

having a great variety of expression, are generally richer in expression and have more variety than the women. The women do not seem to have as large a range of ideas as the men, and are prone to confine themselves to a repetition of the same event.

Witchcraft is deeply rooted amongst these Ojibwa. Witches are male and female, and are believed to have practically an unlimited scope of power to cause death, illness, or trouble to those who offend them, through various agents, and using various disguises. Many of these stories, which come from Rama, Georgina Island and Lake Scugog, though seemingly insignificant, are given because they show certain traits of Indian character and belief, and also to show that the Indian possesses the attributes of joy, grief, sorrow, hate, envy, cruelty and superstition, the same as other people, and is not the stoical person at all times that he is often believed to be.

The writer is sorry to inform his readers that Peter York died at Rama in the summer of 1917.

Mrs. Lottie Marsden's Indian name is "Chicogquaw" the meaning of which was not obtained. Her grandfather's Indian name is "Joesa." Her grandmother's name is "Joesaquaw." "Quaw" is evidently another form of "kwee," a "woman." North-west Ojibway or Cree Indians use the word "squaw" or "squaw." Mrs. Sampson Ingersoll's Indian name is "Peadewamock" or abbreviated to "Peademock," which means "Hear the Thunder Coming" or "Thundering."

This paper introduces a new cycle of tales, namely, "Petit-Jean," no doubt introduced by the early French fur traders and voyageurs, and known locally in Rama as "Tinzhaw," and in other reserves (Crees in the North-west, and Ojibwa on the north shore of Lake Superior) as "Kicon," "Ticon" and "Tasha" (see Vol. XXIX, July-September, 1916. No. CXIII, *Journal of American Folklore*. "European Tales from the Plain Ojibwa," by Alanson Skinner. "Plain Cree Tales," by Alanson Skinner, and "Ojibwa Tales from North Shore, Lake Superior," Wm. Jones.)

"Tinzhaw" who is the younger of two brothers, is a mischievous character, generally in trouble. The Rama Indians do not know the meaning of the name. Some stories have been rejected as being of no ethnological value.

Some further variants of the name Nanbush and authorities as per following:  
Mina Bozno.—The Great Rabbit, *Montreal Star*, 15th Oct., 1898. (Probably Misprint for Mina Bozho.—G. E. L.)

Nannabocho.—How he came to make this earth. An Ojibbeway Legend, by Charles Fenno Hoffman, New York, 1843. Vol. 1 and 2 in one book. Vol. 2, pp. 44-53.

Nannabush.—Ditto. From letter of Mr. Percy Van Epps, 23rd May, 1917, Glenville, N.Y.

Nanaboosh.—Rupert's Land Indians in the Olden Time, by James Stewart, late Hudson Bay Co., Ontario Archaeological Report, 1904, p. 94.

Nanibijou.—Legendary Lore Lake Superior, by Gay Page, p. 25, 7th Annual Report, Thunder Bay Historical Society, Fort William, Ont., 1916.

Winnebush } Letter 10th Nov., 1917, from Mrs. Laura Miller, St. Louis, Mo.,  
Winnebozho } U.S.A., re Wisconsin Ojibways.

Wenabójo.—Chippewa Music, by Miss Dinsmore. Bulletin 45, p. 206, and Bulletin 53, Bureau of American Ethnology, Washington, D.C. "Wenabójo and the Ducks Dance."