

officialated ; the name was inherited from the Eagle tribe, to which the mother belonged. The Indian name of Joseph Sawyer, who in 1830 succeeded *Ajatance* as chief of the Credit tribe, was *Nahwah-jekezhegwaby* (the sky that slopes) ; that of David Sawyer, his son and successor, was *Keshigkowinene* (the man of the sky). Besides these two, the chief men of the Credit band in 1837 were : *Manoonooding* (the pleasant wind), *Pipoonahba* (ruler of the winter), *Sawayahsaga* (the scattering light), *Mahyahwegezehigwaby* (the upright sky), *Oominewahjeweene* (the pleasant stream), *Kanahwabhahnind* (he who is looked upon), *Aghawahnahquahdwaby* (the cloud that rolls beyond), *Naningahseya* (the sparkling light), *Kahwahquayahsaga* (the brightly shining sun), *Pahoombwawinnidung* (the approaching roaring thunder), *Pamegahwayahsing* (he who is blown down). With the Mississaguas it was usual to keep alive the memory of the dead by conferring his name on some one else, or adopting some one of the same name. The Rev. Peter Jones was named after his mother's brother, who had died at the age of seven, and when nine years old was given away to an Indian chief who had lost a son of the same name, and was adopted by him. When, in 1826, the Indians of the Credit wished to adopt the Rev. Dr. Ryerson into their tribe, the chief thus addressed him : " Brother, as we are brothers, we will give you a name. My departed brother was named *Cheehock* ; thou shalt be called *Cheehock* " (the bird on the wing). When, in 1882, the Indians of the New Credit settlement received into their tribe the white wife of their chief, Dr. P. E. Jones, she was adopted under the name of *Wabanooqua* (lady of the morning). The mother of Rev. Peter Jones was named *Tahbenahneequay* ; his maternal grandmother, *Puhgashkish* ; his son, *Waweyakahmegoo* (the round world). Upon Mrs. Moodie the Indians of Chemong Lake bestowed the name of *Nonocosiqui* (the humming-bird) ; her little son was called *Annonk* (star), and her daughter *Nogesigook* (the northern light). White settlers were nicknamed from their personal appearance : *Muckakee* (bull-frog), *Segoskee* (rising sun), *Metig* (a stick), *Choojas* (ugly nose), *Sachabò* (cross-eyed).

With the Mississaguas, before their conversion, polygamy was allowed. A chief had as many wives as he could support. At the same time a surprising lack of chastity characterized the female population. Mrs. Moodie records this of the Indians of Chemong Lake. Sometimes the husband inflicted terrible punishment on the offending women ; but more often the men winked at the offences of their wives, and even shared with them the price of their shame. Something similar appears to have existed among the Bay of Quinté Indians. Weld has recorded even a worse state of affairs as exist-