

shore and let his tail and hindquarters into the water. By and by a Crawfish came and pinched him to see if he were dead, which the Raccoon pretended to be, and did n't mind the pinches he got. The Crawfish then went away and told the other crawfish that he had found the Raccoon that had "chewed" so many of them last summer. So more of them came and pinched the Raccoon, and were very glad that their enemy was dead. But by and by, when a large number of crawfish had gathered round him, the Raccoon suddenly jumped up and caught them, and had a great feast. Soon afterwards the Raccoon came across the Wolf (mā'ingan). He wrapped up some of his own excrement very neatly and said to the Wolf, "Here is something nice;" and the Wolf ate it. Then the Raccoon said to the Wolf, "Mā'wēh! You ate my excrement!" At first the Wolf did not understand him, and the Raccoon said again, "Mā'wēh!<sup>1</sup> You have eaten my excrement; I gave it you wrapped up." Then the Wolf was very angry, and he killed the Raccoon.

#### MISSISSAGUA TRADITION OF THE ORIGIN OF INDIAN CORN.

Our people used to make children fast for several days to see what god they would serve.<sup>2</sup> Once, a long time ago, a man put his young son out to fast and dream. He built a little camp for him and left him there. He made him fast as long as he thought it safe. At first, when the father came to ask his son about his dream, the boy did not answer. Afterwards he said that he had seen a little old man coming towards him, with only a little hair just over his forehead. He (the father) then lifted the corner of the blanket and pulled out an ear of corn (pādjikwā'tik mondā'min). The corn was half worn off, no kernels at one part, — it was a time of drought, I suppose, — and the little silk grew right on top of the ear. It was the corn (mondā'min<sup>3</sup>) himself coming that the boy saw.

<sup>1</sup> Mā'wēh is what the raccoon called the wolf; it is not his name now. One might compare with it *morwahaow*, the Menominee name for "wolf." In the animal fables the wolf appears often to have a name which is not known to the ordinary language of the Indians; this would seem to prove considerable antiquity for the tales in which such names occur. Compare the name of the wolf in the Rabbit and Frog story above.

<sup>2</sup> This custom of causing children to fast was formerly much practised by the Mississaguas. When the children were from seven to fifteen years of age was the usual time. The child dreamed during his fast, and whatever he saw in his dream was regarded as his tutelary deity. To dream about the moon, sun, or stars was a sign of future good luck.

<sup>3</sup> In the Algonkin group of dialects the words for "corn" seem to belong to one of two different roots (see Brinton, *Lenapé and their Legends*, p. 48). One of these to which the Micmac, Massachusetts, Delaware, and Piegan words attach themselves, is *aské* (green); according to Dr. Brinton, "corn" is with them "the green waving plant." The Cree, Ottawa, Ojebway (and Mississagua) terms