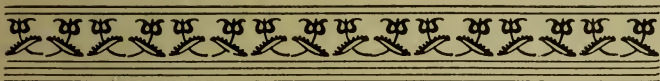


"THE PETUN
COUNTRY"



WITH
RECOMMENDATIONS
FOR A PROPOSED

"HURONIA"
SKY LINE DRIVE



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COUNTRY”



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"HURONIA, THE PETUN COUNTRY"

with

Recommendations for a proposed "Huronian Sky Line Drive", under the direction and supervision of Government Departments interested, of the Province of Ontario.



The country surrounding the town of Collingwood is rich in historic interest. Especially to the antiquarian do the early records and traditions of the aboriginal inhabitants of the Georgian Bay district appeal. It is our purpose and in the general interest of the Huronia Country, the Province of Ontario and the Dominion of Canada, that we appeal to have restored the key Indian Sites throughout the Blue Mountains and to the west of the town of Collingwood that interlink the massacre of Father Charles Garnier and Father Chabanel, Canadian Martyrs. To accomplish these Historical facts and restoration, we submit a proposed "Huronian Sky Line Drive", that would appeal to our tourists, the same to include a Government-supervised Park with a Game and Fish Sanctuary and the development of "Ekarenniondi" (Standing Rock), or more commonly known as the Caves. For the direction of all

concerned we submit a brief historical outline of the points of interest that have been taken from records in the Jesuit "Relation" and a personal survey by a committee named for this purpose.

(ST. SIMON)

(Lot 20, Con. 2, Collingwood Township)

Village site No. 1, near Craigleith, on what is called the Martin farm, is picturesquely situated on a sandy plateau near the Bay, with the Blue Mountain in the immediate background. This site marks the first in a series of ten Indian villages that followed the mountain to mark the beginning of Huronia on the west and the Petun Country on the east.

(ST. MATHIAS)

(Blind line road, 2nd Concession of Collingwood Township)

Village site No. 2, situated near a rock, not far from the shore of the Bay on the mountain, dedicated by the Indians to the departed souls of their ancestors who were supposed to pass that way to "The Happy Hunting Ground", where

"Rivers flow with milk and honey,
And tobacco grows like cactus
By the streams of happy water."

Were it not that the existence of this particular village is recorded in the Jesuit "Relation" as an historic fact, it would in all probability be likewise relegated to the realms of Indian mythology.

This site, the headquarters of the Deer tribe, was known to the Indians as Ekarenniondi, where "The Rock Stands Out". In times of war these rocks, which rise to a total elevation of fourteen hundred feet at the highest pinnacle of "Point Lookout", would be admirably adapted for a fortress. This is probably where the council fires of the tribe were built, and perhaps the feast of the dead was also held here. These fires could be seen distinctly from the Villages of Huronia on the east, including Fort Ste. Marie.

From an inspection made in 1908 of the ash heaps at this site, indications are found that fires of more than ordinary size were built here, as directly on the brow of the mountain one of these ash heaps was found covering an area of at least two hundred and fifty square feet, having a depth of four feet.

From the commanding position occupied by this site can be seen an extensive panorama of romantic scenery. Looking southward the country of the Petuns is visible to where the mountain

is intersected by the Mad River at Creemore, while to the northwest is the broad expanse of the Georgian Bay, with Ahendoe (Christian Island) and Tiny shore (old time Huronia) discernible in the distance, where were situated the Huron villages of Ihonatiria and Ossassane, the abode of the missionaries when they wrote the Relations herein alluded to, and wherein it is stated "That the village of departed souls was on the mountain to the west", and that "the rocks were often found embellished with the paint with which they were wont to daub their faces". Today these limestone slabs bear engravings by tourists who annually frequent this charming resort. It is frequently noticed that the pale face follows in the wake of his swarthy predecessor.

It is at this point (The Village of the Apostles) and the headquarters of the missionaries of the Petun Country, that we suggest suitable restoration or village marking be established, and a small chapel erected in memory of Father Charles Garnier which would offer a unique resemblance for the purpose of Catholics and Protestants who would visit this site. Standing Rock (The Caves), in our opinion, should be made a worthy attraction for the tourist and Lookout Point safely constructed for the sightseer.

On the sides of the mountain geologists have found traces of a great inland sea, and in ages remote some mighty convulsion of nature has upheaved the underlying rock strata, exposing great irregular walls and fissures. These rents and caves, now overgrown with rare ferns, moss and creeping vines, furnish much interest to botanists. Many of these intimate that the specimens here obtained are of special value. More recent petrifications have been caused by water percolating through the fissures, and in some of the deep recesses are found perpetual ice and snow.

(ST. JEAN)

(Lot 28 & 29, Con. 1X, Nottawasaga Township)

Village site No. 3. This town, situated about 12 miles from St. Mathias, was known to the Indian as the Village of Etharita, denoting the ripening or maturing place, where dwelt the Wolf tribe of the Petun Country, the soil of which was soaked in blood when the Iroquois destroyed the town of about 3000 souls on the 7th day of December 1649, about three o'clock in the afternoon, when Father Charles Garnier was massacred and the town reduced to ashes. News of the devastation having reached St. Mathias that night, the

next day Fathers Garreau and Grilon, the resident missionaries at St. Mathias, went over to St. Jean, a distance of twelve miles, and officiated at the interment of the late devoted missionary, burying him on the site of the chapel, and then returned the same day. Owing to the distance and rough part of this terrain from the Osler Bluffs, or starting point of the proposed drive, we have suggested a memorial to Father Charles Garnier at the village of St. Mathias.

FATHER CHABANEL

Father Chabanel, who was at this time visiting the village of St. Jean, had previous to the massacre received orders to escape from St. Jean, and passed the village of St. Mathias where the two Fathers were in charge, Garreau and Grelon, on his way to headquarters at Huronia, then established at Christian Island (Ahendoe). At a point on his travel, after crossing the Nottawasaga River (the point of crossing this river has been determined as the rapids section at that part called the Oxbow, at Wasaga Beach), a short distance from here, a renegade Indian murdered him, stripped him of his clothing and buried them, then threw his body in the river. Only in recent years this exact spot has been establish-

ed by the accidental unearthing of his Pyx, the receptacle in which the consecrated host is placed. This has been truly identified as his property.

At this spot we suggest a similar memorial to that of Father Garnier at the village of St. Mathias.



Amongst these people, (the Indians of the Petun Country), a mission was established by the Jesuit Fathers, who called them Petun or Tobacco Indians, the mission, the "Mission of the Apostles", and also named the ten principal villages. Those village sites covered from ten to twenty acres, some being fortified. The houses were built of strong saplings and covered with bark of oak, elm, spruce or cedar. When fortified, the site chosen was on the bank of a lake, crown of a hill, or point of land in the fork of a river, or between two streams flowing in ravines.

Their principal food, apart from that obtained by hunting, was Indian corn and smoked fish. They also cultivated pumpkins, beans and sunflowers. Tobacco was grown in quantity. The corn was stored in caches, or deep holes in the earth, and in some cases a supply sufficient for two or three years was laid up.

The villages were inhabited from ten to thirty years. When the land in one vicinity was exhausted it would be deserted and a new location found. Before the French traders came in the principal weapons were axes, spears and arrowheads of stone. Pipes and cooking utensils were usually made of baked clay. They also made bone fish-hooks and harpoons, mortars, skinning knives and gouges of stone.

The Relations of the missionaries, from which we derive our knowledge of this district, state that their first visit was made in the year 1637, by Fathers Isaac Jogues and Charles Garnier, and afterwards Fathers Garreau, Grelon and Chabanel were appointed to assist in the work.

* * * *

We, in the general interest of the Province of Ontario, the Huronia District and our Tourist Industry, submit for your consideration and approval, to further promote, in part, Huronia and its many Historical Sites that are founded on Christian sacrifice, the development of an Huronia Trail to be known as "The Huronia Sky Line Drive".

This proposed drive will commence from Highway No. 24, that intersects

Highway No. 26 in the town of Collingwood, thence travelling west on Sixth Street to the new Deviation Road. At this point we suggest the erection of a palisade to mark the Indian village of St. Barthelemy. From here travel south on this road for a distance of $1\frac{1}{4}$ miles, turning west for approximately 1 mile, then turning north to cross Silver Creek and entering what is known as the Osler Park. At this point we suggest a Fish Sanctuary and Public Park. The drive should then proceed in a northwesterly direction for a distance of 2 miles to the village of St. Mathias and Standing Rock. Within these two miles we suggest establishment of a Game Sanctuary. At the village of St. Mathias a chapel should be erected in memory of Father Garnier. The Caves should be beautified and Lookout Point safely constructed for the sightseer. From this point we continue the drive on the face of the rock for $1\frac{1}{4}$ miles, which brings this drive to an end. A turning basin, in our opinion, should be made at this terminal to duplicate the drive in a southerly direction, returning over the same route if the same is desired, or continue down the Mountain Road that leads to the village of St. Simon.

Note: The numbers denoting village sites on the accompanying map are

those that have played the leading role in our Huronia history of the Petun country. All others marked are for the purpose of establishing the story of the Missions of the Apostles.

Submitted in behalf of

THE COLLINGWOOD

BOARD OF TRADE.

J. N. Bourrie,

October 6, 1944

JNB/P

President.



