



(Fourth Paper).

In this paper I have taken in a wider scope of myths and tales, embracing those from the earliest times before the advent of the white man, and those of presumably the time of the French occupation of Canada down through modern times to the latter day life of the present-day Indians. This range of stories includes ancient beliefs (such as Nanbush, Thunder birds, and Wintigoes) witchcraft, incidents of cruelty in the Ojibwa-Mohawk warfare, modern life, conjugal infidelity, religion, Christians, giants and dwarfs, references to the devil, whiskey and drunkenness, automobiles, telephones, railway tracks and wire fences, which is indeed a wide range.

I have not attempted to classify these stories but have just written them down as I received them.

Present-day tales have, I fear, been influenced by local or current events, for instance, Nanbush with Flying Canoe (wings on his canoe) may be adapted from the aeroplane. And older tales told by present-day raconteurs may thus be modified. See Nos. 113 and 132 and 39. The expression "somewheres" or "some place" may be adapted from the phrase "somewheres in France." Indians are quick to adapt phrases.

The word "reserve" is used in some cases other than a regular reserve. It seems to have been adapted to include a settlement, community, a large permanent camp or other large camps of Indians, besides the regularly established Government Reserves for Indians.

A number of these stories were obtained by myself, and others were collected by Mrs. Lottie Marsden, Mrs. Sampson Ingersoll, and Mrs. Marjory St. Germain, all Ojibwa women of middle age (on the Rama Reserve) who collected them from the older Indians for me especially.

I have put these stories down as plainly and as simply as I could, adhering to the Indian's way of speaking and expression, and have written them down just as I got them.

One notices a certain individuality in these tales. Jonas George's are vague and mysterious, and have a local colouring to suit the expressions of the times such as "Somewheres in Canada" (No. 39). The tales of Peter York (now deceased) while more definite, precise and exact, are sometimes coloured with local colouring to suit (No. 28). His descriptions were sometimes suggested by what he noticed locally, therefore he occasionally adapted local colouring. The men though not