

ANDREW F. HUNTER AND THE PETUN

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Abstract

The researches of A. F. Hunter in the Petun area and the Beaver Valley are documented.

Résumé

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Introduction

Andrew Frederick Hunter will forever be remembered as an historian. Among archaeologists he is remembered for his published records of Huron village sites and other remains in a number of Simcoe County townships east of the Nottawasaga River. It is less known that he also recorded Odawa and Petun archaeological sites and artifacts in the Beaver Valley and Petun areas. This was mainly during two early periods in his lifetime, as a student working for the summer in Clarksburg, 1886 and 1887, and for the Geological Survey of Canada, 1904-1908. By coincidence, a family business associate at Phelpston owned a major archaeological site on a farm on the Blue Mountain in the Petun area.

Reuben Gold Thwaites, editor of the "Jesuit Relations and Allied Documents" series published between 1896 and 1901, evidently regarded Hunter as the pre-eminent authority on the Petun at the time. As a result, all the footnotes concerning the Petun published in the series were written by Hunter.

The locations of archaeological sites and artifact collections, and details of excavations, are not given in this Bulletin. Researchers requiring this information should contact the Petun Research Institute.

Andrew F. Hunter as seen by his Sister

The following is freely summarised from "Big Brother", a Short Biographical Sketch of the late Andrew F. Hunter, "Editor, Historian, Philosopher and Archaeologist", privately published in 1957 by Martha Hunter, his youngest sister.

Andrew Frederick Hunter was born December 31, 1863, one of three children born at Knock in Innisfil township, Simcoe County, appropriately in a log house and of established, hardy, pioneer Presbyterian stock. He early displayed an interest in his surroundings and a thirst for knowledge. Fortunately he was able to attend both High School in Barrie and the University in Toronto. While at High School his family moved to a farm and Post Office at Phelpston where, during his holidays, Andrew first found Indian artifacts. In 1884, aged 21, he enrolled in the University of Toronto, under President Daniel Wilson. He commenced writing in 1885 for various outlets. In November 1886 he published an article about Christian Island (Hunter 1886).

In the summer of 1887 Uncle Walter Hunter went to Scotland and Andrew, age 24, took charge of his insurance office and Post Office in Clarksburg, living with Aunt Janey Hunter. Later that year he returned to University for his third year. In 1888 he joined the Canadian Institute, and there met David Boyle. He joined a number of scholarly and learned organizations. In May 1889 he graduated with honours in physics. When he returned home, his father purchased the "Barrie Examiner" for him. He assumed control and the editorship in October 1889. In 1892 he was granted the degree of Master of Arts by the University of Toronto. After nearly six years with the "Barrie Examiner", and hosting many causes, he sold the newspaper and went to Europe in 1895 for six months. He was then age 32. He contributed to the Reuben Gold Thwaites' edition of the Jesuit Relations, published between 1896 and 1901, and to other important historical works.

Until 1909 he was particularly active recording and collecting Indian artifacts, many of which were donated to the Provincial Museum in the Normal School, Toronto, and at the same time, he was researching and writing local history, resulting in his masterwork "A History of Simcoe County" (Hunter 1909). He had to discontinue his "Indian Village Sites" publication series because this was entirely funded by himself, and he could not afford further time and expense. He was employed by the Geological Survey of Canada from 1904 to 1908 to record ancient shorelines through Simcoe, Grey, Wellington and Bruce counties. He was instrumental in founding the Simcoe Pioneer and Historical Society in 1891 and was a charter member of the Champlain Society when it was founded in 1905.

One of the organizations he joined was the Ontario Historical Society. From 1892 he served on the Society's Executive Committee. He assumed the Secretaryship in 1913 at the age of fifty. His office was in the Normal School, along with the Provincial Museum, which he supported. He lived in Toronto during the week but each weekend, until his mother's death in 1925, returned to Barrie to be with her.

In February 1931, age 68, he suffered a stroke, and was an invalid for his remaining ten years. He died age 78, in October 1940.

Martha Hunter's book is not paginated, and page number references for the purpose of this Bulletin are assigned by Charles Garrad. Much of the information compiled by Martha Hunter was used for a press release in 1958, when an historic Plaque was unveiled to Andrew Frederick Hunter outside the Barrie Public Library. In 1999 it is proposed to move this plaque to Knock (SCHA 1999).



**PHOTOGRAPH LEFT
Gravestone of
Uncle Walter Hunter.
Clarksburg-Thornbury
Union Cemetery.**

**PHOTOGRAPH BELOW
The former
Clarksburg School,
where cousin
Walter Hunter jr.
found an Indian
stone axe.**



Andrew F. Hunter and Peter York, Clarksburg-Thornbury 1886-7

Martha Hunter recorded that in the summer of 1887, her brother Andrew took charge of his Uncle Walter Hunter's insurance office and Post Office in Clarksburg when Walter Hunter went to Scotland. Andrew was then 24. He may have gained postal experience when his father was the Postmaster at Phelpston, but he could hardly have operated an insurance office without prior training. His diaries confirm that also in the previous year, 1886, he was in Clarksburg and the adjoining town of Thornbury. Presumably, like many modern University students, he needed summer employment, and this was provided for several summers by his Uncle Walter Hunter.

In his notebook "Exercise Book 4" (Hunter EB4) Hunter recorded three interviews in 1886 with Peter York, an Ojibwa (Chippewa) Indian and well-known local character who lived alone in a "solitary board cabin" near the lakeshore in Thornbury (not to be confused with another contemporary Peter York then living on the Rama Reserve). During the first interview, on June 27th, 1886, Peter talked about the present Chippewas, Pottatomies, and Ottawas (Odawas) of Cape Croker and Manitoulin Island. Andrew concluded, somewhat condescendingly: "Peter York is a Chippeway, can write very legibly, speak good English, and has more than average intelligence for an Indian" (Hunter EB4:113).

In a second interview, on July 25th, 1886, inferentially in Peter York's cabin, he recorded Peter's belief that subsequent to the Huron and Petun occupation, the local Blue Mountain and Beaver Valley areas had been taken over by the Mohawks. "The pits of bones that are so numerous in these parts are said by Peter to have belonged to the Mohawks .. The remains on the farm of Mr. D. N. Cumming at Clarksburg are Mohawk. About six miles from the town of Collingwood, on the eastern side of the Blue Mountains, there are a great many pits of bones. The excavation of these was so wanton that the inhabitants have put a stop to it. A large number of kettles were found in these pits, undoubtedly of French manufacture; also tomahawks! A number of these kettles are now used by the farmers of the vicinity for making soap, boiling cattle feed, etc.". Andrew recorded Peter's thoughts on Indian words, traditions and names, the "Messisauga", Chippeway, and Ottawa (Odawa) Indians of the Credit, and Manitoulin Island. "Peter was formerly Chief of his people but did not get along very well, and so has left them. They dwell on the North Shore. He has been employed by the Indian Department as Interpreter on different occasions, on Christian Island, on the North Shore, etc. .. There are many remains on Christian Island. An old Fort there. Peter knows nothing about its origin. He has often, in company with other Indians, gone to the Fort to dig for relics. There is a good deal of brass there. Many utensils of French manufacture, with French inscriptions. Large flakes of melted metal were found by him which he sold in Collingwood (Penetang ? to Father Charest), which melted when the place was destroyed by fire. Peter lives in a solitary board cabin, on the shore of Georgian Bay. Like others of his race, his dress and the articles in his cabin are not without gaudy colors. .. The Chippeways once dwelt in the Lake Superior district, and drove the Mohawks out of Western Ontario. .. Whatever may have been the cause of the Chippewa-Mohawk war, it lasted for many years, and during its progress each nation set up a claim to the territory in Western Ontario which had formerly been occupied by the Tionnontates and Hurons. When peace was restored, the Mohawks withdrew to the frontier lakes of Ontario and Erie" (Hunter EB4:116-119,123-124).

Andrew F. Hunter evidently kept an open mind about Peter York's stories. A note appended to a page in his diary evidently refers to Peter's explanation that he left his people because they "did not get along very well". It reads: "It is rumoured that a government grant was once given to the tribe of which Peter York was chief, and that he claimed the lion's share; and thereby a dispute arose, which brought on his banishment" (Hunter EB4:115).

Peter York's cabin, approximately 20'x16' in size, was later covered with wood shingles, and still stands in Thornbury, but not in its original place. After Peter York left it was expropriated by a white settler who

moved it inland from the shore to his orchard, where it is yet (Garrad 1987). Peter's chronology and understanding of the subsequent occupation of the land of the Hurons and Petuns after their departure does not accord with general belief. By 'Mohawk' he presumably implies all the tribes of the New York Iroquois Confederacy. After the Dispersal of the Petuns and Hurons in 1650 the Iroquois certainly used part of southern Ontario for their beaver hunting grounds, and established villages in the Lake Ontario drainage, but it is doubtful if they attempted to settle north of the Oak Ridges moraine. Both Chippewas and Odawa (Ottawa) have traditions of battles with the Iroquois in the area, but no reputed site has ever been proven. The remains on the farm of Mr. D. N. Cumming at Clarksburg are prehistoric, and probably proto-Odawa. The "pits of bones" in the Blue Mountain area were left by the earlier Petun (Tionnontates), and possibly the contemporary Odawa.. Hunter later obtained details of two of the "many pits of bones" about six miles from the town of Collingwood, the Buckingham BcHb-24 and Rykert (McAllister) BcHb-33 ossuaries (see later).

A third interview with Peter York is dated August 29, 1886, indicating that Andrew was still in the Clarksburg-Thornbury district at that time. On this occasion Peter spoke at length about the wampum belts he had seen among the Oka Indians at Two Mountains near Montreal, and at Manitowaning on Manitoulin Island. He then returned to his "Mohawk" theme and added personal details of himself (Hunter EB4:127): "The name Ahoendoe, York says, is Mohawk. No doubt the Huron and Mohawk dialects resembled each other. About seven or eight years ago, York was employed by the Government on Christian Island, as interpreter. He remained there for about two years. The government letters came to him instead of to the chief, and this caused dissatisfaction and jealousy on the part of the Indians there. When the Chippewas went there in the last century, they found christianized French Indians, and hence it was called Christian Island." Further notes on Peter York's adventures on Christian Island were also made (Hunter EB4:125-127, 146).

'Ahoendoe' (various spellings) is a legitimate Huron-Wyandot term meaning "there is an island in the lake" (Jones 1909:172). The Jesuits named the island for St. Joseph (JR34:203, 209, 211). It has also been called Charity Island, and, currently, Christian Island. A post-Dispersal re-occupation of the island by christianized French Indians, or returned Huron refugees, would not be impossible, but has no support in tradition, history or archaeology.

Christian Island is of interest to the Petun researcher. Father Chaumonot, and some of the people from Ossossane district, who fled to the Petun in March 1649, moved the following May from the Petun to settle on Christian Island (Garrad & Steckley 1998). In August 1649, Father Charles Garnier visited the new Jesuit settlement of Ste. Marie II on Christian Island before returning to the Petun and his death in December. In December 1649, Father Chabanel was killed while on his way from the Petun to Christian Island. The last Jesuit Father resident among the Petun was recalled in the spring of 1650 to Christian Island, preparatory to returning to Quebec.

His interviews with Peter York had considerable influence on Andrew F. Hunter. He was inspired to compile a manuscript "The Country of the Tionnontates", incorporating and reviewing much of Peter York's information, now in the Simcoe County Archives, and which is reproduced in this Bulletin (below). He also was motivated to undertake his first major research trip, by sail boat, from Thornbury to Christian Island. The Island and the fort became the subject of his article in "The Indian" newspaper (Hunter 1886). Information provided by Peter York was included in the article, also in his "Notes on Sites of Huron Villages in the Township of Tiny" (Hunter 1899:9-10), and in the material he submitted to R. G. Thwaites for the "Jesuit Relations" (JR36:245n36). Already familiar with Indian artifacts and sites, he began a wider systematic search to record trails, sites and other remains, from personal and published sources, and to visit those he could. He would go on to compile complete lists of Indian sites in a number of Simcoe County townships, some of which were published. Others, including the Petun area and Beaver Valley, he recorded in unpublished diaries and manuscripts, now in the care of the

Royal Ontario Museum (Hunter ASGC; Hunter ASSC; Hunter EB4). Other Hunter documents are in the Simcoe County Archives. Through his prolific and diverse researches into many historical, genealogical and archaeological subjects he became known as The Historian of Simcoe County. His mentors may have been the learned Sir Daniel Wilson and David Boyle, but Peter York provided practical directional motivation.

Andrew F. Hunter and Samuel H. Haney

In 1868, Samuel Henry Haney, who operated a general store in Dundalk in Grey County, purchased a bush farm on the Blue Mountain in the Township of Collingwood, which he leased to a series of tenants.

According to his published obituary (Anonymous 1911), in 1873 Samuel Haney moved his growing family from Dundalk to Phelpston, a new settlement in Simcoe County, to take over the general store and post office there. In 1882, he moved again, to Elmvale, and sold his Phelpston store and postmastership to William Telfer Hunter of Barrie, father of Andrew F. Hunter. However, the available County Directories reverse this sequence, the name of 'W. T. Hunter, P.M., merchant', appearing in the Phelpston entry for 1884, 1885, and 1886 (Irwin 1886(?):118), and 'Haney, Samuel, Postmaster and General Store' later, in 1893 and 1895 (Union 1893(?):91, 1895(?):55).

Martha Hunter stated her parents moved to Phelpston not long after 1880 and stayed four years (Hunter 1957:13). The County Directories indicate that three of those years were 1884, 1885, and 1886. If the Hunters sold to Samuel Haney in 1886, Andrew would have been 21 at the time. His sister states that it was at Phelpston that Andrew became aware of Indian artifacts and remains being found on local farms, and that it was probably here that his interest in archaeology began (Hunter 1957:13).

Andrew must have learned about the Blue Mountain farm from Samuel Haney himself, in Phelpston, and that Indian relics were to be found there. When Andrew visited the farm for the first time on August 6, 1887, and found artifacts, it was in possession of a tenant, John Bailey, but on his next recorded visit, April 16, 1902, his host was his old acquaintance Samuel Haney, the former Phelpston postmaster, whose store at either Elmvale (Anonymous 1911) or Phelpston (see above) had burned in 1896. Hunter realized there was a substantial archaeological site on the Haney farm, and, not surprisingly, assigned it no. 1 in his catalogue of archaeological sites in Grey County (Hunter ASGC). At some time Haney told Hunter about his visit to the Buckingham ossuary about 1869, and about the McAllister farm and ossuary. These were the ossuaries Hunter had heard about previously from Peter York.

Hunter visited Samuel Haney's farm again on June 16 and again 18, 1903. Haney provided more details of the Buckingham ossuary and talked about the Old Mail Road through Rob Roy, where he had lived before moving to Dundalk, and that artifacts had been found a mile to the east of Rob Roy. In 1898 Hunter had thought that the former Petun village of *Ekarenniondi*, the Jesuit St. Mathias, could not be identified (JR20:308), but later reached the conclusion that it was the archaeological site on the Haney farm. His visits to the site in June 1903 were probably due to a contrary opinion published in May by Father Arthur E. Jones. He claimed to have located the rock *Ekarenniondi* in the Pretty River Valley, more than five miles away, the previous year (Jones 1903:134-136), with the inference that the village of the same name was nearby. Fred. Birch, similarly provoked by Father Jones, also visited the Haney's in 1903. He found them to be "very friendly people", and collected artifacts under the guidance of one of the misses Haney (Birch 1904:100). An undated note tucked into one of Hunter's notebooks (Royal Ontario Museum) reads: "Fred Birch of Wodehouse, Ont. thinks the Haney site was St. Matthias. See his article in Ontario Archaeological Report for 1903, also his letter to me of Mar. 18, 1904. He appears to have formed an idea of the identity of the Haney site with St. Mathias upon reading Father Jones' narrative in the report of 1902, just as I also (independently) formed the same idea on reading the

newspaper paragraphs in 1902". To which newspaper he refers is not known

On November 23, 1904, Hunter again visited Samuel Haney, and stayed overnight at his house (Hunter 1904). Hunter learned that Haney had recently loaned a box of artifacts to the new Huron Institute in Collingwood, then being formed and preparing for its first exhibition. Hunter would be invited to this event as guest speaker. On April 30, 1905 he was again on the site, which he described as "about 4 acres, lying between two ravines, .. doubtless palisaded .. an oval". Apart from the Phelpsston connection of thirty years previously, and perhaps some mutual interest in the Indian remains, it may be that Samuel Haney, with three unmarried daughters still at home, might have noted that Andrew Hunter, although now aged forty-one, was still an eligible bachelor. This was Hunter's last known visit to the site. In 1906 Haney retired from the farm to a house in Collingwood, where he died in 1911.

The description of the site on the Samuel Haney farm left by Andrew Hunter does not correspond with that left by Fred Birch as being on the adjacent Cook (Smith) farm. Later research on the two properties revealed the remains of two separate villages, one entirely on the Haney farm, seen and described by Hunter and also visited by Birch in 1903, and one described to Birch in the 1870s as being on the Cook (Smith) farm. When Birch visited the Haney farm site in 1903 he mistakenly assumed he was on the former Smith farm (Birch 1904:99-100).

Phelpsston Post Masters shown in County of Simcoe Directories

left: for the years 1884-5-6 (Irwin 1886(?)); right: for the year 1895 (Union Publishing Co. 1895(?))

PHELPSTON.—A village and station of the H. & N. W. Railway,
Township of Flos, 15 miles from Barrie.

~~Broderick, John, hotel~~
Cooper, J. S., pump manufacturers
Croesland, Joseph, station agent
Healey, J. J., blacksmith
Hickey, W. J., teacher
Hunter, W. T., P.M., merchant
McCreight, James, shoemaker
Phelps, N. & O. J., lumber
Raymore, W. D., merchant
Wilson, H., blacksmith

PHELPSTON

Simcoe Co. Population about 250

Broderick John, hotel
Brumley A J Mrs, general store
Dillon James, general store
**Haney Samuel, Postmaster and
General Store**
Henry George, harness
Kennedy J H, physician
Needham W-m, shoemaker
Platt W A, general store
Trajn A, lumber
Woods James, blacksmith

Andrew F. Hunter and the Geological Survey of Canada 1904-1908

His employment with the Geological Survey of Canada to record ancient shorelines through Simcoe, Grey, Wellington and Bruce counties brought Hunter back to the Blue Mountains and Beaver Valleys areas between 1904 and 1908. This enabled him to revisit Samuel Haney and to contact Fred Birch of Wodehouse. In 1905 Fred Birch told him of a site in Artemesia (see later).

Andrew F. Hunter and Father Arthur E. Jones, S.J.

A note in Andrew F. Hunter's files reads: "In archaeology there is so much room for the imagination, and the subject is so much belittled by the work of literary idealists that my first enthusiasm flagged". This note is undated, but his sister placed it chronologically at 1889, after Hunter left University and before he assumed the control of the *Barrie Examiner* (Hunter 1957:21).

It seems that 1898 might be a more appropriate date for the note. By then, Hunter had fallen out with David Boyle, one of his mentors (in 1896), and their personal relationship had deteriorated to the point where Hunter was attacking Boyle's credibility and position (Killan 1983:92, 120-121, 174, 193-4, 205-6). 1898 was also the year that his opinions concerning the identification of certain historic Huron village sites, particularly St. Ignace II, appeared in the *Jesuit Relations* series then being published (JR17:241-242n5), only to be contradicted by another researcher who was given more credibility (JR33:273-274). This was Father Arthur E. Jones, Archivist of the Society of Jesus, Montreal, whose contributions also included a photograph of himself, a bigger map than Hunter's, and an article to explain it (JR34:249-257; rear endpaper folded map). The Editor, Reuben Gold Thwaites, discreetly commented "Antiquarians differ as to the site of St. Ignace" (JR33:273n7). The dispute between Hunter and Jones concerning the location of St. Ignace II was never settled between them, and ended only with the death of Father Jones twenty years later.

Hunter had the consolation that Thwaites regarded him as the authority on the Petun, and he provided the end-notes about the Petun (see later). But in 1902, and again in 1903, Father Jones extended his explorations into the Petun country (Jones 1903:92-136; 1909:241-261).

Father Jones first visited the Petun country in August 1902, to search for the rock and village (inferentially close) both named *Ekarenniondi* ("Where the rock stands out" or Standing Rock) (1903:92-136). His party found a "standing" rock in the Pretty River Valley and looked no further. They did not find a village site. Specific to Jones' identification of St. Ignace II in Huronia, but possibly indicative of his attitude to all of Jones' research, Hunter was highly incensed at David Boyle for providing Jones with space in the 1902 Archaeological Report to publish "rubbish at the people's expense. It looks learned but it is a bag of wind" "utterly without proof or probability" (Killan 1983:194). Nine years later he would have another chance to criticise Jones' search for *Ekarenniondi* (Hunter 1912; see later).

Jones found neither the rock nor the village *Ekarenniondi*, which he believed to be the Jesuit St. Matthias, and was wrong in all his conclusions, but his research had value in that it provoked others to take interest. These included Hunter himself, Fred. Birch in the Beaver Valley, and David Williams and John Lawrence in Collingwood, who were founders of the Huron Institute in Collingwood in 1904.

Jones returned in August 1903 to use his proposed *Ekarenniondi* as the base to search for Petun village sites, especially *Etharita* or St. Jean (John the Evangelist). In four days of searching he did not find a single village site or even see an artifact (Jones 1909:254-259) yet it did not occur to him that this was because he was starting from the wrong rock.

Concerning the location of the Petun country and villages generally, Hunter was on record, as early as 1898, as believing "it is doubtful whether any of the nine villages were outside of Nottawasaga township" (JR20:307-8n6). Instead, Father Jones proposed that the Petun had lived in the Bruce Peninsula and on the shore of Lake Huron (Jones 1903:109; 1909:219). This implied rejection of his opinion does not seem to have upset Hunter enough for him to make the matter a public issue. This was possibly because the controversy over St. Ignace II was the preoccupying irritant. However, it served to highlight the differing methodology of the two men. Hunter's opinion, both of the Petun sites generally and the

Ekarenniondi village specifically, as with St. Ignace II, was based on the practical archaeological evidence as he interpreted it. Jones' belief that the Petuns were further west came from his theoretical approach. He selectively relied on documentary sources, especially Jesuit sources. In placing the Petun in the Bruce he accepted an inaccurate secondary source map as more accurate than the primary source maps drawn by Champlain and others (Garrad 1970). His evidence for identifying a rock as *Ekarenniondi*, and a topographic feature as the site of St. Ignace II, were both simply from their appearances as he imagined them to be, without corroborative evidence.

In 1909, Father Jones' masterwork, "Old Huronia", was published. Although in the interim Fred. Birch had joined Hunter in convincingly identifying the site on the Haney farm, now the Scenic Caves property west of Collingwood, as the village of *Ekarenniondi* (Birch 1904), Father Jones rejected his argument, and in 1909 republished his original 1903 identification unchanged. In addition, he regarded the Beaver Valley sites, which Hunter had long ago identified as Odawa, as "evidently of Petun origin" (Hunter ASGC, and see later; Jones 1909:261).

In 1912, Hunter published a review of Jones' "Old Huronia" (Hunter 1912), in which he pointed out that "notwithstanding the title of the work" 52 of the 505+ pages "relate not to the Hurons but to the Petun or Tobacco country. It is the only portion of the work that presents new material or deals with debated problems, for the rest of the book consists of compilations from existing literature" (Hunter 1912:77-78). The "new material" concerned Jones' ineffective search for St. Jean (*Etharita*) in 1903, and some confusingly additional thoughts on the route of Father Noël Chabanel. Reviewing Jones' two research trips into the Petun area, Hunter simultaneously condemned Jones' research methodology, advocated the site on the Samuel Haney property as *Ekarenniondi*, and cited more recent research: "In dealing with the Petun village sites, those of St. Mathias and St. Jean occupy most of the space. Father Jones' method of search for St. Mathias is so typical of the whole work that we may linger on it in passing. He first seeks a meaning for *Ekarenniondi*, the Indian name of the place, giving "Standing rock" as its English equivalent. Then he finds in Nottawasaga an outstanding splinter of limestone rock and thereupon claims that the "identification" is complete! He does not enquire whether or not an actual village site, with remains, is anywhere near the spot. In the Ontario Archaeological Report of 1903, Mr. Birch showed a more tenable position for St. Mathias than that of the author. The result of the author's search for St. Jean is contained in the heading "As yet undiscovered", although he devotes thirteen pages of the text to it. The careful exploration made by members of the Collingwood Institute for St. Jean, where Father Garnier was massacred, effectually disproves the author's theory for this mission (See Papers and Records I, Collingwood, 1909)" (Hunter 1912:80). Hunter is referring to the Huron Institute, of Collingwood, and the work of its Research Committee (Lawrence, Gaviller & Morris 1909).

Andrew F. Hunter and the Beaver River

The Beaver River was named by the surveyor Charles Rankin from the prolific evidence of beaver activity he found along it when he was surveying several Beaver Valley Townships. Hunter recorded his views on a scrap of paper: "The name "Beaver River" indicates the character of the river. It is from the district in the upper parts of the river's course, viz., above Eugenia Falls, that the name "Beaver" evidently comes. cf. also Beaverville in Euphrasia. The beaver flats northeast of Eugenia could furnish a fine hunting ground for the Ottawa Indians (Cheveux Releves) down the valley. In fact the beaver has been a favorite clan or emblem of the Ottawa Indians, and it is probably from them, through Sir F. B. Head, that the beaver is now on our arms of Canada. Cheveux Releves = Standing Hair".

The date of this note is not known, but it identifies Andrew F. Hunter as among the first, if not the first, to propose that the Beaver Valley was the hunting grounds of the Odawa Cheveux-relevés Indians. He would go on to propose that a number of the archaeological sites in the Beaver Valley were specifically

those of the Cheveux-relevés Odawa (Hunter ASGC, and see later), and would do so at a time when his friend Fred. Birch, and his adversary Father Jones, both believed they were Petun.

Andrew F. Hunter and the Huron Institute

The credibility gained by Andrew F. Hunter, perhaps through his contributions to the "Jesuit Relations and Allied Documents" series, was sufficiently appreciated in the Collingwood area that when the Huron Institute was formed in 1904, he was invited to be its first guest speaker (Enterprise-Messenger November 17, 1904). Hunter and David Williams, the principal founder of the Huron Institute and publisher of The Collingwood Bulletin, knew each other as fellow members of the Ontario Historical Society. No record that he either accepted or declined appeared in any Collingwood newspaper of the day. If he declined, his reasons are unknown. There is no hint that the "whole-hearted co-operation" Williams had extended to Father Jones (Jones 1909:253) had anything to do with it. Hunter later published in Williams' newspaper, The Collingwood Bulletin (Hunter 1908).

Sites recorded by A. F. Hunter when a University Student 1885-7

(1) and (2): "Mr. D. N. Cumming, Township of Collingwood (Clarksburg P.O.) found on his farm the skeleton of an Indian of remarkable proportions .. The Beaver River divides Mr. Cumming's farm, into two parts, and on both sides of this river remains of Indians have been found, besides pottery, etc. He found a fragment of pottery with an ear upon it... Once while burning the stump of a large tree, he noticed .. an indian pot standing entirely whole. Of course it crumbled to pieces with the effects of the fire .. Mr. Cumming possesses a number of skinning chisels and a mammoth chipped arrow head, a remarkable tobacco pipe" (Hunter EB4:116, 153-4).

Mr. Cumming presumably patronised the combined Creemore post office and Hunter insurance office, affording the opportunity to meet and talk with Hunter.

The site on the east side of the river was examined by Andrew F. Hunter August 10, 1887 and numbered "Grey County no. 4" (Hunter ASGC 4), village and burial ground.

It is not clear if Hunter found the smaller western site, which he numbered "Grey County no. 5" (Hunter ASGC 5). He recorded that burials were known there, and that "recent Indians have also frequently camped near the site." Wintemberg did not find it and neither have later researchers. However, the site is known through the neighbouring Matthews family collection of pottery from it.

The remains on both sites are not, as Peter York thought, Mohawk. Hunter proposed they were Odawa (Hunter ASGC). The present writer accepts Hunter's interpretation, and that the Huron pottery on both sites was obtained in trade from the Hurons.

The western site has not been found, but because artifacts from it are known, it is today registered as Almond BdHc-4; the eastern site is known, and is registered as O'Neil BdHc-7.

(3) "Heavy Indian skinning chisel, found by Walter Hunter, Junr. in the rear of the old school at Clarksburg" (Hunter EB4:154).

Walter Hunter jnr. was Andrew's cousin, son of Walter and Janey Hunter, at whose home he was staying. The "old school at Clarksburg" still stands, now a private home.

(4) ".. an Indian camping ground, as well as an Indian burial ground, on the farm of George Lambert .. Township of Collingwood" (Hunter EB4:155)

George Lambert was presumably also a patron of the post office. Hunter later considered this site to be Cheveux Relevés, i.e. Odawa (Hunter ASGC 2). This site has not been found.

(5) and (6) "According to Mrs. Reynolds of Beeton there were once found at Creemore, where she was

raised, many remains - brass kettles which a man used for agricultural purposes" (Hunter EB4:187).

"The Indians wore blankets until recent years. About forty years ago, a band frequently camped near Creemore. The blanketed old chief wore a ring in his nose and rings in his ears as a mark of distinction." (Hunter EB4:188)

This news is presumably also from Mrs. Reynolds. Andrew is not known to have visited either Creemore or Beeton, so it is probable that he met Mrs. Reynolds when she was visiting Clarksburg.

(7) Benjamin Moore. "Artificial circular holes .. Examined them on Aug. 10th 1887" (Hunter ASGC 8).

No site has been found here, but scattered artifacts, registered as Hunter's Holes BdHc-18.

(8) James Kinner. "Pottery and other remains mark the site. A large unmoveable boulder stone has a mortar in the top" (Hunter ASGC 6). This site has not been found.

(9) Thornbury & Clarksburg Union Cemetery. "Remains of a village .. marked by pottery and other relics" (Hunter ASGC 7). This site is known and is registered as MacDairmid BdHc-5.

(10) "Indian burial grounds, on farm of Spies, Tp. Collingwood. It was close beside the mineral spring at Delphi" .. "Three miles below Thornbury, near Indian River .. remains of an old Indian burial ground. Many copper kettles etc. have been found. The graves are isolated" (Hunter ASGC 11). This site has not been found.

(11) "the mineral spring at Delphi" (Hunter ASGC 11). The site of this former spring, now on the Georgian Peaks Ski Resort, is known.

Also ossuaries west of Collingwood, at this time unidentified (Hunter EB4:116) (see later).

Sites Recorded by A. F. Hunter through Samuel Haney

(1) Village site and several small ossuaries owned by Samuel Haney.

"This site is located on an ancient, extensive trail which crosses the Blue Mountains near it. Along the route of this trail, iron tomahawks are found in great numbers. .. Have in collection a number of relics obtained at the village. Visited this site Aug. 6th 1887" .. "This farm was tenanted until '86 by George Westercott .. when he occupied it, several iron tomahawks were found .. iron knives .." .. "Apl 16, 1902. The site is in Mr. Haney's orchard .. The site was compact and therefore was probably palisaded. This was probably "Ekarennondi", "The Rock Village", or St. Mathias of the Jesuits, as it lies on the Main Trail .." .. "June 16, '03. Mr. Haney found a clay pipe with a fox's head lately. He bought this farm in 1868" (Hunter ASGC 1).

This site, mainly on the Scenic Caves property, and partly on the former Cook farm and the road allowance in between, is well known, has been partly excavated, and is registered as Haney-Cook BcHb-27. The site comprises the remains of two separate villages, one, ("Haney-Cook Upper"), entirely on the former Haney farm, described by Hunter the other, ("Haney-Cook Lower"), partly so, partly on the former Cook farm and on the road allowance between, described by Fred. Birch.

(2) John Buckingham ossuary. "It was large and has been thoroughly ransacked. It contained copper or brass kettles. S. Haney, informant .. Additional information June 16, 1903 .. The pit was in the road allowance .. John McCallum, a teacher, lived there before the Buckinghams. Haney bought his farm in 1868 and within a year after he visited the pit. Old flint-lock guns were found in it. Kettles had been taken out before he visited it" (Hunter ASSC 67; Hunter EB4:116).

This site is known, has been partly excavated, and is registered as Buckingham BcHb-24.

- (3) village and (4) ossuary, McAllister. "Brass kettles were found in the bonepits at this place.. Mr. Haney visited this pit about 1872 .. June 16, 1903" (Hunter ASGC 10). "The McAllister pit is about a mile west of this (Buckingham) Nov. 22, 1904" (Hunter ASGC 10). Both the village site and the ossuary are known, the village has been partly excavated, and is registered as McAllister BcHb-25; the ossuary as Rykert BcHb-33.
- (5) artifacts a mile east of Rob Roy. No site has been found within several miles of Rob Roy in any direction. A single artifact is known from some 2 to 3 miles west of Rob Roy.

Sites Recorded by A. F. Hunter probably while with the Geological Survey of Canada

- (1) and (2) "Village sites and ossuaries of the Tobacco Nation at Craigleith, Collingwood twp. Situated close to a trail that used to pass along the shore of the bay. On the farm of J. Rutherford .. Nov. 24, 1904" .. "On the sandy rise (infra Algonquin cliff) near the railway east of Craigleith, they have found many Indian relics (i.e. on Gt. Nipissing shoretops)" (Hunter ASGC 9).
Both sites are well-known, have been partly excavated, and are registered as Plater-Martin BdHb-1 (formerly Rutherford) and Plater-Fleming BdHb-2 (on the sandy rise).
- (3) "Remains of a village, Tp. Collingwood, owned by Samuel Heslip... Fred. Birch of Wodehouse, Ont. has made some examination of this site (May 7, '05) (Hunter ASGC 3)".
This site is known, and registered as Goff-Idle BdHc-3.
- (4) "Weber, Artemesia, from Fred. Birch 1905" (Hunter EB4 loose).
Artifacts are known from this location.
- (5) Village site .. Euphrasia. "Spies, a former occupant of this lot found a great many relics of the usual kinds some years ago. There is a prevailing tradition in the neighbourhood that an Indian battle once took place near there" (Hunter ASGC 12).
Hunter did not see this site and it has not been found since.
- (6) Twp. St. Vincent. "Donation to the Museum of the Canadian Institute 1859, 'An Indian Pipe found in the Grave Mound of Bighead, Chief of the Pottawatomies, at the mouth of Bighead River, Meaford, C.W.'" (Hunter ASGC 13). This site has not been found.

Sites recorded from Ontario Archaeological Reports and other sources

In three of his several notebooks here jointly styled "Archaeological Sites in Simcoe County" (ASSC), subtitled "Catalogue of archaeological sites compiled from various authentic sources of information", Hunter recorded forty-three actual and presumed sites in Nottawasaga township. He did not necessarily visit these sites, but compiled information from a variety of sources, including the Ontario Archaeological Reports (AARO) series, verbal informants, correspondence, newspaper items and notes taken from other sources. The number Hunter assigned to them, and their presently registered names, are:

Notebook 1 (1887)

65	Robert Lougheed (from AARO 1886-7:12,13,17)	error
66	Beecroft (from AARO 1886-7:13,28)	Beecroft BcHb-5
67	John Buckingham (informant Samuel Haney)	Buckingham BcHb-24
77	Connor (informant Rev. Flint)	Smith BcHb-6
78	A. Ferguson (informant Rev Flint)	Graham-Ferguson BcHb-7

Notebook 2 (1888)

98	Alex Currie snr.	Currie-Brack BcHa-13
99	Stephen Hines	Lamont BcHa-8
118	Francis Hewson	not found

Notebook 3 (1889)

201		error
202	(interview)	Duff-Perry BbHa-4
203	(interview April 1905)	Rhodes BbHa-5
204	William Melville (from AARO 1889:10)	Melville BbHa-7
205	(from AARO 1889:10)	not found
206	(from AARO 1889:10)	Arnold BbHa-3
207	(from AARO 1889:10)	White BcHa-1
208	Thomas White (from AARO 1889:10)	White-Coyle BcHa-2
209	(from AARO 1889:11)	error
210	R. Lougheed (from AARO 1889:10)	Lane BbHb-2
211	Jas. Connor (from AARO 1888:13 & AARO 1889:11)	Connor-Rolling BcHb-3
212	Chas. Smith (from AARO 1889:11)	Carmichael BcHa-15
213	John Edmonds (from AARO 1889:11)	Edmunds BcHa-13
214		not found
215	William Anderson (from AARO 1889:11)	Anderson BcHb-8
216	(from AARO 1889:11)	not found
217	(from AARO 1889:11)	Bell BcHb-11
218	John Buie (from AARO 1889:11)	Baker BcHb-14
219	Andrew Jardine	Jardine BcHb-15
220	Malcolm McDuffie	Campbell BcHb-30
221	(from AARO 1889:11)	Currie BcHb-21

Notebook 7 (1904,1905)

514	James Mackie (interview October 26, 1904)	Sidey-Mackay BbHa-6
515	Robert Jacques (interview October 26, 1904)	error
516	Donald J. Johnston (interview October 28, 1904)	Dickinson
517	Joseph Bertles (interview October 28, 1904)	Duggan BcHa-11
519	McQueen (interview November 21, 1904)	McQueen BcHa-14
520	Smith jnr. (Interview November 21, 1904)	Smith BcHa-16
521	James Leach (interview November 21, 1904)	not found
522	Blair (visits November 22, 1904; April 14 & 29, 1905)	not found
523	Currie (interview November 22, 1904)	Pretty River BcHb-22
524	Montgomery (interview November 22, 1904)	error
525	McAlister (interview November 22, 1904)	McDermid BcHb-16
526	Alex. Gillespie (interview November 22, 1904)	Gillespie
527	(interview November 22, 1904)	McLean BcHb-12
555	Flack (from Lawrence 1908)	not found

A. F. Hunter's end-notes concerning the Petun in the Thwaites `Jesuit Relations' (excerpted)

(Dates of publication: JR5 1897; JR20 1898; JR23 1898; JR35 1899)

JR5:279 (Note)"18 - Tobacco Nation (Khionontaterrhonons; also called, by the French, Nation du Petun). - The territory of this tribe coincided closely with the present township of Nottawasaga, Simcoe county, their villages having been situated on rising spurs along the eastern side of the Blue Mountains

.. Remains of the aborigines are abundant there, as many as thirty-two village sites and forty ossuaries having been found at various times. David Boyle, of the Provincial Archaeological Museum, has devoted much time to a minute examination of several of these, and the Museum contains many relics from this locality .."

JR20:307-8 (Note)"6 - St. Peter and St. Paul - the headquarters of the Mission of the Apostles, to the Tobacco Nation - was located at the village of Ehwae, the most populous in that tribe. Its exact position has not yet been determined, - it may be any one of several adjacent sites in Nottawasaga township; and there is no map to indicate the relative positions of the Tobacco missions, like Du creux's of the Huron. Sanson's map of 1656, however, shows this place at the south end of the Tobacco country, and St. Simon and St. Jude at the north end. From this circumstance, we conjecture that, at the time of the establishment of the Apostles' Mission, the nine villages of the text were named, beginning at the southernmost village and ending at the northernmost, the order of the names in the text being preserved throughout. The only objection to this hypothesis might arise from Ragueneau's mention of St. Jean .. as then the most southerly or frontier village. But Sanson's map gives the particulars as they existed about 1640; .. during the next ten years the inhabitants of the frontier villages had to take refuge among those further north, leaving St. Jean, the fifth village on the list of 1640, as Ragueneau's frontier village in 1650 .. The rudeness of Sanson's map and the smallness of its scale make it difficult to say what part was Bruce County, and what part Simcoe County; but it is doubtful whether any of the nine villages were outside of Nottawasaga township.

St. Jean (called by the Indians *Etarita*) was located among the Wolf clan of the Tobacco Nation .., and was in 1650 the most southerly or frontier town of this tribe .. It has not yet been identified. St. Mathias (*Ekarenniondi*) was among the Deer clan of the tribe; its location cannot be determined. Cf. the name *Ecaregniondi*, applied to a rock which departed souls must pass, in going to their abode; also *Karegnondi*, given to Lake Huron on Sanson's map of 1656. St. Simon and St. Jude appear on Sanson's map at the extreme north end of the Tobacco country."

JR23:326 (Note)"8 - *Nadbuessi*, or *Nadouessioux*: now known by the abbreviated name of Sioux .. This Algonkin name of the Sioux tribes came to be applied generally to any other Indian nation of different language, - thus to the Iroquois .. also to the Hurons, which application of the name is preserved in Nottawa, a village, and in Nottawasaga, river and township .. in the district once occupied by the Huron and Tobacco nations .."

JR35:291 (Note)"25 - The most southerly or frontier site that I know of, at which European relics have been found in any quantity, is on .. the fourth concession, in Nottawasaga township. This might have been either St. Jean, or St. Pierre and St. Paul, - the balance of evidence being in favor of the latter."

"The Country of the Tionnontates"

(A previously unpublished manuscript by Andrew F. Hunter)

(The following text was found and copied from one of Andrew F. Hunter's notebooks, in the Midland Public Library, in 1964. The notebook is now in the Simcoe County Archives. The chronological placement of the text in the notebook suggests it was written in 1887, and it is cited here as "Hunter n.d. (1887?)". It incorporates and reviews much information obtained from Peter York. It was not published, but rejected by Hunter himself, as it is crossed through. Presumably, as his knowledge grew, Hunter changed some of his earlier beliefs. The document therefore represents his opinions at the age of twenty-four, but not necessarily later. It is reproduced here, as found, for the record only.)

"physical features and scenery of the district - succession of tribes who occupied it - the nature and singularity of the remains discovered in the district - relics".

A range of low hills skirts the northwestern shores of Lake Simcoe, extending through the townships of Vespra, Oro, Medonte, Tay and Tiny - the townships in which the Huron villages used to be located. From these hills in suitable weather a parallel and more extensive range can be seen in the west, called the Blue Mountains. The latter chain enters the Province of Ontario from the state of New York at the Niagara Frontier, over which the great cataract is precipitated, it runs westward from here, intersected by the Welland Canal, where the famous locks have been erected to surmount the barrier, until it reaches Hamilton where a mountain of considerable dimensions has been formed. Here it turns northward, and runs in a direct line to Georgian Bay, ending abruptly within a mile of it, forming in the neighborhood the Blue Mountains.

They are not by any means mountains in the Alpine sense of the word, for although they attain the highest elevation of any land in Ontario, they are not more than 1,100 ft. above the surface of Georgian Bay, or at most 2,000 ft. above the level of the sea. This does not speak well for Canadian mountains. No doubt when these mountains were formed, by nature, they were quite high enough, having been caused by a tremendous upheaval of rocks in bygone times. But geologists tell us that many ages ago an immense ice cap covered Canada and the northern States, which levelled everything before it. Such an erosive agency has been effectual in planing down hills, filling up ravines and thus rendering the chief features of Canadian scenery rather tame. We have few elevations in eastern Canada of any importance on this account.

And so, like all the rest of Canada and the northern States, the Blue Mountains have been planed down and rounded off from what they originally were by the immense ice-cap of the glacial epoch. They are typical Canadian scenery, in general tame, without the least chance of being called rugged, although in some places the features have a picturesque character. The geological formation underlying them is called Niagara Limestone, and Guelph. Hudson River formations crop out in a few places, and Utica shale is found along the eastern base, especially on the shore of Georgian Bay. Georgian Bay approaches the Escarpment within a mile of its foot, as already stated. Here it forms a beach of solid rock for some distance - a beach none too strong to stand against the furious waves from the N.W. Georgian Bay is one of the most furious as well as the most treacherous of the great fresh inland seas - one that has swallowed up more human lives since the settlement of its shores than would populate a township. It may well be called the most treacherous of waters where its surface is at one time smooth and glassy, and perhaps within an hour, is agitated by a violent storm.

Viewed from every side and at all seasons of the year the Blue Mountains present the same smoky appearance, even when seen close at hand. Through the wide valley between them and the eastern hills of Lake Simcoe the Nottawasaga River flows. Among the valleys of the western range the Tionnontates or Tobacco Nation had their home in the early part of the 17th century. They have been known by variously spelled names.

They were not mountaineers as some might expect, but lived in the valley. The Tobacco Nation was a branch of the Hurons who occupied the district to the east of them. They were not mountaineers as some might expect but lived in Village Communities as we have found the Hurons doing. Other Indians dwelt near the Beaver River, where the remains of their ancient villages have been found.

In the fertile valley of the Beaver River, many remains of the villages of races that have passed away many years ago have been found. This Valley is not a region of wild rocks. Most of the land is under cultivation.

The Tionnontates were distinguished from an early period by their commercial importance. They were not migratory like our present Indians, but owed their subsistence to the cultivation of maize around their villages. Later races of Indians subsisted chiefly upon fish and game. The migratory nature of fish, as well as of deer, has largely contributed to make the present Chippewa Indians lead a nomadic life. In spring the fish ascend the rivers and descend again in Autumn, which compels the Indian to remove to the shore of a lake. The deer (when they occupied western Ontario unmolested) had "runways" along

which they used to file - in Spring they would leave the lower lakes for the North, and return in Autumn. A device was employed of driving them into a sort of pound on their way south, and thus securing food for the following winter (See Peter Jones page 242). Yet many of the Chippewas followed them. Hence arose the necessity for leading a nomadic life. To these causes must be added the incessant wars among themselves, and driven along by the tide of civilization they were often forced to seek new homes. But the Tionnontates, however, were tolerably stationary.

In the war of extermination which the Iroquois waged against the Hurons, the Tionnontates were driven from their district, yet they still remained organised as a tribe. After various wanderings, the last remnant of Tionnontates or Wyandots are now living on a reserve in the Township of Anderdon, Essex County, Ontario, near Amherstburg.

After the expulsion of the Tionnontates from their original country, the same district was occupied by the Nahdoways, or Iroquois, and especially by bands of the Mohawk tribe of the Iroquois Confederacy. As a consequence of their occupation, what is now called Nottawasaga Bay, which adjoins the district in question, was known as Iroquois Bay until the early years of the present Century. The Mohawks did not remain long in peaceful possession of the country in which they had settled, for in a few years a deadly strife arose between them and the Chippewas of Michigan, Minnesota and other western states. The cause of this war is uncertain. In general the Indians had clear ideas of international rights, and possessed more distinct notions of diplomatic relations than most people supposed, it is most probable that this was the cause of the Chippewa/Mohawk war. At any rate, it lasted for many years, and during its progress each nation set up a claim to the territory of Western Ontario which had formerly been occupied by the Tionnontates and Hurons. When peace was restored the Mohawks withdrew from the vicinity of Georgian Bay to the frontier lakes (Ontario and Erie) and left the Chippewas, who had migrated from the Lake Superior region, in sole possession of the country of the ancient Tionnontates. Chippewas occupied it down to the advance of the white settler and their settlement upon reserves.

In the summer of 1829, the Reverend Peter Jones made a missionary tour to Georgian Bay and Lake Huron and referred to the locality of which we are speaking in his "Life and Journals". We quote a portion of his entry for July 20th 1829. The Indians of that time were of course Chippewas. " .. (See Peter Jones page 236 ...").

The Salt Spring that is mentioned here might properly be called a mineral spring. It is in action at the present day, and is resorted to by numbers of invalids in summer where enough houses have been built to give it a name - "Delphi". The water of the spring, which has already acquired considerable fame in several cities in Ontario, has a close resemblance to the water of the celebrated "Moffat Mineral Springs" in Dumfrieshire, Scotland. In this Blue Mountain mineral spring we have a North American counterpart of the noted Scottish spring resorted to by patients from all parts of Europe. One or more summer resorts have been erected close at hand, and the place bids fair to become a watering place of considerable notoriety,

This watering place, then, according to the testimony of Mr. Jones, was used by the Indians in olden times. In addition to his testimony, it is evident that its immediate neighborhood was occupied by them, from the fact that close by the remains of an old Indian burial ground were found not many years ago. The graves were isolated - the Chippewa mode of burial. Many copper kettles etc. were also found near it.

It is often the policy of Indians to leave no monuments of their occupation. According to Catlin - "All the American tribes are more or less migratory, and when they move, they destroy all their marks, by burning their wigwams, if they cannot take them with them", and smoothing over the graves of their parents and children."

The district having been occupied by the Tionnontates and Chippewas in succession, some confusion has been produced by the mingling of relics of these tribes, and some difficulty has arisen in the classification of the remains that are so numerous. The remains of the district are ascribed by the present Chippewas Indians to the Mohawks; but as the Tionnontates, Hurons, and other kindred tribes had passed away from the country long before (several years) the Chippewas came, their traditional

knowledge of races prior must necessarily be limited, and they could not reasonably be expected to possess any trustworthy traditions of a race so ancient, as the Hurons (See P. York's account #4 - 116). Numerous ossuaries have been found in different parts of the district, yet I have never learned of any having been found in the Beaver Valley. They are numerous on the eastern side of the Blue Mountain ridge. The copper kettles that have been found are unusually large (See pp.84, 116 #4).

In all probability these kettles were of Indian and not French manufacture. We know that the Indians worked the copper mines of Lake Superior from very early times."

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