. 1, Fenelon, but relics are still ploughed up. Graves are said to be in the sand on the north side.

Across the road from the latter place, and about 1-3 of a mile away there is an artificial embankment. This work is on Mr. Alex. Jamieson's property, w. half of lot 23, con. 2, Fenelon, and comprises a semi-circular embankment, with a ditch on the outside. Dimensions, 220 feet in length, running north and south, facing west, being 330 feet at north end and 165 feet at south end distant from a creek winding N. E. into South Bay, Balsam Lake, on the east side of Birch point. Width of embankment, about 12 feet, and of the ditch the same; the depth from the top of embankment to the bottom of the ditch is $3\frac{1}{2}$ feet in some places. No traces of palisades. Ash-beds situated between the embankment and creek, are shallow, of small size, and do not seem to have been occupied for a long period. There is a small group of single graves immediately to the north of embankment, whilst another group is on the top of a steep knoll fifty or sixty feet high, that stands about one hundred yards to the west and commands the work. One grave in each group being opened, displayed a few human bones as if the remainder had been removed for subsequent interment. There were no skulls or large bones excepting one shin bone, and the bones remaining did not exhibit any signs of decay, such as crumbling on exposure to air, that would lead one to conjecture that the missing bones had decayed. The graves were denoted by slight circular depressions, which were partly filled with surface stones.

A pine stub stood over the hill grave, measuring nine feet present circumference, four feet from the ground, but as the tree was fire-killed and burnt, and stumps standing on the ash beds and embankment measuring $3\frac{1}{2}$ ft. present diameter, which were cut 40 years ago, it can be safely put down that 400 years have elapsed since occupation.

A second growth of pine is covering this place. The surface is extremely broken with high gravel and sand hills, two of them commanding the work at a distance of less than 150 yards, which is a peculiar feature if the latter was meant for defence. There may be more graves inside the embankment as it has never been disturbed. A large mealing stone, too heavy for removal, was noticed near by. The creek to rear of work has a bank of about 10 ft. A sheer fall of 6 ft. is about $\frac{1}{4}$ of a mile farther up stream, which would stop fish from going up any farther and thus materially aid the food supply during the fish-running season. Soil is fit for aboriginal cultivation. The village was beyond observation, especially from enemies coming by the lake, one mile distant.

On Birch Point, jutting north into South Bay, Balsam Lake, is what was probably a small fishing camp-site, as a row of ash-beds extends

along the west side; relics, pottery and mealing stones have been picked up. This point was cleared many years ago and has been under sod for a number of years. It is owned by Dugald Sinclair, number of lot being, broken front 26, con. 3, Fenelon. This locality has been much frequented by Indians down to recent date, as it is a favorite fishing-ground (bass and mascalonge), and in the fall the marshes on both sides of the point shelter vast numbers of wild-fowl.

It seems that the highly elevated, and extremely hilly territory much broken by deep valleys, extending from the site on Brown's to South Bay, 3 miles or so distant, was much frequented by the aborigines, and it will be necessary to investigate it more thoroughly. No doubt the shelter obtained was the chief factor, but its proximity to the lake and thus with the internal water highway extending to the Bay of Quinte, Lake Ontario, was another inducement for occupation.

Just one mile across the bay to the east side of the lake is another small site on lot west pt. 26 in con. 4, Fenelon, Archibald McArthur, owner. This was on a terrace touching the shore. Previous years yielded large quantities of pottery, pipes, celts, gouges and arrowheads, the last an unusual feature and taken in connection with being so close to water, might denote a later Algonkin occupation. With the exception of the flint arrowheads this site corresponds with the other sites that undoubtedly existed before the advent of the whites, a large, heavy, pine growth formerly covered the locality but the stumps having been removed no estimate can now be made.

These sites all exist south of previously described ones, in sandy or clayey loam localities, so we will now turn to several on the northern border of the rocky limestone country, just at the commencement of the granitic territory.

On lots 69-71 front range, Somerville, (Mr. Edward Lee, owner, $1\frac{1}{2}$ miles east of Big Mud Turtle Lake), is a site discovered this spring when clearing land. It is situated on a flat facing west, about 200 yds. wide and backed up by a hilly country to the east, a perennial spring is to the south and another to the north-east. Produced pottery, unio-shells, pipes, mealing stones, broken bones, teeth, etc. Site about 50 ft. higher than lake. No graves known as yet. The probability is that the village was not occupied for any great length of time, as the ash-beds were small and not very distinguishable. Soil suitable for aboriginal cultivation.

On lots 11 and 12, con. 8, Laxton, to the N.E. of Head Lake, on the properties owned by Mrs. Staples and G. Winterbourn, is the most distant site in that direction located up to date. This consists of a series of ash-beds, containing the usual remains and relics, situated on the north edge of a somewhat level piece of tillable ground, where it

drops to a lower level at the north. A never failing spring to the north is one of the features of the locality. One quarter of a mile to the east is the end of the limestone territory, marked by an abrupt ledge 20 or more feet in height running slightly to S. W. About one mile to the west the granite district begins, and extends to the north, the intermediate foundation being a sandstone of reddish yellow color. This plain is bounded on the east by the limestone ridge and on the west by a slight rise. Pine stumps up to 4 ft. in diameter stand on the ash-beds.

About $\frac{3}{4}$ of a mile southwest of the latter place is another site on David Hilton's farm, lot 12, con. 7, Laxton. This is 60 rods east of Hilton's Bay, which is south of Hilton's point, n. e. corner of Head Lake. General indications of aboriginal occupation, such as ash beds, pipes, celts and pottery on a piece of land two or three acres in extent. When first settled, in 1860, it was covered with a heavy growth of pine up to five feet in diameter (one stump was measured). East of this site is a ravine which holds water. This locality was also used by more recent Indians, as several iron tomahawks have been found scattered around, and maple trees showed evidences of tapping, several also having large slabs split off them. A pile of sap-troughs, 10 feet wide, 20 feet long, 2 feet high, of old rotten birch-bark was noticed on a hill. Present day Indians have resorted to this locality, as it is an ideal hunting and fishing ground, and they have been known to portage to Gull River, four miles east, which flows into the Trent system of waters. Head Lake waters and the several minor systems belonging to it flow west by the Head River, ultimately emptying into Georgian Bay *via* Severn River, thus giving canoes access to the Huron country, but necessitating many portages over rapids and falls.

No doubt a prehistoric trail extended from Head Lake through Hilton's site, thence to Winterbourn's, on to Beech Lake, which is 1 by $1\frac{1}{2}$ miles in extent, and from there to Gull River, a total distance of about four miles. The country immediately to the north precludes the idea of trails, as it is one vast territory of high, steep granite ridges, swampy valleys, broken by innumerable lakes, rivers and beaver-meadows, forming the best of hunting and fishing grounds even to this day. To the south of the above route the limestone country is too rough and hilly for a practicable portage. Several trips were made to the granitic regions of the townships of Longford, Dalton, Digby and Ryde, in quest of information or evidence of aboriginal occupation, but none was forthcoming. No visible evidences were noticed, such as graves, trenches, ash heaps, mounds or embankments. See Report for 1897-98 p. 53. At the south-west corner of Ghost Island, Balsam Lake, traces of a flint-worker's "shop" may be seen where, at a break in the bank or "landing," ashes and bones, intermingled with flint chips, may be scraped out.

The following are the new sites that have been examined:—

No. 23. Clarke's; lot 12, con. 1, Fenelon township, N. Victoria.

No. 24. Brown's; lot 23, con. 1, Fenelon township, N. Victoria.

No. 25. McKenzie's; lot E. pt. 22, con. 1, Fenelon township, N. Victoria.

No. 26. Jamieson's; lot W. $\frac{1}{2}$ 23, con. 2, Fenelon township, embanked.

No. 27. Birch Point; lot B. F. 26. con. 3, Fenelon township, N. Victoria.

No. 28. McArthur's; lot W. P. 26, con. 4, Fenelon township, N. Victoria.

No. 29. Lee's; lots 69-71, con. Front Range, Somerville township, N. Victoria.

No. 30. Winterbourn's; lots 11 and 12, con. 8, Laxton township, N. Victoria.

No. 31. Hilton's; lot 12, con. 7, Laxton township, N. Victoria.

From what has been disclosed this year by personal search and investigation, I am convinced that there was a large semi-sedentary population extending along this ancient highway of waters to Lake Ontario. And from the number of places occupied, the condition of soil suitable to their agricultural operations—generally a light sandy or sandy loam—also the numbers of mealing-stones, the absence of weapons of war and of the chase, I am led to believe that the population was a peaceable one, living upon the products of cultivation, eked out with wild fruits and what game they could get, which would be little in a thickly populated country. It must be borne in mind that this is not essentially a nut-producing territory. Fish, no doubt, contributed largely to their subsistence, and as there are so many different lakes of large areas, systems of rivers, etc., they had the choice of many different varieties of fresh-water fish, such as mascalonge, bass, whitefish, pickerel, salmon-trout, all of large size; and the smaller varieties, such as brook trout, perch, catfish, eels, suckers, sunfish and herring, each in its season. The lack of harpoons and other fishing apparatus, noticeable in the vicinity of rivers and streams of the western part of the Province, may be accounted for by the probable use of the net, as remarked by the Jesuits amongst the Hurons. No doubt they also employed traps and weirs of perishable material, but no permanent ones of stone or earth have been noticed as yet, though some years ago several so-called fish stakes were taken from the narrows at Lake Couchiching, where the Hurons had been in the habit of planting them for piscatorial purposes.

Taking also into account that only one embanked site is known amongst thirty-one examined—and that commanded by high hills—in

an area of twenty-five miles north and south, and twenty miles east and west, is another reason for the belief that these people were peaceable. Of course one might raise the objection that the villages may have been palisaded. Now, it was too immense a labor to palisade these villages when the timber had to be cut and dressed with stone tools, aided by fire. With very few exceptions, the general character of the villages here is that they were of a small number of habitations loosely scattered over a large area, and sometimes only a row or so of such along the edge of a plateau or around the margin of a swamp, covering acres of ground. Supposing them to be palisaded, there would certainly not be population in them enough to successfully "man" the amount of palisading necessary to completely surround these straggling villages.

It seems to be a rule not to have had these villages on or near water-courses, but in localities having local features of defence, such as swamps, hills, or approaches through rough country, which were the only natural and perhaps main means of defence they had. Again, the land is generally better suited for purposes of cultivation a little distance back from the lakes than immediately on the shores. Those small sites on the shores being generally considered as fishing-camps, we may say that they wisely chose for occupation localities suitable for cultivation nearest to bodies of water, yet not too close to be observed by enemies travelling by water, and not too far away to be inconvenient to the inhabitants. I have heard about other sites, embankments and mounds which could not be looked into this season, but will be examined next year. The proportion of unfinished relics is rather large, some of them being of material coming from far distant districts.

No corn hills or garden-beds have been noted so far.

The Rock Nation of the Hurons was the most north-easterly of these people, and probably took this route into the country, in which they were found by the Jesuits. The sites here described were, in all probability, those of their abandoned towns in their westerly drift. The other Huron natives separating from the Rock Nation at a point east of here, supposedly at the junction of the Scugog River with Sturgeon Lake, following up the Scugog waters (lake and river) and ascending the valleys to the west drained into the Scugog by Noncon and other creeks, till they came to the region south of Lake Simcoe; rounding the southern end of which they finally stopped in their now known country.

The museum is indebted to those whose names follow for the specimens mentioned in connection therewith. I, also, am under great obligation to the gentlemen for many personal courtesies.

Archibald McArthur, Balsam Grove P.O., gives iron tomahawk, 2 small "skimmers," degraded celt hammer and degraded gouge hammer, site No. 28, lot W.P. 26, con. 4, Fenelon.

John Martin, Uphill P.O., iron tomahawk.

Isaac Bowins, Coboconk P.O., celts, soapstone discs, and several unfinished implements, lot 51, Front Range, Somerville.

Jas. Moore, Coboconk P.O., several clay pipe heads, bone awls from site 16, lot 19-20; G. R. R. Bexley

D. Ryckman, Victoria Road P.O., clay pipe from site 1, lot 1; N. P. R. Bexley.

F. Widdis, Bexley, clay pipe.

Jos. Shields, Victoria Road P.O., slick-stone.

Chas. Youill, Thorah twp., N. Ontario, a large square unfinished gorget, Huronian slate, $6\frac{1}{2}$ by $4\frac{1}{2}$ by $\frac{7}{8}$ in., shows pecking and flaking, was one of cāché. See previous Reports.

Wm. Kennedy, Bobcaygeon, triangular slate pendant found on Ball Island between lakes Chemong, Buckhorn and Pigeon, Peterborough Co. Dimensions $2\frac{9}{16}$ x $1\frac{1}{8}$ x $\frac{3}{8}$ in., one hole.

Neil Sinclair, Glenarm P. O., French axe, flint curved knife, pottery, celts, very small mealing-stone, and narrow oval gorget, two holed, $4\frac{1}{2}$ x $1\frac{3}{8}$ in., has been broken and re-ground. Lot 25, Con. 3, Fenelon.

Miss A. Campbell, Kirkfield P. O., fragment of clay pipe bowl showing human mask, arms, and fingers defined; perforated *melantho* shells; and small soapstone pipe covered with incised lines, presumably a conventionalized animal head with stem hole entering in the mouth. Site 10, lot 44, S. P. R., Eldon.

D. Brown, Glenarm P. O., a large mealing stone, basined on one side, flat polished surface (metate) on other, polished celt bone and bead. Site 24, lot 23, con. 1, Fenelon.

Jos. Chant, Blackwater P. O., clay pipe-head, found near Sunderland.

Edward Lytle, jr., Victoria Road, yellow soapstone pipe, S. P. R., Bexley. Evidently a conventionalized moose head.

Archibald Ferguson, Glenarm P. O., a polished celt found in Eldon twp., hammerstones, stone and clay discs, perforated and unperforated; bone and fragments of pipes from site 11, Long Point, Fenelon, also hammer stones, pottery, discs, mask, clay pipes, small soapstone pipe carved like a bird, slick stones, perforated soapstone discs, barbed harpoon, and a mealing stone of the metate mortar variety, from site 23, lot 12, con. 1. Fenelon.

Neil Clarke, pottery, bone awls, hammer stones, two large blocked out celts, and new type of harpoon made from a deer horn, spike $3\frac{1}{2}$

in. long, barbed and hollowed up the centre, forming a socket for shaft, then pierced through the two flattest sides about $\frac{1}{2}$ way up, either to insert a pin for holding the shaft or for attaching a cord to be fastened to a float, or the shaft used for float purposes after the fish is struck. Site 23, lot 12, con. 1, Fenelon.

Wm. Hoyle, Long Point, Fenelon twp., a beautiful grooved maul, $4\frac{3}{4}$ by 3 by $2\frac{1}{4}$ inches: a distinct groove encircles it about midway $1 \times \frac{1}{8}$ inches wide and deep. Face of one end is about $2 \times 1\frac{1}{2}$ in., the other being $1\frac{1}{2} \times 1$ in., surface polished, material gray granite. This is the first grooved maul from this section.

Jas. Laidlaw, "The Fort," Victoria Road P. O., flint arrowheads, 2 unfinished slate objects, presumably a woman's knife and a gorget, Site 8, head of Portage Road. Also worked flints, fish-bone bead and rounded pebble from "workshop," Ghost Island.

Mr. D. Hilton, Head Lake, two celts, two clay pipe heads of the ordinary decorated style of dots and encircling rings, also degraded celt hammer-stone possessing the peculiar feature of having its edge between two of its opposite corners, thus giving the tool a roughly diamond cross section. Site 30, lot 12, con. 7, Laxton.

E. W. Glaspell, Rosedale P. O., donates the following specimens: large polished celt from Ball (or Bald) Point, Sturgeon Lake; small polished celt, from Ball (or Bald) Point, Sturgeon Lake; small rough celt, lot 9, con. 8, Fenelon; polished bone barbed fishhook from site 23, lot 12, con. 1, Fenelon, of the following dimensions, $2\frac{5}{8}$ in. long by $\frac{1}{16}$ in. across the bend, $\frac{7}{8}$ in. from the extremity of the barb to the exceedingly sharp point; the shank has a knob on top to attach the line. See remarks on barbed fishhooks in *Primitive Man*, Boyle, p. 73. Dr. Rau's *Prehistoric Fishing*, p. 128, *American Antiquarian* No. 6, Vol. 21, p. 345 (Beauchamp's *Archæology in New York*). Also the following relics from a site on lot 18, con. 13, Tiny twp., two miles distant from Randolph P. O., owned by Mr. W. H. Bowes: Soapstone bead, human head carved from limestone showing a long narrow face with well executed features, neck showing fracture from some sort of base. Head from a clay pipe showing peculiar arrangement of hair in tufts, one on each side of head and one on top somewhat in shape of a liberty cap; head of bird from clay pipe; a score of fragmentary clay pipes showing different types, but corresponding with pipes from this section; two bone beads and bone awl; small flint arrowhead; fragment of sheet brass, and a beautiful sandstone pipe of a narrow, elongated, truncated pyramidal form, covered with peculiar patterns of inscribed lines, and of the following dimensions: length, $2\frac{7}{8}$ in., thickness, 1 in., width at top, $1\frac{3}{4}$ in., width at bottom, 1 in., oblong cross-section, stem hole circular $\frac{1}{2}$ in. diameter and 1 in. from top. Bowl

with oval transverse section. Marchenaw creek is near this site and the ash-beds are deep and extensive.

G. Rumney, Coboconk P. O., celts, bone awls and bangles, inscribed hollow bone, small flint arrowhead. Site 14, lot 56, F. R. Somerville.

G. Staples, Norland P. O., clay pipe, and owl pipe carved from soapstone; this pipe belongs to the same class of totem pipe sculpture as the eagle, bear, panther and wolf pipes, see Report 1890-91; shows evidence of much use and bears a scratch or so from the blow which turned it up. The diagnostic features are well defined, and the treatment of eyes, talons, tail and wing feathers is remarkably acute, the eyes being bored with tubular drills of two different sizes. The bowl being behind the shoulders, and the stem-hole half way down the back. The occiput is pyramidal in shape, and as nothing marks the tufts of feathers which gives the name to the great horned owl, so this may represent either the barred owl or the great gray owl, both species inhabiting this region at various times. Length, $4\frac{1}{4}$ in.; greatest thickness, $1\frac{1}{4}$ in.; greatest width, from beak to shoulders $2\frac{5}{16}$ in. From site 30, lot 12, con. 8, Laxton.

G. Lytle, editor *Watchman-Warder*, Lindsay, pottery from site 29, lot 69, F. R. Somerville.

G. Winterbourn, Norland P.O., adze with a very good edge, site 30, lot 11, con. 8, Laxton.

Wm. Halliday, Head Lake, pottery, celts, hammer stones, etc., from site 30, lot 11, con. 8, Laxton.

Alex. McKenzie, Glenarm P.O., gives gouge, celts and rounded pebbles, from site 25, lot E. pt. 22, con. 1, Fenelon.

Besides above, other known sites were visited and amongst the usual relics gathered up may be mentioned a small triangular arrow-head of very neat make, a very fine bear-tooth knife, some polished soapstone perforated discs, a bone bead still showing bands of red dye very plainly; an unmistakable toy pipe, a peculiar flint tool, 2 in. long, narrow and thick, with very obtuse side edges, front end showing marks of use; may be a flaker; site 3, lot 5, con. 5, Bexley.

Some large bone awls and a very small bone bead, also a very small stone bead, and a cylindrical shell bead made from the columella of a tropical shell, $\frac{5}{8}$ in. long. A very neatly moulded clay disc bead, with an incised edge (perimeter) made before baking. These last three beads are the first of their types known here. An unfinished mealing stone, the latter presented by Mr. W. C. Perry, late of Kirkfield; all from site 2, lot 22, con. 3, Eldon.

Blocked out discs, small soapstone bead, bear-tooth knife, beaver-tooth knife, and a very beautiful bone awl of unique form as follows: total length, $4\frac{1}{2}$ in.; length of awl proper, $2\frac{1}{2}$ in.; the handle is

broadened out to $\frac{1}{2}$ in. wide, and divided into two parts by a waist, the upper part having two notches on each wing and the lower part three on each wing, all beautifully rounded and polished. One side of handle is flat with two rows of very small dots, the other "keeled," with two rows of similar dots on each side of keel. From site 10, lot 45, S.P.R., Eldon.

Amongst other material from site 7, lot W. $\frac{1}{2}$ 6, con. 2, Bexley, is a small fragment of a pot-lip angle, ornamented on the outside by a rough human mask. This is the second case of a pottery mask from this vicinity. See Bulletin, N.Y. State Museum, on earthenware.

A clay stem, $2\frac{1}{2}$ in. long, had a moulded chamber in the larger end, looked like a cigar-holder. This may have been a sort of a straight pipe, but unfortunately it was mutilated before it was secured; locality lot 45, S.P.R., Eldon.

A rough leaf-shaped implement of brownish material, having the appearance of a paleolith, and a rounded worked pebble. Site 8, head of portage, Bexley.

Rounded, oval, circular, ovoid pebbles, still keep turning up in numbers on the new sites.

NOTES ON
SITES OF HURON VILLAGES
IN THE
TOWNSHIP OF TAY (SIMCOE COUNTY).

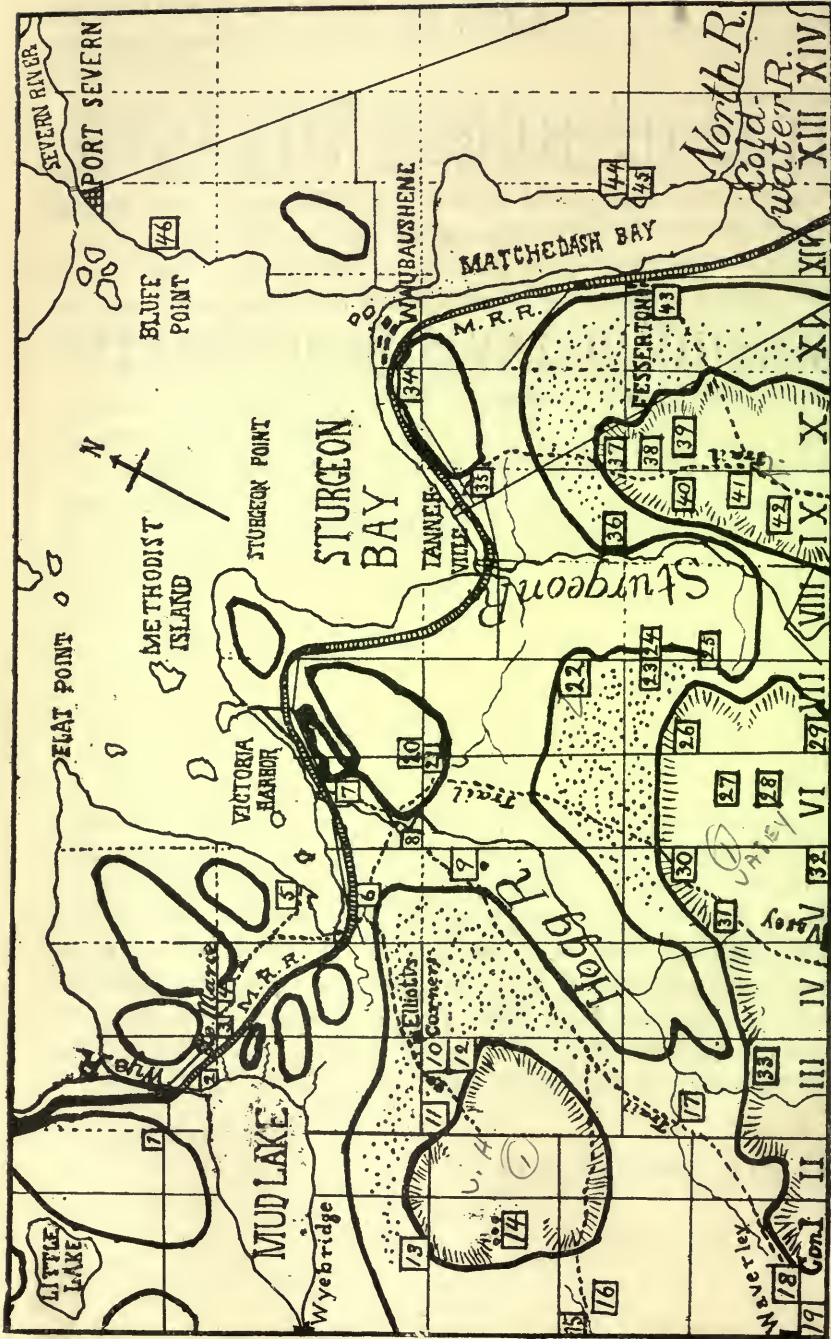
BY ANDREW F. HUNTER, M.A.

PREFACE.

In the preparation of the following Report it did not appear necessary to change the plan adopted in my similar report on the archæology of the Township of Tiny, issued by the Education Department last May. By following in the main the same method, viz., putting the notes into the form of a catalogue of the village-sites, the one becomes a continuation of the other, and they may be preserved together by students of the history and archæology of our Province. Separate copies of this Report on Tay have been prepared for the use of those who received my former report on the Township of Tiny.

A. F. HUNTER.

Barrie, Ont., November, 1899.



ARCHAEOLOGICAL MAP OF THE TOWNSHIP OF TAY.

EXPLANATIONS.—The small squares indicate the village sites; each enclosed number refers to the description in the text. The heavy dots at Nos. 9, 10, and 14 indicate the bonepits. Dotted lines show the courses of forest tracts (now obliterated). The three dotted patches show the positions of boulder-stone tracts devoid of village sites. The heavy curving lines show the positions of two abandoned lake beaches, and these give the altitude of the land: (1) the higher or Algonquin beach is fringed internally to show the higher hills, (2) the lower or Great Nipissing beach encloses many extinct islands.

INTRODUCTION.

PHYSICAL FEATURES OF TAY.

Like the adjoining township of Tiny, the surface of Tay consists mainly of parallel ridges with rivers between them. There is this difference, however; in Tiny most of the ridges lie entirely within the township, but in Tay only the ends are found. One of them crosses the boundary into Tiny, the other two pass southward into Medonte. For convenience I will call the former, which lies between the Wye and *Hogg rivers, the Victoria Harbor ridge, because it ends near Victoria Harbor. The next one, lying between Hogg and Sturgeon rivers, will be called the Vasey ridge, from the name of a village upon it. And the most easterly ridge, between Sturgeon and Cold-water rivers, will be named the Rosemount ridge, from the name of the schoolhouse on its summit. Those parts of the township which lie east of Matchedash bay are rocky—Trenton limestone and Laurentian granite.

For showing the altitude of the land I know of no plan equal to mapping the abandoned beaches. This method has a very important advantage; a person can note by direct observation the lines of equal altitude in these extinct shorelines without going to the trouble of making a detailed survey by the use of levelling instruments. Accordingly, I have observed their positions throughout the township, noting the farms in which they appear, and I give the results of these observations in the accompanying map.

(1) The highest of these old shorelines is the Algonquin beach, which has an altitude of about 250 feet above the present level of Georgian Bay. It is a stupendous freak of Nature—an indelible mark on the face of the country—representing the expenditure of an immense amount of force by strong waves in the removal and assortment of materials. The Algonquin Sea that formed it, washed away such quantities of movable material (clay, sand and gravel) from the exposed northerly ends of the ridges that large tracts of boulders are left. It picked the bones of the ridges as it were and left them bare. A large tract of this kind lies immediately south and east from Elliott's Corners, and similar tracts occur on the Vasey and Rosemount ridges. No Huron village sites occur in these uninhabitable stony tracts.

About 100 feet lower is the main beach of the Great Nipissing series, or about 150 feet above Georgian Bay. To give all four beaches

*I am informed that this river is so called from an early Methodist preacher among the Ojibways.

of this Nipissing series would make a complicated map and would involve endless and unnecessary work. So I have mapped only the most strongly marked one of the series. The name "Great Nipissing" has been given by geologists because the outlet of this great lake to the sea, before the birth of Niagara river, was by the present and lesser Lake Nipissing and French river.

At the ends of the above mentioned ridges there were islands standing out from the mainland in the Great Nipissing sea or lake. One of the largest of these extinct islands lies in a south-easterly direction from the outlet of Hogg river, and is a tract of isolated high ground covering an area of 500 acres or more. Before the forest was cleared away these extinct islands were separated from each other and from the ridges by thickets.

The advantages to the study of the subject, gained by introducing these references to the old lakes and beaches, consist merely in the ease with which they give the altitude of the land throughout Tay, and thus elucidate its physical features. They have no connection with Huron occupation, except in so far as village sites are often found near the springs that issue along those old lines. The heavy curving line in the map denotes the Great Nipissing beach; that with fringe, internally, showing the hills, is the Algonquin.

The roads, also, and road allowances are marked on the map, so that the reader can adopt a scale for any measurements he may require. In that part of the township called the Old Survey, which consists of Concessions One and Two, the sideroads are placed at every fifth lot, and are a mile and a quarter apart (100 chains). The lots in the First Concession are a mile and a quarter deep, but those in the Second have a depth of only one half of that amount. Concessions Three to Fourteen make up the New Survey. These are five-sixths of a mile wide ($66\frac{2}{3}$ chains) and have sideroads at every fifth lot, or a mile and seven-eighths apart (600 rods). Bearing these measurements in mind, a reader may readily calculate any distance. The lots are numbered from the south in both old and new surveys. The upper corner of Tay is omitted from the map, but will be found in our Report on the Township of Tiny.

Altogether, I will give descriptions of forty-six sites. The plan of proceeding will be to begin at Mud Lake and proceed southerly and easterly through the township.

THE VILLAGE SITES.

The village sites described are only those known to the writer up to this date, without any claim to completeness, which in the present state of the subject would be impossible. Much sameness will be

found in the descriptions of these, especially the villages upon the higher ground of the Vasey and Rosemount ridges. Some readers may be ready to censure me for this apparent defect, but the fault is not mine. There would be variety enough if farmers and others had noted facts with more minuteness than they have done. But, as a rule, they have observed only the most general features. Hence the sameness in the descriptions is due to the character and present stage of advancement of the subject with which we have to deal.

Some of the so-called villages, especially those on the lakeshore, have been mere camping grounds where successive generations of Hurons and other sedentary tribes of the interior camped from time to time when on fishing and other expeditions; and such places now have the appearance of villages. These lakeshore villages, after being Huron landings, became Algonquin camp-grounds, the result being a mixture of relics on these spots that defies classification. Such places are found beside the sheltered bays and harbors along the shore, while the landings at points (very few of which we have attempted to record) are quite recent and were chiefly used by modern Ojibways.

It will be noticed that only a few bone-pits occur at the Huron villages of Tay, and these are confined exclusively to the Victoria Harbor ridge, which doubtless was the abode of that "Nation" of the Hurons called the "Ataronchronons." On the Vasey and Rosemount ridges there are bone-pits, though these are not in Tay, but are found farther south in Medonte township.

Still another feature is brought out in our survey of the township for village sites; and if our collection of data makes any approach to being exhaustive, the feature may be received authoritatively. This is the numerous distribution of small villages within easy reach of Sturgeon River, along both sides of it. It appears to show that the river was a resort of the Hurons, which may be accounted for by the fact that it was a good fishing ground. It has sedgy banks and accordingly was a favorite haunt of fishes of the ganoid and pike families, as its name indicates.

THE HISTORIC SIDE OF THE SUBJECT.

In so far as these Notes have any historic significance, it will be readily seen that their chief feature is our attempt to throw some light upon the positions of those early missions of which Ste. Marie was the centre; and, more particularly, to find the village of St. Louis, where Brebeuf and Lallemand were captured, and also St. Ignace where they were put to death. Besides the Fort of Ste. Marie on the Wye, partly protected by masonry and partly palisaded, the villages numbered 4, 6, 8 and 12 in our list show evidences of palisading; and from other con-

siderations, these four may be regarded as belonging to the very latest Huron period. Other villages may have been palisaded likewise, but these are the only ones of which I have certain evidence. It will be most natural, therefore, to seek for the palisaded villages of St. Louis and St. Ignace among these four. On the various points arising out of these questions, however, it is not intended to offer our suggestions as anything more than plausible conjectures.

One of the first persons to investigate the situations of the Jesuit missions appears to have been the Rev. P. Chazelle, who visited the district in 1842. Some years later (in 1855) the Rev. Felix Martin also made a tour of exploration in Huronia. It will be most suitable, in this connection, to quote from the brief account of this tour contained in a biographical sketch of this painstaking investigator :

“The aptness of Father Martin as an antiquary was known by the men in the Government and the Hon. George E. Cartier entrusted him with a commission to explore, on the spot, the site and the remains of the ancient Huron missions in Upper Canada near Georgian Bay. By care Father Martin found the traces of the ancient posts of the Jesuits in that country where they had so many martyrs ; he collected many Indian relics, he afterwards made a work embellished with plans and drawings, the whole having been deposited at the seat of Government.”

The next investigator was Dr. J. C. Taché who undertook some further exploration of Huronia at intervals in five years prior to 1865. Parkman, in his works, has quoted these archæological researches of Taché, and thus has given wide currency to Taché's views of the positions of the mission sites.

It appears to have been Father Martin who fixed upon a village site on Fox's farm in Medonte township as that of St. Ignace ; and in this belief Dr. Taché afterwards examined the site somewhat minutely. This early decision as to what place was the scene of the tortures of Brebeuf and his companion received wide acceptance through Parkman's publication of this as the true position without any doubt. But it is certainly incorrect, and the best informed students of the subject have refused to recognize the claims of Fox's farm, as its distance from Ste. Marie is much greater than the written descriptions justify.

In Taché's time there were comparatively few sites known. Since then, however, much new knowledge has been won, and a solution of the problem of finding St. Ignace, as well as the other mission sites, has become possible. It may involve more labor than the first investigator anticipated, but reliable conclusions have become more attainable. This is chiefly due to the fact that the greater part of Tay has been settled since Taché visited the district. The first settlers of the Vasey Ridge went there about thirty years ago ; those on the Rose-

mount Ridge, about twenty-five years ago. We now learn from these settlers the characters of the village sites there. They had no palisades, and accordingly St. Ignace was not one of the villages on these ridges. Fox's site was chosen through the uncritical use of Ducreux's map, which shows the St. Ignace of about 1640. For the purpose of clearly distinguishing these two places, it has been decided to call the one we are now seeking, St. Ignace II.

Neither can Ducreux's map be taken as a guide for the St. Louis of 1649, as it shows the position of the one of about 1640. Throughout the text of this report, I have called the one of later date, St. Louis II.

As regards the distribution of the other mission sites as laid down by Ducreux, I am inclined to believe that each mission marked a district isolated by physical features; and whether we assume the villages in a group to have been contemporary with each other, or to have been the same village at different periods, each group of villages so divided physically seems to have had its mission. The Rosemount Ridge, for example, would naturally be the care of one of the missions marked St. Jean and St. Joachim.

THE FOREST TRAILS.

The physical features also govern the courses of the forest trails, which, so far as I have located them, are shown by the dotted curving lines on the map. As one may also see from the map, the continuous high ground, along which trails could be made, makes its nearest approach to the Georgian Bay at the head of Victoria Harbor. Here, then, was the commercial centre of the Hurons, as it has also been of later Algonquins. In other words, the physical features of the district were such that Victoria Harbor became naturally the focus or centre of population, the trails radiating from the head of the harbor in several directions inland along the higher ground. It appears to have been this very centre, the heart of the country, that was smitten in 1649; otherwise the Hurons would not have so precipitately deserted their country after the capture of only two of their villages, had these villages been of the ordinary unfortified kinds.

Amongst the results expected from the publication of this report, it is hoped to correct a number of popular errors and wrong impressions that are unduly prevalent in the territory with which we have dealt. There is, of course, the usual tradition of "buried treasures," always to be found in connection with historic reports, and in this locality it is even more rife than elsewhere. Many intelligent persons

are impressed with the idea that treasures have been buried at these historic places, whereas in reality there is nothing more precious to be found than chips of old brass kettles or worn-out tomahawks. But the belief in "treasures" is deeply rooted, and in a few places it even results in reticence when information is sought, and thus obstructs the course of guileless scientific enquiry. As a rule, however, the farmers of Tay, as elsewhere, have been extremely courteous while I was prosecuting my enquiries; and it is hoped that the report will further stimulate them and others to observe closely the Huron remains in their respective neighborhoods.

Of wide prevalence is the erroneous opinion that Fox's farm in Medonte had the site of St. Ignace II, where the two early missionaries were tortured to death by the Iroquois. Father Chazelle's earlier choice of a site on Sturgeon River for St. Ignace has almost been lost sight of by the acceptance of the Fox farm theory. But his theory of Victoria Harbor as the site of St. Louis still lingers, and with a slight change it becomes the truth. The regarding of the human bones found at the site on Sturgeon River as the remains of Brebeuf and Lalle-mant, is an opinion still current with a few of the older persons. But the opinion that "The Chimnies" on the east side of Matchedash Bay were early French structures, is now almost obsolete. Such errors as these, it is hoped, will be finally eradicated by the perusal of these notes.

DESCRIPTIONS OF THE VILLAGE SITES, ETC.

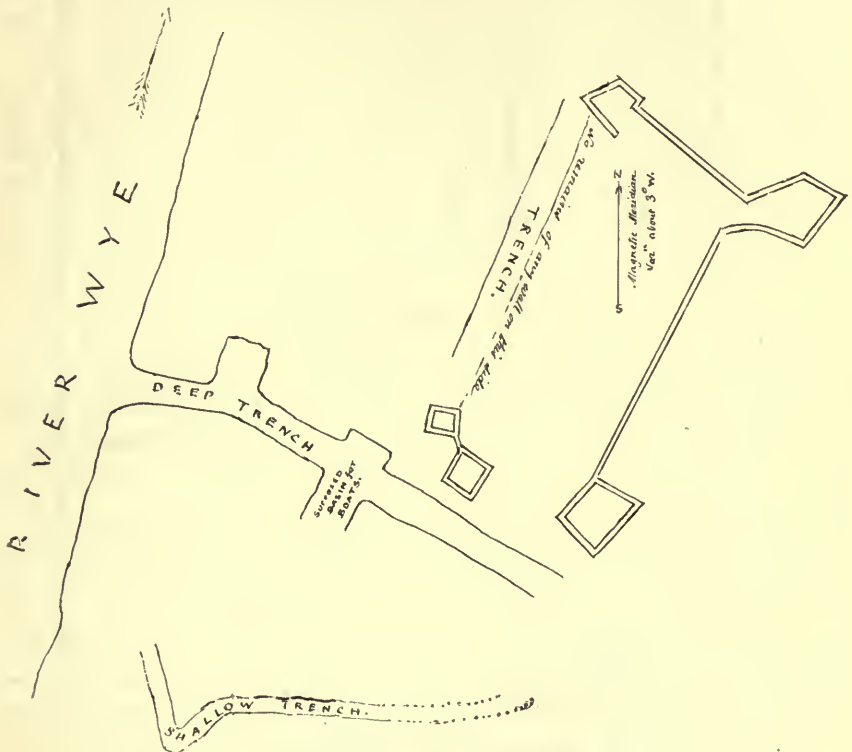
1. SAMUEL D. FRAZER'S.

On the east end of lot 101, concession 2, (Samuel D. Frazer, Esq., owner), Huron camps have been found scattered over an area of five or six acres. Mr. Frazer has lived here since 1839, and has been a close observer in everything that has pertained to the aborigines, as well as in other matters. He states that cornhills were numerous near this site at the time the land was cleared. These cornhills were of the large kind described in our Report on the township of Tiny, page 13. Relics of the usual kinds have been found, and also a few others less common, among which was a discoidal stone measuring an inch and three-fourths in diameter and five-eighths thick, slightly pitted near the middle on each side. This was presented by Mr. Frazer to the Provincial Museum, and is No. 16,702 in the archæological collection. Mr. Frazer has befriended the science of archæology in other ways, more especially by the presentation to the museum of a sword, dated 1619, also found in this neighborhood. The position of this village

doubtless indicates the direction taken by the trail that led westward from Ste. Marie.

2. STE. MARIE ON THE WYE.

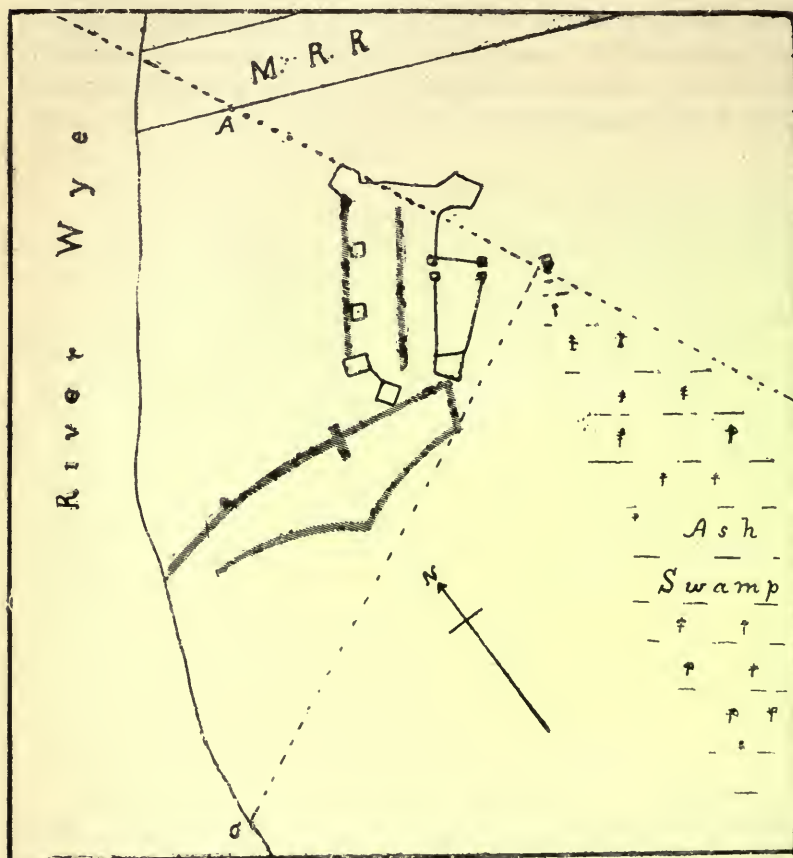
The ruins of Ste. Marie, the fortified mission built by the Jesuits in 1639 and occupied by them for ten years, may be seen on lot 16, concession 3. It was a stone fort and is the most noteworthy object of historic interest in Huronia, though in its present crumbled condition it can be called only a ruin of a ruin.



PLAN OF STE. MARIE ON THE WYE.
BY THE REV. GEO. HALLEN (IN 1852).

While preparing these notes, I was favored by Mr. Edgar Hallen, of Orillia, with the use of a plan of Ste. Marie made in 1852 by his father, the late Rev. Geo. Hallen. With his permission the annexed engraving has been made—a special favor that will be of much value to students of history generally, as the present condition of the fort scarcely admits of the making of a definite sketch. Although the small tracing of the fort in Father Martin's Montreal edition of Bressani's Relation was copied from this plan of Mr. Hallen's, it lacks a number of details given in the original sketch.

The author of the sketch wrote a note thereon that is worthy of our attention: "In the (easterly) Bastion, is an instance of the flank of a bastion being curved with its convexity towards the interior of the work, instead of being rectilinear." The original sketch also furnishes us with means for the measurement of the dimensions of the



Plan of St. Marie on the Wye (1876)

By Peter Burnett, P. I. Surveyor

*AB is the line between east and west halves of Lot 16.
BC is the northerly line of demarcation of an acre in the west half, having a separate ownership.*

fort. The curtains on the two sides fortified by stonework are approximately 110 and 57 feet in length; while the extreme measurements in straight lines along the same sides (*i. e.* including the widest reaches of the bastions) are about 165 and 110 feet. The distance from the fort to the river is 44 yards. The trench along the southerly

end is not continued in the diagram beyond the stonework, but some have observed this to be continued in a southeasterly direction to Mud Lake, thus giving double access for water coming into the trenches. In the event of a siege, if one course should be stopped the other might be kept open.

As every observer will invariably record features that do not "strike" another observer acting independently, it may be interesting to compare Mr. Hallen's plan with one made by Peter Burnet, P. L. Surveyor, who sketched the place in 1876. The latter plan, which also belongs to Mr. Edgar Hallen, includes all the environs on the west half of lot 16, but we reproduce therefrom only the fortification itself.

It is not my intention to give an extended description of the fort here, as it has often been described in accessible books. I will add a few bibliographical notes for the guidance of those readers who may wish to pursue the subject further. The carefully prepared description by the Rev. Felix Martin in his *Life of Jogues* is worthy of the reader's attention, as he visited the place in 1855, when the fort was in a more complete condition than it is in at present.

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In Book VII. there is a description of Ste. Marie.

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Lalemant, Jerome. Relation de ce qui s'est passé en la mission des Hurons, (June, 1639 to June, 1640).

Chap. IV. De la residence fixe de Sainte Marie.

Martin, Rev. Felix Life of Jogues. Appendix A. contains a carefully written description of Ste. Marie, which Father Martin visited in 1855.

Parkman, Francis. Jesuits in North America.

In Chap. 25 there is a lengthy description of Ste. Marie.

3. JOHN McDERMITT'S.

Remains of a few camps have been found on the northwest corner of John McDermitt's farm, the west half of lot 15, concession 4. The indications are that this was a small village, having no palisades,—the few scattered lodges having been placed there because of some springs. The position shows the probable route taken by the Huron trail that led from Ste. Marie eastward. This lay along the south edge of some elevated ground (islands in the extinct Great Nipissing Lake)—the district immediately south of this trail having been occupied in Huron times by hummocks surrounded with thickets and by small streams flowing into Mud Lake, the ground there being accordingly unsuitable for much travelling.

4. THE PROBABLE SITE OF ST. LOUIS II.

At another part of Mr. McDermitt's farm (lot 15, concession 4) there is a much larger accumulation of blackened soil and ashbeds, mixed with relics. The site is near the line between the west and east halves of the lot, but a little way into the east half. It is situated on a hill, almost, if not quite, surrounded by low ground; and on account of occupying such a position, it is evident *prima facie* that the village had been palisaded. From this place to Ste. Marie the distance is about a mile. Just west of the site rise some springs from which the

village had been plentifully supplied with fresh water. One man, while ploughing on the site a few years ago, found an earthen pot (which broke on being disturbed), and in it were six iron tomahawks. Northward from the village there was a graveyard containing a few burials, which, so far as observed, were of the isolated or single type. The skeleton of a person of very large proportions was found among these. Angus McDermitt, a brother of the landowner, counted twenty lodges at the site, the ashbeds of camp-fires, etc., being in some places as much as three feet in thickness.

It is probable the site is that of St. Louis II., the second village taken and burned by the Iroquois in March, 1649, and the one at which the Jesuit missionaries, Brebeuf and Lallemand, were captured, being led thence to St. Ignace, where they were put to death. Among the considerations that lead up to this conclusion are the following:—

(a) The size estimated by Mr. McDermitt, viz., twenty lodges (reckoning the usual number of four or five families to every lodge), would be nearly the size of St. Louis as recorded by the Rev. Paul Ragueneau. According to that chronicler, about 500 Hurons had forsaken the place at the first alarm, leaving 80 warriors to fight the Iroquois.

(b) It was on the only route from Ste. Marie eastward to Victoria Harbor, the commercial centre of the Hurons hereabout. As we pointed out in our description of the preceding site, the ground immediately south of this trail was not suitable for travelling; and so far as it has been examined, it yields no traces of villages or trails.

(c) The relics found at this place are of such kinds as to show that it was a village of the very latest period of the Huron occupation of the district. The existence of palisading also tends to prove the same, because, farther back in the country, the Huron villages of earlier date seldom had palisades. Of all the fortified villages belonging to that latest period yet found, this is the nearest to Ste. Marie.

(d) As to the distance of St. Louis II. from Ste. Marie, a little apparent diversity in the evidence furnished by the records confronts us. Ragueneau gives us the distance as not more than a league (two miles and a half); but Regnaut explicitly makes it much less. The latter writer uses the name "St. Ignace" (really applied to the mission among all these villages, as Ragueneau also tells us) for the village to which the two missionaries had set out, and does not mention the name "St. Louis." He gives the distance as "a short quarter of a league" from Ste. Marie. The site under consideration, therefore, is not at variance with the conditions prescribed by either writer.

(e) Wherever situated, it is a fact that St. Louis II. could be seen from Ste. Marie, as all the writers agree in stating that those in the

fort could see the burning of the village. This furnishes a well-authenticated test. From observations made upon the ground, I found that, looking eastward from Ste. Marie, the only place where spectators could see a fire in the distance was at this very site. A small tract of elevated ground, rising out of evergreen thickets, closes the view from Ste. Marie toward the southeast, and disqualifies the sites farther along the trail at the head of Victoria Harbor from being the place we are seeking. It is quite true that, in a southerly direction, had there been a conflagration at site No. 10 on the high ground of the interior, it might have been seen from Ste. Marie across the edge of Mud Lake; but No. 10 as well as the adjacent sites Nos. 11 and 12 connected with it, although regarded by some as St. Louis II, have failed to satisfy other conditions.

This discussion of St. Louis II would be incomplete without some references to the views held by others in regard to its position.

Father Chazelle who visited the locality in 1842 appears to have been the first to form any opinion on the subject. A fishing village at the mouth of Hogg River (No. 7), the landing place for the villages of the interior, was the only site then known in its neighborhood; and he fixed upon it as the site of St. Louis II. Father Martin and other enquirers followed him in holding this opinion. This, however, was determined in accordance with the diagram of Huronia in Ducreux which, as they failed to perceive, shows the earliest position of St. Louis, as we have already pointed out in the introduction.

Others have regarded the site No. 10 as the place. This opinion, however, seems to have been the result of the finding of a very large bonepit there, suggesting to the popular mind that a massacre had taken place, and recalling the fight at St. Louis II. To those who understand how a bonepit was formed among the Hurons, viz., by the accumulation of human bones for a period of several years, the finding of this pit proves exactly the opposite of a massacre; in fact, it furnishes a good proof that the site was occupied in time of peace and was not St. Louis II. In other respects, also, the site forbids the idea that it was the captured village.

Again, the site on the Evans farm (No. 6) has presented some probable indications, and the reader is referred to our description of it for fuller particulars. But a strong objection to the Evans site lies in the fact that it was hidden from Ste. Marie behind some high ground.

5. NEY'S.

On the west side of Victoria Harbor, some aboriginal remains have been found on lot 14, concession 5. These remains consisted of the

usual pottery fragments and other relics in ashbeds. Many caches or empty pits are at the site. There is also a patch of second-growth trees—what is called an “Indian clearing;” but this phenomenon may be partly due to the beds of gravel, so much of which is to be found there that the Midland Railway has an extensive “Gravel Pit” near it. But it may also be at least partly due to actual clearing, as the ancestors of some of the present Ojibway Indians at Christian Island are said to have grown their corn at this place, and lived here. It must also have been a landing-place for the earlier Huron Indians.

6. EVANS'.

A Huron village site exists on the Evans farm, the west half of lot 12, concession 5, at a short distance from the shore of Victoria Harbor, and on the elevated ground of an old lake terrace. It is now almost obliterated by the farm buildings, orchard and garden, and its first appearance when the ground was new is difficult to get correctly recorded. But the late Wm. Evans, who first settled this place, and whose family still occupies it, gave Mr. A. C. Osborne an account of what he found, and to Mr. Osborne I am indebted for the following description:—“Mr. Evans built his log house many years ago, and in digging the cellar found about six feet of ashes. Large clumps of cherry trees, remains of corn deposits in birch bark, charred remains of palisades, large numbers of tomahawks, knives, stone implements, and relics of various kinds were also found. The site is admirably adapted for defence on one side only.”

From the scanty evidence that has come before me, I have been able to conclude that this village, although occupied during the time of the French traders, did not belong to the very latest period. It is not in full view of Ste. Marie, and accordingly cannot be regarded as St. Louis II, because the burning of that ill-fated village could be seen by the spectators at Ste. Marie.

A short way to the southward of this village site, the ground makes another abrupt rise, the faces of the steep hills being covered with berry patches. On the highest plateau was the cornpatch belonging to the village. This is situated on the northwest quarter of lot 11. Wm. Maughan, the owner, has found many cornhills on his land. There is an excellent view from this high ground, overlooking Victoria Harbor and the more distant islands.

7. VENT'S.

At the mouth of Hogg River there is the site of a village, occupied, doubtless, by Hurons as well as by Algonquins of later times, as the

shore of Victoria Harbor was a favorite resort of Indians until within recent years. Its position at the end of a trail shows that it was a fishing village, and a "port of entry" for the villages of the interior. It is situated on the east bank of the river, on lot 13, concession 6, (Geo. Vent, owner). Pottery fragments were ploughed up here, and other relics, including two double-barred crosses, a large one and a small one. The crosses were found many years ago by one James Maloney while ploughing for the occupant of that time, James Coyle, and were presented to the Rev. Father Charest of Penetanguishene. The site belonged to the earliest Huron period as the pottery fragments go to show, but the double-barred crosses had a more recent origin, probably in the eighteenth century.

This site has acquired some importance from the fact that it was known as early as 1842, when the Rev. Father P. Chazelle, S.J., visited it in the belief that it was St. Louis II. This was an erroneous view as we have elsewhere said, but it was evidently due to the fact that there was no other site then known, and to the acceptance of Ducreux's map as a guide for the positions of the missions in 1649. It was, however, a close approximation to the true position, as the reader may infer from the facts as now understood.

By following the trail up the east bank of the river a little way, the men with Father Chazelle found trees marked with Indian "blazes." One, a large elm, was marked with a cross, probably to show the forking of the trail at the place. This was at the so-called "Indian clearing" on lot 12, shown in our diagram of the next site.

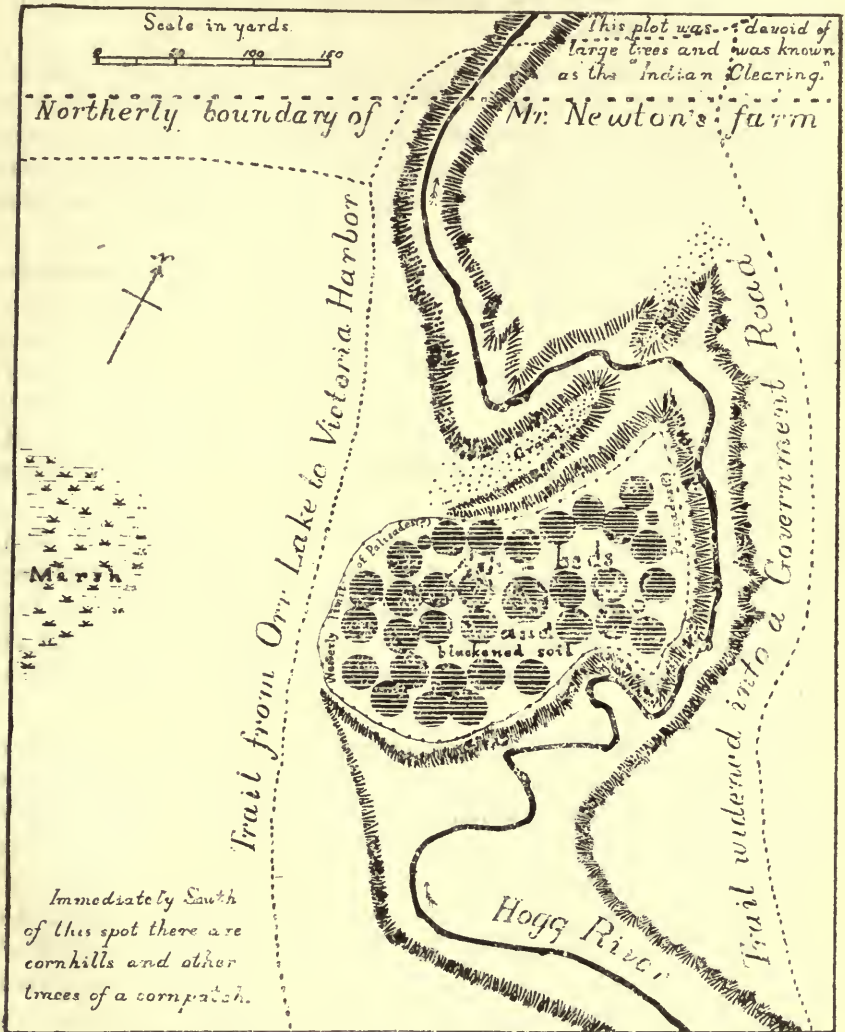
It may be of some interest to add that Father Chazelle, when on this early expedition to Hogg River, held an open air meeting (either at the "Indian clearing" or at the outlet). He preached to a concourse of settlers on the subject of the massacre of the early missionaries.

8. THE PROBABLE SITE OF ST. IGNACE II.

Through the farm of Chas. E. Newton, Esq., the west half of lot 11, concession 6, the Hogg River has cut a couloir or path in the old lake bed deposits to a depth varying from fifteen to twenty feet. In this part of its course the river makes a loop something like the letter U, which encloses an ideal spot for a village requiring means of defence.

Hurons selected for one of their villages this plot of ground, containing four or five acres, in the bend of the river. This ground is covered with ashbeds and blackened soil, mixed with relics. The latter consisted of iron tomahawks, knives, pieces of metal probably cut out of worn-out brass kettles, and pottery fragments in endless quan-

tities. All these relics show that the site was one of those occupied down to the very latest period of the Huron occupation of the district. There are empty caches at the site, and a pottery just south of it, where the clay is of good quality for plastic work. Mr. Newton has experimented successfully in making terra cotta from the same clay



THE PROBABLE SITE OF ST. IGNACE II AND ITS ENVIRONS.
WHERE BREBEUF AND LALLEMANT WERE PUT TO DEATH, MARCH, 1649.

What appears to have been "the village corn patch" occurs near the house of Wm. Bennett on lot 10, and it may have extended as far north as the site itself, though the cultivated ground no longer shows any traces of the corn hills. From this site to Ste. Marie the distance is $3\frac{1}{2}$ miles.

A trail comes from Orr Lake by the way of Waverley, and just before reaching this place is divided into two strands, one passing down each side of the river. These meet again at the "Indian Clearing" on lot 12, which we mentioned in connection with the last site. The trail down the east side as far as the "Indian Clearing," and thence to the mouth of the river, was widened, many years ago, into a Government road, now disused.

It is probable the so-called "Indian Clearing" is due to the gravelly soil, which would not permit of the growth of trees, rather than to actual clearing by the aborigines. But, whatever its origin, it was certainly a resort of the Indians, the fork in the trail having been here. These trails were used by them until recent years when the erection of fences obstructed their course.

The plot of ground in the bend of the river has been called the "Jesuits' Field" for many years, but by whom it was so-named is not known to Mr. Newton. Nor has my enquiry so far elicited any explanation of the name, unless it became connected with the place from the visit of Rev. P. Chazelle, S.J., to the neighborhood in 1842, as described in the account of the last mentioned site. It is not evident, however, that he visited this plot on the west side of the river.

This spot has also the usual traditions of buried treasure, in even greater numbers than elsewhere, if that were possible. Thus, the Rev. J. H. McCollum, rector of St. Thomas, Toronto, who was here at the opening of the Anglican church in 1896, makes a reference to one of these traditions in his account of the place written for the *Canadian Churchman* :—

"This happy valley was once the scene of terrible encounters between the Hurons and the savage Iroquois ; and in this valley the early missionaries to these unhappy red men buried the sacred vessels of their church to save them from destruction. The place is known as the ' Jesuit's Meadow ' to this day."

It is probable this site in the river's bend was St. Ignace II., the first Huron village captured by the Iroquois in the early morning of March 16, 1649, and the place to which Brebeuf and Lallemant were brought, a few hours later, and there tortured to death. Its distance from Ste. Marie coincides pretty well with the records, all the writers agreeing that it was less than two leagues (five miles), and about a league from St. Louis, which, in my opinion, was the site at Mr. McDermitt's (No. 4).

But the strongest evidence is in the configuration of the ground. Rev. P. Ragueneau's account of the place (Relation, 1649) suggests a

plan of the village and its surroundings, and tells us beforehand of what appearances we may expect to find there. He says:—

“It was surrounded by a palisade of posts from fifteen to sixteen feet high, and by a deep trench (fossé), with which Nature had powerfully strengthened the place on three sides, a small space alone remaining weaker than the others. It was through that part the enemy forced his entrance.”

While this description of St. Ignace II. will suit, in some measure, almost any palisaded site, because these were, as a rule, placed on a spur of land, the completeness of the fortification, effected by Nature in this case, was such as to attract the attention of the chronicler who wrote the description just quoted. After a diligent search through the sites of the district, I can find none that so exactly agrees with this description of St. Ignace II. as this site on Mr. Newton's farm.

9. HUTCHINSON'S AND TAYLOR'S.

A village site on the farm of John Hutchinson, the east half of lot 10, concession 5, extends into the adjoining farm of Levi Taylor, lot 9. In a field of twelve acres at the south side of Mr. Hutchinson's farm he has found these camps chiefly along the foot of a hill, against the face of which the abandoned beaches of the Great Nipissing Lake are strongly marked. There is nothing in the appearance of these straggling camps to indicate that they had been palisaded. The village was plentifully supplied with water; a spring issues just north of what was the most thickly populated ground; and the Hogg River is divided into two parts at the front of the farm, one part flowing near the site. The ashbeds have yielded the usual relics.



An engraving of a clay pipe, found upon Levi Taylor's farm, is reproduced here from the Archæological Report for 1897-8, page 19. Some carbonized corncobs have been found among the remains, and cornhills were visible when the land was first put under cultivation. An aggregate of more than a dozen iron tomahawks have, at various times, been found by Mr. Hutchinson in his field.

A bonepit was discovered in the year 1879 on lot 9 (Levi Taylor's) near the boundary line of Mr. Hutchinson's farm. It measured about twelve feet in diameter, and the deposit of human bones went to a depth of about six feet below the level of the surrounding ground. Deducting two feet for the vacancy at the top of the pit, caused by sinkage, leaves the thickness of the deposit at about four feet. The bonepit has been filled in and is now ploughed over. A short account

of it appeared, at the time it was found, in the *Orillia Packet* of September 5, 1879, and this was reprinted (though the source was not indicated) in the *Toronto (Daily) Globe* of September 16, in the same year. Mr. Hutchinson confirmed, in the presence of the writer, on July 5th, 1899, the various particulars cited in this printed account. The pieces of copper had probably been sections from kettles obtained from French traders. The shape of one seen by myself was trapezoidal, its sides being about a foot long, and its parallel ends two and four inches respectively. Two or three skulls taken from the pit had round holes in them. We reproduce here the original description exactly as it appeared in the newspapers above mentioned:—

“ While logging on lot 9, concession 5, Tay, Mr. John Hutchinson and Messrs. G. H. and Hugh Mills discovered a large grave, containing, they suppose, in the neighborhood of five hundred bodies. They opened the grave and obtained two tomahawks, bearing a French stamp; four pieces of copper, each resembling a sole of a boot, of different sizes, and wrapped in buckskin which is still fresh and strong; one clay tobacco pipe, and parts of two sea-shells, one in fair preservation. The bones are those of people much above the present ordinary stature. The searchers saw a few children’s remains, but these were not in good preservation. A large tree was growing above, and had sent its roots down through, the grave. Mr. Hutchinson finds many pieces of Indian crockery in clearing up his farm (lot 10).”

Some camps that may be reckoned as part of this village occur on land of Wm. Taylor, the west half of lot 9, concession 5, abutting the farm of his son, Levi. His land extends over the hill already mentioned, and it was on the lower ground where these camps were found. On the higher ground, however, near his dwelling house, the point of a sword (ten inches long) was found in 1899 and from time to time iron tomahawks in considerable numbers. As many as seven were to be seen at one time lying around the house.

On the east half of lot 8, concession 5 (west side of Hogg River), there were formerly found a few pottery fragments, iron tomahawks and clay pipes when the land was cleared.

The scattered village that we have just finished describing may have been the mission marked Kaotia on Ducreux’s map, though this mission was more probably the group in the 3rd concession at lot 10; but so inexact is the map just mentioned that we can scarcely decide which place is meant. The Rev. A. E. Jones, of St. Mary’s College, Montreal, has a wide acquaintance with the literature of the missions, and makes Kaotia identical with St. Anne’s (*Orillia News-Letter*, June 29, 1899).

10. JOHN HOUGHTON'S.

A site on lot 10, concession 3, at which two bonepits have been found, has attained to more than ordinary fame. So many persons have seen or heard of one or the other of the bonepits here, and mention it to enquirers, that it has become the most celebrated among the many interesting sites of the district—a fact that is perhaps also partly due to the great size of one of the pits. It has been stated to myself that the first pit was examined by the late Dr. Taché during his explorations of the remains in Huronia. Whether this statement be correct or not (which we have no means of knowing, because Taché's work is chiefly unpublished), one of the pits was certainly known at an early date. It was often described as Errington's, because that was the name of the first settler near it, though it was not located on his farm. It appears to have been since the time of Dr. Taché's alleged visit, however, that another large bonepit was discovered near the first, the discovery of the latter having taken place in 1878. It attracted some attention in the newspapers at the time, and one of the paragraphs (from the *Oakville Express*, Nov. 1, 1878), we give herewith:—

“A large pit or ‘cave’ has lately been discovered on (near) Mr. W. Errington's farm, near Wyebridge, in which to appearance were the remains of about two thousand persons, besides brass kettles, beads, pipes, and other Indian relics. It is supposed to be in the vicinity of an old Jesuit fort, St. Louis, where in 1649 there was a terrific struggle between the now almost extinct Hurons and the Iroquois.”

The skulls in this second bonepit are said to have been arranged in rows. Among the articles found in it were a block of copper, some copper kettles and braids of human hair. I visited this famous site on July 7, 1899, and inspected the pit just described. It has a diameter of twenty feet and is situated on the southeast quarter of lot 10, the owner being John Houghton.

What was described to me as the body of a child was found in one of these pits (probably the first one discovered), wrapped in fur, and placed in a copper kettle, the oxide from which had protected the fleshy remains from decay. But this may have been only part of a child's body, as descriptions are sometimes unintentionally distorted even by eye-witnesses. It is not improbable that it was the specimen that ultimately found its way into Dr. Bawtree's collection, and is designated “Forearm and hand of a child from Sepulchral Pit.”

There was a cornpatch at this site, a portion of which may still be observed in the woods near at hand. There was a trail from here to Victoria Harbor, and if there was another trail in summer leading in

a direct line to Ste. Marie, the only passable route would lie nearly where the fourth concession line is now located, and would cross at least three evergreen thickets.

It will be observed that the writer of the paragraph, quoted above, gives credence to the view that the site under consideration was that of the mission of St. Louis II. ; and the late Rev. J. W. Annis, a Methodist minister, who devoted some attention to the Huron sites, held the same opinion. I am inclined, however, to regard this place as the one marked Kaotia on Ducreux's map. And as a village had to be moved for sanitary reasons about every ten years, the two adjacent sites (Nos. 11 and 12) would probably indicate the same village at different periods of its existence.

11. Whether the campfires of the site just described are situated near the bonepits, or whether the marks of habitation there are only those incidental to the cornpatch, is not yet clear. It is established beyond doubt, however, that many ashbeds of camps occur on the west half of lot 10, concession 3. Wm. Hanes, the tenant, has found many pottery fragments, pipes, stone axes, and iron tomahawks, the latter being numerous.

12. On the east half of lot 9, concession 3, there is a village site that shows some evidence of fortification. It is situated on the level top of a hill or spur of high ground, and was probably palisaded. Ashbeds are numerous, and there was a refuse heap or mound, in all of which the usual relics have been found. The lot is owned by J. D. Carscadden, Elliott's Corners, and occupied by the family of Sylvester Campbell, Midland.

13. A village site occurs on the east half of lot 91, concession 1, Cornelius McCarthy, an early settler in the district and the first person to settle upon this lot, being still the owner. Stone axes, iron tomahawks, tobacco pipes, pottery fragments and other relics have been found at this site, which was located at natural springs of water.

14. On lot 87 (east half), concession 1, a village site is met with; also a bonepit and ten or more graves or small bonepits. These were opened chiefly during the time of occupation of the late Anthony Latanville, who was the owner of the farm for many years. Prof. Henry Montgomery (now of Trinity University, Toronto) writes as follows of a relic found here: "The piece of large copper kettle, with beaver skin adhering to it, and which I donated to the University (of Toronto), was taken from an ossuary on Latanville's place." This relic is No. 335 of the University collection. The village site covers about three acres, and springs rise at it, uniting and flowing into the Wye

River. Iron tomahawks were numerous. A piece of lead fourteen pounds in weight was found; also bullets; and a neighbor, Thos. McDowell, once found a gun.

15. A village site occurs on the west half of lot 85, concession 1. Charles Elliott, who now occupies the farm on which the next site is located (No. 16), was formerly the owner here, and during his term of ownership pottery fragments, iron tomahawks, etc., were found. Refuse mounds, indicating prolonged habitation, occur at this site, which is near the stream belonging also to the next site, but on the opposite bank.

16. The village site numbered here is located upon the west half of lot 84, concession 1 (Chas. Elliott, owner). Pottery fragments, tobacco pipes, iron tomahawks and other relics have been found. The site extends across the Penetanguishene Road into Wm. McLellan's plot of ground, on which have also been found many iron tomahawks, pipes, etc. At this site, which is beside a stream, two empty caches or hiding pits occur on Mr. Elliott's land.

17. On the west half of lot 4, concession 3, occurs a site, but it does not appear to be so extensive as others on higher ground (George Simpson, owner). It is located beside a stream that runs into Hogg River at a short distance from it. They have found here various relics, including iron tomahawks.

18. A village of considerable size existed on the southwest quarter of lot 77, concession 1. George Dawe is the present owner, but many remains were found in the time of Robert Gorman, the former occupant. Two refuse mounds were formerly to be seen, showing that the village had been a permanent one. Ashbeds occur over an area of about four acres, and they contained numbers of iron tomahawks, glass beads, pottery fragments, pipes, etc. A stream rises here and flows into Hogg River just beyond the Simpson site (No 17).



19. Many relics have been picked up on the Bannister homestead, lot 76, concession 1. These included iron tomahawks, stone axes and pottery fragments, indicating the occurrence of Huron camps. But whether these were outlying habitations of the last mentioned village site (No. 18) or a distinct site altogether, I have not been able to decide. When the land was cleared cornhills were to be seen on the east part of this farm. In connection with the great abundance of

Huron corn patches, mentioned so frequently in these notes, I have observed that Indian corn at the present day matures with great rapidity on the fine sandy loam of this locality.



Various other sites occur in the immediate neighborhood of the Bannister farm, but just beyond the boundaries of Tay township. It is not our intention, therefore, to take notice of them here. But the occurrence of some camps where many interesting relics have been found may be mentioned in passing. These are on lot 76, concession 1, Tiny, the farm formerly occupied by the Bell family. A finely carved pipe, having a representation of what was probably intended for a bear, was among the relics found.

20. South-easterly from the mouth of Hogg River, and standing out by itself, is a tract of high ground on which some village sites are met with, undoubtedly Huron in their origin. One of these is on the west half of lot 11, concession 7, occupied by Joseph Belfry. On this farm, and near the site now under consideration, there is a piece of land where no large trees had grown in the forest that formerly covered the place—in fact, just such a bare patch as we found at No. 8. Some persons supposed that this also was an “Indian clearing,” but in reality it was merely a gravelly patch, where the soil was unfavorable to the growth of large trees. The ashbeds here occupy a kind of shelf of land that slopes towards the north, and they extend westward across the seventh concession line, a short way into the farm of Sherman Belfry, east half of lot 11, concession 6. On both farms the occupants have found iron tomahawks, tobacco pipes, and the usual fragments of earthen pots. Where the concession line crosses the site I observed many of these fragments in ashbeds, besides other evidences of Huron occupation. As higher ground lies along the south of the camps, and as their form is not compact but string-like, it is pretty evident that no palisading ever existed here. It may therefore be concluded that, although the village was inhabited during the time of French traders (as the tomahawks show), it was not occupied at the latest part of that period.

21. On the next farms southward, but separated from the last site by the slightly higher ground just mentioned, the remains of an important village have been found. It is situated on the north-east quarter of lot 10, concession 6 (Edward Crooks, owner), but also covers a portion of the south-east quarter of the same lot (Wilson Crooks, owner). Its position is on a high terrace with low ground along the south. The remains have been found chiefly at the fronts of these

two farms, near the dwelling-houses and farm buildings. Here they have found quantities of iron tomahawks, tobacco pipes, pottery fragments, etc.; and cornhills in abundance were to be seen before the ground had been cultivated long enough to obliterate them. These were especially visible when the first settler of this lot (William Hill) lived here. During his time the ashbeds were quite distinct. This site extends across the public road into the front part of the farm of Matthew Campbell (west half of lot 10, concession 7), where they have found the same kinds of relics; but the late George Mills, the original settler on this lot, found much more than has the present occupant. Although this site covered considerable ground, it is doubtful whether any palisading ever existed at it, not having been compact and lying adjacent to higher ground. Its position agrees closely with that of the mission of St. Louis as marked on Ducreux's map, which lays them down as they were about the year 1640, almost all having been shifted before the extermination in 1649.

22. Traces of a village have been found on the east half of lot 7, concession 7. James Hamilton, sr., was the first settler upon this farm, about eighteen years ago, and when clearing the land he found ashbeds, iron tomahawks and other relics.

23. Another exists on the east half of lot 5, concession 7. William Hopkins, the present tenant, and William Hanes, a former occupant; have both found the usual pottery and pipe fragments, iron tomahawks, flint spear-head, etc. The site is near a small ravine that drains northeastward to the Sturgeon River.

24. Across the concession line, on the west half of lot 5, concession 8, Arthur Loney, the owner, finds a few remains; but this site is not large in comparison with some others in the neighborhood.

25. Farther south on the same line, a site of considerable size occurs at the adjacent corners of lots 3 and 4, where four farms meet. When Robert Warden, the owner of the west half of lot 3, concession 8, dug the cellar for his dwelling house here, they found ashbeds of a surprising depth. Numerous relics were also found, including beads (native and European), iron knives and iron tomahawks, the latter in considerable numbers. Across the road in concession 7, near the boundary between the farms of John Morrison (lot 3, east half) and Robert Lochart (lot 4, east half) were some refuse mounds. And in the adjoining corner of Patrick Canavan's land (southwest quarter of lot 4, concession 8) a few relics have been picked up. It is estimated that the camps here covered about fifteen acres altogether, situated, as in so many other instances, upon an old lake terrace.

26. Another village occurs on the land of Andrew Brown, west half of lot 4, concession 7. A spring issues near this site and drains to the Sturgeon River. The occupants have found stone axes or "skinning stones" and other relics. Large numbers of French iron tomahawks have been found, especially during the time of the first settler, John Moad. It is related how the roof of his shanty was the receptacle for these relics, and was sometimes covered with them, fifty or more lying upon it at one time. Some scattered relics, similar to these, have been found on the opposite farm across the concession line.

27. When the east half of lot 3, concession 6, was cleared about thirty years ago, the first settler upon it—Matthew Campbell—found relics (including iron tomahawks) indicating the site of another village. A few were also found on the farm of his brother, the late John Campbell, across the road, but not in sufficient numbers to indicate any site. William Albert Campbell, a son of the first settler, now occupies lot 3 in question. There is lower ground on the rear of the farm where water could be had, the drainage flowing toward Hogg river.

28. Following the same concession line southward, one finds the site of another village on the next farm, east half of lot 2, concession 6. The owner, Hector McLeod, found the camps named in the southwest part of his farm, and they were strewn with various relics, such as pottery fragments, pipes, iron tomahawks, etc. Thomas, his son, found a large European bead which he sent to the museum. It is a large coarse glass bead, with hues of red, white and blue in a scallop pattern. The water drainage at the place runs southward and then around to Hogg river, passing westward about lot 22 in Medonte. The site is not large in comparison with others.

29. On the west half of lot 1, concession 7 (John A. Swan, owner), is another. Traces of it were formerly quite distinct on the high ground behind the farm buildings, and many relics of the usual kinds were found at various times—stone axes, iron tomahawks, tobacco pipes (both clay and stone) and pottery fragments. Mr. Swan settled here in 1870, and in the earliest years of his term of occupation corn-hills were distinctly visible west of the camps, but these hills have been obliterated by frequent ploughing. In connection with this site it should be mentioned that a large bonepit was discovered in the year 1869 on adjoining land across the townline, in the township of Medonte. It is not yet evident whether this bonepit was connected with this site or with another farther south, but it is not too far from this one to have belonged to it, being only about seventy rods distant from the townline in front of Mr. Swan's residence.

30. There is a site on the farm of James Russell, east half of lot 4, concession 5, and some relics of the usual kinds have been found at it, but it appears to have been small in comparison with others. There was a patch of cornhills near by, and probably used by the inhabitants of this site, on the farm of Wm. Russell, west half of lot 3, concession 6, though these cornhills have been chiefly obliterated by cultivation.

31. The remains of a Huron village, the inhabitants of which appear to have used the same position for several years, have been found upon the west half of lot 3, concession 5. The first settler on this farm, Robert Webb, came in 1865, and remained on it until about twelve years ago. As he was a close observer, besides having resided here so long, our information in regard to the site is fuller than in many other cases. A noteworthy feature was the finding of a *cache* or hiding-pit filled with corn. The grains were as black as charcoal, and the inference was that they had been charred or roasted. But their black color doubtless arose merely from their great age, 250 years or more being sufficient to carbonize any kind of seed. The discovery of the corn is confirmed by Hector McLeod, who observed it while ploughing. The amount was estimated at more than two bushels. In the field south of the site many cornhills were visible when they cleared the land. Beside the village a human skeleton was found buried. Among the relics found were tobacco pipes of various kinds, some with human faces, stone axes, iron tomahawks and knives, pieces of brass kettles in great numbers. Since Mr. Webb retired from the farm various persons have lived upon it either as owners or tenants. Among these were Matthew Vasey and Wm. Widdes; the present owner is George Jones. During their respective terms of occupancy some relics were also found. John Ashley Bailie, who taught at Russell's schoolhouse in the neighborhood, frequently searched here for relics. He writes of the workmanship of the specimens as follows: "The pottery fragments were nearly all nicely carved; the carving, of course, being of a somewhat rude type. The pipes showed a great deal of skill upon the part of the makers; their bowls were wrought in a variety of forms. In some instances they took the form of the head of some animal or bird. One pipe stem, judging from its appearance, must have been formed by drilling a hole right through an ordinary stone. A pipe bowl, formed out of a common stone, about two inches and a half in diameter, had on either side of the bowl a head of some animal." Mr. Bailie picked up many little pieces of sheet metal, probably from brass kettles. He says these were to be found in all parts of the field. It would appear that when the kettles obtained from the French traders became useless from having holes in them, the

Hurons cut them up by some means into chips and used the pieces as arrowheads, knives, etc. At some other village sites of the later period of French occupation, the ground is also strewn with these metal chips. In order to examine its position, I visited this site on July 5th, 1899, and made a diagram of it. The usual fragments of pottery and clam shells were to be seen. The ashbeds were most numerous at the head of a small ravine, the abrupt descent to which is about 30 feet; and here the inhabitants found their supply of fresh water in springs. Passing from this ravine, the ground rises gently through the field, which contains about 12 acres but is not all covered with ashbeds. There is nothing in its situation to lead one to believe this village had been palisaded. When the Hurons built a village for defence, it was usual to select a place where Nature assisted. But here, Nature furnishes no aid, rather the opposite. So it is not probable that palisades will be found. A trail has always existed here, leading past site No. 30.

32. On the east half of lot 1, concession 5, there is a site where the usual relics—pottery fragments, pipes, iron tomahawks, stone axes, etc.—have been found. Robert Hall, the owner, has lived here since 1873, and he has informed me that before the land was cultivated he could see the cornhills that were used by the Huron inhabitants of the village.

33. A small site occurs on the east half of lot 2, concession 3. This farm was formerly owned and cleared by John Tinney, who found, previous to 1876, various relics including iron tomahawks. Among subsequent owners was Michael Russell, and the present occupant is Hiram Jennett.

34. Various remains, found beside the shore at a spot just west of Waubaushene, indicate the position of what was a favorite resort of the aborigines in considerable numbers. It appears to be situated upon lot 11, concession 10. An area of about ten acres is the extent of ground over which remains have been found. The patch of second growth trees here was believed to show where there had once been an Indian clearance, but, as in many other cases, it may be more correctly explained by the presence of gravelly soil. It was formerly a favorite resort for relic seekers, some of whom dug into Indian graves, of which some exist here. The graves, thus molested, were not communal but single burials. Some iron tomahawks and gun barrels have been found, the latter tending to show that the site was occupied in the eighteenth century by Algonquins. But whether it was a landing place of the Hurons in earlier times is not yet evident.

35. Farther west, at Tanner's Mill, (also known as Tannerville) more aboriginal remains have been found. It was at the shore here that the trail to the interior had its northerly end. And in the days of early settlement (in 1830, or soon after) this trail was widened into a Government road from Coldwater, and a blockhouse erected here. The place was a depot on the way to the early mines of the upper lakes. It had docks, and the early steamers of Georgian Bay made it a port for calls, the other port being Penetanguishene. Altogether, the port of Sturgeon Bay—the terminus of the Government portage—in the days before railways was a stirring place. But its glory has long since departed. Many legends cling around the old place, and stories of buried treasures. But the only articles ever found here, so far as can be learned with certainty, were a few Indian beads and fragments of human bones, besides some other kinds of Indian relics. These were found on the high ground just back from the shore. This place was always a frequent resort of Algonquins; but its origin was doubtless earlier, in Huron times, when the trail to the interior was in constant use. Ducreux's map places the mission of St. Jean (not St. Jean Baptiste) to the right of the outlet of Sturgeon River, and a short way inland. It will be seen by referring to our map that there is a tract of high ground here, an island during the time of the Great Nipissing Lake, and this tract is separated from the high ground of the interior by low swampy ground through which a stream flows toward Sturgeon River. St. Jean was a mission to the Ataronchronons, while the mission next south of it (according to the Ducreux map), viz., St. Joachim, was among the Arendaronons. A physical demarcation of some kind, between St. Jean and St. Joachim, is thus suggested, because the Huron "nations" were usually divided from each other by physical boundaries. It is possible, therefore, that St. Jean belonged to the isolated tract of high ground now under consideration, and was a site near Tannerville, if not the one itself at the place.

36. Rev. Father Chazelle, whose investigations in the Huron country in 1842 we have already mentioned, made a search on the east side of the Sturgeon River for the site of St. Ignace, where Brebeuf and Lallemand were put to death. It is evident that, in doing this, he was following Ducreux's map, which gives the position of the earlier and first St. Ignace, and that he had not become aware of the fact that a second St. Ignace had existed. He directed the French Canadians with him to run the canoe up Sturgeon River a mile and a half from the outlet. Near where they landed they found, in the woods, a village site, and at it some relics, such as conch-shells. Here were "blazes" or marks upon trees, made by Indians of comparatively

recent times, but which lent an antiquarian setting to the place. They found also, in graves, the bones of two persons, which tradition has erroneously regarded as those of Brebeuf and Lallemant, forgetful of the fact that their bones were found by the searching party from Ste. Marie in 1649, and taken to Quebec.

37. Passing to the high ground east of the Sturgeon River, one finds the most northerly site of the group on the land of Frank Joseph, the west half of lot 6, concession 10. Here, on a patch of ground, cultivated only during the past two seasons, they have found stone axes, an iron tomahawk, a tobacco pipe and some fragments of deer bones.

38. Some ashbeds of Huron camps are met with on the farm of Alex. Begg, the west half of lot 5, concession 10. They have found pottery shreds, pipes, stone axes and numbers of iron tomahawks. Southwest of this site, which is not large, there is a small huckleberry marsh; it is on the opposite side of the road, on lot 4, but near the site.

39. A site of moderate dimensions occurs on the northwest quarter of lot 4, concession 10,—the farm of James Stewart. On a patch of high ground, toward the centre of the farm, they have found pottery fragments, iron knives, iron tomahawks, etc. Similar relics have been found on the adjoining fifty-acre farm, or southwest quarter of the same lot 4, which is cultivated by Mr. Begg; and also a few on the east half, owned and occupied by Robert C. Stewart.

40. Across the road, on the east half of lot 4, concession 9, James Paden, the owner, has found iron tomahawks, pottery fragments, etc., in ashbeds and patches blackened by Huron camp-fires. These occur on the highest ground—a large knoll at the rear of his farm.

41. A similar small site occurs on the east half of lot 3, concession 9. In the extreme southeast corner, the usual relics have been found; and a part of this site extends into the adjoining land of Joseph Greatrix, where he has found the kinds of relics mentioned under the last site, besides stone axes. On its north side this village was near another huckleberry marsh.

42. Another site, distinct from the one last mentioned, is on the farm of Joseph Greatrix, the east half of lot 2, concession 9. Mr. Greatrix has lived on this farm for 25 years, and has frequently found, at the rear of it, the usual remains of camps and the same kinds of relics as occur at the other villages of this group.

It will be observed that the six preceding sites on the Rosemount Ridge are small, there being probably not more than a dozen camps at any of them; and there are no bonepits associated with them. But on this same high ridge, in Medonte township, about a mile south of the Tay townline, some bonepits have been found at larger villages. It is but natural to suppose that, as regards Feasts of the Dead and the formation of bonepits among the Rock Nation or Arendaronons, the small outlying villages of this group would be tributary or subordinate to the larger villages situated farther south in Medonte. The mission of St. Joachim was perhaps in this group of smaller villages.

43. At a little distance from the shore of Matchedash Bay, near Fesserton, many relics of the aborigines have been found. These were most frequently met with upon rising ground on the farm of George Bush, lot 5, concession 12, and also on lot 4. Villages situated like this, near the shores of the large lakes, mostly yield relics which have undoubtedly belonged to Algonquins of a period subsequent to the Hurons. But in the present instance, if the remains were those of Algonquins, they must have belonged to an early period—before the traders had supplied them with kettles for cooking purposes—as is amply testified by the fragments of primitive pots made from baked clay, so commonly found at Huron sites, and also found here. At the projection of land known as Bush's Point, some refuse mounds were formerly to be seen.

44. On the opposite shore of Matchedash Bay, at Rankin's Point, on lot 6, concession 13, similar remains have been found. Here, by the shore, were also found a few graves (single burials) in which the skeletons had been buried in a crouching position. One of the skeletons was decked with a large medal, glass beads, and other trinkets done up in cedar bark, and evidently belonged to a more recent period than the Hurons. The same skeleton had unusually large proportions, and the back of the skull was found fractured, whether from accident or otherwise.

45. In a list of the antiquities of Tay, one should not omit to mention the remains called "The Chimneys," situated on lot 5, concession 13, opposite Fesserton, or rather Bush's Point, on the east side of Matchedash Bay. Jas. Abbott is the present occupant of the farm. The remains are located upon what is known as "Chimney Point," where an area of about 40 acres had been originally cleared. They constitute all that is now left of the buildings occupied from 1778 till 1793 and later by Cowan, a fur trader. The writer's purpose in re-

ferring to them in this place is because they were formerly often spoken of as the ruins of a structure belonging to the early French period. Even yet, they are sometimes referred to as such, and it is desirable to give a few words of caution against this error. Governor Simcoe was the guest of Cowan at this place in 1793. (See Macdonell's Diary in Transactions of the Canad. Institute, Fourth Series, Vol. I). On a recent occasion when the writer visited this place, the foundation of the main building could be distinctly seen, (built of stone and lime), and there were three chimnies grouped around this trading house—one apparently at either end of the building, and another at some little distance away, representing probably the bakehouse. There were other buildings near at hand, of which the foundations could be traced when Mr. Abbott first went there.

46. On Bluff Point, near Port Severn, some pottery fragments, pipes, etc., have been observed. No other relics have been found that would indicate the exact period to which this site belonged, which was doubtless quite early as the coarse fragments of baked clay vessels go to prove.

INDIAN VILLAGE SITES IN THE COUNTIES OF OXFORD
AND WATERLOO.

BY W. J. WINTEMBERG.

During the past four or five years I have had the pleasure of visiting the following Indian village sites: seven in Blenheim township, one in the township of North Dumfries; one in Waterloo Township, two in Wilmot, and one in East Oxford.

Blenheim Township.

Village Site No. 1, is situated on the farm of James Laidlaw, south-east quarter of lot 11, concession 8, and is directly opposite the C.P.R. station at Wolverton. The land has been under cultivation for the last twenty years, and as it was diligently searched by local relic seekers every time it was ploughed, naturally, very few specimens of any value are to be found.

A few mementoes of the primeval forest, in the shape of huge pine stumps, are scattered on the field. Some of these are over four feet in diameter, and if the manner of computing the age of trees by means of the concentric rings of annual growth be reliable, they are of great age. Several of these stumps stand on the top of an ash-bed, and on one being pulled up about two years ago, a few pottery fragments were found beneath it. Evidently the trees grew after the abandonment of the village by its inhabitants. What appears to have influenced the aborigines in the selection of this as a suitable place for settlement, was the presence of a small rivulet, which flowed in a north-easterly direction.

Wild fruits and nut-bearing trees are abundant in the neighborhood of this village site. Among the fruits may be mentioned, choke-cherries, wild red, and black cherries, and wild plums. These all came in for a considerable share in the Indian's bill of fare. Leather-wood or moose-wood shrubs (*dirca palustris*) are also abundant in some of the maple woods. The bark of this shrub is very tough, and, according to Peter Kalm, an early traveller, the Indians made use of it for ropes and baskets.

Among the many interesting specimens I found on this site are two Huronian slate gorgets; one unfinished, and the other merely a flat, oval pebble with two perforations. I also found a very small clay pipe, the dimensions of which are: stem, 1 inch; bowl, height $1\frac{1}{4}$ inches, diameter at mouth, $\frac{5}{8}$ of an inch. This specimen was undoubtedly a toy and may have been made by a child, as the workmanship is very rude.

Articles of shell are common. Many of them are merely the valves of a species of *unio* and were, no doubt, used for smoothing the inside of clay vessels while they were in a plastic state. They may also have been used in tanning, as they would be found very serviceable in dressing the hide and removing hair and fur. The larger shells, requiring no further preparation to adapt them to such a use, may have been used as spoons. The edges of some specimens are much worn, and many of them, it is evident, have seen long service as scrapers. I have found shell-beads on this camp, which are made out of two kinds of ocean univalves. One of these is a species of *olivella* and is ground at the apex to admit a thread. The other species has a perforation at the mouth. They also perforated for beads the shells of one of our large fresh-water gasteropods, *melantho (paludina) decisa*. The bone beads found on this village site are of the usual cylindrical form and were sawed off from small bird and mammal bones. They are from one-half to two and sometimes three inches in length. A large number of beads that appear to have been made of human finger bones, sawed in two and perforated at the ends, were also found. The general assumption among local collectors is, that they were the bones of enemies killed in battle, and were worn as a badge of honor among the Indians. I was always rather doubtful of this, as I believed that they were the bones of some quadruped and later research has proved this to be a fact, but one unacquainted with the anatomical details of the human skeleton would readily suppose that they were the phalanges of the hand.

A bone that seems to have been used as a pipe was found on this site by a friend. It is either a metacarpal or metatarsal bone from some large mammal's foot, and has a large hole bored at the larger end and a smaller, without doubt, the stem-hole, at the other. Mr. Boyle, to whom I showed this specimen and the "finger-bone" beads above mentioned, thinks that they were used as bangles.

The hammer stones that have been found here are of the usual oval or rounded form pitted on the flat side. Albert Smart of Plattsville, found a specimen with a handle, which is pitted on the larger end on both the upper and lower surfaces. This was no doubt used as a nut-cracker. The late Newell Waugh, of Bright, found a similar specimen on village site No. 3. I found a specimen that is not pitted, but which appears to have come in contact with some hard substance like flint, for the indentures or pits are not rounded as in most of the specimens found, but are long and angular; perhaps it was used in flaking flint and other hard substances.

It is well known that ochre was used as a coloring matter for the face and hands by the aborigines. I discovered a small deposit of red

ochre on this site, which appears to have been contained in a pot, fragments of which I found with it. It is of a dull, reddish hue when dry, but when wet it assumes a bright red color. It was no doubt applied to the body with grease, for thus it would always retain its bright color.

The finding of articles of native copper on this village site proves that the primitive inhabitants of this district had some intercourse with the Indian tribes of Lake Superior, where the copper was originally procured, for it is well known that no copper of a malleable nature exists within the boundaries of the Neutral or Attiwendaronk territory. The objects were awls. The person who found one of them described it as being over five inches in length, about as thick as an ordinary lead pencil, with a sharp point. However, it is to be regretted, all trace of these specimens has been lost, and none of the same material has since been found.

When the ground in this field was first broken by the plough, a large boulder, possessing a very peculiar property, was found. When it was struck with a stone it emitted a clear, bell-like sound. This stone, I understand, was removed to Toronto by an archæologist of that city. Another large boulder bearing pictographs was also found. This boulder, the owner of the farm asserts is still, on the place, and is in the centre of a large pile of stones to the west of the camp.

Robert Laidlaw, father of the present owner, once ploughed up the skeleton of an Indian, the bones of which are said to be of gigantic size. Mr. Laidlaw was overcome with superstitious dread and covered the skeleton with soil, and while he lived, that part of the field was not touched by the plough again.

When the railway was being built, and while making a deep cut through a hill on the east side of the Wolverton station, the Italian laborers are said to have unearthed two burial pots provided with lids, each containing the skeleton of a child. The Italians, however, not having archæological tastes, immediately began breaking the pots to pieces crying, "Gold! Gold!" much to the chagrin of the foreman in charge. Last summer I became acquainted with a person who had helped to build this railway. I asked him regarding the matter and he said that there was only one pot found, and it was a large stoneware milk-pot of white manufacture, containing the bones of a white child. He also informed me that the foreman in charge had the pot and its contents reinterred where it would not be disturbed again. In a conversation with John F. Rathburn, of Drumbo, I was informed by him that the above statement was false, and that the bones were really those of Indians, as well as the pots; and he also told me that Mr. Fox, an old pioneer residing at Drumbo, would tell me the same. Further

information bearing on this matter was furnished by George Johnston, sr., who lives on lot 9, about a quarter of a mile from where these pots were found. He says that some years ago he pulled a large stump which stood in one of his fields, and found beneath it a pot containing the remains of an infant. This pot was also provided with a lid.

Next in order of importance comes Burgess' Lake camp, which I will in the future refer to as Village Site No. 2. Burgess' Lake is a pretty sheet of water lying to the south of Drumbo, and the country surrounding it, apparently, was a favorite rendezvous of the red men in primeval times. The first time I visited this place was on the 17th of October, 1897, on the invitation of John F. Rathburn, who lives on the south half of lot 13, 6th concession. We examined the nature of a deposit of black soil which is situated in a field near the lake. Mr. Rathburn had dug some test holes a few days previous to my visit, one in the centre showing that the black soil extended to a depth of three feet. A number of small stones were thrown out while making the excavation, all of which showed unmistakable signs of having been subjected to considerable heat. Especially was this found to be the case with a piece of limestone which had been calcined. Strange to say, no relics of human origin were found, not even a pot-herd.

In the month of August, 1898, I found three other beds or deposits similar to the one above referred to, but not one yielded a single specimen of aboriginal handiwork. Mr. Rathburn finds pottery fragments and other relics in abundance on his farm, but not in ash-beds, as is usually the case. The pottery fragments are mixed with the soil which does not contain the slightest trace of ashes.

Wild fruits are abundant. Among those I noticed were the wild black cherries, red cherries and raspberries. There are also a number of nut-bearing trees, on the east side of the lake. The lake is said to contain fish. The presence of all this would necessarily cause the Indians to settle around the shore of the lake.

The pottery found on this place is entirely different in material and style of ornamentation from any I have yet found. Although the distance between this place and Village Site No. 1 is only about four miles, there is a marked difference in the pottery. That from Burgess' Lake is of coarse material with ornamentation consisting of rows of indentures made by some pointed instrument, while that from Wolverton, although not of elegant pattern, is of better material and finish. The interior surface of some specimens appear as if it had been decorated by having a piece of netting pressed against it while the pot was yet in a plastic state. Mr. Rathburn found fragments of

pottery which, in addition to the usual pattern, consisting of oblique lines, were ornamented in a very peculiar manner. The aboriginal potter used what appears to have been a piece of wood $\frac{3}{8}$ of an inch wide and $\frac{1}{2}$ of an inch thick. With this implement, holes were made around the inside of the pot, about $\frac{1}{2}$ inch apart, and 1 inch below the rim, and the wood being pressed into the clay formed a small, oval protuberance on the outside of the vessel. I have a small fragment of pottery from this place, which is also ornamented in this manner, except that the holes are round and the knobs or bulbs are on the inside surface.

Mr. Rathburn has a very choice collection of celts, adzes, chisels, hammer-stones, grooved axes, pottery fragments, and a large number of arrow heads. Most of these specimens he found on this farm. It affords me much pleasure to say that he is taking an intelligent interest in local archæology.

About four miles south of Mr. Rathburn's place, there is a field where a battle is supposed to have been fought. The early settlers, Mr. Rathburn says, found numerous flint arrow heads deeply imbedded in the trunks of trees, and even at the present day large numbers of flint heads are annually turned up by the plough. I cannot believe, however, that an arrow impelled by a bow, could have sufficient penetrative force to penetrate a tree whose wood was of any ordinary hardness.*

Village Site No. 3, which was first discovered and made known to me by the late Newell Waugh, is on the farm of John C. Rudell, north half of lot 23, 10th concession. This site is only a short distance from a small creek, which flows in a south-easterly direction.

I found a number of relics on this site; most of them are, however, not of much importance. The last time I visited the place, I found a very interesting specimen, the Thunder Bird pipe described and figured in Mr. Boyle's report for 1897-1898.

On one side it has the representation of the Thunder Bird, a mythical being to which was attributed the phenomenon implied by its name. The drawing represents a bird with a human head, and above the head are two symbols of lightning. The simplest delineation of lightning among savage folk would naturally be by zig-zag strokes. They are used by the Pueblo and Tusayan Indians to represent lightning, and were used by a more enlightened people, the ancient Assyrians. It is a matter of conjecture what the upright line and the three

* Since this was written, Burgess Lake has been drained, until it is almost dry, and in the bottom, rows of stakes have been found. Mr. Rathburn writes that stakes are also found in the bog (the old lake bottom) recently forming the shore.—D.B.

crossbars on the breast signify. They may represent the vital organs; perhaps the heart and lungs, and, symbolically, the life of the individual. The zig-zag mark at the right of the bird's tail, no doubt represents another lightning stroke, or a snake, or, perhaps, both, for among some savage tribes the lightning and the snake were regarded as identical; *i. e.*, the lightning flash, owing to its resemblance to the sharp, sudden, zig-zag movements of the snake, was often called a fiery serpent. Thus, some tribes of our Canadian Indians call the lightning a fiery serpent, and believe that the thunder is its hissing. Curiously enough, the ancient Greeks, with all their philosophy and learning, held the same view—the flashes of lightning having been regarded by them as the fiery serpent of Zeus, the god of the air.

Early in the spring of 1899, I again visited Village Site, No. 3. I found a bone bead resembling fig. 207 in Boyle's "Notes on Primitive Man in Ontario." This specimen has three collars on each end and two in the centre. I again visited this site in the month of May and also in August, but I did not find anything of very much importance.

I discovered another village site on the farm of Mrs. Geo. Hunter, about one-fourth of a mile from Village Site No. 4. This site does not appear to have been occupied for any great length of time, as I have found very few relics. After a hurried survey of the ground covered by this site, and finding a "goose-beak" scraper and bead, I dug into the principal ash-bed with a spade, and found a number of marked pottery fragments, and a very fine bone awl.

Village Site, No 4, is situated on the farms of Mrs. Geo. Hunter and Jas. Hall, south half of lots 13 and 14, 10th concession. I found a number of specimens on this site. Mr. Hall has found celts, arrow heads, and other specimens.

Village Site, No. 5, is situated on the farm of Albert Kaufman, north part of lot 8, 12th concession, Mr. Kaufman's son found a number of specimens on this site, including pottery fragments, arrow points and part of a ceremonial gorget, with one perforation.

There is a site (No. 6) on the farm of Benjamin Schlichter, north-east part of lot 4, 13th concession. The land has been cultivated for about four years. I have never visited this place, but a friend found a number of specimens. One of the pottery fragments found here is of very coarse material, and the style of ornamentation on it is similar to that on the pottery found at Burgess' Lake.

There is also an isolated camp on the north half of lot 10, 10th, concession. I visited this place last summer and noticed the usual stones, cracked by fire, but found no relics. Henry Baxter the former owner, found a large number of arrow heads, a few very fine flint drills, and two circular ceremonial objects with a hole in the centre. The latter specimens were, unfortunately, lost. About one hundred feet from this camp, Mr. Baxter and his brother, while removing some sand from the side of a hill, nearly ten years ago, unearthed the skeleton of an Indian. They reburied the remains in a fence corner not far from where they were originally found.

North Dumfries Township.

Up to the present, I have found only one village in this township, and this is on the farm of Geo. Elliott, north part of lot 42, about 1½ miles north-east of Roseville. The land was cleared over fifty years ago. When it was first ploughed, Mr. Thomson, the original owner, uncovered a number of whole clay pots which were kicked to pieces. Mr. Elliott says that it was a common occurrence to see Thomson's sons coming to school with their vest pockets full of bone awls, which were disposed of in boyish barter.

Mr. Elliott has found some very fine relics on his farm. One skull is all that ever was found in so far as regards human remains, and this was put on the top of a stump fence where it remained until decayed. A mortar was also found, but all traces of it have been lost.

On this site there are three large ashbeds—one extending north and south along a ridge about half-way across the field, the other two lie to the east of this

The farm, when first cleared, was covered with a dense growth of pine. The stumps of some of these trees, Mr. Elliott avers, were over four feet in diameter. To the west of the village site, a marsh and small stream formerly existed, and here a number of beavers were wont to erect their domiciles "in the days gone by."

Mr. Elliott recently found a small meteorite on his farm, which had evidently been found and carried there by the aborigines. The fractured edge of this specimen looks like the edge of broken cast iron. It is about the size of a fist and is covered with a brownish oxide.

Waterloo Township.

About two miles from the above site, there is another, the most extensive one I have yet visited for it covers several large fields. It is on the farm of John Welsch, who lives either on lot 8 or 9 in the German Company's tract, which comprises the south-eastern part of the township. Not having very much time at my disposal when I visited this place, I had to content myself with a very hasty examination.

Herbert Trussler, a local collector, has been making the most extensive finds on this site. Messrs. L. J. Niebel and H. Z. Smith, of New Hamburg, have also done some collecting.

Wilmot Township.

The county surrounding the village of Baden, formed an ideal home for the Indian. The range of hills that stretches about one mile across the country, form a conspicuous object for many miles around. According to some of the older settlers, the surveyors who laid out the route of the Grand Trunk through this part of the country in 1853, made the calculation that the height of these hills was 960 feet above the level of the lake at Hamilton, and is the highest point between Sarnia and Niagara. Signal fires built on these hills could be seen for miles across the country. To the north of these hills there is a small lake about half a mile in breadth, to the south-east is another of nearly the same size.

On the north-east bank of the former, there is a small camp site, which appears to have been a temporary camp. The ashbed is on the side of a hill which has a slope of about 40 degrees. This would not be a suitable place to erect a wigwam, and the aborigines undoubtedly built it on the top of the hill where it was level, and being near the edge of the hill they shoved the ashes and other refuse over its side, thus accounting for their presence.

About half a mile south-east of the largest hill, there is another village site, on lot 10, Snyder's road concession. My first visit to this place was in 1897. On a subsequent visit I found a hammer-stone, having an indenture or pit on one side and two on the other, something unusual in this class of primitive implements. The pits on this specimen were not formed by constant abrasion resulting from cracking nuts or a similar operation, but appear to have been formed in some grinding process as they are smooth, and round. Besides it is formed of sandstone, a material totally unfit, owing to its soft and friable nature, for use as a hammer-stone. The edges also do not bear characteristic marks from hammering as do most specimens of this class. It is therefore a matter of conjecture for what purpose this specimen was used.

I again visited this locality in August, 1897, accompanied by a friend, and we discovered a large number of pottery fragments and a bone awl over eight inches in length. The ashes on this site are in a solid bed and the pottery sherds are mixed in with it and the soil. Some places you may dig to a depth of three feet before you come to the ashes.

On another day, accompanied by a young friend, I again visited the place and found a number of specimens. About four yards from the principal ashbed is a small rivulet running in a southerly direction. In hopes of finding evidences of settlement further down the stream we followed its course southward. While I was examining the character of the soil in an opening in the woods on the banks of the stream, a large glacial boulder attracted my young friend's attention and he examined it. He removed the moss and lichens which covered it and presently startled me with the information that he had discovered an Indian mortar. On reaching the boulder I found that it had been used for such a purpose, but not for any great length of time, as the hollow was only about three-fourths of an inch in depth. The boulder is about three by four feet and about three feet in height. Material, a close-grained and compact granite. It is partly buried, only about one foot (on the side where the mortar is) protruding from the ground. We followed the stream further, until it emerged into a clearing. Here we succeeded in finding the traces of another camp site.

It is said that in the early days, when Wilmot township was first settled, an Indian trail leading from the Georgian Bay to the vicinity of Baden was still to be seen. According to some of the old Amish* settlers, a tannery formerly stood on the west hill, and here the Indians coming along the trail would sell their furs.

A number of years ago the remains of an Indian were unearthed near the village of Agatha, about four miles from Baden. The grave had evidently been covered with birch bark or a birch bark canoe, as remnants of this material were found on top of it.

An isolated camp site was discovered by L. J. Niebel near the village of New Hamburg. He found a pipe-bowl, of which No. 16460 in the Ontario Archæological Museum's catalogue is a cast, on this site. In company with the above-named gentleman I examined this camp site in 1896, but we did not find anything.

East Oxford Township.

There is a village site on the farm of William P. Hart, lot 17, concession 3. After nearly half a century's cultivation, the evidences of aboriginal occupation are still visible in the burnt stones and black spots in the fields. The largest of these spots is on a high, sandy knoll, and is about forty feet in width.

Some years ago a few human remains, comprising a humerus, a frontal bone and a portion of the upper jaw were found while digging a ditch through a swamp on Mr. Hart's place.

*The name of a religious sect resembling the Mennonites in belief. The people are of German origin.—D. B.

Mr. Hart found a large number of arrow heads, celts, pestles, scrapers, a few ceremonial objects, and a small mortar about six by seven inches, with hollows, nearly an inch and one-fourth in depth, on both sides. The stone is about three inches thick. In one of the fields there is a large boulder, with a deep hollow on its upper surface, which was undoubtedly used as a mortar. A large block of freestone, which I examined, showed unmistakeable signs of having been used as a rubbing stone.

A few years ago an unfinished bird amulet was found on this site. It is now in the possession of R. W. Bass, of Oxford Centre. The basal holes are not yet bored in this specimen, neither has it been polished. It was not pecked into shape, but seems to have been reduced to its present form by sawing and scraping.

Mr. Hart has, so far, found only fragments of one clay vessel, and these were found a considerable distance from any of the ashbeds.

This village site is convenient to the old Indian trail (which is now the old stage road) from Lake Ontario to Detroit River.

THE WYANDOTS.

BY WILLIAM E. CONNELLY.

[Everything relating to the Hurons and their kith—the Tobacco Nation, Petuns, or Tionnontates—who occupied the country of the Blue Hills, most of which is now comprised in the township of Nottawasaga, should prove interesting to Canadian readers, and especially so to those of Ontario. As allies of the Hurons proper they shared a similar fate at the hands of the Iroquois, in the middle of the seventeenth century, and after many wanderings and vicissitudes at last found a resting-place in the territory (now state) of Nebraska.

According to the traditions they still entertain, they twice occupied the ground on which Toronto is built, but on both occasions were driven off by the Iroquois. Ossuary burial within a few miles of this city attests the statement respecting their abode here for a time, and we have the authority of Mr. Connelley, who has, for a great many years, made a special study of the Wyandots (*Ouendats*) as the descendants of the Tionnontates are now called, that they regarded the locality with much favor, and speak of it to this day as "The Place of Plenty"—Toh-rüh'n'-toh.

No man living is better qualified to express himself authoritatively on matters relating to the Wyandots than is Mr. Connelley, and the ethnological student of Ontario has great reason to thank him for his courtesy in contributing to this report. His exposition of the Wyandot clan system is deserving of special mention, not only because it relates to the people in question, but because the subject is one possessed of more than average interest to students of early man in every part of the world.—D. B.]

MIGRATION LEGENDS.

That the Wyandots are related to the people called Hurons by the French there is no doubt; but they are descended principally from the

Tionnontates,* and it will probably develop that the Tobacco Nation was the oldest branch of the Iroquoian family. While many fragments of the Huron tribes fled from the fury of the Iroquois the Tionnontates retained the tribal organization which we afterwards find in the Wyandot tribe. The Wyandot language is a modernized Tionnontate language, and the myths of the Wyandots are the old myths of the Tobacco Nation but slightly affected by other Huron intercourse after the destruction wrought by the Iroquois in 1649-50.

After having studied the Wyandot language and the Wyandot myths, traditions, and legends for almost twenty years I am of the opinion that the Tionnontates were more Iroquois than Huron-Iroquois, and that while they were in alliance with the Hurons they were more recently and closely related to the Senecas by blood, and that they were older as a tribal organization than either the Senecas or the Hurons. In my opinion their folk-lore and traditions confirm this view. I believe a critical and comparative analysis of the two languages will still further strengthen this position.

Both the myths and the traditions of the Wyandots say they were created in the region between James Bay and the coast of Labrador. All their traditions describe their ancient home as north of the mouth of the River St. Lawrence. Taking their legends as a guide on this subject the most probable location of the place where the ancient Tionnontates assumed a tribal form is in Labrador, on the head waters of the Hamilton River; but possibly a little more to the west, in the district of Ungava. If not at this place, it was certainly between the point here indicated and Lake St. John on the south. It is probable that at this period of their existence they ranged to the coast of Labrador and to Hudson's Bay and were familiar with the country between these points. They claim to have known the Eskimo. Their migrations led them along the shores of Hudson Bay, and from here they turned south and came to the region of the Great Lakes. After a sojourn here of some time—possibly a long time—they finally settled on the north bank of the St. Lawrence. They believe that in all these migrations they were accompanied by the Delawares. On the St. Lawrence they say they had the land on the north bank from the Ottawa River to a large river to the east, probably the Manicouagan River. The Delawares had the remainder of the north bank of the St. Lawrence to its mouth.

This country the ancient Tionnontates called Kööyh'-nohn'-toh't-tih'-äh-hä, which means "The rivers rushing by," or "The country of rushing waters."

* On reading this to an intelligent Cayuga he readily recognized the name, which he pronounced Tyon-on-tah'-ti-gah, or Dyon-on-dah'-ti-gah.—D. B.

The Wyandots assert that while they resided there they numbered many thousands, and that they were the dominant power in all that country. On the south side of the River St. Lawrence lived at this time the Senecas,* so the Wyandot traditions relate. Which people came into this country first they do not say. The Senecas claimed the island upon which Montreal is now built, and the Wyandots admitted their right to it. The Senecas and Wyandots have always claimed a cousin relation with each other. They say they have been neighbors from time immemorial, but often at war with each other. Their languages are almost the same, each being the dialect of an older mother-tongue; they are nearly alike as are the Seneca and Mohawk dialects. That mixed people of the Mengwestock made up from all the tribes of the Iroquois, but principally from that of the Seneca, and called Mingoes, have long lived beside the Wyandots; their reservations adjoin the Indian Territory. Until within the last five years the Senecas predominated among this people on the Seneca (Cowskin River) Reservation and the Wyandots could speak the Seneca language as well as they could their own, and so could the Senecas that of the Wyandots. Recently the Cayugas from the eastern reservations have overrun the Seneca country, and within the last two years the Cayuga has become the most common language.

That part of the Wyandot tradition relating to the Delawares holding them company I regard as having some foundation in fact. The Wyandots relate a myth describing the origin of the Delawares. While this myth cannot be true, it indicates an association of the peoples at a very ancient date. In the Delaware sociology the Turtle Clan is regarded as the most ancient and most honorable. The Delawares make some claim to being the oldest of Algonkin tribes. It is possible that they obtained their ideas of the importance of the Turtle from the Iroquoian peoples.

The Wyandot traditions recite that when they lived on the St. Lawrence River the Ottawas lived on the Ottawa River, in Canada, and that they were neighbors and friends. Indeed, one account says they were allies in a war against the Senecas.

When the Tionnontates came to the St. Lawrence River, and how long they remained there cannot now be determined, even if it is finally established that their migration legends are founded upon probability. The Wyandot traditions say that they were with the Senecas at the Indian meeting to receive Cartier at Hochelaga in 1535, and that Hochelaga was one of the towns of the Senecas.

* A name formerly often used for the Iroquois. Similarly, Mohawk was sometimes employed to designate all the Iroquois or Five Nations.—D. B.

Writers have held the opinion that the Tionnontates migrated from the St. Lawrence directly to the point where they were found by the French Jesuits. Whatever the facts may prove to be, their traditions tell a different story. They claim to have become involved in a deadly war with the Senecas while both tribes yet lived on the St. Lawrence, because of murders committed by a Wyandot at the instigation of a Seneca woman.

Hale makes Peter D. Clarke say that the Wyandots fled to the northward to escape the consequences of this war with the Senecas. That they fled for this purpose is true, as they admit, but neither Clarke nor Wyandot tradition says that they fled to the northwest. The route of this retreat lay up the St. Lawrence, which they crossed, continuing westward along the south shore of Lake Ontario. They held this course until they arrived at the Falls of Niagara, where they settled and remained for some years. They called this point in their wanderings *Kyōōh'-dāh'-mēh'-ēhn-dēh*, which is only their name for water-falls, and means "The stream falls into itself," or "The stream tumbles down to its new level from the rock above." Louisville, Kentucky, or its site, was so-called by them from the Falls of the Ohio.

Tionnontates removed from the Falls of Niagara to the site now occupied by Toronto, in the Province of Ontario, Canada. Their removal from the Falls of Niagara was in consequence of the arrival of the Iroquois on the Hudson and Mohawk Rivers. As the Iroquois continued to arrive in ever-increasing numbers, and to spread over the country now known as Western New York, the Tionnontates remained but a short time at Toronto. Their stay at this point was probably about five years, and certainly did not exceed ten years. They left Toronto with much regret, and if their traditions can be relied on, a band of them returned to their old home here many years afterwards, but did not remain long for fear of the Senecas. They seem to have been attached to no other point occupied by them in their migrations so deeply as they were to Toronto.

The Wyandots, or their progenitors, the Tionnontates, called their settlement at Toronto, *Tōh-roohn'-tōh'^{ak}*. This is their word for "plenty." It is now pronounced *Tōh-rūhn-tōh*. The present name of the city is only the modern pronunciation of the Wyandots of their word for "plenty," and the modern pronunciation of their ancient name for their beloved settlement. As applied to the city, or the country included in their settlements, it should be interpreted "the land of plenty," or "the place of plenty," or "the place where food is plenty." Indeed, Governor Walker slightly modified the name when he wrote it, and made it *Cau-ron-tool*. By the power given the letter *c* by the Wyandots, this name is *Kyōōh-rōhn'-tōōh'*. This is a prepo-

sitional form of the word Tōh-rōōhn'-tōh'^{nk}, and means "the land where food is plenty," and has therefore reference to the abundance of game and fish they enjoyed during their residence at this point. And in relating this tradition to me they always dwelt with pleasure on their residence in the "land of plenty," as they oftenest rendered the name for Toronto. * No other place in which they lived after their great migration seems to have so taken hold of their affections. And this is proved, also, by a band of them trying again to take up a residence in the vicinity after their return from their wanderings about the northern lakes.

When the Tionnontates migrated north from Toronto they seized upon a tract of country to the south and west of the Hurons and adjoining the country of that people. A war with the Hurons was the result. This war lasted for some time, and as the Tionnontates were able to maintain themselves in their position so forcibly taken, it resulted in a close alliance between the two nations, and the Tinnontates became a nation of the Huron confederacy. The old Wyandots told me this confederacy was formed to resist the arrogance and the increasing power of the Iroquois.

THE CLAN SYSTEM OF THE WYANDOTS. *

The animals of Wyandot mythology had two very different orders of descendants. The one consisted of degenerate mammals, birds, or reptiles having the appearance or nature of the ancient animal gods but devoid of their supernatural powers. The other descendants are the Wyandots themselves. This is true, of course, only of those ancient monsters or animal-gods selected by the Wyandots as the progenitors of their subdivisions known to us as clans or gentes.

Progress in the development of the Wyandot mind was slow and unsatisfactory, but the belief that the people were actually descended from the animals was gradually giving place to the conception that they were the creation of the Good One of the twins born of the woman who fell down from heaven, † and this belief once firmly seated would, in time, have overthrown entirely the older faith in the ancestry of the totemic animal-gods. But it had not made that degree of progress when the stronger faiths and beliefs of the white man forever arrested development in the mythology of the Tionnon-

* Sagard, referring to the word *Touronton*, which, in the narrative of De la Roche Daillon, seems to mean *oil*, says (p. 893). "The copyist of the Father's letter mistook, according to my opinion, the Huron word *Otoronton*, which he gives as meaning *oil*. Properly speaking it signifies *plenty*, or *Oh! how much*."—D. B.

† See Ontario Archæological Report for 1898, p. 58.—D. B.

tates. The animal myth, while losing ground, stood side by side with the higher conception, Tsēh'-sēh-howh'-hoo^{ngk}, and the mind of the Tionnontates had not made sufficient advancement to enable it to distinguish this difference or perceive this incongruity. Thus while the Tionnontate believed he was the work of Tsēh'-sēh-howh'-hoo^{ngk}, he also believed that he was the descendant of the animal gods, who held the Great Council to devise a home and resting place for the woman who fell from heaven.

Matthias Splitlog reasoned as follows upon this matter: ¹

"The animals of the present time are the descendants—degenerate descendants—of these same animals that made the Great Island for the home of the woman who fell down from heaven. They are diminutive in size as well as devoid of the divine attributes possessed by their ancestors, though all animals were supposed by us to be endowed with reason, and to be able to exercise it upon all occasions, and our faith also endowed them all with an immortality as lasting as we imagined our own to be.

"These ancient first animals are the heads of their own species to this day, *i.e.*, the Great Turtle who bears up the earth is the ancestor of all the turtles in the world of the same species: this rule applies to every species of animal living at this time. The animals are subject to their ancestors in a certain degree yet, and it is supposed that grievances against either other animals or man may be complained of to these animal-ancestors who will regard the complaint, and perhaps inflict some form of punishment. On this account the bones of certain animals supposed to be peculiarly sensitive to insult were treated with consideration by the Tionnontates and their descendants, the Wyandots."

"The gens is an organized body of consanguineal kindred in the female line," is Powell's excellent definition of the subdivisions of the Wyandot tribe, but as I have selected for my task the making of a record of what the Wyandots say of themselves, and as they always used the word *clan* when speaking of these subdivisions, although they say the Wyandot word denoting this subdivision should be rendered *tribe*, I have followed the Wyandots, and used the word *clan* to denote this subdivision of the tribe.

All my investigations among the Wyandots tend to confirm the view that in the ancient times when the Tionnontates first assumed a distinct tribal organization they called themselves a Turtle People.² Particularly does their mythology indicate that this was true of the ancient Wyandots. The Big Turtle made and yet bears up the Great Island, and his selection as chief officer of the Great Council called to devise the Great Island indicates that he was the most important per-

sonage among the ancient monsters who ruled the world before the coming of the woman. The Little Turtle was a potent factor in this first Great Council, and she varnished the thin coating of earth about the edges of the shell of the Big Turtle when he made from it the Great Island. Then she was made the Keeper of the Heavens and the creator of the sun, moon, and many of the stars. The Mud Turtle had a hand in the creation, for she dug the hole through the great island for the use of the sun in going back to the east to rise each new day. She turned aside from this work long enough to create in the bowels of the earth the most beautiful land the Wyandot imagination could picture. This land is the future home of the Wyandots, and until the arrival of the woman, who fell down from heaven, who is to go and rule there when time is no more in this world, the Mud Turtle is the ruler of this Wyandot elysium, the home of the soul, the land of the little people.

The Turtle clans were always considered the most ancient and most honorable of the tribal subdivisions, and the order of precedence and encampment was according to the "shell of the Big Turtle." The turtle idea was interwoven with the whole social and political fabric of ancient Tionnontate institutions.

That the multiplicity of these tribal subdivisions was the work of a long development is proven, I believe, by the remembrance to this day of the myths accounting for the origin of the Hawk and Snake clans. If there is any merit in my conjectures I write the first subdivisions of the tribe as follows:—1, Big Turtle; 2, Little Turtle; 3, Mud Turtle. Of the other clans I feel positive that they were added later, in the following order, as the tribe increased in numbers:³—4, Wolf; 5, Bear; 6, Beaver; 7, Deer; 8, Porcupine; 9, Hawk.

The next addition to the number of clans was made by a division of the Mud Turtle clan, the seceding party or band taking the name of Prairie Turtle, or Highland Turtle, or Box Turtle.⁴

And after this the Big Turtle clan was divided, the seceding party taking the name of Striped Turtle.⁵

The last addition to the number of clans was made by a division of the Deer clan, the seceding party taking the name of Snake.⁶

The Wyandot name for the clans is Häh-tih'-täh-räh'-yäh,⁷ or Höh-täh-dih-räh-shröhⁿ.nyöh^{ny}⁸. In designating a single clan the same term is used, and, whether one or more clans, is determined by the context. The old Wyandots always used the word in the sense of *tribe* or *tribes*.

Major Powell says in his "Wyandot Government" that "up to the time that the tribe left Ohio, eleven gentes were recognized, as follows: 1, Deer; 2, Bear; 3, Highland Turtle (striped); 4, Highland

Turtle (black); 5, Mud Turtle; 6, Smooth Large Turtle; 7, Hawk; 8, Beaver; 9, Wolf; 10, Sea Snake; 11, Porcupine."

As to the names of the Wyandot clans, Major Powell's informant was certainly in error.

Peter D. Clarke, in his "Traditional History of the Wyandots," says only ten clans existed in the tribe; but he enumerates nine only, and two of these he does not distinguish. His list is as follows:

1, Big Turtle; 2 and 3, two different kinds of smaller Turtle; 4, Deer; 5, Bear; 6, Wolf; 7, Porcupine; 8, Hawk; 9, Big Snake; 10, some clan that became extinct at a remote period.

Clarke always meant well. Some things he did fairly well, but his judgment was often at fault as to what was most deserving of preservation in the Wyandot traditions. And this idea of ten tribes was of missionary origin, to conform to the absurd theory long held, that the Indians were descended from the ten lost tribes of Israel. Even the scholarly Governor Walker did not refute this error, although he possessed the information that would have enabled him to do so. His list of the Wyandot clans is as follows:

1, Deer; 2, Bear; 3, Wolf; 4, Beaver; 5, Porcupine; 6, Snake; 7, Hawk; 8, Big Turtle (Mossy Back, or Snapping); 9, Dry Land Turtle; 10, Little Turtle (Water Terrapin).

Finley, as would naturally be expected, enumerates but ten clans. They are as follows:

1, Bear; 2, Wolf; 3, Deer; 4, Porcupine; 5, Beaver; 6, Eagle; 7, Snake; 8, Big Turtle; 9, Little Turtle; 10, Land Terrapin, or Turtle.

It will be observed that Finley calls the Hawk clan the Eagle clan. This was the result of his inaccurate and loose manner of writing.

Why the correct names of the clans of the Wyandots have not been recorded is somewhat remarkable, for up to the time of their departure from Ohio the names could have been obtained without difficulty. When I commenced a search for the Wyandot names of these clans I met with many discouragements. I had no difficulty in getting the desired information concerning the clans in existence, but when it came to the extinct clans it seemed for a long time as though no knowledge of them could be had. I went on many a tour of investigation in this field only to return disappointed. Every old Wyandot was consulted. Finally, at Mr. Splitlog's suggestion, I went with him to some old Senecas that lived on the Cowskin River, and who were married to Wyandot women in Ohio when the tribes lived there side by side. We were unsuccessful here, but these old people directed us to another quarter, and assured us that we could

there obtain the information we sought. It was necessary for me to return to Kansas city, and I had not time to see the persons referred to, at that time, but Mr. Splitlog said he would do so and meet me in Kansas city in a short time, when he would inform me of the result of his mission. It was a month afterwards when he came into my office and informed me that he had been entirely successful. I had carefully instructed him, and he had obtained not only the names of the extinct clans but the description of the animal for which each of the twelve clans was named. It was in this matter as in all others where information is difficult to obtain—after we had solved the problem we found a number of sources from which the desired information could have been procured. The most trustworthy of these was George Wright, who confirmed all that Mr. Splitlog had learned, the only point of difference being the shortening of some of the names and a difference in the accent caused by the dropping of syllables. The following is the list as given by Wright :

1. Big Turtle (Mossy Back). Tēhn-gyowh'-wīshh-hīh-yōōh-wah'-nēh'-rōh-nōh. The people of the Big (or Great) Turtle.

2. Little Turtle (Little Water Turtle, sometimes called "Speckled Turtle"). Tēhn-yēh'-rōh-nōh. The people of the Little Turtle.

3. Mud Turtle. Yah'-nēhs-tēh'-rōh-nōh. The people of the Mud Turtle.

4. Wolf. Tēhn-ah'-rēh-squāh'-rōh-nōh. The people of the Wolf or the clan that smells a Bone.

5. Bear. Tēhn'-yoh-yēh^{nk}'-rōh-nōh. The people of the Bear, or the clan of the Claws.

6. Beaver. Tsooh'-tīh-hāh-tēh-zhāh'-tōōh-tēh'-rōh-nōh. The people of the Beaver, or the clan of the House-Builders.

7. Deer. Tēhn-dāh'-āh-rāh'-rōh-nōh. The people of the Deer, or the clan of the Horns.

8. Porcupine. Yēh-rēh'-hēhseh'-rōh-nōh. The people of the Porcupine, or the clan of the Quills.

9. Striped Turtle. Māh-nōh-hōōh'kah-shēh'-rōh-nōh. The people of the Striped Turtle, or the clan that carries the Stripes, (or colors).

10. Highland Turtle, or Prairie Turtle. Yēh'-tōh-zhōōh'-rōh-nōh. The people of the Prairie Turtle, or the clan that carries the House.

11. Snake. Tēhn-gōh^{uv}'-rōh-nōh. The people of the Snake, or the clan that carries the Trail. Sometimes called the "Little Clan of the Horns."

12. Hawk. Tēhn'-dēh-sōh'-rōh-nōh. The people of the Hawk, or the clan of the Wings.

The following is the list of names of the clans of the Wyandots as procured for me by Mr. Splitlog :

1. Big Turtle, or Great Turtle. Häh'-tēhn-gyowh'-wihsh-hih'-yooh-wah'-nēh-roh-noh. The people of the Big (or Great) Turtle, or the clan that bears the Earth.

2. Little Turtle (Little Water Turtle, sometimes called "Speckled Turtle"). Gyowh'-wihsh-hooh'-tēhn-yēh'-roh-noh. The people of the Little Turtle, or the clan that keeps the Heavens.

3. Mud Turtle. Gyowh'-wihsh-yäh'-nēh's-tēh'-rōh-nōh. The people of the Mud Turtle, or the clan that digs through the earth.

4. Wolf. Hah'-tēhn-ah'-rēh-squah'-rōh-nōh. The people of the Wolf, or the clan that smells a Bone.

5. Bear. Hah'-tēhn'-yōh yēh^{ngk'}-rōh-nōh. The people of the Bear, or the clan of the Claws.

6. Beaver. Yoōh-tsōōh'-tīh-hah'-tēh-zhah'-tōōh-tēh'-rōh-nōh. The people of the Beaver, or the clan of the House-builders.

7. Deer. Hah'-tēhn-dah'-ah-rōh-nōh. The people of the Deer, or the clan of the Horns.

8. Porcupine. Yōōh-rēh^{n'}-hēh-sah'-roh-noh. The people of the Porcupine, or the clan of the Quills.

9. Striped Turtle. Gyowh'-wihsh-yooh-mah'-noh-hooh'-kah-shēh'-roh-noh. The people of the Striped Turtle, or the clan that carries the Stripes (or colors).

10. Highland Turtle, or Prairie Turtle. Hah'-tah-squah'-yēh'-toh-zhooh'-roh-noh. The people of the Prairie Turtle, or the clan that carries the House. (Members of this tribe were sometimes called "Shell-shutters" and "House-shutters").

11. Snake. Hah'-tēhn-goh^{nt'}-roh-noh. The people of the Snake, or the clan that carries the trail. Sometimes called the "Little clan of the Horns."

12. Hawk. Hah'-tēhn'-dēh'-soh^{n'}-roh-noh. The people of the Hawk, or the clan of the Wings. Sometimes called the "Clan of the Feathers."

The order in which the clans are recorded in the two foregoing lists is the order of precedence of the clans of the Wyandots.⁸ In their march or migration as a tribe they marched "on the Trail of the Snake." What this phrase signifies can now be only conjectured. It may have had reference to the windings of their paths or trails through the forests, or it may have been the office of the Snake clan to select the route of the march in advance of their movement and report it for approval. But I was unable to learn anything definite as to its meaning.⁹

The march was under the immediate direction of the Wolf clan, and was commanded by the chief of the Wolf clan.¹⁰

Their camp was formed "on the shell of the Big Turtle." It commenced at the right fore-leg and continued around the shell to the right to the left fore-leg in the order of precedence, except that the Wolf clan could be either in the centre of the encampment or at "the head of the Turtle." The tribe was placed in this order, with the Wolf clan "at the head of the Turtle," in the Great Yōōh'-wah-tah'-yoh, by Tsēh'-sēh-howh'-hōōh^{ngk}, and marched out in the order of precedence. In one of the versions of the myth ascribing this retirement to the Yooh-wah-tah'-yoh, this order of precedence and manner of encampment are given.

I subjoin here the order, family, genus and species of the animals used by the Wyandots as totem or clan insignia as they were procured for me by Mr. Splitlog, and they are undoubtedly, in the main, correct.¹²

1. Big turtle. All the turtles were either fresh-water or land animals. One seems to have been either water or land animal, or both water and land animals, living in the water or on the land when he pleased or as his convenience, circumstances, or inclination required. No reference to the sea was ever made by the Wyandots in describing any of the turtles or their habits.

The big turtle is called gyowh'-wihsh-hih'-yooh-wah'-nēh'; order, *Chelonia*; family, *Chelydridæ*; genus, *Chelydra*; species, *Serpentina*.

He is often spoken of as the mossy-backed turtle, or the mossy-backed fellow. It is the common snapping-turtle.¹³

2. Little turtle. The Little Turtle clan is often called the Speckled Turtle clan. The term little turtle was used to distinguish the clan from that of the big turtle after some of the minor clans were extinct, and the remainder of them given the common designation of "Little Turtle," and spoken of usually as a single clan. But the true little turtle clan was as often called speckled turtle as little turtle. This turtle is usually described as "these little spotted fellows that crawl up on logs, stones, sticks in large numbers to sun themselves."¹⁴ Reference to this habit is made in the myth of the creation of the sun; the cloud contained lakes, ponds, etc.

The little turtle is called by the Wyandots gyowh'-wihsh'-yah-nēh'-stēh, the turtle that carries his spots. It is also called Keeper of the Heavens; and also the Turtle that carries the Fire. Order, *Chelonia*; family, *Emydidæ*; genus, *Chelopus*; species, *Guttatus*.¹⁵

3. Mud turtle. This turtle is the soft-shelled turtle that buries itself in the mud of lake or river beds. It is spoken of as "the fellow

that digs in the ground" (or mud). Order, *Chelonia*; family, *Tryon-yhidæ*; genus, *Amyda*; species, *Mutica*¹⁶

4. Wolf. The wolf is the black timber-wolf found in the forests of eastern North America. Wyandot name, häh'-näh'-rēh'-squäh—he smells (sniffs) a bone; an allusion to his ravenous nature. Order, *Carnivora*; family, *Canidæ*; genus, *Lupus*; species, *Occidentalis*.¹⁷

5. Bear. The common black bear. Its Wyandot name is hähn'-yōhn-yēh^{nk}. This name is supposed when pronounced by a Wyandot, or any one else, properly, to be an imitation of the whine of the young bear. The clan reference is to its strong claws. Order, *Carnivora*; family, *Ursidæ*; genus, *Ursus*; species, *Americanus*.¹⁸

6. Beaver. The Wyandot name is tsōōh'-täh-ih, and the clan reference is to its building houses in places prepared for that purpose—more properly, perhaps, village-builders. Order, *Rodentia*; family, *Casto*; genus, *Castor*; species, *Fiber*.¹⁹

7. Deer. The deer common to eastern North American forests. Wyandot name, skäh-nōh'-tōh, formerly ough'-skōōh-nōōh^{ngk'}-tōōh^{ngk} and the clan reference is to its horns, indicative of power, ability to fight, pride. Order, *Ungulata*; family, *Cervidæ*; genus, *Cervus*; species, *Virginianus*.²⁰

8. Porcupine. The porcupine is the eastern species of semi-arboreal North American porcupine. Its Wyandot name is tsēh'-nēh-kah'-äh. The clan reference is to its sharp quills. Order, *Rodentia*; family, *Sphingurina*; genus, *Erethizon*; species, *Dorsatus*.²¹

9. Striped Turtle. The Wyandot name of this turtle is gyowh'-wihsh-ōōh'-zhōōh'-tōh. The name does not signify "striped turtle" but a turtle of a peculiar color, and also one that can travel through the woods. The literal translation of the name is "the wood turtle of the peculiar color," or the "strange color"; and it may have been called "striped turtle" because of its striking color or because of some habit or circumstance unknown to us. Mr. Splitlog called it the leech turtle. The clan allusion is to its peculiar color. Order, *Chelonia*; family *Emydidæ*; genus, *Chelopus*; species, *Insculptus*.²²

10. Highland turtle, or prairie turtle. This turtle is always spoken of as the box turtle, or highland turtle. This is the only land turtle clan, or highland turtle clan ever in existence among the Wyandots. The Wyandot name of this turtle is häh'-täh-squah', and signifies a "house-carrier," and the clan reference is to this name. Governor Walker calls this the dry land turtle. Order, *Chelonia*; family, *Emydidæ*; genus, *Emys*; species, *Meleagr is*.²³

11. Snake. The Wyandot name of this mythical Snake is yahn-goohnt'. He had four legs! The Snake clan is an offshoot from the Deer clan. The name, horns, and form of the snake were fixed to

keep in memory this relationship, for the snake had the horns of the stag, and the snake clan was sometimes called the "Little Clan of the Horns." The clan allusion is to the location of the trail of the march in migrations. Whether it was the office of the Snake Clan to discover and point out the trail I cannot say. In the absence of any direct descendant of this snake the Wyandots revered the rattle-snake as a wise and discreet relative of the mythical ancestor of one of their largest and most important clans.²⁴

12. Hawk. Like the snake the hawk is largely mythical. It is spoken of as hawk, eagle, and often simply as the big bird, or chief of birds. But the condition is not the same as that of the snake, for a certain kind of bird is designated as the direct descendant of this ancient bird. Even with Mr. Splitlog's assistance I was not able to specify this bird beyond question. Cooper's hawk is nearer the description than any other, and I have little doubt that it is the bird meant, although I have sometimes thought the Wyandots described the sparrow hawk. The eggs of the hawk were usually spoken of and described as being blue and unspotted. The clan allusion is to the wings of the hawk. Wyandot name, *yähn-dēh'-sōh*; order, *Accipitres*; family, *Falconidæ*; genus, *Accipiter*; species, *Cooperi*.²⁵

Some of the minor turtle clans were the first of the Wyandot clans to become extinct. The Prairie Turtle clan became extinct in Ohio, about the year 1820. An old woman was the last member of this clan. She died at Upper Sandusky, and George Wright saw her buried; he was then a good sized boy. She declared she would be the last of her clan; that her clan should be buried with her. If she had desired to do so she could have perpetuated it by adopting some members of other clans if they would have consented; or she might have adopted white persons.

Just before the removal from Ohio the few members of the Little Turtle, Mud Turtle, and Striped Turtle clans began to be called by the general name of Little Turtle, to distinguish them more readily from the Big Turtle clan which yet contained many members. The Mud Turtle and Striped Turtle clans did not have any separate existence in Kansas, although there were a few members of each clan in the tribe; they were called Little Turtles.

The Beaver clan became extinct in Kansas. James Washington, one of the principal men of the tribe, and principal chief more than once under the elective chieftancy, was the last member of the Beaver clan. He died in Wyandotte County, Kansas, December 1, 1852.²⁶

The Hawk clan became extinct either immediately before, or immediately after the migration from Ohio; some say before—others say a few of them still lived when they came west.

The extinct clans of the Wyandots are: 1, Mud Turtle; 2, Beaver; 3, Striped Turtle; 4, Highland Turtle, or Prairie Turtle; 5, Hawk.

The existing clans in the Wyandotte nation are as follows: 1, Big Turtle; 2, Little Turtle, or Speckled Turtle; 3, Wolf; 4, Bear; 5, Deer; 6, Porcupine; 7, Snake.

The separation or division of the tribes into two or more groups was common to the Iroquoian people. Each division contains a certain number of the clans of the tribe, and is called a phratry. Major Powell enumerates four phratries which he says existed in the Wyandot tribe. They are as follows:

First phratry: 1, Bear; 2, Deer; 3, Striped Turtle.

Second phratry: 1, Highland Turtle; 2, Black Turtle, 3, Smooth Large Turtle.

Third phratry: 1, Hawk; 2, Beaver; 3, Wolf.

Fourth phratry: 1, Sea Snake; 2, Porcupine.

Major Powell's informant was as much in error in this respect as in that of the clans.

John W. Gray-Eyes gave the Bureau of Ethnology a list of the Wyandot clans, and the phratries of the tribe. This list is as follows:

First phratry: 1, Big Turtle; 2, Small Striped Turtle; 3, Deer.

Second phratry: 1, Smooth Big Turtle; 2, Bear; 3, Beaver.

Third phratry: 1, Porcupine; 2, Snake; 3, Hawk; 4, Highland Turtle.

This is as far from being correct as is the list of Major Powell. I have the diary or journal kept by Mr. Gray-Eyes for many years. Here is what he says in it of the phratries:—

“Names taken of the different bands or tribes who are voters of tribe conventions, the names of the tribes yet in existence in the Wyandotts are as follows:—1st. The Porcupine; 2nd, the Beare; 3rd, the Deer; 4th, the Big Turtle; 5th, the Speckle Turtle; 6th, the Snake; 7th, the Woolf, and the tribes have become extinct are as follows:—the Hawk, the Beaver and the Highland Turtle, and when in full there were ten tribes. These tribes are again divided in platoones in threes. 1st, the Beare; 2nd, the Deers; the 3 Snakes; and the Big and Speckle or Small Turtles and the Porcupine forms another platoones, the 1st, Hawk; 2nd, the Beaver; 3rd, the Highland Turtle makes the third divition. The woolf stands an independent tribe, and holds a Cousin relation with all the different Tribes, and is by all regarded a General mediator in cases of controversies between any [of] the tribes.

“And now the present platoones are as this:—

The 1st, Beare,

The Big Turtle,

“ 2nd, Deer,

“ Small Turtle,

“ 3rd, Snakes,

“ Porcupine,

and the Mediator the Woolf makes the 7th in number.”

It will be observed that the "potts," or "messes," as he has elsewhere called the phratries in the first classification, do not correspond to the "plattoones" of the second classification. His last classification is correct, and the one now existing in the tribe.

There never at any time existed more than two divisions or phratries in the Wyandot tribe. And the Wolf clan always stood between the divisions, bearing the relation of cousin to each of them, and belonged to neither division, but was always the executive power of the tribe and the mediator or umpire between the divisions and between the clans.

The ancient divisions of the tribe are as follows:—

First division. 1, Bear; 2, Deer; 3, Snake; 4, Hawk.

Second division. 1, Big Turtle; 2, Little Turtle; 3, Mud Turtle; 4, Beaver; 5, Porcupine; 6, Striped Turtle; 7, Highland Turtle, or Prairie Turtle.

Mediator, executive power, umpire, the Wolf.

This classification is correct beyond the possibility of doubt. In ancient times marriage was prohibited between the clans of a division. This law was modified so that the prohibition applied to members of the same clan only. The ancient law of marriage will be understood when we consider that the clans belonging to a division bore the relation of brother to each other. The clans of one division bore the relation of cousin to the clans of the other division. The law prohibiting marriage between all but the clans of the opposite divisions of the tribe was abolished before the Methodist missionaries went amongst them.

WYANDOT GOVERNMENT.

The principles of Wyandot government are well laid down by Major Powell, although there are some errors of minor importance. He follows Finley, and Finley was never to be wholly relied upon.^{26½}

The present Wyandot government, in the Indian territory, is based on the ancient divisions of the tribe. An extract of the constitution adopted September 23rd, 1874, may be of interest:—

"It shall be the duty of the said Nation to elect their officers on the second Tuesday in July of each year. That said election shall be conducted in the following manner. Each tribe, consisting of the following tribes:—The Big and Little Turtle, Porcupine, Deer, Bear and Snake shall elect a chief, and then the Big and Little Turtle and Porcupine tribes shall select one of their three chiefs as a candidate for Principal Chief. The Deer, Bear and Snake tribes shall also select one of their three chiefs as a candidate for Principal Chief; and then at the general election, to be held on the day above mentioned, the one receiving the highest number of all the votes cast shall be

declared the Principal Chief; the other shall be declared the Second Chief. The above named tribes shall, on the above named election day, elect one or more sheriffs.

“The Wolf Tribe shall have the right to elect a Chief, whose duty shall be that of Mediator?”

“In case of misdemeanor on the part of any Chief, for the first offence the Council shall send the Mediator to warn the party; for the second offence, the party offending shall be liable to removal by the Mediator, or Wolf and his Clan, from office.”

This has always been the position of the Wolf Clan.

Anciently the office of Principal Chief was in a manner hereditary in a clan, but if the heir was considered unfit to exercise authority he was passed over, and a chief selected from the tribal council. In this event the chief was first nominated by the Chiefs of the Big Turtle, Bear and Deer clans, though not necessarily from any one of their own clans, and never from the Bear clan. Thus the last Sähr-stähr-räh'-tsēh of the tribe was of the Deer clan, and was known to the white men as the Half King; he died at Detroit in 1788, and was succeeded by Tarhe of the Porcupine clan. Tarhe was selected because of his ability. Governor Walker says of the Half King:²⁷

“He inherited his position—good man—a Catholic. After his death the chieftainship which had previously been confined to his tribe and family selected Tarhe of the Porcupine tribe on account of his abilities, good conduct, purity of character and general fidelity, as head Chief; and it continued in that clan till the head Chief became elective.”

The inheritance of the sachemship was not changed until after the defeat of the Indians by Wayne, the Wyandots say.

WYANDOT PROPER NAMES.

All the proper names of the Wyandots were clan names. The unit of the Wyandot social and political systems was not the family nor the individual, but the clan. The child belonged to its clan first—to its parents afterwards. Each clan had its list of proper names, and this list was its exclusive property which no other clan could appropriate or use. These were necessarily clan names. They were formed by rigid rules prescribed by immemorial custom, and no law of the Medes and Persians was so unchangeable, so rigidly enforced was custom by the Wyandots. Custom was inflexible—exacting—and could be modified only by long and persistent effort (and then but by almost imperceptible degrees), or by national disaster. The customs and usages governing the formation of clan proper names demanded that they should be derived from some part, habit, action or some peculiarity

of the animal from which the clan was descended. Or they might be derived from some property, law, or peculiarity of the element in which such animal lived. Thus a proper name was always a distinctive badge of the clan bestowing it.

When death left unused any of the original clan proper names, the next child born into the clan, if of the sex to which the temporarily obsolete name belonged, had this name bestowed upon it. If no child was born, and a stranger was adopted, such name was given to the adopted person. This was the unchangeable law, and there was but one exception to it. When a child was born in connection with some extraordinary circumstance, or bearing some distinguishing mark, or when a stranger so marked was adopted, the Council-women of the clan, who stood at the head of the clan and regulated its internal affairs, informed themselves of all the facts and devised a name in which they were embodied. This name was made to conform to the ancient law governing clan proper names, if possible; but sometimes this could not be done. These special names died with their owners.

The parents were not permitted to name the child. The clan bestowed the name. Names were given but once a year, and always at the ancient anniversary of the Green Corn Feast. Anciently, formal adoptions could be made at no other time, and until within the last forty years, names could be given at no other time. The name was bestowed by the clan chief. The clan chief was a civil officer of both his clan and the tribe, and he was a member of the tribal council. He was selected by the council-women of his clan. At an appointed time in the ceremonies of the Green Corn Feast, each clan chief took an assigned position, and parents of his clan having children to be named filed before him in the order of the ages of the children to be named. The council-women stood by the clan chief, and announced to him the name of each child presented. The chief then bestowed the name upon the child. This he could do by simply announcing the name to the parents, or by taking the child in his arms and addressing it by the name.

The formal adoption of a stranger might be accomplished in the simple ceremonial of being presented at this time to the clan chief by one of the sheriffs, (as we might call them, and as they are now called by the Wyandots.) He must have been previously adopted into some family of the clan. The clan chief bestowed a name upon him (one that had been previously prepared by the council-women), welcomed him in a few well chosen words, and the ceremony was complete. Or the adoption might be performed with as much display, ceremony and pomp as the tribal council might, from any cause, decree. The tribal council generally controlled the matter of adoptions, although

it never opposed the adoption of a person determined upon by any tribe. It could not prevent the adoption by any clan of any one if the clan chose to assert its rights. But there was rarely any disagreement upon this matter between the tribe and the clan.

A man (and perhaps a woman) might have two names, sometimes more. He was not prohibited from assuming an additional name. The tribal council might order a special name to be bestowed upon him for distinguished services to the nation. But these were only incidental names and he might be called by them or not, as his fellows chose. His clan name was his true name, and while he might have others, he could not repudiate it nor cast it aside. Whatever he was to his tribe, or to others, he was to his clan only what his clan name indicated, and was almost always so called. Any additional names he might possess died with him; they were never perpetuated.

This manner of naming was advantageous. A man disclosed his clan in telling his name. The clan was his mother; he was the child of the clan; his name was his clan badge and always a sure means of identification.

When first visited by white men the Wyandots had a well-developed and well-defined system of mythology. This is shown by their clan-proper names. All the clan animals had their mythical traits, attributes and actions imbedded in clan-proper names. The most tenacious and unchanging words in the Wyandot language are the names of persons, peoples and places.

It is now almost impossible to obtain many name-meanings. The Wyandots themselves do not remember them, so far away from their ancient language and customs have they gone. I have been able to preserve a few of the ancient Wyandot clan-proper names and their meanings. I give them below.

1. Deer Clan. Hähng'-gäh-zhooh'-täh. When the deer runs his tail is up.

2. Deer Clan. Shäh'-rähn-täh. The young buck drops his spots, *i. e.*, the fawn changing color.

3. Deer Clan. Dēh'-hēhn-yäh'n'-tēh. The rainbow. ²⁹

4. Deer Clan. Hähr'-zhäh-tööh^{ngk}. He marks, *i. e.*, the big buck comes to the mark to meet all comers of his kind of whatever number or size. ³⁰

5. Porcupine Clan. Däh'-räh-hööh^{ngk}. He throws up his quills or the porcupine in the act of throwing up his quills for battle when angry.

6. Deer Clan. Tööh-kwäh'-nah-yööh'-teh. She speaks fair, or her words are beautiful, or her words float like clouds.

7. Snake Clan Sēhts-ah'-mäh. Holding a flower.

8. Deer Clan. Tōōh-nēh's. A pond : a deer-lick.

9. Deer Clan. Kāhn'-dāh owh^{ngk.} The old doe.

10. Bear Clan. Shāh'-tāh-hooh-rohn'-tēh. Half the sky.

11. Porcupine Clan. 1st. name : Ōhn-dōōh'-tōōh. The meaning of this name is lost. 2nd. name : Stih-yēh'-stah. Carrying bark, *i. e.*, as the porcupine carries it in his pocket-like jaws from the top of the hemlock, where he has been feeding.

12. Clan unknown. Yān-nyāh'-mōh-dēh'. Meaning of the name unknown. He was the last full blood Wyandot, and died in Canada about 1820. So say the old Wyandots.

13. Big Turtle Clan.* A negro. Was captured in Greenbrier county, (now) West Virginia. Bought by Adam Brown, Chief of the Wyandots, and was adopted. Named Sōōh'-quēhn-tāh'-rah-rēh. Means the act of the Big Turtle in sticking out his head when it is drawn into his shell. A good translation would be "He sticks out his head." See Finley's "Wyandot Mission" for information about him. For the peculiar manner of his interpreting John Stewart's sermons see "Grandmother's Recollections" in *Western Christian Advocate* about 1897. The Wyandots confirm what is there said.

14. Famous Wyandot preacher at the Wyandot mission, and one of the first converts to Methodism. See Finley. His name should have been written Māh-nōōhn'-kyōōh. Big Turtle Clan. Meaning of name lost.

15. Porcupine Clan. Neh-nyeh'-eh-seh. Meaning of name lost. A tall woman. Davis-Mohawk.

16. Porcupine Clan. Skāh'-mēhn-dāh'-teh. Meaning of the name is lost. She married George Armstrong and is said to have been a term-agant.

17. See Finley's "Wyandot Mission" for information about him. He was a famous native preacher, and a man of strong character. Sāh-yōōh-tōōh'-zhah'. Clan and meaning of name lost.

18. Wolf Clan. Hāh-shēh'-trah. The foot-print of the wolf.

19. Little Turtle Clan. Dāh'-tēh-zhōōh'-owh^{ngk.} Meaning of name lost.

20. Deer Clan. Mēhn'-dih-deh'-tih. Means the echo ; the wonderful talker ; what she says goes a long way and then comes back again.

21. Porcupine clan. Rēh'-hōōh-zhah.¹² Means the porcupine pulling down the branches and nipping off the buds and bark.

22. Deer Clan. Nēhn'-gāh-nyohs. It describes the act of a deer throwing up its hair when angry.

23. Bear Clan. Tēh-hōōh'-kah-quāh-shrooh. Means "Bear with four eyes." So called because he wore spectacles when he was adopted.

24. Snake Clan. Nyōōhn-dōōh'-tōhs. Meaning of name lost.

25. Snake Clan. Squäh'-skah--rōh. She moves quickly ; or she moves suddenly ; or she turns unexpectedly.

26. Snake Clan. Tēh-hōōh'-mäh-yēhs'. Means "you cannot see him ; or invisible."

27. Clan unknown. Mēh'-rōōh-tōhn'-quäh. Meaning lost.

28. Snake Clan. Däh'-nyōōhn-dēh^k'. Meaning lost.

29. Clan unknown. Name, Käh-wēh'-tsēh. Meaning unknown to me.

30. Clan unknown to me. Name, Zhäh'-häh-rēhs. Meaning unknown to me. Formerly Mary Peacock ; married Peter Bearskin.

31. Clan unknown to me. Name, Yōōh-mūh'-rēh-hōōh'. Meaning unknown to me.

32. Snake Clan. Name, Yäh'-äh-täh'-sēh. Means, "A new body." Said of the snake when she slips off her old skin, as snakes do once a year. Her second name is Oōh-däh'-tōhn'-tēh. Means "She has left her village." One of the first (if not the very first) names for women in the list belonging to the Snake Clan. See note 24.

33. Clan unknown to me. Name, Dih-ēh-shēh^{nk}. Meaning unknown to me.

34. Clan unknown to me. Name, Mēh'-nōōh-nēh'-tah. Meaning unknown to me.

35. Big Turtle Clan. Tēh-shōhnt'. Strawberry, or the turtle's eye. The Big Turtle has a strawberry-colored eye.

36. Big Turtle Clan. Kyōōh-dēh'-meh. Meaning of this name is lost.

37. Snake Clan. Tsōōhn'-dēhn-dēh^k'. Means "We clothe the stranger," or literally, "The Snake receives and clothes the stranger." She was a Pennsylvanian, and a teacher at the Wyandot mission. Married Francis Driver ; after his death she married Francis A. Hicks ; came to Kansas with the Wyandots in 1843. Buried in Huron Place cemetery.

38. Big Turtle Clan. Husband of the above mentioned. Tēh'-häh-rōhn'-yōōh-rēh'. Means "Splitting the sky," *i. e.*, the Big Turtle is rushing across the sky, dividing it with his course.

39. Clan unknown. Tōōh'-nōh-shäh'-tēh. Meaning lost.

40. Big Turtle Clan. Through his mother he was descended from the famous Madame Montour. Born near Detroit, in Wayne county, Michigan, March 5, 1800 ; came to Kansas in 1843. He was a man of education, refinement, and great force of character. Less than one-fourth Indian. In 1853 (July 26th) was elected provisional governor of Nebraska Territory. Had two names. First, Sēhs'-täh-rōh (more properly Tsēhs'-täh-rōh). Means "Bright," or "The Turtle's eye as it

shines in the water." Second name, Häh-shah'-rëhs. Means "Over-a full," and refers to a stream at flood, or overflowing its banks.

41. Porcupine Clan. Daughter of Silas Armstrong, sr. Name, Yööh'-rëh-zhëh'-nöhs. Means "The wind blows it over." Refers to the wind blowing up the long hair of the porcupine.

42. Porcupine Clan. Sister of above mentioned. Name, Mëhn'-tsëhn-noh. Meaning lost.

43. Porcupine Clan. Daughter of Mrs. Morris. Name, Käh'-yööh'-dïhs'äh-wäh'.² Meaning lost.

44. Founder of the Wyandot mission at Upper Sandusky, Ohio. Adopted into the Bear Clan. Name, Rëh'-wäh-wih'-ih. Means, "Has hold of the law." In his books, Finley does not write his name properly. He had a nickname: Hah-gyëh'-rëh-wäh'-nëh. Means, "Big neck," because, the Wyandots say, he had the neck of a bull.

45. Adopted into the Little Turtle Clan. Name, Yah'-räh-quëhs'. Meaning lost.

46. Big Turtle Clan. Brother of Governor William Walker. Name, Räh'-hahn-tah'-sëh. Means "Twisting the forest," *i. e.*, as the wind moves, waves, and twists the willows along the banks of the stream in which the turtle lives.

47. Big Turtle Clan. Name, Towh-hëh^{n'}-shrëh. Means, "The Turtle sees the light," *i. e.*, when he floats up to the surface of the water.

48. Big Turtle clan. Name, Nyëh'-mëh-äh. Means "Accomplisher." Refers to the work of the Big Turtle in the creation. Their marriage was in violation of clan law of the Wyandots.

49. Big Turtle Clan. Töh-röh^{ng} gyëh'. Meaning lost.

50. Big Turtle Clan. Tsööh^{n'}-dëh-shräh'-tën. Meaning is lost.

51. Little Turtle Clan. Trëh'-hëhn-toh. Means, "Tree shaking," *i. e.*, by the current, or flow of water against it.

52. Little Turtle Clan. Wäh-trohn'-yoh-noh'-nëh. "She takes care of the sky," or "Keeper of the heavens."

53. Porcupine Clan. Gwëh-rih'-rooh. "Tree climber."

54. Little Turtle Clan. Hëh'n'-toh. The meaning is lost.

55. Married into the tribe and given a little Turtle name. Quëhn'-dëh-säh^{k'}-tëh. Means, vibrating voice, or a voice which goes up and down. The voice intended to be described is the voice of the Little Turtle heard on summer nights. This is very nearly the same as one of the Big Turtle names, which is sometimes written as here spelled, but it has a different meaning in that clan.

56. Bear Clan. Tëh'-owh^{ngk'}. Swimming (female) Bear.

57. Bear Clan. Mah'-shëhn-dah'-rooh. Meaning is lost.

58. Bear Clan. Tēh'-āh-rōhn'-tōōh'-yēh. This is the famous name in the Bear Clan. It means, between the logs.

59. Big Turtle Clan. Mēhn-sāh^k-tēh. The meaning is unknown to me.

60. Deer Clan. Yāh-rōhn'-yāh-āh-wih'. The Deer goes in the sky and everywhere.

61. Deer Clan. Shrih'-āh-wāhs. "Cannot find deer when he goes hunting."

62. Deer Clan. Nāhn-dōōh'-zhoh. An old deer.

63. Deer Clan. Tēh'-skōōk-hēh^{ng}'. At (or in) the deer-lick.

64. Wolf Clan. Tōōh'-āh. It means "There," *i.e.*, at the Wolf's house, or the Wolf's position in the tribal camp.

65. Big Turtle Clan. Quihn'-dēh-sāh'-tēh. "Two lives," or "he lives in the water and in the air," or "in living he goes up and down." This name is written and pronounced a little differently in the Little Turtle Clan, and has a different meaning.

66. Deer Clan. Māh'-yēh-tēh'-hah't. "Stand in the water." Refers to the habit of the deer, which stands in the water in summer to get rid of the annoyance of flies.

67. Wolf Clan. A famous Wyandot Chief. See treaties made with the Wyandots while they were in Ohio. He is said to have been a poor Cherokee. Name, Hāh-rōhn'-yōōh. The meaning is lost. His wife was adopted into the Wolf Clan. Name, Yāhn'-yōōh-mēhⁿ-tāh. The meaning is lost. Their marriage was permitted because they were both "strangers"—of foreign blood.

68. Big Turtle Clan. Brother of Governor Walker. Name, Wāh'-wāhs. It means, Lost Place. The name was given from the following circumstance: His mother was a woman of great influence with all the tribes of the north-western confederacy; she spoke the languages of most of them. It was often necessary for her to attend their councils. She was sent for to attend one of these on one dark night. Her period of maternity was fulfilled. She was expecting confinement, and objected; but the business of state could not wait on the business of nature, and she was put into a wagon, and the journey for the council commenced. In the intense darkness the team left the path and soon was lost in the woods. The result was as she had feared. She was seized with travail, and soon a son was born to her. To commemorate the circumstances under which he was born he was given this name of Wāh'-wāhs—Lost Place.

NOTE "A."

The whole of the Wyandot sociology rested on the clan system. This system had its advantages and its faults. Its principal advan-

tage was in its binding the tribe together with a bond of blood. In the Five Nations it was the feature of real strength.

The clan system was responsible for much of the fierce warfare made by one tribe upon another. It was a religious duty to keep the clan full, *i. e.*, every name in the clan list of proper names. No name was allowed in ancient times to become wholly obsolete. The animal from which the clan claimed descent was always angry when these names were not in use, for they were not in his honor. To suffer a clan to become extinct was a reproach to the nation or tribe. It was followed by dire calamity. This both the old Wyandots and Senecas have often told me. War was often undertaken to replenish the depleted ranks of a decaying clan. White men were eagerly adopted, and to such an extent had this practice been carried by the Wyandots that after the year 1820 there was not a full-blood Wyandot alive. Few women and girls were slain in battle or tortured as prisoners even in ancient times. They were adopted into the different clans of the tribe.

The Wyandots claim that as late as 1800 at least, the Wyandots and Cherokees made war upon each other for the sole purpose of obtaining women and children for adoption.

NOTES ON THE CLAN SYSTEM OF THE WYANDOTS.

1. George Wright said the same, almost precisely the same, to me upon this matter. There can be no higher authority than was Wright. Many years after the Wyandots had told me this I saw some of these ideas much better expressed in an article by Major Powell, but I do not now remember where it was published.

2. The first place is conceded to the Big Turtle by all the Wyandots. There is no precedence and encampment is the form of the shell of the Big Turtle. And he made the Earth (the Great Island).

The Little Turtle Clan is, undoubtedly, the second in antiquity, of the clans of the Wyandots. She spread the Earth brought up by the Toad upon the shell of the Big Turtle to make the Great Island. She is the Keeper of the Heavens, and created the sun, moon, and many of the stars. She controls the element, fire; and the lightning is also subject to her. She rides in the clouds provided by the Thunder God.

That the Mud Turtle is subordinate only to the Big and Little Turtles in point of importance and antiquity has always been maintained by the Wyandots. She dug the hole through the Great Island for the use of the sun. She also made the land for the use of the Little People and for the future home of the Wyandots, while engaged in this work. She is the ruler of that land to which the Wyandots go after death, and where the Little People now preserve the ancient

government of the Wyandots for the use of the tribe as it gathers there from death in this world. The Mud Turtle did not go into the sky with the other animals, but to this land of the Little People in the bowels of the Great Island. She may be found there now. No great creative power or important part in the creation was accorded or ascribed to any but the Turtles.

It has been claimed that the Delawares were at one time a Turtle people. The Wyandots say that the Delawares came with them from the far north, and lived below them on the St. Lawrence river before the war with the Senecas broke out. These tribes were always particularly friendly, and the Delawares called the Wyandots their uncles. It is possible that the Delawares copied the customs of their superiors.

3. This conclusion was reached after many years of patient investigation. I cannot say that it is correct beyond doubt, but I could arrive at no other conclusion.

4. This was the opinion of George Wright. He said that Prairie Turtle clan names were often used by the Mud Turtle Clan after the Prairie Turtle clan became extinct, but they were used by no other clan. He also recited tradition in support of this position.

5. I have this from Mr. Splitlog, and also from Mr. Wright. Their authority was the finding of Striped Turtle clan names in use in the Big Turtle clan after the Striped Turtle clan was extinct; also Wyandot tradition. Among the old generation of Wyandots that came from Ohio to Kansas the ancient traditions of the people were well preserved in the form of songs. The children of that generation remember none of the old pagan songs, but their import only. Few are now left that remember even so much.

6. The Wyandot tradition preserving this event is still well remembered by the old Wyandots in the Indian territory. They have often repeated it to me. Smith Nichols recites the best version.

7. John W. Gray-Eyes gave me this word. I do not regard it as the best word for this use.

8. This word was given me by Smith Nichols. I regard it as the better word. But I have often believed I found traces of two languages in the Wyandot tongue. These words mean practically the same thing, but are nothing alike. And when questioned upon this point the old Wyandots say there was an old Wyandot language, or a sacred language in which much of their lore lay wrapped, and that but few of them could ever understand all of this old tongue. Formerly the "Keepers of the True Traditions" were the custodians of it, and taught it to their successors. Mr. Wright told me that the lore of the Senecas was formerly preserved in this same ancient tongue used by the Wyandots, to a certain extent, and he believed the same

was true of the Cayugas. If he was correct in this (and I do not doubt it to a certain extent) it may be that all the tribes of the Iroquoian family preserved their sacred traditions, songs and myths in a dead tongue, which had formerly been the common language of the family before its separation into distinct tribes and the creation of distinct dialects.

I give here two other words, much the same as the second one, either of which may mean clan or clans. 1. Hōōh-tēh'-tāh-rih^{ng'} (the last syllable may be pronounced *rah*^{ng'}, also). 2. Hōōh'-tēh-rih'-nyāh-shroon-nūh.^{sk}

8½. Powell says, in his "Wyandot Government," that "the camp of the tribe is an open circle or horse-shoe, and the gentes camp in the following order, beginning on the left and going around to the right:

"Deer, Bear, Highland Turtle (striped), Highland Turtle (black), Mud Turtle, Smooth Large Turtle, Hawk, Beaver, Wolf, Sea Snake, Porcupine.

"The order in which the households camp in the gentile group is regulated by the gentile councilors and adjusted from time to time in such a manner that the oldest family is placed on the left and the youngest on the right."

This is an error. The order of precedence and encampment is given accurately in my lists. What he says about "beginning on the left and going around to the right" may or may not be correct. If one were standing with face to the encampment it is true; if looking away from the encampment then it is incorrect.

The Deer was the principal clan of the tribe, but this was evidently true only in later times, and perhaps within the time when white men have known something of the Wyandots. In ancient times the Deer Clan must have been inferior to a number of clans, as evidenced by its place in the order of precedence and encampment.

9. George Wright gave me this information. That this is the fact he was positive, but as to the meaning of the term "on the trail of the snake" he could give me nothing.

10. I obtained this from Mr. Wright, and have had it confirmed by other old Wyandots.

11. My authority for this paragraph is Wright.

12. Mr. Wright did not agree entirely with these identifications.

13. There can be no question as to the accuracy of this identification. All the Wyandots with whom I consulted were agreed upon it. The term "Mossy-backed fellow" was given to me by Mr. Wright.

14. That is Mr. Wright's expression.

15. There can be no doubt of the correctness of this identification. I never heard any other so much as suggested in all my investigations of the matter.

16. This is Mr. Splitlog's description and identification. Mr. Wright questioned it and believed it incorrect. He said it was a turtle with a hard shell and not so large as the turtle here described. He said he never saw any of this species except in Canada, and very few of them there. I have not succeeded in identifying and classifying the turtle he described. I am inclined to believe Wright correct, and that this is a Canadian turtle, little known to the later generations of Wyandots.

17. Wright questioned this identification, but I have failed to identify the wolf he described—a yellow wolf, and of double the size of the ordinary wolf, often even larger. They were rare in the Canadian woods even in his day, he said. He described the track of this wolf as being as large as that of a pony, and he declared that he had seen the heads of these wolves that would measure twelve inches from the end of the nose to the top of the skull. He affirmed that his name signified the foot-print of the wolf he described to me. While I cannot confirm his statement, I do not doubt it. He said also that the Wolf Clan of the Delawares was descended from this same wolf which he described.

18. All accounts agree that this is correct.

19. There can be no question as to the accuracy of this identification. The Beaver Clan became extinct in Kansas, although there yet live in the Indian territory some persons descended from males of this clan.

20. If any other species of this family was ever the animal claimed by the Wyandots as the ancestor of this clan, it was so far back in the past that all remembrance of it is obliterated from the Wyandot mind. There can scarcely be a doubt as to the accuracy of this identification.

21. No dispute as to the correctness of this identification.

22. All the accounts I was able to obtain concerning this turtle agree as to its identity. But for all that I have sometimes believed the identification incorrect. Mr. Splitlog was very positive in his belief in the accuracy of this identification, and Wright agreed with him, I had before believed it was an exclusively water turtle.

23. I believe there can be no doubt of the correctness of this identification. Wright produced the shell of one of those box turtles when describing the animal. It was the ordinary land terrapin which I had seen so often in Eastern Kentucky. They are found in great numbers in the present home of the Wyandots.

24. The myth in brief is as follows :

A young lady was selected to become the mother of the new clan. She was sent into the woods to receive the address of all the animals and to choose one for a husband ; their offspring was to form the new

clan which was to be named for the animal so chosen. She made no choice, but the snake, by assuming the form of a fair young man, seduced her from her mission. She was his wife; but he could not retain the form of the young man long, and when he assumed his true form of the snake, she fled from him and crossed a great water with the assistance of a man she found on its shore with a canoe. The snake was very wroth when he found she had fled and he pursued her, calling to her to return. She did not heed his cries, and he raised a great storm on the water to engulf her. But Hēh'noh, the thunder-god, came to her rescue, and slew the snake with a bolt of lightning.

The woman was delivered of a number of snakes, and these were the progenitors of the Snake clan.

The act of the woman in leaving her husband's lodge is called Ooh-dāh-tōhn'-tēh. It is perhaps the first name for woman in the list belonging to the Snake clan. It means "she has left her village." The act of the snake in calling to his fleeing wife is called Kāh-yōōh'-mēhn-dah'-tāh. It is the first name in the list for men belonging to the Snake clan. It means "calling to one your voice cannot reach," or "calling to one your voice does not influence."

25. The myth of the origin of the Hawk clan is, in brief, as follows:

A young woman was wandering about in a prairie one day when the sky was suddenly overcast. On looking up she saw the king of birds coming down upon her. She fled into a wood and crept into a log, but the big bird seized the log and carried it up to the top of a crag far above the clouds where he had his home. When he was gone the young woman came out of the log and found a nest, and in it two young birds, each larger than an elk. She learned that the big bird had slain his wife in a fury and thrown her down from the crag-top. The big bird assumed the form of a young man and the girl was his wife, but she wished very much to escape. She finally thought she might escape by the aid of one of the young birds. She fed the larger one well and he grew rapidly; soon he could fly away a little distance and back again. One day when the big bird was gone she led the young bird to the edge of the precipice; here she suddenly sprang on his back, and the force of her action carried him over the precipice. They tumbled along for a while but finally the young bird spread his wings, caught himself in the air, and flew. The girl had prepared a small stick and when he did not go down in his flight she tapped him on the head; then he went down. Soon the girl heard the big bird coming in pursuit, and his trumpeting was of thunder. She tapped the young bird constantly and he soon came to the ground. The girl

jumped from his back and pulled the long feathers from his wings, then fled into a wood and hid in the rocks. The big bird came to the ground and flapped his wings; the result was a hurricane which levelled the forest. He searched for the girl but could not find her. He took his disabled son in his talons and went back to his crag. The girl came from her hiding place and gathered up the long feathers she had plucked from the young bird's wings, and went home. When her time was full she was delivered of a number of hawks. They were each given a feather of those from the wings of the young bird. They became the progenitors of the Hawk clan of the Wyandots.

26. He was the last of the pagan chiefs of the Wyandots. But he became a true and humble christian at an early age and so continued until his death.

27. Sähr'-stähr-räh'-tsēh was an official title, and the highest originated and conferred by the Wyandots. It is believed that they conferred this title only upon the head chief who gave repeated evidences of bravery and high executive ability. Many chiefs could never attain this high rank, as the Wyandots were very jealous of its bestowal.

This title was conferred upon the writer at a feast ordered and held for that purpose in the Indian territory, March 22nd, 1899.

28. Upon this subject my best authority was George Wright. Not that the information which I received from others was inaccurate or unreliable, but that Mr. Wright was so much better informed upon all subjects of this character.

29. This name was given me some years ago when I was first considered by the Wyandots as one of their number. On the 22nd day of March, 1899, I was formally adopted into the Deer Clan of the Wyandot tribe (having been previously adopted into a family of that clan) and "raised up" to fill the rank of Sähr'-stähr-räh'-tsēh, which had been vacant since the death of Däh-ōōh^{ng}-quaht, or the Half King, at Detroit in July, 1788. The clan name of the Half King was Tōōh-däh'-rēh-zhōōh', and that name was given me as my clan name. It means: The great Deer; or the Deer that leads; or the Deer that stands above his fellows.

Däh-ōōh^{ng}-quaht is a special Deer Clan name bestowed upon the Half King by the tribal council. It is said to mean "Long Bark."

30. His mother was a Wyandot-Seneca of the Tsäh-dēh'-shräh-nyōh'-kah or Snipe Clan, and according to a strict construction of Indian kinship he would be a Seneca of that clan. But he is a Wyandot, the son of Matthew Brown, and the great-grandson of chief Adam Brown, who founded Brownstown.

Powell, in his "Wyandot Government," says that the tribal council was composed of one-fifth men and four-fifths women. The Wyandots deny that this was ever true. I doubt its accuracy. All that I have been able to learn on this subject leads me to believe that the tribal council was composed of the hereditary chief of the tribe, the chief of each clan, and such additional warriors of ability and courage as the hereditary chief and council chose to "call to the council-fire." Women were not excluded from the deliberations of the council in certain contingencies, and were often called upon to give an opinion. The oldest Wyandots say that women were never recognized as members of the tribal council. This is the more probable, as the tribal council possessed only delegated and limited authority. The government of the Wyandots, in its functions, was a pure democracy. Questions affecting the interests of the whole tribe were determined by it in general convention, and men and women alike were heard, and voted, the majority ruling.

In the tribal council the vote was anciently by clans, the hereditary chief calling upon them in the order of precedence and encampment, the "calling of the clans" being the word "*Ōh-heh'*" and the response of the clan chief being *H-ē-ē-eh'-zōōh*, if voting in the affirmative. If assent of the clan was not given the clan chief remained silent, and no "voice" was heard. In ordinary matters if the "voice" of a majority of the clan chiefs was heard the proposition was carried, but in matters of great moment unanimity was necessary. The number of "voices" heard was reported to the head chief by the Wolf, *i.e.*, the clan chief of the Wolf Clan, and by the head chief announced to the council. In arriving at his decision the clan chief consulted the warriors of his clan that were members of the tribunal council. He might consult other members of his clan. A question was rarely voted upon until at least one day had elapsed after its proposal. The tribal council did not necessarily consist of any certain number of persons.

In voting in the general convention of tribes the account was kept with grains of corn, white being affirmative and red or blue negative. The vote was "taken" by the Wolf, who gathered them in two bark receptacles. They were counted by the tribal council and the result was announced to the convention by the Wolf. George Wright informed me that he had attended general conventions of the tribe in Ohio where the vote was thus taken.

Concerning the head chief, or hereditary chief, Powell says that he was formerly of the Bear Clan. If this be true, it was so far in the past that none of the Wyandots that left Ohio for the west remembered it; no tradition that this was ever true remained in the tribe, none remains to-day. The Bear Clan was always a turbulent, re-

fractory and troublesome clan. It was often disciplined by the tribe, so I was informed by Wright and other old Wyandots. While it had individual members held in esteem in the tribe and noted for courage and intelligence, as a clan it was to a certain degree degraded and held in contempt. The office of head chief was hereditary in the Deer Clan back to the time of the remotest remembrance, until after the battle with Wayne, where the chiefs of that clan were all killed, with a single exception, they say. Then the tribal council changed it to the Porcupine Clan at the instance of Tarhe of that clan, who had exercised the supreme authority since the death of the Half King in 1788. This change was opposed by the Deer Clan, and many of the tribe considered it an illegal and unwarranted proceeding. Only the great ability of Tarhe, which was recognized by the whole tribe, caused the action appointing him head chief to be acquiesced in. Many of the Wyandots regard the Deer Clan hereditary chief the true sachem of the tribe to this day. In this succession, Smith Nichols, living at the present time in the Seneca Nation, and married to a Seneca woman, is the hereditary chief of the Wyandots.

While the sachem was, in a manner, chosen by the tribal council, the choosing was more in the manner of a "raising" than a real selection of a person to fill the office. The council was restricted to the clan and family in this choosing, and unless some good reason could be shown the chief by heredity was never passed over.

THE DOOH'-SEH-AH'-NĒH, OR THE ORIGIN OF THE ÊL'-LĒN-NA'-PA,
(DELAWARES.)

(According to Wyandot Tradition.)

The Wyandot calls the Delaware his nephew and the Delaware calls the Wyandot his uncle. The Wyandot had as a tribe no other nephew than the Delaware, and the Delaware had no other uncle than the Wyandot. How this relationship came to be recognized can perhaps never be ascertained. The Wyandot name for the Delaware does not explain it, and has no reference to it in its interpretation. This name is dōōh'-sēh-ah'-nēh, while the Wyandot word for nephew is hēh-wah'-tah.

The terms were evidently the result or incident of some treaty between the tribes, and probably of considerable antiquity, although the absence of any reference to this relationship in the Wyandot name of the Delawares would seem to indicate that it was of modern origin. The Wyandots have the following myths (possibly legends) upon this subject. As they relate also to the origin of wampum it may finally be determined that the relationship is of long standing. In relating

the story the Wyandots always commenced—"Long before the Wyandots came to the country where Quebec and Montreal now stand." The myths are as follows :

"It came about in this way. The young woman who was to become the mother of the future head chief of the Wyandots belonged to the Big Turtle clan. She was comely and well favored, She was headstrong and rebellious. Her father selected from a proper clan a young man to become her husband. In this selection reference was had to the wishes of the young woman, for it was the custom to select an older man for a girl of her age. More from the perversity of her disposition than from her real feeling she scorned and refused the man she had caused to be selected. She went away with another Wyandot and lived in his lodge.

This action of the young woman enragéd her family and her clan as well as the tribe. Her clan sought to slay her. She and her husband were compelled to flee far away from their tribe to escape death. The office of head chief was taken from the Big Turtle clan and made hereditary in the Deer clan.

The young woman and her husband lived in a strange land. They had many sons and daughters. These married the people of the land in which they were born. In the course of time the descendants of this Wyandot girl and her husband formed a great people. In their migrations they encamped near the land of the Wyandots. The Wyandots had no recognition for them but did not make war upon them."

THE WAMPUM BIRD.

The villages of the Wyandots stood about a beautiful lake. One day a maiden went from the village to a marsh to get some cranberries. When she came to the marsh where the cranberries were growing she saw a great bird, half a tree tall, fierce and of frightful mien. This bird was feeding upon the cranberries of the marsh, and seemed incapable of rising to fly away.

The maiden was greatly frightened at what she believed to be a hōoh'-kēh' bird. She ran to the village and told the chief about the strange bird she had seen in the cranberry marsh. The Wolf sounded the great shell and the council was immediately assembled. Fear was in all the village.

The council caused medicine to be made. It was found that this fierce bird in the marsh where the cranberries grew was the wampum bird, the first of its kind ever seen in this lower world. It was determined that the bird must be killed and the wampum obtained.

All the warriors went with the chief to slay the wampum bird. It was devouring the cranberries. So fierce and desperate was it that

the warriors could not approach it with their clubs. The chief said to the warriors: "He that kills the wampum bird with an arrow shall have my daughter to wife."

The maiden, the chief's daughter, was much desired by the warriors. They shot their arrows at the wampum bird. When an arrow struck the wampum bird it stood up its full height and shook off all the wampum with which it was covered. This precious substance fell in showers like rain all about the warriors. In an instant the bird was again covered with wampum which was its only plumage. The purple wampum covered its wings; on the remainder of its body was the white wampum.

No arrow shot by the warriors could kill the wampum bird. While they were shooting, a youth came through the woods to where they stood. He was of a strange people. The warriors wished to kill and scalp him. The chief permitted him to shoot at the wampum bird. He cut a slender willow from the marsh. From this he fashioned an arrow which he shot. None of the warriors saw the arrow leave the bow of the young man, nor did they see it strike, but the wampum bird was dead in an instant. The arrow was found piercing its head through the eyes. The Wyandots secured more wampum than could be placed in the largest lodge in their village.

The warriors carried the youth to their village. They still wished to kill and scalp him, for they had not been able to kill the wampum bird. The chief said to the young man: "My son, tell me from whence you came." He replied that he was a Delaware. He said his people lived in a village which was not far away.

The council sent the young man to bring his people to a great council which it appointed. At this great council the Wyandots recognized the Delawares as their nephews. A treaty was made which has not been broken to this day. The young man was given to the Wyandots and by them adopted. He was given the wife he earned by killing the wampum bird.

This treaty was confirmed between the parties to it by giving back and forth strings of the wampum secured from the wampum bird slain by the young man. Since that day no treaty has been concluded by the Wyandots without the passing of the wampum belt.

The Wyandots and their nephews, the Delawares, lived side by side a long time. Then they came from the north land to live on the banks of the St. Lawrence.

THE WAR OF THE IROQUOIS.*

BY M. BENJAMIN SULTE.

Before entering upon an account of the conflicts which the colony of Canada had to encounter during the 17th century against the Iroquois we must first learn something about the many peoples who, at that epoch, were the hereditary possessors of the greater half of the continent of North America—the Nations, with whom the early discoverers and explorers came in contact—after which we shall the more readily understand something of the bitter antagonism of the Iroquois against French exploration and French colonial expansion.

Following a map of the times, and leaving eastern Pennsylvania, crossing Connecticut, Rhode Island, Massachusetts, New Hampshire, Maine, New Brunswick, Nova Scotia, all the Province of Quebec, the River Ottawa, Lake Nipigon, the Sault Ste. Marie, Lake Superior, Wisconsin and Michigan, Indiana and Ohio, we find ourselves in a vast circle held by Algonkin tribes—wandering bedouins, fishermen and hunters—without stationary homes or lodges; lacking high ideals and without a regular form of government. In habit improvident and shiftless, living ever in the present hour and forgetful of the future, with annual sufferings from a rigorous climate which no hard experience taught them to prepare for, they feasted and gorged themselves while abundant harvests in natural luxuriance flourished around them, in turn suffering all the pangs of hunger, starvation and cold from their improvidence. Their language was composed of an infinity of dialects and patois, which rendered the speech of these Arabs of North America a strange tongue to all other nations living beyond a radius of one hundred miles. The purest specimens of the Algonkin language were to be found among the dwellers on the banks of the Ottawa River, on Manitoulin Island, in Wisconsin and Illinois. The physical type was more European than Asiatic, the skin white, not red. It almost appeared as if these people had a common origin and one not so very far different from that of our own. These men, however, were primitive savages, not having the instincts to raise themselves above the level of brute creation and ignorant of their gross ignorance, they were dwellers on the lowest rung of the ladder of humanity.

Now, let us glance within the circle embracing Upper Canada, the State of New York and the north of Pennsylvania. This region was

* *Translated by Mrs. Mary E. Rose Holden.*—“This translation of Mrs. Mary E. Rose Holden is an honor I highly appreciate, and I take pleasure in adding that I have compared it with the original and cannot expect a more accurate expression of my text from any writer.

BENJAMIN SULTE.

Ottawa, Oct. 17th, 1889.”

inhabited by the Huron-Iroquois race, peoples of sedentary habits, having well-built lodges, villages and towns. Cultivators of the soil, ruled by an effective political and military administration which astonished Europeans.

Thrifty and provident in all seasons, these people lived comfortably, favoured with a beautiful climate, they presented a group of primitive, civilized men surrounded by neighbouring barbarians. If they had been left to the natural law of the evolution of peoples and races they might at the present time have been compared to the empire of ancient Greece. This supposition does not imply that their cruel practices would no longer have been in use; for cruelty towards enemies is the last evil instinct to leave a barbarous people, and parallel cases in cruelty were found even in Egypt, Greece, Rome and Spain, and in all probability the year 1900 would have brought with it to the Huron-Iroquois, if left untouched by European civilization of the 14th and 15th centuries, a civilization similar to that of Mexico and Peru without its luxury, but in as an advanced social condition. The red tint of their skin indicated other source than that of the Algonkin from whom they differed materially in so many respects. It must be admitted that they had taken many steps in raising themselves from a savage condition, through which superiority they held themselves apart from the Algonkin tribes.

Like the Germans, they called themselves "*Allemenn*" (Allemands) "superior men," "*hommes, par excellence.*" Their language was beautiful, full of resource and variety of expression, with few dialects.

Towards the year 1600 the Huron-Iroquois were found dispersed through Upper Canada, the centre of the south-west of the Province of Quebec, wherever was to be found the finest climate.

The tribes living about Lake Simcoe and Georgian Bay were called Hurons by the French on account of the fashion which they followed in dressing their hair. Others were called the Neutrals, and the Tobacco people, or pipe-smokers. These latter stretched towards Goderich, on Lake Huron—the Neutrals towards St. Thomas, on Lake Erie.

East of the two great lakes, at Buffalo, Rochester, Syracuse, Oswego, Utica and Albany, were five tribes whom the French called Iroquois, from the habit which their orators followed of ending their orations in the fashion of Homer's Greeks by saying "Iro," or "Hiro"—"J'ai dit"—ipse dixit. A sixth family inhabited the north of Pennsylvania and were known as the Andastes. The seventh, the Eries, occupied the south-east country of the lake bearing their name. The eighth, the Tuscaroras, stretched into Virginia.

About the year 1600 the Hurons were a powerful people. They numbered three thousand warriors. The Iroquois at that time in

comparison were but "a little nation," having been almost exterminated by their enemies, but we shall soon see that this "remnant of a people, like a fruitful germ, multiplied exceedingly in number and filled the earth." So writes, in 1650, one of the Jesuit fathers.

In all the countries of North America we find history repeating itself—the old story of wars and as to whom shall be the greatest, which has existed upon the globe since the days of Adam and Eve, was now in full force.

The Iroquois branch called the Mohawks, or Agniers, located near Albany, were the greatest warriors of the five groups of which we have spoken. They descended by route of the Chambly river and ravaged the country of the Algonkins, living on the banks of the St. Lawrence, between Quebec and Montreal. Such was the state of affairs in the country when Champlain arrived in Canada in 1603.

The Algonkin country was the first territory reached by the great explorer. It was, therefore, most expedient for him, in the furtherance of future discovery, to form alliance with these people, and as a pledge of his faith in the promises made him of guarding him from personal seizure or loss, and also of furnishing him with guides and protection in western explorations, he joined them in an expedition against the Iroquois, 1609.

Historians have drawn exaggerated conclusions from this so-called rash alliance, even going the length of saying that Champlain rashly attacked the most redoubtable Indian confederacy on the continent of North America. He did not begin the attack, his allies were defending themselves from invasion. It was not the shot of Champlain's arquebus which gave birth to Iroquois antagonism. As well say that Æneas carrying his father into Italy foreshadowed the conquest of the world by the Romans, Let us make note that the Agniers (Mohawks) were not making war against the French, but were at that particular time at war with the Algonkins, and Champlain found himself amid the conflict. It was an unfortunate introduction, yet one which could not have been avoided.

The more fatal step, into which he was afterwards drawn, was that of invading the country of the Mohawks at the head of his Algonkin-Huron allies. Champlain was crippled by enactments and decrees of government from Paris, and unable to follow any independent policy with the native nations. Herein lies the whole root of the matter.

In 1614 the Dutch or Flemings, established a trading post at Orange, the present Albany. The following year a party of Flemings accompanied the Iroquois in an incursion into the country of an ally of the Hurons. Three of the Dutch were taken prisoners, but were

returned in safety to Albany, for the Hurons had told them of the arrival of the pale-faces and of Champlain's alliance with the Algonkin-Hurons made at Quebec. The Flemings were supposed by their captors to be Frenchmen or allies of the French. Were these Europeans supporting the Iroquois in war?

In 1615 the Hurons invaded the Iroquois country, penetrating as far as Syracuse, in the State of N. Y. Champlain was with them. The expedition was unsuccessful, and was a much more serious affair for Champlain than the encounter on the Chambly river in 1609.

We see clearly, that the Hurons and Iroquois were mighty and hereditary rivals. It is impossible to know from what cause or date this antagonism originated. This fact we do know, that the feud ended only with the wiping out of the Huron villages and towns and the final dispersion of the nation into Lower Canada—forty years later. The Jesuit Relation of 1660, written by Etienne Brulé, furnishes a good account of this anti-fraternal warfare. That priest in 1615 lived with the Andastes (Pennsylvania), and these people of the Huron-Iroquois language were then at war with the Iroquois of Onondaga.

"The five tribes which constituted the Iroquois League, those whom we call "Agnieronons," fluctuated between success and defeat of their foes for a period of over 60 years—a continued series of revolutions of the "fortunes of war," than which we can scarcely find a parallel in modern or ancient history. . . . Towards the end of the 16th century the Iroquois were almost exterminated by the Algonkin-Hurons; nevertheless, the handful left, like a fruitful germ, had multiplied within a few years, who in their turn had reduced the Algonkin to a pitiful number, thus most effectively turning the tables upon their enemies. But this triumph was of very short duration, for the Andastogehronnons, during a ten years' war, had been so successful that the Iroquois for the second time as a confederacy were almost annihilated, and so humiliated, that the name of an Algonkin made them tremble, and the memory of their defeat, pursued them even to their council fires."

The defeat of the Mohawks by the Andastes, shows us that the Iroquois as a confederation, if already in existence (1620-1630), was not yet in such a position as to afford succour to any one of the several tribes of the league when seriously menaced by a foe. The Relation continues: "At this time the Dutch were allies of the Mohawks, having for 30 years carried on the fur trade with them." The Relation of 1637 p. 158, et 1647, p. 8 gives the following: "The savage d'Andastoe, of neighbouring Virginia had at one time alliance with the Hurons, many of whom settled in their country. The Andastes lived on the shores of the Susquehanna. They stretched to the sea, from

which they brought back shell-fish, which they exchanged for other commodities with the inland tribes—from which they have been called the “porcelain people.”

The five nations of the Iroquois Confederacy have been ranked as nearly as possible as follows: Agniers (Mohawks) to the north of Albany and the Schenectady; Onneyouts (Oneidas), back of Oswego; Onnontagués (Onondagas), towards Syracuse, N. Y. Central; Goyogonins (Cayugas), near Rochester; Tsonnontonans (Senecas), east of Buffalo. The Eries following the length of the greater part of Lake Erie near Cleveland and Sandusky.

Champlain wrote: Iroquois, Irocois, Yrocois; the Jesuits: Hiroquois, Iroquois. The Dutch called the Agnier, Maquois; the English made it Mohawks. When the Algonkins saw the Iroquois coming they cried out: “Nattaoué! The enemies.”

The advent of the French into Upper Canada was not at first of a nature to alarm the Iroquois, for some of these men were missionaries; others, runners or traders for the peltry trade; but by the year 1634 the number of palefaces had increased to such an extent, that the nations south of the St. Lawrence, becoming alarmed, formed themselves into a political league, called Iroquois by the French. They designated themselves as one body, by the name of *Onguehonwe*: “Superior men dwelling in perfect houses.” The strength of this confederacy became more and more firmly consolidated, as the Iroquois realised how they were being surrounded by the pale-faces. To the south of them were the English of Virginia, the Swedes of New Jersey, the Dutch of Manhattan (New York) and Orange (Albany).

The Dutch and New England colonies, bent upon extending their trade, supplied the Iroquois with blankets, firearms and rum, and had built up a profitable connection for themselves.

The finest peltries were to be found in Upper Canada. The Hurons and the Iroquois delivered these to the French. *The Iroquets people of the Algonkin tongue*, who claimed to have once possessed the island of Montreal, occupied the territory between Kingston, Vaudreuil and the Rideau river.

It will be now seen that the Iroquois held a most precarious position. To the north of them their hereditary foes, to the south-east three peoples of European pale-faces from England, Sweden and Holland. Now their extraordinary diplomacy came into play and a political policy was projected by the league in solemn conclave around their council fires, to which they tenaciously held to the last, and which saved them from being overcome by foe or invader. The first step to take in carrying out this policy was to attack the Hurons and their allies, the French. A war not planned on the old bordering raids

and incursions (of 1600-30) into the Algonkin and Huron countries, but a series of aggressive, well thought-out and planned operations against the Europeans, with one view ever in mind, viz: the domination of the Iroquois. Such a national conception was worthy of the genius of a Cæsar.

We must not leave out the Sokokis, of the Connecticut river, and the Wolves, (Mohicans, Mahingans), on both sides of the Hudson, people of the Algonkins, enemies of the Iroquois, who, under the eyes of the Dutch, completely wiped out of existence the Sokokis and Wolves. The captives taken in 1630 becoming adopted into the Iroquois confederacy. Part of the Iroquois policy was to war directly with the native nations, conquer them, incorporating into their league all captives, or lesser tribes or clans fearing extinction, who demanded their protection, or to stir up war between the lesser tribes so that the one might be destroyed by the other. Surrounding the Iroquois were the Abenakes of Maine, the Algonkins of Lower Canada and the Iroquets, the Hurons, Neuters, the Pipe Smokers, Mascoutins and Andastes. A circle of formidable foes to be overcome one after the other, or the one by the other.

The home government of France did not interfere with these plans of the Iroquois, while the English, Swedes and Dutch were largely benefited so far by these successes of the confederacy that the peltry trade of the west was directed to Albany and drifted from Montreal and Quebec without any effort on their part. The French who traded in Upper Canada did not go there to settle, but to trade, and this the Iroquois perfectly understood. The *Coureurs des bois* and six or eight "black robes," who lived in the depths of the country, and who were looked upon in the light of overseers of the peltry trade by the Indians, were tolerated, but the Hurons as a people must be destroyed. We might never have read of the martyrdom of the Jesuit missionaries if the dealers in furs had not been living under the shelter of the Hurons. It was in pursuit of the monopoly of the northwestern fur trade that the Hurons were driven from their homes, and in this destruction the French, as the allies of the Iroquois' hereditary foes, suffered such terrible disaster.

During the month of August, 1635, Champlain appealed to Cardinal Richelieu for military assistance to restrain the disastrous policy of the Iroquois, and stated that if sufficient aid were sent out to Canada, that with the assistance of the Hurons the league might be destroyed and the whole peltry trade of the N. and N. W. be controlled by the French. Richelieu did nothing in reply, and Champlain died the 25th December the same year. Canada was now left to itself and desolation through the passive policy of the French crown.

while the Dutch of Albany sold firearms to the Iroquois, who from this date ravaged both Upper and Lower Canada. The war with the Hurons waged furiously from 1636. There is little doubt that the Dutch, Swedes and the Iroquois were well aware that France was at this time engaged in civil war and unable to send out assistance to her colonists. If at that time France had but spared a few of her regiments to assist and strengthen her Canadian colony, neither her army nor her prestige in Europe would have suffered and French rule would have been made secure in North America. History is now (1898-99) repeating itself in Africa in the rival establishments of European commerce, at the same time in the opening up and exploring of the "dark continent" of modern times. If the new comers do not make war themselves, they induce the natives to attack the rival successful traders.

In 1639 the Iroquois exterminated the Wenrohronons, who lived beyond lake Erie more than eighty miles from the Hurons, and were old friends of the Neuters. The Iroquois attacked them in 1639 and dispersed them; more than six hundred of these poor unfortunates perished. A large number of women and children and the aged found shelter with the Hurons and Neuters in a village situated northeast of Sarnia, afterwards called the Mission of St. Michael. These Wenrohronons were a branch of the Eriérohnons, of the Cat people, established near Cleveland and Sandusky, not far from some bourgades of the Neuters, which stretched as far as Toledo after having crossed the river Detroit. Their language was that of the Hurons and the Iroquois. The dispersion of the Eries in 1639 drove the principal group of the Eries into the State of Ohio, where they lived for twelve years in large villages, cultivating the land according to their ancient custom.

The Neuters (Attiwendorons) who had until 1638 kept intact their traditional neutrality between the Hurons and Iroquois, in turn fell before the power of the Iroquois. They had occupied the lands between the Niagara River, Sarnia, Goderich and Hamilton, and numbered (1616) thirty-six villages with a garrison of 4,000 warriors, the same number of warriors in 1641, with a population of 12,000 souls, but this census was much larger a few years previously. On Galinée's map of 1670 was found near the Burlington Heights, City of Hamilton, Ontario, these words, placed at the head of the river: "Ici etait autrefois la nation Neutre." In ploughing the ground in this locality were found in the space of an ordinary farm 800 tomahawks, left there probably at the end of a battle where the people of the locality had evidently been exterminated, leaving no one to gather up the arms. The river in question runs south, empties into Lake Erie at Dunnville, county of Haldimand. At Southwold, county of Elgin,

have been discovered curious ruins of a Neuter village, thought to be the capital city of the Neuter Confederacy. The most important missions established by the Jesuits before 1650 in the Neuter territory are Notre Dame des Anges, near Brantford; St. Alexis, near St. Thomas; St. Joseph, county of Kent; Saint Michael, north-east of Sarnia; and St. Francois, a little east of Sandwich. There were also three or four other towns of the Neuters on the other side of the Detroit river, *i. e.* on the United States side of the river.

The conquest of Upper Canada commenced by a ferocious attack of the Iroquois against the Neuters, carried on in such a manner that the Neuters were unable to contend against it, after which the Hurons were vanquished in their turn, but the extermination of the Neutrals did not take place until 1650, after the total collapse of the Hurons.

From 1639-40 the genius of the Iroquois inspired them with a new plan of warlike operations worthy of comparison with that of Napoleon in 1805. To subjugate, one after the other, the races surrounding them, and arbitrating at the same time the destinies of the French and Dutch settlements on the continent, was their evident policy—a policy which they pursued without faltering during a quarter of a century, that is to say, until the arrival of the Carignan regiment from France. In summing up the tide of affairs at this time, Charlevoix says: “The Iroquois, assured of being supported by the Dutch who furnished them with arms and ammunition, and to whom they sold the peltries which they had seized from the French traders and the Hurons, continued at this time their predatory exploits of capturing all the peltry trade on its transit from the west to Quebec and Montreal and Three Rivers. The rivers and lakes were infested by Iroquois bands, and commerce could be carried on only at great risks. The Hurons, whether through their national indolence, or from fear of their old enemy who scornfully triumphant over them, treated them with a galling superiority and contempt of manner, which paralysed all efforts of resistance, even when their bourgades and frontiers were being razed and burned to the ground.” Father Sagard (1625) named the Hurons “Howandates,” from which term has been derived Ouendat, Wyandot and Yandat. They lived between Matchedash and Nottawasaga bays, the river Severn and Lake Simcoe. They cultivated pumpkins, Indian corn, beans, tobacco and hemp. Their principal tribes were the Bear (Antigonantes), the Wolf (Antigononons), the Falcon (Arendoronons), the Heron (Tahontainnats). (See Dean Harris, St. Catharines.)* According to Champlain the Hurons in 1615 numbered from 20,000 to 30,000 souls, including the Tionnontates, “The Smokers of Tobacco,” who lived on the western heights of the Blue Mountains, at the head of Nottawasaga bay, in the township of the same name, two days

* History of the Early Missions in Western Canada, by the Rev. W. R. Harris.

march from the Huron villages. They had nine or ten bourgades, with a population of 10,000. Traces of thirty-two villages and forty bone-pits, or cemeteries, were found in this region. After 1640 the Smokers joined themselves more firmly with the Hurons. The missions of St. John, St. Matthew and St. Matthias were established by the Jesuit Fathers, and became centres of ten or twelve missions scattered through the counties of Simcoe and Grey.

Mr. David Boyle, well known as an authority in these matters says, that these people were more intelligent and more industrious than most of the other savages of North America.

During the month of June, 1641, the Hurons on their annual descent to Three Rivers with their peltries, unexpectedly found the post blockaded by the Iroquois whom they thought away from the scene and busy in another direction, but experience was fast teaching the French, that as soon as one expedition proved successful their indefatigable destroyers feigned a false calm and satisfaction with the exploit, only to appear in the most unexpected direction, and by this means kept up an unceasing warfare. Bands of young Iroquois warriors encouraged by the non-resistance of the Hurons, kept up an incessant series of petty invasions and predatory attacks on the French and Huron settlements.

The Neutrals owed their name to the pacific role which they followed between the many different Huron and Iroquois tribes of the northern and southern countries of the lakes—Ontario and Erie. They did not hold these pacific sentiments regarding other nations, principally the Mascoutins or Fire People of the Algonkin language who lived beyond the Detroit river. This powerful nation claimed sovereignty to the extreme western section of lands on lakes Erie and Huron for the Algonkins—Ottawas, inhabited the county of Bruce and Manitoulin Island. These hostilities were still in existence in 1642. As reported in Relation of 1644, p. 97: "The Neuters are always at war with the Fire Nation. In 1642 in number of 2000 they attacked a palisaded town defended by 900 warriors, who sustained the assault; after a siege of 10 days, they raised the siege, took 800 captives, as many men as women and children; they burned over 70 warriors, gouging the eyes and burning the lips off all the old men, who were afterwards abandoned to wander homeless in their misery."

This was the scourge which was depopulating the country, for with these native tribes, war was but extermination. This nation of fire was more populous than the Neutrals and the Huron-Iroquois taken together. They possessed a large number of villages and spoke the Algonkin tongue in great purity. We may consider the Mascoutins during the years 1615-1666, as the most powerful people of the pre-

sent State of Michigan, lying between the city of Detroit and the Straits of Mackinaw.

The spectacle of these barbarous wars, like those of mediæval Europe twenty centuries ago assumes a geographical aspect, that of a rotatory movement. Circling round lake Huron, the Hurons, the Tobacco Nations, the Neutrals with the Iroquois attacking, on the south the Eries, and Mascoutins; these latter in their turn inspiring terror among the Ottawas of the county of Bruce and Manitoulin island, and as far as the Amikowes (the Beaver) in the Algoma district, over the continent north of lake Huron. Encircling this sheet of water raged these internecine wars which exterminated seven or eight valiant nations, the future spoils of the Iroquois.

The year 1643 is marked by a remarkable change in the strategy of the Iroquois. Up to this date they had approached our settlements in large attacking bands, and then only during the summer season when transport by canoe was available, but from this epoch, they modified their plans and divided their members into bands of twenty, thirty, forty, or one hundred men and in this way spread themselves like a network over all the waterways of the St. Lawrence. "When a band starts out—writes the Father Vimont—another follows, little groups of well armed men leave the Iroquois country to occupy the Ottawa river—to station everywhere crafty ambuscades, from which they unexpectedly launch themselves upon unsuspecting Montagnais, Algonkins, Hurons, and French. It was known in France that the Dutch encouraged the Iroquois in thus harassing the French, for they furnished them with firearms that they might all the more effectually force the French out of the country and at the same time abandon the missions of the Church."

The French colony was now practically without military defence. Still less was it in its power to make war in Upper Canada.

1644. The Iroquois desired above all things to isolate the French from their allies, and in pursuance of this policy formed ten predatory bands of warriors, who over-ran all Lower Canada. Two of these bands held the portages of the Chaudiere and the Rideau (the present Ottawa city). A third watched the Longue Sault. A fourth held lakes St. Louis and the Two Mountains. The fifth intercepted the waterways of the Ottawa. The sixth occupied the island of Montreal. The seventh, eighth and ninth, in flotillas of canoes, held the Richelieu, lake St. Peter, and the neighborhood of Three Rivers. The tenth and last was composed of a large flying column of warriors, a formidable reserve with which to attack the country of the Hurons.

In the spring of this year Father Bressani was seized as a prisoner near Three Rivers, his Huron friends were massacred. In the band

which committed this outrage were six Hurons and three Wolves (Mohicans) naturalized Iroquois. For half a century the ranks of the Five Nation warriors had been increased and strengthened by their policy of adopting into the league the captive warriors of the native nations.

In the month of September, 1644, Mr. Wm. Kirke, Governor-General of New Holland, delivered Father Bressani, who had been fearfully tortured during his captivity, from the hands of his executioners.

During the month of July (1644) a number of colonists arrived from France, among whom were a company of soldiers, commanded by M. Labarre. The Iroquois were now masters of Canada, but knowing that the chances of war might turn against them, if the new arrivals were well supplied with ammunition, they offered terms of peace, hoping by armistice to check any further relief being sent out from France, and at the same time give the Nations time to quietly prepare for some still more terrible *coup de guerre* against the colonists, the Hurons or Algonkins, and mayhap the triple alliance at one grand coup.

The French gladly made a treaty of peace with their enemies. During the autumn of 1644, twenty-two soldiers joined the Hurons in their descent of the St. Lawrence to trade at Three Rivers, where they arrived the 7th of September, 1645, in company with sixty Huron canoes, charged with peltries. Here a grand and solemn council of all the Nations was assembled, and a general peace proclaimed, at the request of the Iroquois chief. A year rolled on, when the Iroquois, learning that France could or would not send out succour to the colony, again sounded the war-cry and raised the hatchet. The French gathered themselves together in the forts of Montreal, Three Rivers and Quebec, but a few souls, one hundred in all, including men, women and children. This was in the autumn of 1646, at the very time when Father Jogues had, in answer to a request from the Iroquois, left Three Rivers to spend the winter with the Five Nations. The missionary and his servant, Lalande, were both massacred. Later on a list will be given of the names of those massacred by the Iroquois between 1636-1664. Fort Richelieu (Sorel) had lost two men, tomahawked by the marauders, another dangerously wounded. The fort was abandoned for want of soldiers to place on guard, and burned to the ground by the Iroquois. Soon these bands again secretly stationed themselves from Montreal to Quebec and the course of the Ottawa to surprise and seize the Algonkins and French. Father Vimont in Relation of 1645, p. 19, says, "The warfare of the Iroquois was no more like that of France than the warfare of the Parthians was that of the Romans.

To wage battle against the Iroquois was an impossibility. Although of the same race the Hurons were lacking in military spirit and organization, and had no conception of the imminence of their national peril. The firearms with which the French supplied them they had used like children. Individual courage existed among the Algonkin, without the slightest attempt at military cohesion. Even in the hour of success, through sheer thoughtlessness, or lack of purpose, they were apt to lose whatever advantage they had gained—fleeing in their emergency back upon Three Rivers, Sillery or Quebec, followed in swift and terrible pursuit by their enemies.

The military tactics of the Iroquois were well thought out, and organized plans adopted at the war councils of the Five Nations. They concerted together—their union was strength—with one purpose in view the bands fought. And in the hour of defeat, they fled and sheltered themselves from pursuit in the most marvellous manner. Not so the French, who lacked soldiers—the strife was an unequal one and the result self-evident. The French colony, without means of defence, lived under the sombre shadow of the scalping knife of the Iroquois. It is almost inconceivable how the little colony escaped annihilation.

Let us look at another scene:

“Beyond the Neutral Nations,” writes Father Ragueneau, who lived with the Hurons living towards the East.

“Near New Holland, there lived the Andastoëronnons, allies of our Hurons, who have the same language. Separated from us in a direct line of 1,600 miles. (Relation, 1648, p, 46).

The Andastes, (north of Pennsylvania), in the beginning of the year 1647, sent an embassy to the Hurons, inviting them to join with them against the Iroquois.

“These people are of the Huron language, and hereditary allies of our Hurons. They are very warlike, and in one bourgade number 1,300 warriors.”

“The two Andasté envoys, said to the Hurons, “If you are losing courage and feel yourselves too weak, as against your enemies, we wish you to know as we have understood that you have enemies, that you have but to let us know and we will raise the hatchet with you and whether it be peace or war, support and help you.”

Charles Ondaaiiondiont, a good and old Christian convert, was sent as a deputy to the Andastes. He left the land of the Hurons the 13th of April, and arrived at his destination in the beginning of June, to solicit the Andastes to intercede with the Iroquois for a general peace, or to continue the war in which they had been engaged for so many years. The Andastes sent one embassy to the Iroquois from four of

their cantons to arrange a peace between them and the Hurons, which the Agniers (Mohawks) were forced to agree to, for it was always these latter who kept up war with all the other nations.

Charlevoix adds: "This offered a grand opportunity for the Hurons to regain the superiority which they at one time held over the Iroquois, an opportunity which they allowed to slip, only asking for a long peace, and because they did not use the best means to re-establish themselves by preparing themselves for eventual war, they fell the victims of the treachery and artifice of their enemies."

Unfortunately the Hurons betrayed the secret and informed the Iroquois of the proposition made them by the Andastes. In return for this confidence the Iroquois promised them peace on land and sea. This is what the Hurons wanted and also what, for the time being, the Iroquois wanted also.

Nicholas Perrot, in speaking of his forty years' experience with the Hurons, in scathing terms remarks upon the utter baseness of the Hurons. Charlevoix also says, "there is every appearance that the Hurons refused the offer of the Andastes, while they amused themselves in negotiating with the Onnontagues (Onondagas). The Agniers (Mohawks) and the Tsonnontonans (Senecas) suddenly fell upon two hunting parties of the bourgades of St. Ignace and utterly destroyed them. For some time after this hostilities ceased.

Charles, whom we left with the Andastes, had occasion to visit New Sweden, and learned that there were no missionaries among the Europeans of these settlements, which were in regular correspondence with the Dutch on the Hudson river. It was while here that he heard of the assassination of Father Jogues, who had some few months previously returned to his mission among the Iroquois. "We judge," reports Father Ragueneau, upon hearing this report, "that the settlement of European allies of the Andastoronns, is chiefly composed of Dutch and English, or rather a gathering of many nations, who for special reasons have placed themselves under the protection of the King of Sweden, and they have called this part of the country "New Sweden." Their interpreter told Charles that they were French people. (Relation 1648, pp. 59-60). Charles left the Andastes the 15th August, returning to Ste. Marie of the Hurons the 5th of October, having been pursued by the Tsonnontonans (Senecas).

The first nation to abandon Upper Canada were the Iroquet, the larger number of whom settled near Three Rivers.

The only trade of peltries made at Three Rivers in 1647, was made by the Attikamegues, Tête de Boule of St. Maurice, and some Iroquets, the Hurons did not leave their own country on account of the war.

From 1640 to 1648, the number of colonists arriving in Canada was insignificant, which is explained by the disordered state of affairs at that time in France. The inertia of the One Hundred Associates, and the ravages of the Iroquois, kept up even to the very doors of the various settlements, on the St. Lawrence. M. de Montmagny dismayed by the sad condition of affairs, was recalled in 1648, and M. d'Ailleboust, his successor, possessed neither money nor means to remedy the situation of public affairs. He was replaced in 1657 by M. de Lauzon, who thought little of lightening the miseries and perils of the colonists as long as he could advance his own personal gains.

The affair of the Andastes seems to have decided the Iroquois in making a final attack upon the Hurons. Full of assurance in their own strength they chose the time when news from France spoke but of war with Spain, and revolts at home and butcheries identical with those committed by savage races from time to time in the colony.

On the 4th of July, 1648, the town of St. Joseph, in the country of the Hurons, during the absence of the warriors was attacked, the mission and bourgade were set on fire—Father Antoine Daniel massacred—and his pierced body thrown into the burning chapel.

In the month of July, 1648, the Iroquois blocked Three Rivers, when most opportunely, 250 Hurons guarded by five renowned warriors, with Father Bressani and three Frenchmen arrived upon the scene, and raised the siege. Trade was carried on as usual. In the beginning of August the fifty or sixty Huron canoes returned, with 26 Frenchmen, five priests, a lay brother, three children, nine traders, and eight soldiers on board, besides four persons who joined the party at Montreal (note *Journal des Jesuités*) the greater part of these perished some months later, and without doubt were massacred during the reign of terror which then raged over the lake region. This convoy of 1648 was the last which for six following years reached the western missions.

The departure of M. de Montmagny from Canada marked the end of a regime which had lasted from 1636; but the new order of things was not better than the old, and the colony continued buried under the sad conditions which had been imposed upon it.

The new Government of 1648, according to M. Léon Gérin,* constituted upon the old rule a saving of 19,000 francs, which sum lay at the disposal of the Council. D'Ailleboust was determined to apply this amount to the formation of a company of soldiers, who should be employed to turn out at any moment and from any part of the colony in pursuit of the Iroquois. He gave the command of this flying column to his nephew, Charles d'Ailleboust des Musseaux. It is evident that this measure was most advantageous for Montreal, which was the most exposed of all the French forts. M de Montmagny had pro-

* Léon Gérin, dans la Science Sociale, Paris, 1891, p. 564.

jected the plan of forming such a flying column, of which the soldiers were to be enrolled as a volunteer militia, who should hold the country and be in readiness to repulse and pursue the enemy as soon as they should be seen approaching the settlements. Lack of means prevented M. de Montmagny from carrying his project into execution. His successor took up the idea and carried it into effect.

Following the regulations of the King, writes Faillon (*Historic de la Colonie*, 11, 96), this flying column had to be composed of forty soldiers, and M. d'Ailleboust, who well understood all the requirements of the situation, added in 1651 another thirty men to the force.

In 1647 a fort had been constructed at Sillery. In 1649 the walls were erected by means of the community's allowance of 19,000 francs, which the King had granted for the benefit of the country. The fugitive western Indians and those of St. Maurice in large numbers found shelter here in 1651.

In the spring of 1649 M. d'Ailleboust sent to Montreal M. des Musseaux, his nephew, in command of 40 men of the flying column to assist the Montrealers to drive back the Iroquois, which was easier to do than to give them battle, for as soon as they heard the sound of the oars of their chaloups, they would flee with such swiftness that it was not an easy matter to catch up to them. This reinforcement encouraged the colonists of Montreal greatly and their confidence in the force was much augmented by the name and qualities of him who was in command. If they had only then been possessed of the experience which we have at the present time, and the knowledge of to-day (after 1670) of their country, 40 good men well armed and well commanded would have acquired to themselves great glory and rendered signal services to the country, and have held our enemies in fear and check, by the blows which they would have been able to give back; but we had not then the light which we have to-day, and we were not so skilful in canoeing, the only means used in those days of transport over the difficult navigation of the St. Lawrence which could be used against the savages.

M. Dollier had been a cavalry officer before he entered the priesthood. In 1666 he was appointed chaplain to the attacking troops on the Agnier (Mohawk) Cantons. He was placed in charge of the military department of affairs, but what hopes could he have of success with half a company of soldiers, when in 1649-50, the powerful Iroquois were at their apogee, and the prestige of the renown of their military powers was measured an hundredfold from the deplorable affairs pending in France. A situation, too well understood by the Mohawks, Oneidas, Onondagas, Senecas and Cayugas, in one word, the Iroquois, or Five Nations.

Champlain, fifteen years previously, reduced to moderate his demands for succour to the lowest number of soldiers necessary to keep the enemy in check, and facing a danger which, compared with that of 1649, was but a trifling one, demanded 120 soldiers as indispensable for the protection of the colony, and *certes*, he possessed a coup d'oeil which no one of his time could surpass. This was a military question. The two companies Champlain had under his command could have crushed the Iroquois' league in its birth; lacking the foresight to appreciate the crisis in 1649, what were we forced to do? Make a parade of forty infantry, when one thousand men would have been scarcely sufficient to overthrow, that which we had tamely allowed to be built up? That was an undertaking ten times greater than ours was. The 40 men of the flying column were not sufficient to defend Montreal alone, for the enemy came on a war of skirmishing ambuscades, which alike killed our bands of soldiers and colonists, without their attacking the main body of defence—what then remained for Three Rivers or Quebec? Nothing. And the Iroquois, who did not direct all their forces on Montreal, in bands descended the river, a distance of 60 leagues or 180 miles, to harass these lower settlements.

The new governor arrived in Ville Marie in the spring time of 1649, and rejoiced by his presence the hearts of the colonists who were charmed to have among them one of the Associates of Montreal as governor of the colony. The incessant hostilities of the Iroquois did not allow of travel on the river without escort, and, M. d'Ailleboust, in making the voyage from Quebec was accompanied with a body-guard of one dozen of armed soldiers. During the whole of 1648-9, the Iroquois were occupied in harassing, burning and killing the Hurons in their own country, in consequence of which but few predatory incursions were made against Ville Marie, and these M. de Maisonneuve by his prudence and courage easily kept at bay. They lost but one man during that time. M. d'Ailleboust informed M. de Maisonneuve that the Grand Company wished to recognize the good services which Ville Marie had rendered the colony under his government, especially in having increased the garrison by six soldiers, and that instead of the 3,000 francs which had hitherto been allowed him and his garrison, that sum in the future should be increased to 4,000 livres or francs. A little farther on the same author (Faillon) writes, that in 1648 he had learned that the lack of interest which the Associates of Montreal had shown towards this work accounted for M. d'Ailleboust's having turned his prayers for succour to the Grand Company of One Hundred Associates on behalf of the colony in its present distress.

The 16th March, 1649, the Iroquois unexpectedly surprised the missions of St. Louis and St. Ignace in Upper Canada, burning and mas-

sacring all before them. The fathers Brebœuf and Gabriel Lallement died after suffering most terrible tortures. The 17th, Ste. Marie was attacked without result, but on the 25th of May the Hurons abandoned the district, taking refuge on Manitoulin island. About the same time the town of St. John was surprised by the enemy and the Rev. Father Garnier killed.

All bent before the Iroquois; they annexed Upper Canada to their hunting grounds, which yearly added to their aggrandisement. The French had made no defence of this territory. The Iroquois judged that we no longer feared the redskins and they prepared for new fields of conquest.

A party of Hurons escaping from their butcheries took refuge with the Smoking Nations, living towards Goderich, where three months previously three Jesuit fathers had established missions. Others had taken refuge in St. Joseph, in rear of Ste. Marie, where a mission also had been organized during the previous year. Another group, as has been said before, fled to Manitoulin island, where the fathers thought they would remove the headquarters of their missions. They eventually, however, decided upon St. Joseph.

The Cats (Eries) driven back to the centre of the State of Ohio by the Iroquois (1639) now gave refuge to one of the bands of fugitive Hurons, likewise driven from their homes in 1649-50. The following, taken from the Relation of 1660, p. 14, tells the tale how they all perished together. Others took shelter with the Neutrals, thinking to find with them a refuge, as their neutrality among the Nations of North America had up to that time been recognized by the Iroquois. But these traitors, to save themselves, turned against the Smokers of the Pipe of Peace. These latter in turn had to seek shelter from the Algonkins on Lake Superior (west of Lake Huron). Others fled to the forests, others to Andasloé, Virginia, and others joined themselves to the Fire Nation (Mascontins) and the Cat Nation, while a whole town sought shelter with the Senecas, one of the five nations, where they were well treated, living together in a canton, separate from the Iroquois, where the christianized Hurons lived still following the teachings of the new faith.

A note found on page 344 Relation of Father Bressani, tells that the first band of Hurons retired to Manitoulin Island, the second reached the Iroquois, hoping to make terms with them, the third sought asylum on the Island of Mackinac, but followed by the enemy, they retreated to Green Bay and later towards the southwest of Lake Superior. A fourth sought the shelter of the Cats (Eries) in Ohio; the fifth descended to Quebec, lived some years on the Island of Orleans and finally were established at Lorète. The Smoking Nation does not seem

to have suffered great losses in these massacres, but they emigrated towards the Upper Mississippi, where Chouard and Radisson found them in 1660, and father Allouez in 1667.

In the month of August, 1649, a party of about ten soldiers left Three Rivers for the Huron country, with four Jesuit fathers, servants or lay brothers Peter Tourmente, Charles Roger, Peter Oliveau and one named Raison. Towards the 22nd Sept., Father Bressani returned from the missions in Upper Canada, travelling with friendly Indians to Three Rivers. The French were heavily laden with five thousand lbs. of beaver, valued at 26,000 francs, 26 livres. Desforges's, a soldier with his brother who had been living for the past year with the Hurons, carried for their share 7½ lbs. weight, which brought them 4 francs per lb., and the other at 5 livres, 5 sols. The other Frenchmen forming the party of the same expedition were carrying 25,000 lbs. weight of beaver skins, which narrowly escaped capture by the Iroquois, the latter having surprised them a half mile from the Fort, and only after a sharp encounter they reached Three Rivers. Father Bressani and the Hurons returned to Upper Canada in the beginning of October, but they had suddenly to retire at the River des Prairies, north of Montreal, for fear of the Iroquois, these latter in bands infested the shores of the St. Lawrence, says Charlevoix, pillaging and burning houses, and killing the isolated colonists, pressing defiantly even to the very gates of Quebec. They scoured in like manner the districts of St. Maurice and the Ottawa.

Not content with pursuing in the north and west, the remnants of the vanquished and dispersed Huron and Algonkin tribes, the Iroquois engaged in constant hostilities with all the neighboring tribes. Their audacity, and dexterity, and the spirit governing their councils joined to the sad circumstances under which our own government suffered, gave to them for a long period of years the preponderance of authority and terror on all the shores of the St. Lawrence.

The Sokokis savages of the south-west of Maine and New Hampshire in their turn took up arms against the Agniers (Mohawks). During the winter of 1651-52 they had sent a war party against the Andastes but had been repulsed with great loss.

Father Ragueneau, writing from Ste. Marie, of Manitoulin Island, the 13th of March, 1650, says:—"We have at present thirteen priests in the mission, with four coadjutor brothers, twenty permanent servants and eleven others, trained laborers, engaged on time, six soldiers and four children—in all sixty persons."

The year 1650 brought with it a long series of anxieties and sorrows for Lower Canada, but the troubles which we most dreaded were for the time being averted from us, the Iroquois during this

time being engaged in the annihilation of the Neutral Confederacy and in extending westward conquest.

The autumn of 1650 they gained a first great victory over these people, and in the following spring accomplished a final triumph over the Neutrals. The half of these unfortunates became fugitives, the rest prisoners or killed in combat. The 3rd of August, 1651, the Mere d'Incarnation at Quebec, writes, that these victories of the Iroquois over these people rendered them still more insolent and overbearing.

At this time news arrived at Quebec, that the French had abandoned Upper Canada, and the savages attached to our cause learned that war had again broken out in the south. The 30th of August, she again writes: "A captive who escaped from the Iroquois, reports that the Andoovesteronons (Andastes) warriors and those of the Neutrals had taken two hundred Iroquois captive. If that is true they will be treated in a terrible manner." The Andastes really had raised the hatchet against the Senecas in aiding the Neutrals, later news that reached Quebec 22nd April, 1651, corroborated by the relations of the Jesuits, states that the Iroquois to the number of 1,500, had in turn attacked the Neutrals, and razed a town. Being pursued, the Neutrals in their retreat captured 200 prisoners.

The Five Nations, resolved on supremacy, sent 1,200 warriors against the Neutrals. In 1649 bands of Iroquois having already attacked the territory of St. Maurice, in crossing lake St. Peter by the river Machiche, massacred the Attikamèques and the Algonkins living in their territory. Groups of Nipissing Hurons, people of the Upper Ottawa, arrived via northern watercourses reached Three Rivers for safety from the pursuer. Desolation reigned 300 miles beyond the war camps of the west. The 11th May two men were massacred while working on their farms near Three Rivers and two others near by at the Champlain river. The Mere d'Incarnation relates many of the seizures and captures which occurred during the spring in the neighboring outskirts of Quebec.

June 7th, 1650, Father Bressani, with twenty-five or thirty Frenchmen and as many Indians, embarked to revisit the Huron Missions of Upper Canada, before proceeding very far up the Ottawa river they were forced to return. The unmarried men of the party fled towards the lower river, in the hope of finding boatmen who would take them out of the country. In the beginning of August nine Frenchmen were killed at Three Rivers. The year 1651 presents on its records similar cases. The Hurons fleeing before the hatchets of the enemy were continually seeking colonial protection. "If this little handful of Europeans in Canada, could not present a bolder front than 30,000 Hurons fleeing in defeat before the Iroquois, the inevitable fate remained of their being tortured and burned at the stake in like manner.

No succour could arrive from France, for home authorities at that time were unable to send a sufficient force to resist the Iroquois." (La Mère d'Incarnation).

The fort of Three Rivers, situated on the high land called the "Platon," which divides the waters was, in 1641, defended by a moat and drawbridge. No palisade, but several cannon. The town stood about 300 ft. to the left on the N. E. plain, which a little lower down is called the "Table" which overlooks the river to the right, rising abruptly to a height of 60 ft. above the town of to-day, which was then laid out in farms. It is said that in 1648 Iroquois prisoners were confined in one of the bastions of the fort, which gives the impression that the fort was a large square building having small turrets or bastions built at the angles which constituted all the fortifications of the place, for the village itself was without a palisade. All the plateau of the upper town proper was under cultivation, or at least as well cleared farms, leaving for pasturage the lower town which M. de Montmagny had granted to the habitants as a common. About this date we find recorded nearly one-twentieth part of the land as being held in rights by the colonists. The father James Buteux writes the 21st Sept., 1649: "In the residence of Three Rivers, our constant care and attention are bestowed alike on French and savages. We have no forts but log forts, and no ramparts but those which in a dry season can easily be set fire to." June, 1651, at Three Rivers, Pierre Boucher received a commission as Captain of the village Militia from the Governor-General, carrying with it instructions to divide the inhabitants into detachments for military drill. This may be considered as the first official recognition of the establishing of a Canadian Militia, from which arose the further development of the system by Count de Frontenac in 1673. The 17th March, 1650, the Rev. Mother of the Incarnation wrote: "We are gathering the youth together to send against the Iroquois." It is possible that the young men of Quebec were organized into a militia, but if so, we read nothing further of them.

The marauding Iroquois knew well how to seize our cattle wherever found. The Three Rivers Common enclosed a goodly number in 1648 and a large number of acres of hay on the south of the river at Ste. Angèle. In the spring of 1649, wheat was sent from here to Quebec during the famine. For the past twenty years the colonists had been able to raise for their own consumption, wheat, cattle, pigs, pease, hay, without reckoning Indian corn. "Three quarters of the habitants, by their labor, sustained themselves and their families," writes Mother Incarnation, 1st Sept., 1652.

It is quite evident that Montreal was not taken into account, for here the proportion was much less. Supplies from France are this

season "absolutely necessary at Three Rivers, for, to tell the truth this post has been so far sustained in the most miraculous manner." The 25th Oct., 1651, the Iroquois killed 25 Attikamēgues on the river St. Maurice.

It was now six years since the colony of Montreal had been enclosed by walls, and kept alive by provisions brought from France, when in 1648-49 it was decided to clear the surrounding forest, as had been done at Quebec, Sillery, Port Neuf and at Three Rivers. The Associates of Montreal had just been newly re-organized at Paris. In 1651 the colonists were able to raise crops of wheat in spite of the incessant harassments of the Iroquois. Terrified by their enemies, the Algonkins had withdrawn from the place, thus diminishing the defence of the town by their absence. Still, always filled with hope and faith that God was their protector, the little settlement waited for brighter days. The men who composed the first recruits of Montreal were not hardy men. Much progress in agriculture during the first few years was very slow. In 1646, according to Dollier de Casson, all supplies were still furnished from France. Sister Morin informs us that "all the colonists remained eleven years within the fort," living together as a community. During this time and for several years previously in the neighborhood of Quebec, the settlers from Perche a province of France, had established themselves in the outlying places. These people were all cultivators of the soil, settlers from habit and true habitants of the Fort. We must ever bear in mind that the colonists of Montreal were always exposed on all sides to the attack of the Iroquois and this explains the reason without doubt in a great measure for the long inaction of the colonists. Maisonneuve, D'Ailleboust, Closse, were all military chiefs. Maisonneuve had entered the army at the age of 13, and made it his life profession. D'Aielleboust was an experienced military engineer. Both of these men were eminently fitted to conduct military organizations in the early colonies and for these very reasons we can perceive that they were all the less likely to become practical agriculturalists. The Jesuits, like the society of Montreal, had at the beginning powerful and generous patrons, the Duke de Ventadour, the Marquis de Gamache, the Commander Sillery also the Duchess D'Aiguillon, interested themselves in the work of Jesuit missions and their first relations inform us of the great number of personages who favoured their missions in North America. Time, however, brought with it the death and lukewarmness of many of their patrons and the work demanded constant support.

The work of Montreal had a very good reason for not counting on the support of the Quebec government. Quebec looked unkindly

upon Montreal for the latter had been established as a settlement with a good deal of *eclat*, and from its inception had affirmed its independence of Quebec. This fact generated a considerable amount of jealousy between the two towns. Quebec could not forget the proud attitude of the rulers of Montreal who would not acknowledge any authority from Quebec, and when necessity constrained and Ville Marie was forced to assist Quebec, it was with bitterness of spirit that assistance was received. In 1651 the Sister Bourgeois wrote that Montreal numbered but 17 men capable of carrying arms against the Iroquois. The Superior of the Jesuits calculated that there remained. "in all but a population of fifty in Montreal." Seeing the gravity of the situation M. de Maisonneuve left for France to obtain relief leaving M. de Ailleboust des Musseaux to command during his absence assisted by Major Lambert Closse. It was during the year 1651 that the five or six farm houses outside of the walls were abandoned, the colonists taking refuge again within the fort.

Quebec was still but a village, the thirty residences of which were perched together on the sides of the heights, the upper town and its environs.

It would be impossible to tell how many habitations Three Rivers had but there were 28 families making a population of 100 souls.

All Canada held but 600 French, men women and children. What was sorely needed was a military force sufficient to protect the tillers of the ground and the traders of the rivers and forests. For Upper Canada was lost for commerce and trade, and St. Maurice and the Saguenay had fallen into the hands of the Iroquois.

The gentlemen of the Company of Habitants, strangely blinded to a situation which was of as great importance to the interests of the association as to the interests of the colony, won but little admiration from the line of conduct which they pursued, as may be learned from the following circumstance related by Aubert de la Chênaye in 1676.

"It was not difficult for them to obtain large credits at Rochelle, for loans were raised in the name of the community, although that consisted but of six families (forming the so-called Company of Habitants). And these poor people found themselves enriching the company at their cost, and yet this very management was ruining the credit of the company." After some few years' possession they determined not to pay Rochelle, which had made complaints to Paris, and after much solicitation a syndicate was formed to raise means in the name of the Community for the large sums still due the city of Rochelle. The Governor and the families made counter-complaints of mismanagement to the King, who appointed to the board of managers personages of the highest standing to take into their consideration the affairs of

the colony. These were M. de Moranges, M. de la Marquerie, Verthamont and Chareur, and later on M. Lamoignon, de Boucherat and de Lauzon. The latter, also on the board of managers, offered to visit the country and there arrange as far as possible existing difficulties. He sailed from Rochelle. He was a man of letters.

John de Lauzon does not figure in the first list of the One Hundred Associates of 1627, but he was none the less most active in the establishment of the company in the country; he continued an active member until 1663. In truth, he was the mainspring of the company during thirty-six years, which was recognized in his bringing with him upon his coming out to Canada the appointment to a seat in the Administration, which he held from 1651 to 1657, during which time the Bureau at Paris was very little troubled.

The three years' government of M. d'Ailleboust would expire in the autumn of 1651. The Company of One Hundred Associates held a meeting in Paris at the residence of Sieur Cheffault, his secretary. The 2nd Jan., 1651, the names of Jean de Lauzon, Duplessis-Kerbodeau Bécancour were presented to the King from which the King should appoint the new governor for the coming three years; M. de Lauzon received the appointment.

The 14th Oct. M. de Lauzon arrived at Quebec, with M. Duplessis-Kerbodeau as governor of Three Rivers. The salary of the latter had been raised to 5,250 livres. It seems as if Robineau had made the voyage at the same time. These traders worked harmoniously together. To make up the increase given to M. Duplessis, M. Maisonneuve's annual allowance was rebated 1,000 francs for himself and his garrison, his total annually now being but 3,000 francs. The Governor-General obtained for himself a supplementary sum of 2,000 livres without any additional tax than that of supplying the garrison of Quebec with three soldiers. The 9th November M. de Maisonneuve left for France.

The arrival of de Lauzon in 1651 inaugurated miseries and humiliations for Ville Marie. The first act of the new governor was to withdraw the 1,000 livres from Maisonneuve which D'Ailleboust had accorded him.

"At Quebec," bitterly remarks M. Faillon, "the government granted pensions to the jesuits, to the hospitaliers, the fabrique of the parish, to the surgeon, baker, and to many others, and there remained for Ville Marie but 3,000 livres to the governor for his garrison and 1,000 livres for the caretaker of the Company of Habitants."

Affairs in Paris were in a deplorable condition. The civil war still rent the country. The declaration of the peace of Rueil in 1649, had terminated the old conflict of the Fronde parliament, but disputes were renewed in new forms. Mlle. de Montpensier and the Prince of Condé

declared themselves as against the Court, while Turenne turned his back upon the malcontents and placed his services to the Court which he had formerly defied.

On the 13th Sept., 1648, the Queen, Mazarin and the young King (then nine years of age) had left Paris for St. Germain. Some time after they returned to the Capital, and the following 6th of Jan. they were forced to seek again the shelter of St. Germain.

It was after this that the Princes of Condé, de Conti and de Longueville were arrested and thrown into prison. When Her Highness the Princess Royal of France placed herself at the head of the Gentlemen of the Fronde against the Court faction, Condé was soon liberated and took up arms. It was now that Mazarin, in order to regain the confidence of the people in the governing power, took upon himself the blame for having brought on the national crisis, retired from the Cabinet and took up his residence at Cologne. Such was the unfortunate political condition of affairs at Paris when M. de Maisonneuve arrived in France from Canada. The Court was in exile at St. Germain. The majority of the young King was proclaimed the 7th Sept., 1651. Condé defeated by Turenne within the walls of Paris—the latter re-entered the city in triumph, having his adversary on his heels (2nd July. 1652). The Royal Princess, after many plots and counter plots in vain endeavors to assist Condé, was obliged to retire to her own domains. Mazarin was recalled to power (3rd Feb., 1653), before all was amicably arranged, but the civil war was not really terminated until the end of the year (1653). This news from France to Canada had a paralyzing effect upon the courage of the colonists. The Iroquois, aware of all that was going on in Europe, redoubled their confidence and ardour. The Mother of the Incarnation in Sept. 1652, writes that no assistance from France can be expected. The year 1652 brought with it to Canada sorrowful and sinister shadows. Dangers had increased on every side, for the Iroquois kept well informed of the European news, with increased confidence redoubled their schemes and aggressions, knowing full well how feeble any assistance from the mother country would likely be if sent to the colony. Canada now seemed to the colonist on the verge of an abyss, over which everyone saw himself or herself ready to be plunged at any moment by the Iroquois. News received from various sources all pointed towards Three Rivers as the central point of attack of the enemy. It appeared as if the flying column would have to be garrisoned there during the winter of 1651-52, or that they were sent there in the early spring. During the first days of March, M. de Lauzon, Grand Senechal, accompanied by René Robineau and 15 soldiers, visited Three Rivers. Already the enemy had begun their ravages in the neighborhood. In speaking of M. de Lauzon's traits the following circumstance speaks for itself

He had promised M. de Maisonneuve ten soldiers, for whom he had sent on in advance the accoutrements. In the (autumn of 1652) he sent ten men in an open boat to Montreal, insufficiently clad for the time of the year or provisioned for the trip, who upon their arrival looked, from starvation and cold, more like living skeletons than human beings. How shattered! two of the number were children and were cared for. One was called St. Ange and the other boy called himself La Chapelle. These poor soldiers were not long at Montreal before every care was bestowed upon them, in feeding them well and comfortably clothing them. They were soon in a good condition to aid in our endeavors against the Iroquois. Montreal hoped nothing good from the new Governor-General, and this explains the trip of M. de Maisonneuve to France.

In 1652 M. de Lauzon was made Governor in place of M. d'Alilleboust. He persecuted Lemoine and withdrew 1,000 livres from M. de Maisonneuve which the company had granted him, for which he was thereby sufficiently punished in that the Iroquois, in this year, took the rest of the refugee Hurons on the Island of Orleans and killed his eldest son and servant members of the household of M. de Lauzon within view of the people of Quebec. Montreal was in great peril.

In 1652 Lauzon disbanded the flying column, thus depriving Montreal of the assistance which M. d'Ailleboust had granted to the island. Later on he tried, (but without succeeding), to impose a tax on all merchandise passing Quebec *en route* to Montreal.

The 7th of July, 1652, at Three Rivers, Major Lambert Closse, of the garrison of Montreal and M. des Mazures, officer of the flying column, were present at the ceremony of a contract of marriage.

In an Act of d'Ameau, dated 5th August, 1632, Three Rivers, we read "William Guillemot, Esq., sieur Duplessis Kerbodot, captain of the flying column, governor of the fort and habitation of Three Rivers, appointed by M. de Lauzon, bought lands on this occasion."

At the naval engagement of canoes at Three Rivers, the following 19th of August, were killed or taken into captivity by the Iroquois, M. Duplessis-Kerbodeau, soldiers Manuel Langoulmois, Lapalne, Lagrave, Saint-Germain and Chaillon.

In October, 1652, Major Closse marched against the Iroquois with twenty-four men of Montreal, which seems to have been the number of men capable of carrying arms in that town. M. de Maisonneuve in writing from France said that one hundred armed men were necessary to maintain the French colony at Montreal.

The 4th November, 1652, Nicholas Rivard, Captain of the Militia at Cap la Madeleine, sold land to Gilles Trottier. He held the same position the preceding year.

About the middle of December, 1652, the Iroquois captured two Hurons near Three Rivers. They also constructed a fort nine miles distant, in the depths of the forest, to the west of the village, in order to station themselves so that they could cut off hunting parties in the neighborhood during the winter. Such tactics were a new departure on the part of the Iroquois in Lower Canada. The French fortified the fort of Three Rivers to the utmost of their power, which was well guarded during the winter, but as soon as the river broke up in the spring of 1653, bands of marauders reappeared, seizing hunters and all travellers passing through the country. The fur trader suffered severely from the evil influences of all these wars. In 1653 the trade at Three Rivers was so small that all resources were applied to the fortifying of the place. The beaver, the chief article of commerce, was most scarce—not a single skin had been brought to Montreal that year, although the yield had been very abundant, all of which had been directed by the Iroquois to New Holland (Albany).

On the north shore of the St. Lawrence the French attempted to open up trade with the natives, but found the Iroquois already in advance of them at the sources of the St. Maurice and the Saguenay, and soon found them terrorizing all the ports of the north country, comprising Tadousac. M. de Lauzon, seeing that all the trade of Upper Canada and of St. Maurice brought in so small returns, formed a company of merchants of Quebec to undertake the trade of the Saguenay, of which district the Company of Habitants had possessed the monopoly for the past four or five years. These "Habitants" were accused of having a deficit of more than half a million of francs. M. Aubert de la Chênaye, quoted above, very strongly condemns their conduct.

Fifty Frenchmen (farmers no doubt), whom M. de Lauzon had enrolled to make up a flying column, left Sillery the 2nd July, 1653, under the command of Eustace Lambert, with the intention of sailing up the river to check the Iroquois, who in bands had been over-running the country. The plan of the Iroquois was to blockade Three Rivers, for this reason they marched in numbers of several hundreds, which appeared in conjunction by land and water, cutting off all communication between the different French settlements. One of these bands near Quebec, seized the Jesuit Father Poncet, of whom they served themselves as an envoy of peace. The humiliating defeat which they had sustained on the 22nd August at the assault of Three Rivers, where Pierre Boucher commanded, prompted them to follow their old ruse of asking for peace. The French, unable to do otherwise, consented to the proposal. Prisoners were exchanged, and the autumn saw joy and tranquility reigning over the land. Understanding well the unstable-

ness of this surprising calm and cessation from hostilities, the colonists hoped that if an outbreak did occur, ere that time reinforcements surely would reach them from France. This truce lasted thirty months, and was marked only by isolated attacks upon the French country by the Iroquois, whose principal forces, during this time, were engaged in war with other neighbouring nations to the east and south of their country. We must remember that ere this time the Iroquois had conquered Upper Canada, later on they successfully undertook the conquest of the west. All this success because we (the French) had so few troops on our side to protect our own farmers, and at the same time engage against the Iroquois.

So much for a eulogy on this incapable regime!

September, 1653. The jubilee procession took place at Quebec, where prayers were offered heaven for the safe return of M. de Massonneuve with the reinforcements which he had been promised in France. The Journal of the Jésuites Notes, "The Iroquois witnessed the procession, in which parade there were more than 400 fusiliers in fine marching order." Another authority writes, "They saw marching in good order 400 mousquetaires well armed, which alarmed the Iroquois looking on at the sight."

The Abbe Faillon also comments :

"We have to suppose that the large number of these armed men were Indians from Sillery or the Isle of Orleans, and that these 400 mousquetaires were not capable of inspiring great terror, for the 100 whom M. de Maisonneuve brought into the country were regarded as, and were in effect, the saviours of the country."

From 1648 to 1652 clearings were made for farms, and in 1653 Ville Marie at last gave the appearance of a regular colony or settlement. It was in this year ('53) that Maisonneuve brought from France 100 colonists, recruits principally from Maine and Anjou. A large number of whom had grants of land conceded to them and with the assistance which they received from the Society of Notre Dame of Montreal, they set to work to establish themselves thereon.

According to the Ven. Mother, there were in 1653 more than 2,000 Frenchmen in the colony, but other calculations show a reading of not more than 675 souls as the population; but if we add the floating or itinerant census we might say there were 900 souls. She ought to have written "near a thousand" and the copyists have read "more than two thousand." M. l'Abbe Ferland, giving the total as two thousand, says, "Even that would not have been a great number for a colony in existence for 45 years, while that of New England (follow-Josselyn) numbered 100,000 souls a few years later. According to the MSS. of the Sister Bourgeois, quoted by M. l'Abbe Faillon, there were

but five or six houses in the upper town of Quebec and some stores or warehouses in the lower town. The Sisters doubtless were speaking only of the vicinity of the Ursulines or the Hôtel Dieu, and continues in enumerating Cap Rouge, Sillery, the Côte Ste. Germain, Notre Dame des Anges, Longue Pointe, Chateau Richer, Beauport, l'Ange Gardien, Cap Tourmente, Côte de Lauzon, all of which places were inhabited and were outside of the town of Quebec. Our calculations give 675 souls for the fixed French population in Canada in the summer of 1635, viz.:

400 for Quebec and environment.
175 for Three Rivers and Cape Madelaine.
100 for Montreal.

Total. . 675

At the end of September of this year M. de Maisonneuve brought the contingent of 100 men the larger number of which were artizans, but not soldiers or farmers, but this did not prevent M. Dollier and after him others, to prepare and drill them as recruits in the defence of Montreal. It was in this way that they were called a military force. The truth is, that from 1657 they had been obliged to take up arms against the Iroquois, who had again become dangerous, and from forty to fifty of these brave men perished in combat during the following year.

The reader of this paper can see after a perusal of these pages what kind of colony the pompous Company of One Hundred Associates with Richelieu at their head had projected and carried out, to justify authors in finding all things admirable in Canada during the "Heroic Age," when the bad faith of governors and governments exhausted the loyalty, patience, industry and indomitable courage of the colonists of La Nouvelle France.

NOTES ON SOME MEXICAN RELICS.

BY MRS. WM. STUART.*

*Mrs. Stuart, during her residence in San Geronimo, Oaxaca, in the Tehuantepec Isthmus, Mexico, has directed some attention to the archæology of the country, and has succeeded in bringing together a collection of interesting specimens, which it is her intention to present to the Museum.

The writer supplied with her notes a large number of admirably drawn pencil pictures of her best material, but unfortunately these could not be satisfactorily photographed for engraving purposes, and greatly reduced copies of only a few are here reproduced in one half diameter.

San Geroñimo, a village of some 3,000 inhabitants, lies near the south of the Isthmus of Tehuantepec, in the republic of Mexico, and is situated on the line of railway which runs across the Isthmus from Coatzacoalcos to Salina Cruz. It is within the state of Oaxaca; the border of the sister state of Chiapas, being about 100 miles distant, to the south-east. A small river supplies water to the village for all purposes. Lofty mountainous ridges some 30 miles away, show very decided traces of volcanic action,—in the distance, yet high above those to the south-west, towers Eucanto, one of the ancient mountain "Cities of Refuge." Certainly its bold outlines convey the idea of a secure stronghold, and thither did the Zapotecs repair in times of invasion by their enemies. On the sloping ridge of the hill of Ixtaltepec, or "the white mountain," about four kilometres south-east of San Geroñimo, are perched two huge boulders, which have evidently been dislodged from somewhere near the summit. These stand on end, and are supported by each other.

The ancient people, so quick to take advantage of every quirk of Mother Nature, saw in these boulders a fit and lasting monument on which to portray in their famous, indelible, dull red paint, certain strange drawings of hieroglyphical import—iguanas, and rabbits' heads, with various numbers of discs following, and innumerable other signs and symbols. It is said that certain American explorers have visited these rocks, and photographed the symbols, but no one here seems to know what was the outcome.

Among the low range of hills which lie to the east of San Geroñimo, at a place called Puente, and about four kilometres from the village, another series of these rock paintings is to be found, which are quite as interesting as those of Ixtaltepec mountain. These are not generally known, and therefore, it is said, have never been visited by persons of inquiring minds. Further off, notably among the lagunas, near Chuichitan, some twelve miles away to the south-east, are other rock paintings, and, it is said, sculptures well worth seeing.

Besides the "carrreta" or cart-road running between San Geronimo and Chuichitan, and some three kilometres to the north-east, is an ancient mound some thirty feet high, with a circumference of about 120 feet, roughly speaking. There seem to be no traces of mortar about the mound, but many good specimens of ancient idols have been picked up there, and much broken pottery lies around.

The natives of this region are not, as a rule, tall, and in fact appear short and slight when standing beside most of the "Gringos," who come down here, (the people of Ixtaltepec alone excepted,) as they are noted for their general large size. Many of the women have beautiful features and a queenly carriage. Some, when well dressed, convey the idea of a Cleopatra or a Queen of Sheba.

The native language here is Zapoteca; (very likely much corrupted), but Mexican-Spanish is also generally well understood and spoken. Some town-lands are more loyal than others to their ancient tongue, and preserve solely a variety of Zapoteca as their common language, which is notably instanced in the case of the town-lands of Barrio and Petapa, lying beside each other to the north-east of San Geronimo, and near the Tehuantepec railway. In Petapa all the natives speak a strange dialect (?) of Zapoteca, which has a very drawling yet pleasing intonation, quite different from that spoken in the Tehuantepec region, and they use many words differing totally from those which signify the same thing in Zapoteca as spoken elsewhere, and very few understand Mexican-Spanish at all; whereas, in Barrio, their neighbors commonly speak Mexican-Spanish, and are often nonplussed when in conversation with a native of Petapa.

San Geronimo has been visited occasionally by the vendor or collector of antiquities, who, establishing himself for a few days at the principal fonda or hostelry of the village, gives notice to the various tiendas (shops) that he is there to collect all sorts of pottery of ancient make found in the earth or river; copper or stone axes, and every kind of "antigua" the people can bring in, including coins of all sorts not current at the present day. In this way, several large cases of antique figures of idols, ollas,* etc., have been removed from this village and its vicinity, so that now it is very hard to find here the best class of such article—at least in the houses—though without doubt a vast quantity of these things lies imbedded where the village stands.

During over two years' residence, I have failed to discover, or even hear of, a single case of a "fake-dealer" or of a spurious specimen of any description whatever.

The natives do not, as a rule, value their specimens at all, until they hear there is "money in them," when their cupidity is aroused, and they will try to make a bargain, though on an absurd principle; a

* Pronounced *awyas* or *owyas*.

roughly made and broken olla, if it is only large, appealing more to their ignorant minds for a high price, than a small and perfect specimen does.

In the neighboring districts, many valuable specimens have been found during the past ten years, notably two small gold images, which I am told have been forwarded to the United States, and one small gold idol head, weighing one ounce, which was found some years ago at the foot of the hill of Ixtaltepec, and presented by the finder, Count Henri de Gyves, a citizen of San Geronimo, to the President of the Republic of Mexico. Count Henri also informs me that he had the good fortune to be the possessor many years ago of a beautiful little olla, which was found in this neighborhood, and which he believes was made of chalcodony, with a cameo-like head carved on one side of it. This he sent to France for presentation to M. Emile Zola.

In my own collection here may be noticed a most rare and beautiful olla, made out of a solid block of white quartz, which is very heavy. It measures $5\frac{1}{2}$ inches across the mouth, and about $7\frac{1}{4}$ inches across the bowl or body. See description following. I have been fortunate enough also to procure a little image of a very hard, pale green, polished marble, perfect and well finished. A little image cut out of white quartz, and several articles made from a beautiful pale green marble-like stone have been found around this place.

As it is thought that some of the specimens enumerated in the following list may be included in the valuable varieties of jade or jadeite, it may not be out of place to insert here a portion of a letter from Mr. Edward (well known in Mexico City) to the *Mexican Herald* of Sep. 24th, 1899, on the subject of a supposed jade pumpkin, which is in the Museo Nacional of Mexico city. He says, "We do not know whether the word 'chalchiuhtl,' which the Spainards translated by 'piedras verdas' referred to emeralds only, or to emeralds and objects in jade or jadeite. The latter (jadeite) is the term which men of science apply to one especial variety of Mexican jade, of a light greyish-green, very translucent, mottled, with patches of a deep, leek hue. This is harder than other varieties of jade, and takes a far more brilliant polish. No one but a jeweller can tell what is jade and what is not, for the jades of commerce are by no means confined to the nephrites of mineralogy. Therefore, no one in Mexico connected with archæology can say authoritatively whether this enormous mass (the pumpkin) would be recognized by the trade as a genuine jade. French lapidaries have for a long time enjoyed a monopoly of jade cutting, for the Orientals will not sacrifice any portion of a material so valuable and therefore the object carved depends entirely upon the shape of the nodule. The result is, that an oriental collection of carved jade pre-

sents objects so fantastic that their meaning cannot be recognized, and the beauty of the material is all but lost."

A great variety of other finds are mentioned in the following list—some very crude and others daintily worked and finished, but each valued as revealing the necessities and inventive genius of those who used them.

Four odd looking specimens (one of which is here figured) from four to five inches long, were presented to me by Mr. F. Wehner, of Tehuantepec, who procured them from near Union Hidalgo, a village about 20 miles from San Geroñimo, in 1897.

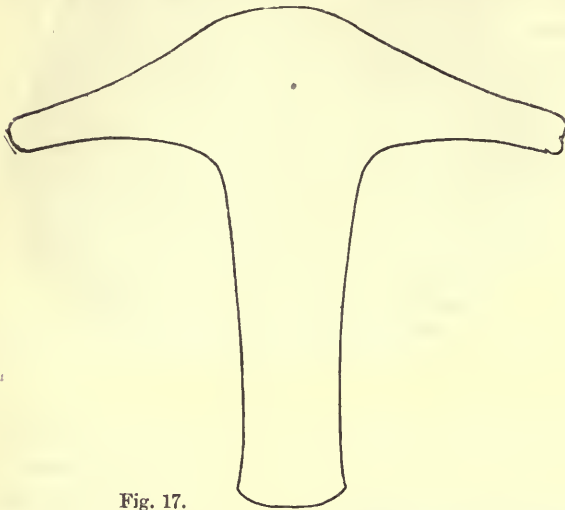


Fig. 17.

They are probably made of an alloy of copper and tin, and are occasionally used by the natives who work with hides for the purpose of scraping the skins, though there is much evidence that for such purpose they were not originally intended.

In J. Carson Brevoort's book on "Early Spanish and Portugese Coinage in America," he notices on page 5, Cogulludo's "History of Yucatan," published 1688, page 181, where reference is made to money used anciently by the natives, and along with cacao beans, bells, and hawk bells of copper, colored conch shells from other countries, and precious stones and gold dust, are mentioned "small copper hatchets coming from Mexico," as forming articles of exchange. Plate I. in Brevoort's book gives a good illustration of one of these.

He further adds: "These last were probably like the one figured in Dupaix's 'Antiquites Mexicanes,' Plate XXVI., No. 74, which is formed like a shoemaker's cutter, and served as a skin scraper. See also Herrera I. V. 5."

Brevoort further adds, on page 5, that Humboldt in his "Essai Politique sur le Royaume de la Nouvelle Espagne" states that pieces of copper in the form of the letter T were used as currency in some provinces.

Mr. W. H. Holmes in his "Archæological Studies, Part II., Monuments of Chiapas and Valley of Mexico," page 287, gives an excellent account of these articles. He says:

“Among the most characteristic of the Mitlan art remains are certain hatchet or tau-shaped objects of hammered copper found in very considerable numbers in graves, and possibly also in hoards or caches. Measured with the stem they vary from 4 to 7 inches in length, and the width across the blade is about the same. As the blades do not exceed one-tenth of an inch in thickness in any part, it is apparent that they could not have been employed as hatchets or chisels, although, set in handles, they would perhaps have served a good purpose as trowels, knives or scrapers. The generally accepted theory of their use is that they were the money of the ancients, or at least served as a standard of value. It may be remarked that the shape and tenuity suggest the possibility of their use as ornaments, and it appears that if well polished and set as a crowning feature in a helmet or head-dress, they would prove very effective. Possibly, however, they were symbols, and served some religious purpose.”

About four miles from San Geroñimo a native found several of these objects buried in the earth, in which they had been laid in something of a star-like form, the cross ends meeting in the centre, and the points outwards.

Mrs. N. P. Bell, San Geroñimo, has a broken off shank (?) of a very large specimen of these strange articles. It measures $1\frac{5}{8}$ inches across the base.

This rare and beautiful specimen (figure 18) was dug up near Union Hidalgo, some twenty miles from San Geroñimo, and was procured



Fig. 18.

and presented by Mr. F. Wehner. It appears to have been cut out of a solid block of white quartz. The portion of the lip (from which the piece was broken when given me) shows the sparkling quartz to perfection, while the earth from which it was turned up has left a lasting remembrance of itself in toning the inside and outside of the jar to a light yellowish hue. The outside is slightly rough-

side of the jar to a light yellowish hue. The outside is slightly rough-

ened, but not sufficiently so to spoil the beauty of the specimen. It is provided with three short feet.

A very good and perfect olla is represented by figure 19, in dark, well-burnt clay, with rather regular pattern marking.



Fig. 19.

Each double set of these is repeated on both bands, which go all round the olla. Locality — San Gerónimo. Lent by Mrs. N. P. Bell.

A small, neat olla, (figure 20), is remarkably perfect, with two small handles; these do not come opposite each other. It is of a blackish gray color, and came from Chui-chitan.

This mask (fig. 21) of a woman's face (called by the natives

“a queen”) seems to be made of baked clay. It is now quite black and well preserved, and is really well executed. It was procured at Chuichitan from a native who said it had been found buried in the earth, about 1894. It is the only specimen of the kind I have seen here.

In my collection are six varieties of what may be termed seals or stamps. Three of them are roughly made, and are not remarkable, but the others are very fine. All were found in the neighborhood of San Geronimo. They are made of more or less finely baked clay, and are of a whitish color.



Fig. 20.

A somewhat unusual specimen has come into my possession, namely, a small block of dark, well-polished stone, one side being

highly ornamented with numerous, though inartistically arranged, rings, cut into the hard stone by a tubular drill, possibly a



Fig. 21.

bird's bone; the little raised centres of each ring are plainly seen. The reverse side has very firmly cut lines running rather obliquely from end to end; though doubtless intended at first to be perpendicular. The four narrow sides are deeply grooved at each corner only. This specimen I have seen in only two varieties, the first being the one above described; the other has single lines on one side, while the reverse is devoid of all ornamentation, and the stone unpolished, the sides still showing the deep grooves at the corners. From this it would ap-

pear that they were probably used as amulets, or, as some suggest, as plummets, for all come in the same size, and vary but slightly in weight.

In my collection are a stone hammer and a stone axe, both picked up on the surface here by myself, about a mile out of the village. The stone hammer is notched at both sides of the narrower end, while the periphery is considerably worn. The stone axe is remarkably similar to that shown on p. 50 of Mr. Boyle's Archæological Report for 1896-97; in fact the pointed end is identical, and has not required the hand of man to shape it for its purpose. In this specimen the groove is deeply and firmly cut, and a rounded socket has been cut out of the remaining portion of the stone.

Among my ollitas, one is unique, made of reddish, well-baked clay, and carefully, though not symmetrically, worked. Three tusks hanging out of the mouth may indicate Tlaloc or some other rain-god. This comes from Chuichitan. One is of white baked clay. It is a small, squarish mouth and six suspension holes, one in each ear and two on each side; this is from San Geronimo. A third is made of reddish clay, but now very brown from long contact with mother earth. It is unfortunately much broken, and a portion of it is missing. Still enough remains to show it was well executed, and it shows every trace of antiquity. This was found by my little daughter in a neighboring "milpa," or cattle-field, where only the small, round, raised handle appeared above ground.

I have two very carefully made and rare little images. One is of white quartz, but is pretty well browned by its sojourn in the ground, from which it was taken about 1895, near Tehuantepec. It has one pair of bi-conical perforations in the middle of the back, which, with its many deep and clean cut grooves (notably those around the neck and feet) would indicate that the image was intended for suspension as a pendant ornament. The other is made of a pale green, marble-like stone, possibly onxy, with highly polished surface, and worked with much precision and skill. It has two pairs of bi-conical perforations, connecting the sides with the back. These come about the middle of the image and point to its purpose as an amulet.

Among other amulets, one is of very hard, dark baked clay from Chuiçhitan. It seems likely that the legs and arms were formerly joined together. A second is a beautiful specimen of some pale green and gray stone, which sparkles considerably when turned about. Though formed like a little adze or chisel, it was likely used only as an ornament. Another was evidently also intended as an ornament, a perforation at the top of the forehead having been commenced, but not completed. It is of baked clay, hard, black and shining. A fourth has only his head to show, with one pair of bi-conical perforations at the back of the neck, showing its use as a pendant. It is made of a marble of sage green shade, and well polished. I cannot trace the history of this specimen, but I am told that others like it are found in and near Oaxaca City and Mitla. One gentleman in Tehuantepec has five in his possession. What appears to be a child's rattle, contains a small stone. It is made of white baked clay. And I have a pendant with two suspension holes—it is of baked clay, quite black and shining.

A variety of small articles includes what appears to be a necklace bead of brown baked clay; an odd-shaped necklace bead made of blue-green marble-like stone, highly polished, and showing distinct indication inside that the perforation was worked with a tubular drill; half of a necklace bead, which I only mention, as we have never found anything else of the same material here—is made of some soft polished stone of pale green color; two that appear at first sight to be beads, but are more likely spindle whorls, one being of a reddish color, very neatly shaped, and quite smooth, while the other is of clay burned a dark brown and apparently mixed with granite or other stone; twin specimens, found together in the ground near Ixtaltepec, about five miles from San Geronimo, both apparently had belonged to the same string of necklace beads. They seem to be formed out of a stalactite or some such material, are hollow throughout, and of a whitish color, with little raised incrustations scattered over the surface, and two slight grooves (evidently for ornamentation) at each end. I have also

numerous small articles, specimens of which are very plentiful; they are made of reddish-brown, poorly baked clay, and as a rule rudely fashioned; among some seventy, only four or five being neatly moulded. They vary much in size, with only two variations from the usually smooth surface. These are described below. Professor Frederick Starr, of the University of Chicago, writing on "Little Pottery Objects of Lake Chapala," calls the similar specimens found in that lake "sinkers." It may be that these were so used by fishermen in some localities. Those in my collection were all found on the surface of dry ground, at distances anywhere between 50 yards and 4 miles from the river. Professor Starr further adds that they are quite like the beads described by Thurston, and figured at page 320, in his "Antiquities of Tennessee," but are not perforated. I am reliably informed that near Tapana on the south coast of Oaxaca, a number of beads in shape like these clay objects, but made of bronze and perforated, were found in a grave along with a portion of the string which bound them together, which however literally crumbled to dust when handled. Some people here are of opinion that they were strung together in graduating sizes, with two strings, thus, with the largest in the centre, forming a necklace. I have successfully strung mine together in this way, but personally incline to the third opinion as to their use, which is, that they may have been used in some game, to slip along strings, or in some other way, for gambling purposes—the two varieties mentioned above having somewhat the appearance of dice, one variety being marked with a little indented ring in the centre of each concave end, while the second variety has five little indented circles round a centre circle on one concave side.

Among the many pieces of obsidian knives found in this neighborhood, I have been unable to procure a perfect knife, the longest specimen measuring only about two and a half inches in length, although many of the shorter pieces show remarkably sharp and unbroken edges and points. Some of the flakes are about an inch and a half square, and about a fourth of an inch thick. Mr. W. Holmes, in his "Ancient Cities of Mexico," part II, p. 287, says: "I did not see a single well-shaped arrow-point while in the valley of the Rio Mitla. Finely made flaked blades and specialized points are occasionally found, however, in the Oaxacan region."

Obsidian arrow-heads found here seem much smaller than the flint arrow-heads from the Six Nation Reserve, Ontario, illustrated on p. 49 of Mr. Boyle's Archæological Report for Ontario of 1896-7, and which he states "are of convenient size for arrows, but their purpose may have been that of adornment about the person."

I have a beautiful specimen of a flint (?) knife. It is of a red-

brown, autumn-leaf shade, carefully cut and wonderfully perfect, only a very small portion from the extreme tip being broken off, and it shows no signs of ever having been used. This, along with another, was found by a native about 1897, while ploughing his field in the neighborhood of San Geronimo.

A very fine and perfect specimen seems to be like a small spear-head, and is made of dull, white flint. In the Archæological Report for Ontario, 1896-7, p. 61, Mr. Boyle shows us a very similar one, and says his specimen "was most likely a scraper or knife." He adds: "What are called 'women's knives' of slate, are in most instances of this form." (It seems a pity that such a carefully-cut specimen should in the end turn out to be only a "woman's knife.") *

This little specimen may have been intended as a small arrow-head or ornament. It is made of slate, and it seems scarcely possible that it is only a flake of slate, which has so happily chosen to break into a pretty leaf shape.

A very small and beautiful hatchet has been made out of a sage green, hard stone, which has streaks of darker sage, and some yellowish markings, and a polished surface. This was found in 1898, in a neighboring "milpa" or fenced-in field, lying on the surface, and near some pottery fragments.

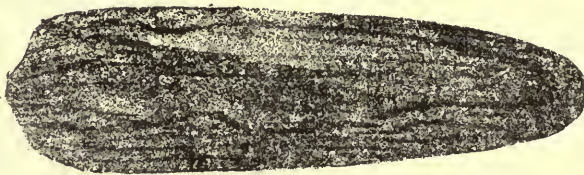


Fig. 22.

A broken end of what seems to have been a hatchet or chisel, is of material which is very unusual; it is a pinky white flint, highly polished, and shows many signs of hard usage.

Two other specimens of different sizes of chisels may be diorite.

Fig. 22 seems to be a chisel. It is made of a light green, hard stone, with some very dark green markings on one side, and on the other are some green and yellow delicately traced lines, reminding one of the outlines of oak knots. (This beautiful specimen is in the private collection of Mrs. N. P. Bell in San Geronimo, and was kindly lent with some other specimens, for insertion in this sketch of the archæological remains of San Geronimo and its neighborhood).

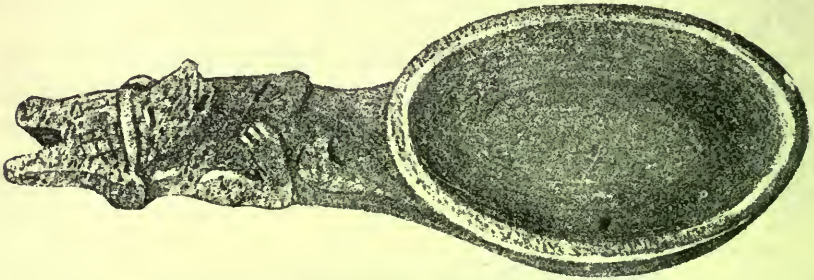
* Why is it a pity? and why "only a woman's knife?"—D. B.

This strangely shaped article (figure 23) was likely used as a ladle, and the fact of the handle being so deeply grooved and sloping downward so peculiarly, suggests that it may have served as a channel for



Fig. 23.

carefully running off any fluid contained into the ladle.* It is made of dark, well burnt clay. From San Geronimo. Lent by Mrs. N. P. Bell



Here is a unique sort of ladle, which looks also very much as though it might have been intended as a fancy frying-pan, but it shows no signs of ever having been used in any capacity. Almost in the centre of the bowl a small hole has been bored. This article is in white, well burnt clay, and comes from near Juile on the Tehuantepec railroad. Lent by Mrs. N. P. Bell.



a

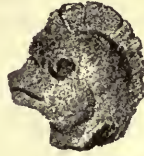


b

These two idol heads are decided contrasts. Fig. *a* is made very smoothly of clay, well burnt and a grayish color. This specimen has a

* The shape is probably a survival from the time when such articles were made from a large shell. D. B.

peculiarity which distinguishes it from all other heads I have seen, viz., that the ear discs are pierced from side to side, showing a clear well made hole. Fig. *b* is of whitish, well-burnt clay with very distinct outlines and markings.

*c**d**e**f*

Here we have a variety of strange heads: Figs. *c* and *d* are perhaps intended to represent the head of the king vulture or "Rey de los Zopilotes." Fig. *e*. A monkey's face of dark well burnt clay. It is hollow at the

back like a mask. Fig. *f* is an odd, impish looking little head, of well-burnt dark colored clay.

Among other small but interesting objects are what is supposed to be a white stem of white burnt clay, with large mouth-piece, but unfortunately the bowl has not been found;* a copper finger ring, found about 1894 in the bank of the river of San Geronimo; a very small specimen of an axe or hatchet and a good specimen of the usual stone axe, both of a very dark, greenish-black stone; a large copper axe or chisel. Three others of the last named kind, two of them much smaller than this one, have been found in this neighborhood.

*Old Mexican pipes had no bowl, they were merely tubes. Mrs. Stuart's "stem" is probably a complete pipe.—D.B.

AN OLD LETTER ABOUT THE ORIGIN OF THE INDIANS.

The following brief notice of the Indians is not devoid of interest as showing among other things the beliefs entertained by many intelligent people not so long ago respecting the origin of the Indians.

The "Creation" and "Indian Summer" myths will probably come as novelties to most readers now-a-days.

The notes were in the form of a letter to Mrs. Sydere of Yarmouth, Elgin county, Upper Canada, and were written in 1843 by the Rev. L. C. Kearney, then R.C. clergyman in St. Thomas, Upper Canada.

As was customary until within a comparatively recent time, the reverend gentleman is quite indefinite when he refers to the beliefs of "some Indian tribes," and he speaks of "the Indian traditions," just as one might refer to the European fable or the Asiatic myth, but in all probability the Indians about St. Thomas half a century ago were Ojibwas, or some other branch of Algonkin stock.

"The Indians of North America are for the most part a wandering race, deriving their precarious support by fishing and hunting, a course of life so unfavorable to the propagation of the human species. They are generally tall and well made in their person and their complexion is of a dark copper color. They are taciturn to an extreme and are not easily moved by pleasure or pain, bearing either with the seeming indifference of a stoic philosopher.

"There is little doubt on my mind but that the Indians of this continent are descended from the *two lost tribes* of Israel which the 'Sacred Volume' informs us separated from the other *ten*. The similarity between the Hebrew and Indian languages, the figurative expressions and soft euphony with which each so beautifully abound, as well as many of the ancient rites of the Jews, which characterize the poor red man's devotion when praying to the 'Great Spirit' are all convincing reasons to believe that the untutored savages of North America are descended from the ancient Israelites, the once favored of Heaven!

"Some antiquarians are of the opinion that they are descended from the Scythians, and indeed the cruelty and ferocity they inflict upon whatever prisoners they take in war agree with the most authentic records of that warlike and barbarous people. Others believe that they may have been a colony from ancient Rome, whilst some are to be found who say that they were once a learned, warlike and commercial people, but after a long residence degenerated into their present state of degradation. Fortifications are to be met with in several parts of Canada, and about them are to be found helmets, spears and other military weapons, as well as pottery and several

other articles, which prove to a demonstration that Canada was formerly inhabited by some race of men of far superior intelligence in the art of war and civilization to the present aborigines. And yet the Indians have not the least tradition upon which we might base a conjecture as regards those forts and tumuli which exist in every district in United Canada. Thus, after being tossed from one conjecture to another, we are at last compelled to drop the subject in conscious ignorance and leave it for the accumulated wisdom of future ages to unravel.

“The Indian tradition of the creation, can, in my opinion, be traced to some indistinct recollection of the account as given by Moses in the first chapter of Genesis.

“The ‘Great Spirit,’ when about to speak this world into existence, assumed the form of an immense bird, and flew over the *chaos*; when he floated majestically, the undivided elements became a perfect plain; when he flapped his wings the earth moved into hills and valleys,—the water into oceans, lakes and rivers.

“The ‘Indian Summer,’ which generally takes place in October, and continues, sometimes, as long as six weeks, is the most beautiful and agreeable part of the year; and surpasses in balmy influence, all we can imagine of the climate of Southern France. During this delightful season the earth is enveloped by a refreshing vapor, which does not partake of the qualities of fire or water, and through this rectified ether you behold the sun in clouded majesty, giving to vegetable life all the freshness peculiar to the land of ‘the happy valley.’ Some Indian tribes believe that this smoky weather is caused by the aborigines of the ‘far west,’ setting on fire their savannas, trackless prairies, and interminable forests. Other tribes, that it is caused by the happy hunters in ‘the land of spirits,’ offering sacrifice to the Great Spirit, for having bestowed upon them such ‘delightful hunting grounds and rivers teeming with fish. Nevertheless, the greatest admirer of nature can only enjoy the delightful season of ‘Indian Summer’ and attribute the phenomenon to some peculiar characteristic in the climate of Canada, which has long, but to no purpose, attracted the attention of every resident of this appendage of the British Empire.”

MUSIC OF THE PAGAN IROQUOIS.

The same argument that applies to the study of things material connected with primitive life, has equal force when it affects every phase, condition or circumstance of early society, and the pursuit of pre-historic archæology, either in its purely material form, or as it may be otherwise aided, is not conducted merely because of the bald fact that this or the other people happens to be concerned, otherwise than in so far as the study may assist us in arriving at a knowledge of developmental stages, from a generalization respecting which among many peoples we may arrive at the why and wherefor of where we stand ourselves.

Theories respecting the origin of music, are almost as numerous and as varied as are those that have been propounded to account for the beginnings of speech, but with speculations of this kind we have nothing further to do than to supply what we can to the general stock of information, an accumulation of which may, in time, aid some student in arriving at well-founded conclusions.

We are fortunate in being able to procure from the lips of the Iroquois people themselves such songs as have, in most instances, been received by them from a long line of ancestors, and in all probability with but slight variation—in some instances, I am almost certain, without any.

The case would have been different had our sources of information lain among the christianized nations—Caniengas, Oniedas, Tuscaroras,—but it is not likely that the pagan nations—Senecas, Onondagas and Cayugas, would, at any rate, consciously, allow innovation even to the extent of a note. Proof of this may be found in the determination they have maintained, to use only the old-time drum and rattles when these songs are sung, notwithstanding the fact that their congeners on the New York reserve have introduced the use of brass instruments during similar ceremonies.

All the following songs are as sung by the Senecas. No attempt has yet been made to procure Onondaga or Cayuga versions, and until this is done, it will be impossible to make any comparison should differences exist. My own opinion is that if there be any difference the older and purer forms will be found among the Cayugas.

With a continuation of the interest that has been manifested in this subject by the Hon. G. W. Ross (now Premier, and formally Minister of Education), it will be possible to bring together a mass of aboriginal musical notation of extreme value to the scientific musician as well as to the ethnologist. As an illustration of the extent to which we may contribute, the following extract will supply some idea

In a recent article on *The Primeval Language** the writer takes the novel, but reasonable enough ground that music is but a "development of the early power in speech," which, he claims, consisted at first of vowel sounds only. After giving a few examples of words so compounded from Polynesian speech, such as *aeaea*, *aoao*, *aia*, *auau*, *aeoia*, *iawa*, etc., he proceeds:—

"But besides the mere variation and repetition of simple sounds, in itself a very rich resource, the primeval tongue was rich in many other resources. It had a very wide range of tone. The men of old sang up and down the scale, instead of merely dragging their words evenly across it as we do. And one must go to a land where the tone element still survives to realize what a very rich resource this would be. Take the Siamese, for instance, who have a rich diapason of tones, and listen to them singing to each other, rather than speaking, and one realizes how much music can be in speech. Gaelic, to come nearer home, has much the same element, and that musical element has come clear through into the modern dialects, in which English vocables are overlaid on Gaelic sounds. Thus Cork and Kerry at the one end, and Fifeshire and Edinburgh at the other, have a definite melody in every phrase. And so it was in the primeval tongue; to the almost infinite expressiveness of speech itself was added the quite expressiveness of music.

And all our music is a development of this early power in speech, which has been gradually dying out of our speaking, as it has grown into song. Many old tongues kept it, but for holy uses or magical ends only. It appears as *swara* in the Vedic hymns. Read them and you are inclined to scoff at their claims to magic; but hear them chanted by a full choir till the air rings and the very walls seem to vibrate, and you will be ready to profess as thorough a belief in incantations as any magician or astrologer of them all. Within a month I have heard the very same chant in a fire-temple of the Parsees in Bombay and in the Cathedral of the Saviour at Moscow; how much of our Church music has the same origin, would be a matter of uncommon interest to know. Much of it may carry us back to the Chaldeans of the days of Daniel; even then it was but a survival of primeval speech.

Then, again, besides the tone of single vowels there is the singing or cantilena of whole sentences corresponding to musical melody; and here, too, the primeval tongue was rich. And another musical quality—stress—ranged from *pianissimo* to *fortissimo*, and added a new richness to expression.

* *The Primeval Language*, by Charles Johnston, *Contemporary Review*, for Nov. 1899, pp. 698-9.

If music be magical, touching the emotions directly, then the oldest speech was full of magic; and we may well describe it by saying that it consisted of streams of vowels set to music, with all the qualities of tone, melody, stress and time which music possesses."

Respecting the use of vocables in the singing of primitive songs, the writer just quoted favors the belief that they never had any meaning—that they are simply words fitted to the music, as a result of whim, or, perhaps, of supposed suitableness. Another view is that, although in most cases, the so-called words are now devoid of significance, it was not always thus, and that what remains represents words, either of what we may call a hieratic vocabulary, or of an old form of common speech.

What follows from the pen of Mr. Cringan will be read with much interest. He has been at infinite pains to arrive at accurate representation of the various songs, and in many cases this was not free from considerable difficulty.

As the graphophone cylinders, bearing the songs, have been preserved, reference may be made to them by musical experts, by arrangement with the Education Department.

PAGAN DANCE SONGS OF THE IROQUOIS.

By Alex. T. Cringan.

The publication of a collection of native Indian melodies in the Archæological Report of last year has evoked many expressions of interest in the subject from eminent archæologists and musicians in Europe and America. The action of the Education Department, in seeking to preserve the songs of our native tribes from the oblivion which would otherwise result, has been received with many manifestations of commendation. It has been felt that the results attendant on the experiment of last year warrant a further investigation of the subject on a more extended scale.

In the previous endeavour to secure a transcription of Iroquois songs the notes were written while being sung by Kanishandon who had been selected by his brethren as the most skillful exponent of Iroquois song. The process employed was necessarily somewhat crude and laborious, but, it was the best available under then existing conditions. Doubtful passages had to be many times repeated before their notation could be even approximately determined and, in a few instances, compassion for the singer demanded that further repetition be discontinued. The desire to secure the largest possible collection of musical records of unquestionable accuracy, developed methods which were ultimately productive of most satisfactory results.

The most scientific of modern devices for recording sound was employed in the form of the graphophone. It was thought that by the employment of this instrument vocal repetition of the songs would be unnecessary, while the accuracy of the records permanently impressed on the waxen cylinders would enable the investigator to test the truthfulness of the transcriptions at any time.

Two native singers, Kanishandon and Dahkahhedondyeh, were selected as being the most capable and reliable exponents of Indian song. In accordance with Mr. Boyle's instructions they were occupied, for several months previous to visiting Toronto, in preparing a list of the most important tribal songs within their knowledge. In this they were aided by the advice of various natives of the reserve who were acknowledged authorities on the subject.

It must be admitted that some doubts were experienced regarding the results on the Indian mind of the effect produced by hearing their own voices emanating from what their native superstitions might lead them to consider a "devil machine." These were soon proven to be groundless. In order to demonstrate the action of the graphophone their own "Pigmy Song" was sung by the writer, and immediately reproduced. They were so surprised and delighted by the result that no persuasion was necessary to induce them to sing into the receiver while the recorder was making the almost invisible indentations which are now preserved as a permanent record of Indian vocalisation. The singers sang their best and the graphophone worked so successfully that the experiment resulted in the acquisition of no fewer than forty-seven authentic records of typical Indian melodies.

The transcription of these into musical notation presented a task of considerable difficulty. Fortunately, however, the graphophone is not made of muscular tissue, and one can compel it to repeat its vocal phrases as often as desired and as slowly as the intricacies of the subject may require, without experiencing unnecessary qualms of conscience or feelings of sympathy for the singer. In the work of transcription every effort has been made to secure absolute correctness in so far as this can be represented by ordinary musical notation. In some instances several hours were occupied in analysing a single melody before the correct notes could be determined. In analysing the songs as sung by a native, various elements of difficulty are encountered. Unlike his more cultured white brethren the Indian has not acquired the habit of falling from the pitch at which he commences his song. I have never heard a native singer flatten or sharpen from the key, but, he does not strike his notes in a manner calculated to impress the listener with the correctness of his intonation. On the contrary, he invariably approaches, and quits his tones with a glide or

scoop which makes the pitch somewhat awkward to determine. Another peculiarity of his vocalisation is the frequency with which he uses the *vibrato* or *tremolo* in songs which seem to express intensity of emotional feeling. Grace-notes he uses freely in the ornamentation of his musical phrases. The source of greatest difficulty is found in the *tonality* of the majority of his songs. To ears accustomed only to the tonality of modern music the modes employed in Indian songs must be exceedingly difficult to define. Modern music is confined to two modes, major and minor, in both of which there exists what is technically known as a leading-note at the interval of a semitone below the tonic or fundamental note of the scale. In most of the Indian melodies the absence of this leading note, essential to modern harmonies, is conspicuously noticeable. This peculiarity is not confined to Indian songs but may be observed in many of the older melodies of Scotland, "Auld Lang Syne" and "Scots, wha hae" may be quoted as familiar examples of this peculiarity. In modern music, harmonic laws demand that the final note be a constituent of the fundamental chord of the key in which the composition is written, but with the Indians all harmonic laws are freely disregarded, and their songs end on any tone of the scale which may be found convenient. This peculiarity tends to dispel the conclusive effect which is usually expected at the close of a stanza, and it may be assumed that this is precisely the object which the Indian has in view. In the ballads of civilized peoples each stanza treats of some specific aspect of the principal theme, and the music ends in a cadence which gives the effect of a close, partial or complete, before a return is made to the beginning for the opening of a fresh stanza. Were this the case in Indian songs, the main object for which they exist would be completely frustrated. The majority of Indian songs are employed as an essential adjunct to the various ceremonies so intimately interwoven into the life-fabric of these primitive people. The theme of their songs is at all times simple as the habits of the people of whose lives it forms a part. In connection with their ceremonials this simple theme is repeated continuously until the close of the ceremony, of which it forms a part, when it is brought to an abrupt close irrespective of the point in the musical phrase at which this close may be demanded. Were the melody to end in a definite musical cadence, suggestive of a close, as in the modern ballad, the attainment of this desired effect of continuity of sentiment would be rendered impossible. When the Indian wishes to emphasize the close of his melody he employs a method characteristically unique and even more convincing than the most perfect of conventional cadences. This is simply a long drawn out *whoop*, commencing in the upper region of the voice and gliding downwards throughout the compass of a fifth,

and occasionally a complete octave. This whoop is frequently preceded by a short staccato ejaculation, not easily described. In some instances the *whoop* is omitted, in others it is repeated.

One other distinguishing characteristic of Indian song calls for discussion. If the melodies included in the present collection are analysed, it will be observed that nearly all commence on the upper and end on the lower tones of the scale. It would seem as if the singer used this means in order to command the attention of his audience to the opening strains of his song. One cannot listen to the initial phrases of such as the "Scalping Song" or the first "Discovery Dance Song" without being convinced that this intention is distinctly manifested.

The space available within the limits of this Report will not permit of a detailed analysis of individual melodies, consequently much has to be withheld which might otherwise be written.

In "Returning from the Hunt" (No. 1), the tonality is distinctly that of A minor, although the leading tone, G sharp, is absent. To avoid unnecessary repetition of reference to this peculiarity, it may here be stated that, of the songs composing this collection, two examples only of the leading-tone, or major seventh, of the minor scale are to be discovered. It is interesting to observe that both of these are found in songs peculiar to women, viz.: Nos. 21 and 36. Whether this would imply that the Indian woman is possessed of a finer musical instinct, or is more advanced in her tendencies than her lord and master, the reader is left at liberty to determine. In this, as in No. 2, we have a melody of a decidedly cheerful and inspiring effect. It is strongly expressive of the feelings likely to be experienced on returning from the hunt well laden with the spoils of the chase.

The second group introduces a gruesome subject. I am informed by Dahkakhedondyeh that No. 3 was sung by the brave of olden times when his foe was vanquished and he was about to secure the coveted scalp, while No. 4 was reserved, as a song of exultation, on the accomplishment of this barbaric practice. From a musical standpoint, each contains at least one outstanding characteristic. It will be observed that No. 3 contains five beats in each measure after the opening phrase in two-four time. It cannot be said that this effect is in the least unpleasant. On the contrary, it is one of the most rhythmical melodies in the collection, which serves to emphasize the fact that the Indian mind is capable of definite rhythmical conceptions, the expression of which is vividly coloured by his unique personality. No. 4 seems to open with a similar rhythm, as a measure of three-four combined with one of two-four gives, approximately, the same effect as one of five-four time. This might have been expressed in another way, by writ-

ing a pause over the second beat in the second measure. This, however, is immaterial, as the most important feature presented is the modulation from A minor to A major, in the third line. This modulation is freely used in modern compositions. A familiar example may be found in Dr. Dyke's beautiful hymn-tune, "Vox Dilecti," usually associated with the hymn commencing, "I heard the voice of Jesus say." The modulation, in this, is accomplished by a leap of a *major* sixth from the fifth of the minor key, and, it will be observed that precisely the same means are employed in the song under discussion. This again presents a wide field for speculation. Have the Indians any sub-conscious perception of the recognised close relationship which exists between a minor key and a major on the same tonic? Why does this melody fail to return to the original key? Have they acquired this means of modulation from hearing modern compositions? I am assured by my Indian friends that this is among the most ancient of their traditional melodies, consequently the latter question may be answered in the negative. The others must become the subject of future investigation, while the melody remains to speak for itself. The "Old Chief's Favorite Song," No. 5, is an example of pentatonic melody, as it contains five scale tones only. This is the favorite scale of the Indians, as was fully described in the previous Report. The "Second Chief's Favorite Song," No. 6, presents an example of a rhythmical figure, two measures in length, reproduced continuously without interruption. The absence of the leading-tone D natural is again noticeable.

The precise sense in which the title "Discovery Dance" is applied to the next group is somewhat difficult to determine. Dahkahhedond-yeh explains that "These songs were sung during the progress of a duel with knives, and, that the title refers to the effort of the brave to *discover* his opponent's weaker points of attack." In listening to this group, a strong expression of exultation and defiance is readily observed. In No. 7 we have another example of pentatonic melody. The next might almost be mistaken for a modern bugle call, as, with the exception of the A in the first measure, it contains no tones other than those of the fundamental chord of B flat.

As their name implies, the following group consists of songs employed during the night watch beside the dead. Nos. 10 and 11 are pentatonic melodies, befittingly weird and mournful, while No. 12 is so indicative of excitement and passion as to seem entirely at variance with the sentiment of the mournful ceremony in which it is employed.

In the "Four Nights' Dance Songs" we have several examples of the final *whoop* already mentioned. Musical notation cannot give adequate expression to the effect produced by this characteristic end-

ing. It is simply a yell commencing on a high note and gliding downwards with diminishing force. Of the eight songs included in this group the leading tone is found in No. 18 alone, the others being strictly pentatonic in construction. The last of the group, No. 20, is strikingly suggestive of an ancient Gregorian chant. If we exclude the F introduced for the final whoop it will be observed that the melody is confined to two tones, the first and third of the key of C minor.

The Women's Dance Song introduces a pleasing example of the effect of mixed rhythm. The opening period comprises five measures of animated rhythm in four-four time, equalling in dash and *abandon* the most modern of popular "two-steps." This is quickly succeeded by a graceful movement in waltz time, producing a pleasing contrast in which the essential elements of unity and variety are combined with artistic intuition sufficient to satisfy the most advanced of modern musical critics. As already stated, this song presents an example of the employment of the complete minor scale including the major seventh or leading-tone rarely met with in the music of the pagan Iroquois.

In former investigations the pathetic character of the "War Dance Song" led me to question its fitness for the ceremony with which it is associated. On discussing this with Dahkahhedondyeh he informed me that there are two songs associated with the War Dance, the first being sung at the preliminary pow-wow at which the question of engaging in war is discussed, and the second, when it has finally been decided to march on the war-path. A comparison of No. 22 with 23 elicits some interesting features. Both are composed of the tones of pentatonic scale of G₄ minor, the plaintive first and fourth being prominent in each. Owing to the slow tempo of No. 22 the effect of these two tones is intensified thus producing an effect at once pathetic and thoughtful. In No. 23 the rapid tempo, combined with the hurried reiteration of minute rhythmic divisions, completely obscures the mental effect of individual tones. The effect is strikingly fierce and vindictive and thoroughly in keeping with the sentiment which it is designed to portray.

The three songs included in the next group are simple in character as they serve only to supply a musical accompaniment to the primitive games suggested by their titles. Their counterpart may be found in such games as "Jing go ring" or "London Bridge" well known to the children of all English speaking races.

The Death Feast Song must not be confused with the Wake Songs, as it forms part of an entirely different ceremony, having as its principal objects the commemoration of the departed. The melody

is very simple in construction, possessing no new features of interest, with the exception of the close on the fifth of the scale.

In the Joining Dance Song, No. 28, the most noticeable feature is the syncopated rhythm employed in every measure. This rhythmic peculiarity is so strongly characteristic of Indian melody as to lead some investigators to the conclusion that the Indian has no definite conception of rhythm as the term is understood among musicians. A careful study of the various melodies here presented should convince the most sceptical that the Indian mind is capable of definite rhythmic conceptions, but that he is not subservient to pedantic musical laws, reserving to himself the right to express his musical sentiment in a manner peculiarly his own.

The term *Ahdonwah*, which distinguishes the group of songs now to be discussed, means literally, "Songs of Joy." The first presents several examples of syncopated rhythm referred to above. The most interesting melody of the group is No. 30, in which we again have an example of mixed rhythm produced by the insertion of measures containing four beats, the normal measure consisting of three. It will be observed that the key signature is that of A Major, while the first and second measures are distinctly in the key of A minor. Both keys are freely employed, and as if to emphasise this fact, the interval of the minor seventh from the tonic is used in each in a manner which cannot fail to be understood. In No. 31, a new example of mixed rhythm is afforded by the insertion of a single measure of five-four time.

The use of the second of the minor scale is very rare in Indian melodies. The interval of a semitone by which it is related to the minor third of the scale does not seem to be favourably regarded by primitive races. Some eminent musical authorities maintain that the employment of the pentatonic scale is mainly attributable to the aversion which primitive folks evince towards this interval. To omit all tones which necessitate the employment of an undesirable interval is certainly a most effective means of getting over any apparent difficulty which its employment might entail. In the song connected with the ceremony of making chiefs, No. 45, this rare interval is freely used, while in No. 36, we have the additional semitone consequent on the introduction of the major seventh, or leading tone of the minor scale. The latter belongs to the group of songs sung by the women who may be left in charge of the camp while the braves are on the war-path or engaged in the hunt. In No. 38 the change from four-four to six-eight time is again noticeable, and it is interesting to note that in this, as in the previous instance it occurs in the women's song.

Of the Green Corn Dance song two forms are given. The old

form, No. 40, seems to have been employed in some way which led to its being considered unfit for use in the sacred feast of which it had previously formed a part. The demand for a new song resulted in the composition (?) of No. 41. The reader is left to draw his own conclusions regarding the originality of the composition. The rests shown in various measures are not such in fact. The music is simply interrupted to permit of the insertion of *spoken* interjections which cannot be represented by any system of musical notation.

The most prominent feature of the "Naked Dance Songs" is the unconventional measure in which they are sung. In No. 42 we have the only discoverable example of the exclusive use of five-four time, while No. 43 is equally unique in the employment of the most exceptional form of measure in seven-four time. The latter may be regarded as composed of three and four beat measures alternately, but this only serves to increase the difficulty of determining which is intended to come first. In listening to this melody as sung by Kanishandon, no doubt could be entertained regarding the accentuation of the first beat of each group of seven, while examination reveals the fact that the rhythm is distinctly repeated at the distance of two measures of seven beats each.

The three remaining numbers of the collection present no characteristics apart from those already discussed.

In order to appreciate the genus of pagan Indian song, one must become thoroughly familiar with it through constant repetition. The habits and customs of the people by whom they have been evolved must also be carefully taken into account. When it is considered that these songs have been produced by a people among whom musical notation is utterly unknown, the unprejudiced investigator must be surprised at the nascent ability which they exhibit. Although these simple melodies have descended by tradition from time immemorial, it must not be presumed that the form in which they originated has been preserved intact. On the contrary, they represent a gradual development unconsciously effected by the many generations through which they have been transmitted.

Of the variations which they have undergone we have no means of ascertaining, but, that they are even now subject to alteration we are assured. In a few years some might be irretrievably lost; their existence remembered only as myth.

That they are worthy of a better fate must be conceded by all interested in the history of these primitive peoples. It is hoped that the attempt now made to represent them in musical notation will result in their preservation, not alone for the satisfaction of ethnological students, but for the descendants of the natives in whose ceremonials they have played so important a part.

No. 1. RETURNING FROM THE HUNT.

$\text{♩} = 110$

1st Time

2nd Time

No. 2. RETURNING FROM THE BUFFALO HUNT.

$\text{♩} = 110$

Repeat ad. lib.

No. 3. SCALPING SONG.

$\text{♩} = 94$

Repeat ad. lib.

No. 4. AFTER SCALPING SONG.

$\text{♩} = 116$

D. C. three times. | *4th time*

No. 5. OLD CHIEF'S FAVORITE SONG.

$\text{♩} = 126$

3rd time, Fine.

No. 6. SECOND CHIEF'S FAVORITE SONG.

$\text{♩} = 96$

No. 7. DISCOVERY DANCE SONG (FIRST).

$\text{♩} = 176$

Repeat once

No. 8. DISCOVERY DANCE SONG (SECOND).

$\text{♩} = 126$

Fine.

D. S. al. fine.

No. 9. DISCOVERY DANCE SONG (THIRD).

$\text{♩} = 66$

Repeat ad. lib.

No. 10. WAKE SONG (FIRST).

$\text{♩} = 84$

No. 11. WAKE SONG (SECOND).

$\text{♩} = 160$

No. 12. WAKE SONG (THIRD).

$\text{♩} = 184$

Fine.

D. C. al fine.

No. 13. FOUR NIGHTS' DANCE SONG (FIRST).

$\text{♩} = 144$

No. 14. FOUR NIGHTS' DANCE SONG (SECOND).

$\text{♩} = 144$

D. C.

Fine.

No. 15. FOUR NIGHTS' DANCE SONG (THIRD).

$\text{♩} = 152$

D. C. ad lib.

Fine.

No. 16. FOUR NIGHTS' DANCE SONG (FOURTH).

$\text{♩} = 63$

Fine. *D. S. al fine.*

No. 17. FOUR NIGHTS' DANCE SONG (FIFTH).

$\text{♩} = 56$

Glisse.

No. 18. FOUR NIGHTS' DANCE SONG (SIXTH).

$\text{♩} = 104$

Glisse.

No. 19. FOUR NIGHTS' DANCE SONG (SEVENTH).

$\text{♩} = 132$

Glisse —

No. 20. FOUR NIGHTS' DANCE SONG (EIGHTH).

$\text{♩} = 126$

Glisee.

No. 21. WOMEN'S DANCE SONG.

$\text{♩} = 120$

$\text{♩} = 60$

1st time D. C. | 2nd time

No. 22. PRELUDE TO WAR DANCE.

$\text{♩} = 112$

Glisse.

No. 23. WAR DANCE SONG.

$\text{♩} = 80$

No. 24. HIT STICK SONG.

$\text{♩} = 160$

No. 25. CHANGE BODY SONG.

$\text{♩} = 80$

No. 26. BEAN SONG.

$\text{♩} = 104$

No. 27. DEATH FEAST SONG.

$\text{♩} = 126$

Repeat ad lib.

No. 28. JOINING DANCE SONG.

$\text{♩} = 108$

No. 29. AHDONWAH (FIRST).

$\text{♩} = 112$

No. 30. AHDONWAH (SECOND).

$\text{♩} = 104$

NO. 31. AHDONWAH (THIRD).

$\text{♩} = 104$

5 beats *Sing three times* *Fine.*

No. 32. AHDONWAH (FOURTH).

$\text{♩} = 104$

No. 33. AHDONWAH (FIFTH).

$\text{♩} = 96$

D. S.

No. 34. MAKING CHIEF SONG.

*(When on the road from fire to fire.)**See Hale's Book of Iroquois Rites.*

$\text{♩} = 104$

D. C.

No. 35. MAKING CHIEF SONG.

(On arrival at the fire.)

$\text{♩} = 60$

1st time

2nd time

Glisse.

No. 36. LONESOME WOMAN'S SONG (FIRST).

$\text{♩} = 100$

Glisse

No. 37. LONESOME WOMAN'S SONG (SECOND).

$\text{♩} = 116$

No. 38. LONESOME WOMAN'S SONG (THIRD).

$\text{♩} = 120$

rall.

$\text{♩} = 80$

No. 39. JOINING HANDS DANCE SONG.

$\text{♩} = 104$

Glisse.

No. 40. GREEN CORN DANCE SONG (OLD FORM)

$\text{♩} = 150$

D. C. al fine.

No. 41. GREEN CORN DANCE SONG (NEW FORM).

$\text{♩} = 190$

Fine.

D. C. al fine.

No. 42. NAKED DANCE SONG (FIRST).

$\text{♩} = 108$

Glisse.

No. 43. NAKED DANCE SONG (SECOND).

$\text{♩} = 108$

Glisse.

No. 44. NAKED DANCE SONG (THIRD).

$\text{♩} = 104$

Glisse.

No. 45. OLD MAN'S FAVORITE SONG.

$\text{♩} = 92$

Repeat ad lib.

No. 46. YOUNG MAN'S FAVORITE SONG.

$\text{♩} = 92$

Repeat ad lib.

No. 47. NAMING OF THE BOY.

$\text{♩} = 96$

D. S.

A STUDY OF THE WORD *TORONTO*.

BY GENERAL JOHN S. CLARK

Every Indian geographical name must describe accurately some feature of the locality to which it is affixed. The description may relate to some topographical feature, to some historical event, to a residence of some noted chieftain, to the natural productions, or to some relation to some other place. Frequently a name is applied to more than one place, but it must be under such circumstances that no mistake or misapprehension can arise as to the meaning. Occasionally names are used figuratively, as was the case with that of the great Iroquois confederation, Kanonsionni, from kanonses or kanonsis, *a house*, and ionni, *extended* or *drawn out*.—thus using the figure of a long-house as representing their political structure. They carried the figure still further. As each of these houses had a door at each end, they also had doors at the eastern and western extremities of their occupied territory, the eastern guarded by the Mohawks, the western by the Senecas. As several of these long-houses constituted a village or castle, and was surrounded by an enclosure of palisades, it became necessary to have openings through the enclosure at different points to pass in and out for wood, water and other purposes. Their confederation was also enclosed by an imaginary structure, having gateways for purposes of peace or for military operations offensive and defensive, and parties having business with the confederation must first make that business known to the guard at one of these gateways, and whoever entered by any other way placed themselves in a position to be suspected of having evil purposes, and being treated as spies and enemies. Every other confederation had like places, well known and recognized by their neighbors. These places sometimes had local names, and when it was desired to describe them as gates, it was done by adding the word for *gate* to the local or general name. Thus Lake Champlain became known as Caniaderi Guaruntie. In precisely the same manner Lake Simcoe at an early date was known and recognized as the Lake Door or Gate-way of the country of the Hurons. It will be readily seen by an examination of maps that all intercourse with the Hurons, whether relating to peace or war, from the south and east, must necessarily pass through Lake Simcoe. Many routes of travel centered in that lake, and in aboriginal intercourse, as in modern times, it was a key to inland navigation. When Lake Ontario was closed to all other tribes, as described by Champlain, and the inland waterway *via* Quinte Bay became exceedingly dangerous, all the commerce of the Hurons with the French sought the much longer and more difficult route of the Ottawa as fraught with less danger. This

change increased the importance, temporarily, of Matchedash Bay as a gateway to the Huron country. After the Hurons were driven out and Indian commerce returned to the natural channels, it was then and in this manner that the name of *Toronto* became prominent as the name of the bay of the same name, as the southern terminal of what may well be called the international inland waterway between Lake Ontario and the great northwest. If the theory advanced by the writer is correct that *Toronto* is an abbreviated compound word, somewhat disfigured, but based on *kaniatare, lake*; and *iokaronte, a gap, breach, or opening*, then it has always been the name of *Toronto Bay* considered simply as a bay. And this will be the same if Dr. O'Callaghan's theory be true, for his derivation reaches the same conclusion, and each will agree with Dr. Lewis H. Morgan who gives *Neoda-on-da-quat, a bay*, as the name of Irondequoit Bay. Neither is there any material variation from the Rev. Asher Wright, who gives the meaning of the name as 'the turning aside of the lake,' as this constitutes the bay. All parties reach the same conclusions by slightly varying methods of explanation. In none of the theories where this name has been discussed has any idea been presented of a possible origin from *karonta, a tree*; or *karonto, a tree or log in the water* except at present *Torontó*. As must be conceded, this last derivation must be erroneous, as it would be impossible to find the name in different localities several hundred miles apart based on a fact appurtenant to one location. This is a violation of the fundamental rule relating to Indian place-names that the fact on which the name is based must be common to all the localities. This can only be found in the word signifying 'an opening.' If an opening from a lake, as a bay, the name will disclose it, as *Toronto bay*, or *Ouentaronto*, this last meaning the lake that constitutes the opening or gateway of the country, and this brings us around to the Mohawk form of *Caniaderi Guaruntie*, of which Governor Pownall gives the meaning, as "The Mouth or Door of ye Country."*

* "Lake Champlain, as the French call it; Corlaer, as the Dutch call it; but according to its Indian name, *Caniaderi Guarunte*, lies in a deep, narrow chasm of the land, bounded up to the water's edge with steep mountains on the western shore which continues as far as Cumberland Bay. Pownall, 1776. p. 13. On the map appears the legend "L. Champlain, called by the Indians *Caniaderi Guarunte*, signifying the Mouth or Door of ye Country." Analysis of Pownall—Evans' map 1776.

Gov. Pownall, in writing to Under Secretary Wood in 1758, says:

By the reduction of Cape Breton and its dependencies, the uninterrupted Dominion of these Seas and the Powers of Trade are again restored to His Majesty's Subjects; by the destruction of Fort Frontenac and the naval armaments and stores at Cadaraqui, the Dominion of the Lakes which sooner or later will be the

Rev. Jean de Lamberville, missionary at Onondaga in 1684, in writing to M. de la Barre in October of that year, says: "Had I the honor to converse with you somewhat longer than your little leisure allowed me, I should have convinced you that you could not have advanced to Kania-Toronto-Gouat, without having been utterly defeated in the then state of your army, which was rather a hospital than a camp." This was the present Irondequoit Bay, near Rochester, New York, a body of water substantially of the same general features as Toronto Bay. Evidently de Lamberville was skilled in the Iroquois dialects, and knew the meaning of the name as understood by the Onondagas. Dr. O'Callaghan, the learned translator, says in a note, "Literally an opening into or from a lake; an inlet or bay; from Kaniatara, *a lake*, and Hotontogouan, *to open*.—(Col. Hist., N. Y., IX. 261.) This is in line with the statement of Spafford in 1813, author of Spafford's Gazette, of N. Y., in which he says "Teoronto was the proper name of Irondequoit Bay, meaning in Onondaga *almost a lake*." The name given by De Lamberville is in accord with the names of the bay appearing in the Franquelin great map of 1684, Gannia-Taronto Quat, and Gannia-Toronto Gouat; and of the Jesuit's map 1665 Andia-Taronta-Ouat; of Denonville's account of his expedition, 1687, Gannia-Turonta-Gouat, and numerous others. This particular form appears to have been compounded from Kaniatara, *lake*, and the Onondaga term *to open*, as given above, and appears to account for the terminal gouat of De Lamberville and others. Cuoq gives Iokaronte, *an opening*, and Bruyas, Gannhotongouan, *to open the door*. The several words appear to rest on a common base, meaning an opening, or its equivalent, and in

Dominion of America, is restored to the British Empire; and from the prosperous way in which the Western operations now are by the reinforcements brought by Major General Amherst, I cannot even entertain a doubt but that *the very gates of Canada* (as Lake Champlain is truly called by the Indians) must be put into our hands, so that for the future the enemy must live with us in peace, or not at all.

Boston, 30 Sept., 1758. Col. Hist., N. Y., VII., 349.

Gov. Pownall states in his Administration of the Colonies (Ed. 1768 and 1774, p. 267) that the Indian name of Lake Champlain is *Caniaderi Guaruntie*, that is "The lake that is the gate of the country." It is compounded of "Kanyatare," the Mohawk word for lake, and "*Kanhohkaronde*," door.—Doc. Hist., N. Y., Quarto III, 723.

The early French writers do not refer to the Indian name, but speak of the lake as *the passage* that leads to the country of the Iroquois.—Palmer's Lake Champlain, p. 12.

The Mohawks certainly had abundant reason for remembering Lake Champlain as a door leading to these countries, for Champlain, in 1609, gave them in that quarter their first lesson in the use of gunpowder. And in 1666, Courcelles and Macy ravaged their country and burned their 'castles' with an army that passed through this gateway.

which the idea of door is understood, if not expressed. Rev. Asher Wright in discussing this from the Seneca standpoint, and there is no better authority, says the name is compounded from Ganyiudaeh, *a lake*, and Odaghwah, *it turns aside*, making the name Onyiudaondagwat, literally *the lake turns aside*. As in entering a cabin, the door is opened by turning it aside, possibly the same idea is carried in the name for the bay. As a rule, the earlier forms of the name beginning with the Jesuits' map, 1665, conform very closely to the model of De Lamberville. The variations are such as would arise from different modes of expression in the different dialects. The substance of the several opinions shows that the name signifies simply a body of water connected with the lake *by an opening*. Historically considered, when such an opening became an important factor in reaching the Seneca villages from the lake as a thoroughfare, the signification was brought within the field of a gateway or door to the country of the Senecas, precisely as lake Champlain became the mouth or gateway of the country in general, and that of the Mohawks in particular. From the earliest historical period, each of these places was considered as the gateway of the confederation. Denonville availed himself of the advantages of Irondequoit Bay in 1687, when he ravaged the country and destroyed their castles. After that date the Senecas removed their larger western villages to the vicinity of the Genesee river, but the bay continued as the route through which all the intercourse and traffic connected with the lake was held, and as the veritable gateway or western door of the Iroquois country.

The name of Irondequoit Bay appears in a great variety of disfigured and corrupt forms, but all are based primarily on the Indian word for lake in some one of the Iroquois dialects. The Onondaga term for opening (Ganhotongouen) appears in many of the names, but the precise manner of compounding is not understood. De Lamberville was most excellent authority, and the name of *Toronto* must mean substantially the same as the Seneca form which all authorities say means simply a bay, and taken in connection with Caniaderi Guaruntie as applied to lake Champlain, the conclusion that the two are identical cannot be far from the truth, and that the definition given by Gov. Pownall will furnish a reliable explanation of the meaning of *Toronto* Bay on the north side of the lake. It will be seen that the parallelism between the two bays is especially significant aside from the names. The Toronto of the north, had been known, unquestionably, far back into the prehistoric occupation of the country. It was a new discovery to Joliet and Perray in 1668, and ten years later had leaped into notoriety as a most important thoroughfare, but not for several years did the name that has now prevailed appear on the

maps of that locality. The bay of the south shore has been known from the earliest historical period of the Senecas as their landing place, and the route to their castles. It was beyond question one of the most important points in charge of the Senecas as guardians of the western door of the confederacy. The importance of Toronto Bay and the passage to lake Huron was not fully understood until some years after the construction of Fort Frontenac in 1673. The anxiety of the French to secure a monopoly of the fur trade led them to believe that all the trade could be controlled from that point. It was soon apparent that the Indians and traders found ways to reach the English and Dutch without passing Fort Frontenac. La Salle who was the original projector of that stronghold, in August 1680, on his return voyage from the west, took the Toronto route *via* lake Simcoe and again in 1681 when journeying westward, desiring to reach lake Huron from lake Ontario, availed himself of the Toronto portage, and was for a fortnight engaged in the work of transporting his goods and provisions to lake Simcoe. It was not known as Toronto until some years later, but was called the portage of Teioiagon, which was the name of a small Seneca village near the Humber river. It undoubtedly was known in prehistoric days by some distinctive name, but not until it became part of an important thoroughfare did it take the name of Toronto, the gateway of the ancient Huron country, which implies a way, or route, through which people pass to and fro, as through a gateway in a palisade enclosure. On the map of Raffex, 1688, is the legend written along the line "*chemin par où les Iroquois vont aux Outaouas.*"* and along the northern shore of lake Ontario appears the following: "*Villages des Iroquois dont quan'ité s'habituent de ce cote.*"† A fair copy of this map will be found in the Very Rev. W. R. Harris' History of the Early Missions of Western Canada, and a skeleton copy in Winsor's Hist. of America IV. 234. The map of Raffex was of about the date when the name of *Toronto* was very generally indicated on the maps of the period. It shows that the Iroquois introduced the name, and not the Hurons, for the latter had long previous to this date been driven from the country or incorporated with the Iroquois. If, therefore, a correct meaning of the name is desired it must be from Iroquois sources, and from their standpoint.

It may be well at this point to allude to the earliest known name of lake Simcoe, which appears as *Lacus Ouentaronius* on the Ducreux map of 1660. This is the Latinized form of Ouentaron, Oentaronck, and Oentaronk, as given on other and later maps. The map of Ducreux, though dated 1660, was in fact compiled from data of about 1645.

* Way by which the Iroquois go to the Ottawas.

† Villages of the Iroquois, of whom many live in this region.

This was previous to the destruction of the Hurons, and while the Jesuit missionaries were on the ground and in daily communication with them. The missionaries make no mention of *Taronto* as a name of the lake, or in any other connection. The name Ouentaron was used, and I desire to point out a few facts which leads me to believe that Taronto and Ouentaron may have been identical in meaning. The form Ouentaron appears to have continued as the name of Lake Simcoe for over a hundred years, from Sanson, 1656, to D'Anville and other French maps as late as 1755 and later. But beginning with La Hontan, who was in the country from 1684 to 1691, the form *Toronto* appeared and finally prevailed. La Hontan accompanied D'Anville in 1687 in his expedition against the Senecas, and it is somewhat significant that he not only gives the name Toronto to Lake Simcoe, but to its outlet now known as Severn river. He also calls Matchedash Bay "The Bay of Toronto," which he describes as twenty-five leagues long and fifteen wide. He places the name on some of his maps between Ohouendoe Island* and the mainland, and other maps apparently following La Hontan carry the name *Toronto* quite up to the River of the French. La Hontan names one of the Huron villages Torontogneron, which he says was destroyed by the Iroquois, and locates it near Lake Couchiching. Raffeix, on his map of 1688, makes Lac Tarontha as the name of Lake Simcoe, which is very near the word given by Cuoq of Kah-ron-tha, *to make an opening* (93). Denonville, in writing to M. Seignelay in Nov., 1686, says M. de la Durantaye is collecting people to fortify himself at Michillimacina, and to occupy *the other passage at Taronto*, which the English might take to enter Lake Huron. (Col. Hist., N.Y., IX. 296). Now, if as I suspect, *Toronto* is a contracted form of a compound word derived from Kaniatare, *lake*, and onto, *to open*; and the name Ouentaron is also a compound Huron word derived from the Huron ontare, for *lake*, and a root equivalent in Huron to *open*, or a *door*, or *gateway*, it will go far to establish an absolute identity between the two names Ouentaron and Taronto. Both of these names based on Ontare, *lake*, will explain why the Hurons were known as Lake Indians, and their country, or at least the country around Lake Simcoe, as *Toronto*.

There was another name occasionally applied to Lake Simcoe by the French, which was "Lac aux Claies," which in English would be "The Lake of the Fish Weirs." These were described by Champlain in 1615, as located between lakes Couchiching and Simcoe, in the narrow channel now known as the Narrows. The Indians, known as Ojibways of the present day, speak of the locality as Mitchekun, which means a fence, or the place which was fenced, or staked across. The

* Christian Island.

structure was composed of small sharpened stakes, from six to ten feet in length, driven into the clay and sand which constitutes the bottom of the channel, and were from an inch to two inches in diameter. Champlain says: "They almost close the strait, only some little openings being left where they place their nets." Probably smaller twigs were woven in back and forth in the form of what is called "wattling." Fish weirs constructed in this manner were common along the Atlantic coast, and are illustrated by White in Harriott's Hist. of Virginia, also in Beverly's Virginia, 1675. In the "French Onondaga Dictionary," from a manuscript of about 1700, in the Mazarin Library, Paris, *Gaya-ouenta-ha* is given as the equivalent of the French word *Claye*, which in English is *hurdle*, flat screen, or wooden grate. It will be seen that the six letters from the heart of this word, are identical with those found in the name *Lacus Ouentaronius* of the *Creuxius* map, supposed to be derived from *Ontare*, *lake*. *Gah-a-yah* is given by Rev. Asher Wright as *fence* in Seneca. An analysis of the name *Gayaouentaha* will probably disclose a fair description of the fish weirs in the Narrows, the base of the French name of *Lac aux Clais*. This could have only a local significance, unless it should appear that other weirs of like character existed at other points, which is not probable.

On several maps lake Couchiching is named Lake Contarea. The Relations give this as the name of a Huron village and tribe of *Kontarea*, which Brebeuf describes as a day's journey from *Ihonatiria*. A site at the narrow passage between the two lakes would be about thirty-five miles from *Ihonatiria*. The *Ducreux* map locates *L. Contarea* a few miles west of *Ste. Marie* on the *Wye*, which could not be more than five or six miles from any supposed site of *Ihonatiria*. These facts appear to indicate that the earlier site of *Kontarea* was near the narrow passage between the lakes, and that previous to 1645 the village or villages had removed to the west of *Ste. Marie* on the *Wye*. The Relation of 1642, p. 74, says: "Last winter the Hurons had a real fright in consequence of a false alarm that had reached them that an army of Iroquois was on the point of carrying the village of *Kontarea*, the chief bulwark of the country." Burrows' edition XXIII., 105.

The *Kontarearonons* are mentioned by *Vimont* in the Relation 1640, p. 35, as a distinct tribe, sedentary, and speaking the Huron language. The name appears as number nine in a list of twenty-nine names, and is followed by the *Ouendats*. When the Hurons abandoned their country a large number took refuge with the Iroquois and were known as Hurons of *Kontarea*. That the name was generic, and related to the country of the Hurons in some instances is certain. If

lake Couchiching was known as lake Kontarea, it would be very strong evidence of a residence near it at some earlier period, and that Brebeuf's statement of a location a day's journey from Ihonatiria was correct. An analysis of the name shows that it was derived from Gontare lake in Huron, and as *g* and *k* are interchangeable in Indian names it would become Kontare, this with a diminutive terminal *a*, the result will be Kontarea. La Hontan appears to have had in mind a waterway on all sides of the Huron peninsula by giving the name *Toronto* to lake Simcoe, Severn river, Matchedash Bay and the passage between Ahoendo* and other islands, and the main land. Just what he meant by the name *Torontogne* is uncertain. The name as given by the Raffieix map of 1688 of Tarontho should be carefully considered in the study of these more or less affiliated names, as this comes very near to the modern Mohawk of Kkahrontha (Cuoq 24) Kkaronte-Kkaronten, meaning *an opening*, as a door or gateway.

It is an interesting fact that wherever this name of *Toronto* has appeared either as combined with other words, or in its evidently contracted form, it has always from the very beginning, been on an important thoroughfare of water-communication. The fact that it has appeared in several positions with several hundred miles intervening, is proof conclusive that the name is not based on any fact incident to any one locality. It must be from something common to all, having a distinct meaning, and must be so clearly expressed "as to convey that meaning with precision to all who speak the language to which it belongs, and whenever from phonetic corruption or by change of circumstances, it loses its self-interpreting, or self-defining power, it must be discarded from the language." This rule laid down by Mr. J. H. Trumbull in his "Indian Names of Connecticut" applies with equal force in Iroquois as in Algonquin place-names.

There is no question whatever in my opinion as to a common origin of Caniaderi Guaruntie as applied to lake Champlain; the *Gania Toronto* Gouen of De Lamberville as the name of Irondequoit Bay, and of *Toronto* as names of Toronto Bay and Lake Simcoe. Each in its place was a gateway of the country. Ouentaron was probably of the same meaning and derived from the Huron Ontare, *lake*, and Taronto, *a door or gateway*. As will be seen later on, the final part of the word-sentence, which carries the idea of a door or gateway, makes it appurtenant to the initial part of the sentence, which describes the character of the body in which the opening is made. Thus Iotstenra, *a rock*, combined with Karonte, makes Iotstenrakaronte, *a a grotto or cavern*, distinctly an excavation in a rock whether natural or artificial, and every grotto or cavern has

* Christian Island.

a door or entrance. Iokahronte is a *gap*, breach or opening; (Cuq 6, 93) so kkahrontha is to pierce, to make an opening as a door or window, or breach in a wall (Cuq 24). Katenhenra-karontha is given in the verbal form, *to make an opening in an enclosure and put a gate in it* (Cuq 93). A curious example is given by Cuq (93) which is Tekahontakaronte. This appears to be Honta, *an ear*, the organ of hearing; Tekahonta, *two ears*, that is, the two openings in the head, the organs of hearing, which sometimes become obstructed, and the person becomes deaf or partially so. Tekahontakaronte then means to open the two openings that the person may hear.

Auburn, N. Y., Dec. 30, 1899.

DANIEL GARRISON BRINTON.

*Born in West Chester, Pennsylvania, U.S.A., May
13th, 1837. Died, July 31st, 1899.*

When reference was made in the report for 1896-7 to the death of our distinguished friend Horatio Hale, it was said, " Mr. Hale's place in scientific ranks will be hard to fill and perhaps none will more readily acquiesce in this statement than Dr. D. G. Brinton, of Philadelphia, who, having so long shared his mantle, must now wear it alone." Now that Dr. Brinton himself has departed, the loss, for the time-being, seems almost irreparable.

His services in the study of American ethnology in its very widest sense, can hardly be overestimated. As a thinker he was as bold as he was original, and with respect to conclusions at which he arrived, he sometimes stood alone

Few American writers in any department of science have produced so many books, pamphlets and papers as he did on his favorite subject—even the mere naming of them in type, as they appeared from 1859 until within a few months of his death, would require several of these pages

While inclined to be somewhat dogmatic in the enunciation of what he conceived to be truth, he was too great a man to be jealous of what others had achieved, and he was always willing to assist inquirers with his opinions or advice.

At the time of his death he was Professor of American Linguistics, and Archæology in the University of Pennsylvania.

As an authority on the studies he had so markedly made his own, he will long be quoted, and even when, as is almost inevitable in the advancement of knowledge, it shall appear that he formed some wrong conclusions, he will always be credited with great scholarship, sound, critical judgment, considerable caution, and the courage of his convictions.









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