

Indians here do not practice the art of making birch-bark baskets, or the grass-woven pails and other vessels found amongst other tribes of similar stock. Much of their folk-lore and traditions is now forgotten, but Ekwasatsh had the reputation of remembering as much of the lore of his people as any Indian in the settlement. He was not at all acquainted with the name Nanibozhu, but was quite familiar with Wiskē'tehak (another Algonkian name for this demi-god), who he said was a "big man, two hundred feet long." The legend of Assemō'ka" (see Journ. Amer. Folk-Lore III. pp. 149-150), was quite unknown to him. When some of the party were approaching a cave in a high hill, some distance from the island, a noise was heard proceeding from it, whereupon John (the son of Ekwasatsh), who was guiding them, declared that it was made by a Wīndigū.

Mr. Mackintosh, school inspector for North Hastings, informed the writer that the Algonkian Indians in his county are still afraid of the Mohawks, and a young Indian, whom he employed to paddle his canoe in the far north of the county, could scarcely hear the name Mohawk mentioned without showing signs of great fear. Panā'sawa Ekwō'satsh claims that the Mohawks were badly defeated by his people, and took great pleasure in relating the legends here recorded.

LEGEND I.

Ekwasatsh says he heard this from his father's grandfather Mishitō'gon, after whom Lake Mishitō'ga was named, and he claims to be the only one in the settlement who knows it.

Kī'migātnōwun kī'sa kákiná Mitchinā'tōwék. Ngí'zhinā'zhawuk wūdō'dē
There had been men at that lake; they killed them all, the Mohawks. I sent one
Mitchi nā'tōwē' odē'ning ká'ming. Pē'zhik, pī'tehi pā'tū mitchi nā'tōwē' odē'nonk
family opposite Mohawks to the village on the other side. One comes running, Mohawks,
ōntehipi. Azhewē' wī'sinik ndainā'nik. Geshwā'bung kikākā wā'banūnk
from the village. Our dog is hungry. To-morrow you will see him, to-morrow you are
āzhaiyā bī'zhimū'sek sagā'iguning. Migā'kī minā'gon ō'gwanē'nik kūkinna
coming to the lake. They turn to fight us, all we kill, we did not kill all except two
gīnēsunā'nik; ninnishkunā 'pīnō'djinshúk nīzh mī'shidō'nga sā'igun katinúk
children, two, at Mishitoga Lake, them all we kill, the Mohawks, in the town.
kā'mikūt mitchi nā'tōwē' odénongk. Pī'bung Kitchīgizis (1) katinúk ká'migūt

In winter, February, them all we kill.

nīzh gīmadjōnóg odénongk. Nēōōdēnōwun mitchi nā'tōwē [———] āzhaiyē
Two, I took them to (my) town. Four towns, Mohawks, [I destroyed]. I am
migiwē nishtagánk. Madjōnóg n'dō'shkinī'gimuk.
going home to our own village. I took them away home.

LEGEND II.

(Related by Ekwō'satsh.)

Pē'zhik nāwīndōmāgwā'nun mādawā'skugshawā'skongk. Wē'zhitag. Azhāiyē
One came and told us at the Cranberry Marsh. Get ready! They
pā'tinúg nīsā'ndōwék. Wā'bung gizhā'mīn pē'zhik nīn nishnā'bek. Pāwittigūr'
come down. Next day I take up this one? people. They watched the.

(1) Kitchigizis (i.e. big month) is now the Indian name of February, but Ekwō'satsh said that formerly it was called Nāwēndō'dzh.

ndukkā'n
come
pātindōntē
lots of canoe
'nā'nanik
give
pawē'tigun

Accor
one March
died some

There a
The writer
many of th

1. You
2. Bay
"hunt with
3. L'A
going up, s
4. We
variously
West Mac
Indian nar
the rock."

5. The
Otā'shiwun

7. Ott

8. Boy

9. Mir

10. M

11. P

12. M

13. El

14. B

15. M

16. T

17. A

'Kwē'nim.

18. A

rendered in

19. T

(2.) Egr
(1.) Thi