

OJIBWA MYTHS AND TALES.

Third Paper.

COL. G. E. LAIDLAW.

The author is sorry to inform his readers that John York (Kitchie Penasce—Big Thunder), from whom many tales were got, died at Rama Reserve in April, 1916, aged 97.

According to letters received from those to whom copies of Reprints of Ojibwa Myths and Tales, from Ontario Archaeological Report, 1915, were sent, these myths and tales resemble somewhat those from several other places, viz:—

T. Hugonard, O.M.I., Qu'Appelle Industrial School, Lebret P.O., Sask., letter of 13th June, 1916, says: "The Tales and Myths are pretty well the same as among our Indians (Crees and Saulteaux). They have also Nanapus (Nanbush), Windigo (Giants) and the Thunderbirds.

Mr. J. T. Reader, of Calumet, Michigan, letter of July 13, 1916, says: "I can confirm several of these tales by repetition of some of the local Ojibwa Indians."

Mr. H. A. O'Leary, Brooklyn, N.Y., letter of 13th July, 1916, says: "I have read with much interest the 'Ojibwa Myths and Tales.' From what I can recall of the Eastern Algonquin legends of my old neighbours, the Micmacs and Malecites, as related in the books of Leland and others, there is considerable family resemblance running through many of the stories."

Nanbush (I use local name) seems to be practically the same as the Eastern Algonquin Glooscap; The Middle Algonquin Wesse-ke-jak (Canada Jay or Whisky-Jack), Michabo (The Great Hare), and Shingibis (The Diver or the Loon); the Western Algonquin (Blackfoot) Napi (The Old Man). Inasmuch as he is a mystical person, culture hero, scape-goat, or joker, as the case may be, he appears in all these rôles in the different bands of Algonquin peoples from the Atlantic seaboard through the Great Lakes region across the plains to the Rockies.

The writer has taken no little trouble to list the variants of the name Nanbush and authorities as per following:

Nanabozhoo.—Peter Jones (Kakewaquonaby), *History of the Ojibway*, 1861, pp. 32-35. " (Meaning now lost) was a great man endued with the spirit of the gods; made the world and Indians, was the chief personage in their history of the flood, and now sits at the north pole overlooking all the transactions and affairs of the people he has placed on earth."

Manehojo.—C. M. Barbeau. *Huron and Wyandot. Memoir 80. Geological Survey, Ottawa, Ont., 1915.*

Nanibozhu.—A. F. Chamberlain, *Journal of American Folk-Lore*, July-Sept., 1891. Nanibozhu amongst the Ojibwa, etc., p. 193.

Nenebue (c soft).—Dr. F. G. Speck, *Myths and Folk-Lore of the Timagami Ojibwa. Memoir 70, Geological Survey, Ottawa, 1915, p. 28.*

Nenebojo.—Paul Radin. *Some Myths and Tales of the Ojibwa of South-eastern Ontario. Memoir 48, Geological Survey, Ottawa, 1914, p. 1-22.*

Also. *Literary Aspects of North American Mythology, Museum Bulletin 16. Geological Survey, Ottawa, 1915, p. 9.*