

what is your name? nalth dägü-
wän?

he is a man, yodit.
it is a house, walbit.

where are you going? n'dä ga'n?

Did John see the horse? Älth nisht John dä güä dani.

I will see you to-morrow, Dum niazuni zägizip.

John saw a big canoe, Lthä nīst John wilekshum kshā.

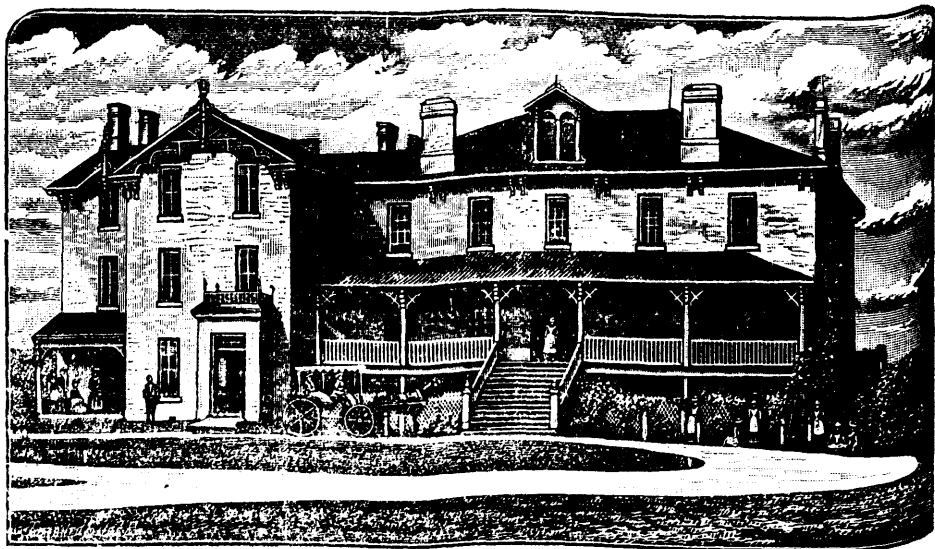
I shall not go if I see him, Älthgä dum gā-i āmi dum nīst.

If he goes he will see you, Ämi zä daultht dum niazunt güt nūgunt.

For the foregoing account of the Zimshian Indians, the grammatical notes, and vocabulary of their language, I am mainly indebted to the Bishop of Caledonia and Dr. Franz Boas. I have also made use of the following books and papers:—The Indian Department Report (Ottawa), *Mission Life*, *Races of Mankind*, Tolmie & Dawson's Vocabularies, Bancroft, and the *American Folk-lore Journal*.

AT THE INDIAN SCHOOLS.

THE Mohawk Institution (Church of England), at Brantford, Ont., under the Rev. Robert Ashton, has a capacity for ninety pupils—boys and girls, and is always full. The whole cost of its maintenance is provided for by the New England Company, and it has been in operation for about sixty years. The New England Company dates back to the days of Cromwell's Long Parliament, in 1649; it has its headquarters at



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