

dian name was *Nibinónakwot*¹ (summer cloud). When Mrs. Bolin was a child, there was a great medicine-feast held at Lake Simcoe. At it an old man named *Ōsāwaship* (yellow duck) boiled a dog, and the spectators ate it. In times past an old Potawatomi, from the United States, acted as a medicine-man on Scugog Island. This was before 1845. He used the *shishigwan* (rattle), and the usual arts of the conjuror.

A very curious legend of the Mississaguas is recorded by Mr. John Dunne.² As it deals with the subject of lechery, the text is given in Latin. The story will bear comparison with the tradition of the daimon of lechery current among certain Iroquois tribes, and noticed by Mr. Hewitt in the "American Anthropologist" (vol. ii. p. 346). The daimon in the Mississagua legend is a beautiful woman, to whom her victims are irresistibly attracted, and into whose body they ultimately disappear entirely. The victims are four brothers. The hero is a fifth brother, who ultimately kills the daimon. The scene is somewhere near the western end of Lake Ontario, in a region into which the eldest brother, on setting out on a journey, had forbidden the rest to penetrate.

The writer has obtained from Rev. Allen Salt (a Mississagua) a long text of the Nanabush legend, which, together with some variants, he hopes to publish before long.

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¹ I find this name occurring in a French-Mississagua manuscript dating from about 1801-1803.

² *Trans. of Royal Irish Academy*, vol. ix. (1803) pp. 125-127.