

woman said to her husband, "You see that light over there. Don't you ever go there!" but the young man went just the same. An old woman was living there alone, and when this young man got there the old woman said to this young married man, "Tie your dog!" He was going to kill this old woman, but she said to him "Wait for a while," and the young man did. The old woman pulled off her hair and tied the three of them and they all died. The man, the horse, and the dog, because this man didn't listen to his wife. She told him never to go there.

This young man's brother saw that the garden (the dead man's) was withered again, so he went and came to the house where the king lived, and the king's daughter thought a lot of him. Of course she thought this was her husband, and at night they went upstairs to bed. The young man didn't like to sleep with this woman. He thought to himself, "This must be my brother's wife." The woman said to him, "Do you see that light there? Don't you ever go there!" He went the next morning and found his brother there. He cut the hair off where it was tied (on the horse, the dog, and the man), and they all came to life. He killed the old woman, and these two brothers went home. The one that got married first thought, "I bet he slept with my wife," so he cut the head of his brother with his sword. After he killed him he went to the old woman's place and looked for medicine. He thought rubbing oil on the man's neck would bring him to life. It was so, and the two boys went home (with the two dogs and the two horses). The end.

Notes by G. E. L.

See story of "Two Brothers," p. 330, Vol. XXIX, No. CXIII, *Journal of American Folk Lore*, July-Sept., 1916.

The blacksmith's name was "Nmidoheckobick," which means in English "God, Iron." "Nmido" is a variant of "Manitou" used in Rama.

The Seven Headed Man's name in Indian was "Nmidwainsh" or "Mnidwainsh," both forms being used, meaning not obtained. "Nmid" and "Mnid" being other Rama variants of Manitou.

For other variants of "Manitou" see the following:—

Mineto } p. 1, Memoir 48, Some Myths and Tales of the Ojibwa of South-
Manito } Eastern Ontario. Paul Radin, Geological Survey, Ottawa, Ont.

Munideo.—1917 Ont. Archaeological Report, p. 55. Another Rama variant.
"Cahigue or Mitche-kun-ing." J. Hugh Hammond.

Mah ne do.—P. 144, Vol. 16, No. 4, Wisconsin Archaeologist.

Ma'nitu.—Memoir 71, p. 76, Myths and Folk Lore of the Timiskaming, Algon-
quin, and Timagami Ojibwa. F. G. Speck.

Sha minitou.—P. 22, A Summer Vacation on North Shore of Lake Superior,
W. S. Piper, Fort William, 1918.

Munedo.—Is sometimes used by Ojibwas.

Menutto }
Menetto } p. 38, Indians of Greater New York, by Alanson Skinner.

Manetto.—p. 43, No. 5 in The Little Histories of the U. S. Indians.