

tchin (That's the way the young gulls do when they have their bellies full)," and went on in his canoe. In the mean time the son-in-law made haste and got home before W. When W. arrived he saw his son-in-law there, and was greatly astonished.

Long ago the Mississaguas had many love-songs and war-songs; now they are nearly all forgotten. Nāwīgīshkōkē, however, remembered some she had heard in her childhood days. Some, she said, were sung during the Revolutionary War, and were old even then. The songs consist usually of but one or two lines, repeated as often as the singer chooses:—

A. Dancing Song. A favorite dancing song of the Mississaguas in olden times had for its vocal part the repetition of:—

Ē-yō-kō-ō! Ē-yō-kō-ō! etc.

B. Raven Song:—

Kākā'kī wāwī wisīniung

The raven (s) are feeding

Ānibādinóngā.

On the hill-side.

The raven (kākā'kī) feeds upon corpses in war-time. The warrior sings, representing the raven as feeding upon his body, while the rest sit around listening, or dance. This song was sung during the American War of Independence, and according to Nāwīgīshkōkē the "hill-side" was Boston (4).

C. White Bone Song:—

Kítchimō'kōman ōdōdānong

(Of the) Americans in the town

Wāwsīginéshinon.

The white bones lie.

The warrior, in his song, represents his bones as lying in the place where the battle was. This also dates from the Revolution.

D. Warrior's Parting Song:—

Gāgō māwīméshikan,

Do not weep

Ekwāwīyane nībōyāna.

woman (at our) death.

This is not properly a Mississagua song. Nāwīgīshkōkē said that it was sung by the Otchīpwé of Manitoulin Island, as they passed through Lake Simcoe during the Revolutionary War.

E. Love Song:—

Mākatāwānikwāpun

A black-haired (girl)

Kwāwīsiwawītikamākwīpun.

I wanted to marry.