

shaken), the universal Algonkin musical instrument. The manner of the fire-dance was this: In the cabin a fire was lit; near it sat a man beating a drum, another shook the *chichikoué* and sang. This continued for two hours of wearisome repetition. Then five or six women appeared, ranged themselves in a line, and danced and sang for a quarter of an hour. Then the fire was put out, and all that could be seen was a dancing savage with a coal of fire in his mouth. The noise of the drum and *chichikoué* was kept up, and from time to time the women danced and sang. This performance was said to continue till daylight. Something similar to this enlivened the islands and shores of the Bay of Quinté in the early years of this century, but since their conversion the Indians have long ago forgotten these things. Their talent for singing has been directed to the camp-meeting and the church, and some of them are said to sing beautifully; others are good performers upon the flute; while a short time ago the Salvation Army, with its musical accompaniments, charmed away some of the members of the Chemong Lake tribe into its ranks.

From the manuscript referred to above, I transcribe a few short snatches of song, with the French spelling:—

(a) Love Song. *Ouka tatacouchin nini mouchén-hén.* (I hope to see thee soon, my love.)

(b) Hunting Song. *Waguiouiné hé! waguéouiné hé!* (He has crooked horns.) (*Bis.*)

(c) Song. *Manitou ouistoja, ha, ha! manitou ouistoja, ha, ha!* (The blacksmith is a demon, yes, yes!) (*Bis.*)

(a) Song of the conjuror. *Oukaquiqua nipoumin, quiticog manitou-ou.* (*Bis.*) (The gods say that we shall die one day.) (*Bis.*)

(e) *Ya ninguécoué quionépinan ninguisciomé.* (I turn the heavens upside down.)

These resemble in some respects those recorded by Schoolcraft.

Mr. Salt, of Parry Island, mentions, in a communication above referred to, that he knew an Indian, not now living, who would sit up all night giving the names of the stars and relating the legends about them.

Under date of June 18, 1888, I received a communication from Mr. John Thackeray, the Indian agent at the Mississagua settlement at Alnwick, from which I quote: "I laid your communication before a general meeting of the Indians here, held on the 4th inst. They state that they have no old songs, stories, or beliefs peculiar to them; in fact, a great many of the Indians here cannot speak the Indian language." The writer hopes soon to investigate this subject thoroughly.

Some little tradition regarding the *Natowé* (Iroquois and Mo-