

Another term for light is "Wah-sia" which implies rather a brightness than actual light, for instance, the Northern Lights are called "Wahsia-tipikan." "Brightness at night." A bright display of these lights signifies, to the Indian, fine weather, but somewhat cold, in proportion to the time of year. "Wahsi-konaysie" means "Lightning" and that redundant polysyllable "Wahsikahkinendahmahgan" expresses the insignificant tallow "dip." "Onigoush" is "star", and I am somewhat at a loss regarding the full meaning of the word, unless it is derived from, or connected with "Onaykisah" which implies "trembling" i.e. "twinkling." When the stars are very bright at night the Indian cheerfully prophesies snow or rain, according to the season. "Cloudy" is "Wahweewan", and "Meshahkwan" is "Clear sky" from "Meshah". "large," and "Kwan" "space."

When a Christianized Indian sings that he wants to go to Heaven, he sings "Wahk-wing ne we-ijah" : "To the clouds I want to go," for he has no conception of space beyond. The pagan Indian is still more earthly in his aspirations, as will be shown later on.

The points of the compass are named, in two cases, from the character of the winds that blow from them ; for instance, the North wind is called "Kee-waydin" : "The wind that goes back" from the word "Kee-way" : "to go back", again illustrating the observant nature of the Indian, who has learnt that in these northern latitudes, no matter from which way the wind may be blowing, it is bound to go back to the north.

The south wind is called "Shawwinin-noe" : "The soft, kind, gentle wind", which in a cold country expresses the character of this same wind to a nicety.

The east wind is called "Wahbahnin-noe," which means the wind that comes from the "dawn."

The origin of the name of the west wind must be wrapped up in their religious beliefs, and conceptions of a hereafter. They call it "N'gahbehah-noe." : "The wind that

comes from the place where I am going to." "N'gahbehah" meaning "I am going to be (there)". Now, if we think over it, we remember that Longfellow sends his hero, Hiawatha, out into the West, as the sun went down, when he wanted to get rid of him, and in so doing he showed an accurate knowledge of their beliefs regarding a future state, for, it is in the west that the pagan Indian considers his future home to be. He looks upon this earth as the sum total of it all, and at the last, instinctively follows the light of the sun, his friend, and comforter. To him it would appear madness to turn his face to the dark, uncertain south, and he would have to cross the night to meet the dawn ; so his instincts bid him, in the evening of life, to turn his face to the light, to the setting sun, and to follow it to the place where it sinks below the horizon, and where he probably thinks the sun is again lit up at the perpetual source of light, to enable it to run its beneficial course another day.

I am afraid that after all I have not given much information of practical value to the white traveller in the bush, such as would enable him to determine the probabilities of the weather by means of the set theories, and traditions of Indians, but as I have said before, they are not dogmatic upon the weather, of which they are undoubtedly keen observers, and in determining the immediate meteorological probabilities, they base their calculations on previous experience, just as you or I might. and with often like results, for after all, amongst white, red, and black, such prophesies are simply conjectural, coupled with a slight admixture of the simple rule of three.

A busy life has not given me much time to study these matters from a purely philological stand-point, hence I cannot speak with authority, and I may say that my etymological deductions are simply based upon my limited knowledge of the Indian language, and my limited powers of reasoning.

