

lore of all these people. In Ojibwa she is called Kūgi-gēpināsi'kwā ('Forever-Bird-Woman'). Next is John Pinesi (Penessi, Penassie), chief of the Fort William Ojibwas. No name is better spoken of or more widely known by the Canadian Ojibwas than that of this fine, old man. His surname comes from an abbreviation of his Ojibwa name, which is Kāgigē pinasi ('Forever-Bird'), and by that name he is more familiarly known. He knows the Ojibwas from Manitoulin Island to the Sault, and all that live along the north shore of Lake Superior to Grand Marais. He has been among those who live on Rainy River, Lake of the Woods, and those who live on the height of land; but he is more familiar with the Ojibwas that inhabit the shore country between Kanustiquia River and the Sault, for it was in this vast region that lay the scenes and experiences of his life, from childhood to old age. The third is Wāsāgunackang ("He-that-leaves-the-Imprint-of-his-Foot-shining-in-the-Snow"). He is now an old man, bent with age, living at Pelican Lake, near the Bois Fort Reservation, in Minnesota. He grew up on Rainy River, Rainy Lake, and the Lake of the Woods. The fourth is his nephew, Midāsugaⁿj ('Ten-Claw'), living at Bois Fort. He visits with the Red Lake Ojibwas on the west, and with those of Rainy River on the north and east. He is a man of middle age, of strong physique, energetic, well built, intelligent, and of the number frequently called upon to take leading part in ceremony. The last is Mādcīgābō ('Begins-to-Rise-to-his-Feet'). He is chief of the Bear Island Ojibwas of Leech Lake in Minnesota. Unfortunately but two of his narratives appear in the collection. His help was utilized in another way, — in going rapidly over the whole collection to see what was familiar to his group of Ojibwas, and what was not. To be mentioned with him in this connection is Nigāni-