

- Man-a'bo-sho } P. 27, p. 56 pp. 67 and 102, Vol. V, Minnesota Historical Society
 Man-ab o-sho } Collections, 1885.
 Man-ab-esho } History of the Ojibways, by W. M. A. Warren, written about
 1852-53, who says on p. 27. "The history of their eccentric
 grand incarnation—the great uncle of the Red Man—whom
 they term Man-abo-sho."
 P. 56 refers to the Flood Myth, see No. 74 in this paper. P. 67
 refers to the universal uncle of the Ojibways. P. 102 refers
 to hunting the great beaver on Lake Superior, see No. 23,
 Paper 2, No. 34, Paper 3 of this series.
- Nanna-Bijou.—A Summer Vacation on North Shore of Lake Superior, p. 12,
 etc., W. S. Piper, Fort William, Ontario, 1918.
- Nenabosho.—Ojibway Tales, Wm. Carson, p. 491, *Journal of American Folk Lore*,
 Vol. XXX, No. CXVIII, Oct.-Dec., 1917.
- Nänabushu.—Ojibwa Tales from North Shore of Lake Superior, Wm. Jones, p. 370,
Journal of American Folk Lore, Vol. XXIX, No. CXIII, July-Sept., 1916.
- Nänabucu } Ojibwa Texts, Wm. Jones, Vol. 7, Pt. 1, Publications of the
 (c like sh in she) } American Ethnological Society, 1917.
- N naboso, p. 80.—Indians of Greater New York, by Alanson Skinner, 1915.

No. 40.

ME SAH BA AND THE WINDIGO (No. 2).

Told by Jonas George (Wah-sa-ghe-zik).

This man (Windigo-giant) was around away up north to Hudson Bay, was around all the time, look for the Indians, if he could come across and kill them for his food to eat when they were cooked. He boiled them in hot water. The Indians all the time watch to see if he comes in the bush. This man did a lot of that kind of work. This man's name is Windigo. He is a big man.

Another man came soon to that country and watched all the time if he could come across the Windigo. One time he is on the sea shore and sat down to rest himself. His name was Me Sah ba. He was a good man with (or to) the Indians away up in the north country from here. He used them good, all like his children anywheres he saw them, and the Indians like this man. When he is coming on his camp on the shore of the lake, one time, Me Sah ba knew somebody was coming. He knew everything, and he knew in his mind and began to think about Windigo, who might come now. After a while he can hear something a long ways off (8 or 10 miles). In a little while he sees Windigo come towards him, a big man (almost 20 feet high or more) Me Sah ba began to think about fighting with Windigo. He gets ready. Windigo pulls one big maple (20 inches through) to hit this Me Sah ba. Those two men began to fight a great fight and use the big trees for clubs. They fight a long time and Windigo got beat and quite badly wounded.

Me Sah ba is stronger than Windigo, so Windigo goes away somewhere where he got better. The next time he came across Me Sah ba, Windigo got killed with a stone.

Me Sah ba is a great man for this world, used the people good all the time.

Note by G. E. L.—Me Sah ba or Mesaba same as Nanabush. See Report 1916, p. 85. Variants of Windigo, used in various Ojibwa reserves, are Wintigo, Wendigo, Wentigo, Windago and Windgoe, the two latter being used in Rama. Also Wehtigo used by the Crees, etc., in the North-west.