

forced to keep a strict fast for three days on the death of a child. Mrs. Moodie has recorded a remarkable instance of this. The eldest daughter of a chief of the band had died of the scarlet fever. On the evening of the second day of his fast he lost another child. He held out until the evening of the fourth day, when, stealing into the woods, he caught a bull-frog and devoured it alive. A member of the tribe noticed his action, and his return to camp was the signal for an uproar, from which he was forced to take refuge in a settler's house. It needed all the influence of the settler, who was very popular with the Indians, to restore harmony between the chief and his people.

At Chemong Lake the soul of an Indian who had been drowned was considered accursed. He could not enter the happy hunting-grounds, and his spirit haunted the spot where he met his unlucky fate. His body was buried on some lonely island, far from the rest of his people, and the Indians never passed it without leaving a small portion of food, tobacco, or ammunition to supply the spirit's wants. His children were considered unlucky, and it was difficult for the females to obtain husbands, as a portion of the curse of the father would rest upon them.

Peter Jones relates the following of a female relative of his, *Wah-bunosay* (she who walks in the morning). She had been to Toronto to sell baskets, and returned part of the way by train, her first experience of railway travel. Upon getting off the train she threw herself flat upon the ground. When questioned, she replied that she was "waiting for her *soul* to come."

One of the last practices to succumb to the influence of Christianity was that of witchcraft and conjuring. It is related of *Nahwah-jekhezhegwaby* (Joseph Sawyer), that at one time the tribe considered him under the influence of the evil spirit, and told him that a certain medicine-man had, by his art, deprived him of his soul. They employed a conjuror to restore it. After the usual ceremony, he claimed to be successful, and presented the afflicted man his soul in a cup of whiskey. This the latter drank, and his spirit returned to him again. In the year 1827 an Indian of the Credit was converted from witchcraft, and destroyed his implements; in 1828 a woman who practised witchcraft was among the converts on the Bay of Quinté.

Among the feasts of the Mississaguas are mentioned the name feast, the dog feast, the deer, salmon, sturgeon, wild-goose, and sacred bear-oil feast.

Charlevoix has described the war-dance and the fire-dance as performed by the Mississaguas at Cataraqui in 1721. Equipped in gay attire, their faces horribly bedaubed with paint, they sang their war-songs to the sound of the *chichikoué* (a gourd filled with pebbles and