

The father was careful to plant every kernel of that corn ; he hoed it and kept it clear of weeds, and did n't give any away that year. Next year he put every seed in again, and from that time he gave to every one. This, our people think, is the origin of corn.¹

WHAT WAS SEEN IN A TRANCE.

Once there was a man who fell into a trance, and seemed to be dead. Afterwards, however, he woke up and told what he had seen. He saw lots of people hurrying about, going somewhere. He also saw a great heart-shaped fruit, like a strawberry.² He heard some one say, "If you don't eat of the fruit you will have to go back where you came from." When he got close up he saw people dipping into the fruit and eating. He did not eat, and so he came back to life again.³

THE STORY OF WĀMĪGĪ'SAKON', THE GREAT PEARL CHIEF.

This story, as related by Nāwīgīshkōkē', may be divided into three parts: The story of the Shingibis, The Old Ōmūkakī, and Wāmīshī'-wdjākiwā'nsi's Toboggan Ride.

STORY OF THE SHĪNGIBIS (HELL-DIVER).⁴

Two girls wanted to hunt each a man (*i. e.*, to marry). So they set out on a journey. When they got to a lake they saw a man in a little boat, and asked him who he was. He said he was Wāmīgī'-sakon', and that he was their pearl beads. Then they told him to come after them and put them in his boat. They got into the boat and went on until they came to a village. When it became night he said to the girls, "Get me my belt, there is going to be a dance." So they gave him his belt, which was really only bass-wood bark which he got from the shore. He put his belt on, and the girls went with him to the place where the dance was to be held. When they got to the door, nobody knew the poor fellow, who had said he was

probably signify "mysterious seed," and the Mississagua legend of the origin of corn may perhaps go far to explain their etymology.

¹ Compare the origin of corn as given by Longfellow in "Hiawatha's Fasting."

² The strawberry, in Mississagua, is called *ōt' min*, "heart-fruit," from its shape and appearance.

³ J. G. Kohl (*Kitchi-gami*, p. 215) tells us that in the belief of the Ojebways of Lake Superior the soul that, after death, tastes of the "great strawberry" is "lost at once," while those that refuse travel safely on.

⁴ Nāwīgīshkōkē, in explaining this tale, said, "Long ago the Loon was a great chief, and was called Wāmīgī'sakon'. Our people thought the spots on his breast were pearl beads (mīgīs). The Hell-diver (shīngibis) often tried to pass himself off for the Wāmīgī'sakon', the great pearl chief. The name of the Loon now is māūngt."