

There is but generally one door, and perhaps two windows. The floor is of wood, and in the centre stands the cook stove, the pipe of which goes straight up through the shingled roof. On either side of the one room are bedsteads, and generally there is a table or a chair or two; also one or two trunks in which clothing and other valuables are kept. There is often also a roughly constructed cupboard with a plate rack above it. They use china or earthenware cups, plates, &c. Pots and frying pans are hung against the walls, and guns, game bags, dried corn, &c., are suspended from the roof.

Some of the people who are well off live much better than this, and have good frame houses divided into several rooms.

On the other hand, the wilder ones to the North have no home but the conical shaped wigwam, made of sheets of birchbark stretched over a framework of sticks.

On nearly all the Indian Reserves there is a day school taught by a white person, the lessons being all in English, but the attendance generally is poor. Out of 50 children perhaps 10 or so only will attend, and those irregularly, the parents not taking the trouble to insist on their children going to school. There are quite a number of Ojibway children now attending at training Institutions both in Canada and in the States. In Canada they attend principally the Shingwauk Home at Sault Ste. Marie and the Mount Elgin Institution at Muncey Town. At these Homes they are taught industrial pursuits, besides receiving a sound Christian education.

The Ojibways are a quiet, well disposed people. They have traditions of great battles in the past with the Hurons and Mohawks, but they have never, that we know of, been engaged in any great wars against the white people. They have had no chiefs of very great note. Their children when taken to school and removed entirely from parental influence, shew a very fair aptitude for learning and have good memories.

Their manufactures in their natural state are few and simple, but exhibit a good deal of taste and skill. The men make birch bark canoes, fishing nets, fish spears, toboggans, sleighs, &c., and the women make market baskets from the wood of the black ash cut in strips, snowshoes, and little boxes and canoes of birch bark ornamented with colored porcupine quills and beads. They also manufacture sugar from the sap of the maple tree in the early spring.

The heathen dances are not much kept up among them, and we never heard of their engaging in the cruel sun dance.

By far the largest number of them are Roman Catholics, keeping the Sabbath day holy, and attending church. There are probably more Roman Catholics than there are Protestants.

They bury their dead beneath the soil. Old heathen graves, which may still be seen in some parts, have a mound of earth over them, over which cedar bark is stretched and pinned down. Sometimes a log is laid along the ridge, and it is usual to have a hole at each end for the spirit to pass in and out.

The Ojibways have many curious old traditions about the creation, the flood, &c.

Any one desiring further information about this tribe should read the Rev. Peter Jones' history of the Ojibway Indians, published by Houlston & Wright, Paternoster Row, London, England; and for information about the language there is the Rev. E. F. Wilson's Manual, published by the S. P. C. K. The Pentateuch, New Testament and Church of England Prayer Book have been translated into Ojibway.

THE GRAMMAR.

The Ojibway language divides all objects into two great classes, animate and inanimate, and this distinction is observed not only in the noun, but also in the adjective, pronoun and verb.

Three third persons are distinguished, thus: "John sees John's mother." There is a distinct ending in Ojibway to each of these three persons. A distinction is made in the first person plural between *we* including and *we* excluding the party addressed.

The objective case of the personal pronoun is expressed by a change in the verb, thus "you see" is an inflection of the verb to see, in Ojibway. A doubtful sense is thrown on what is said by using the *dubitation* form of the verb.

The negative of the verb is expressed by *Kawin* preceding, and *si* ending or introduced into the verb.

The language is a language of verbs, of roots and stems, to which particles may be affixed or prefixed so as to modify the meaning.

The vocabulary of the language is small, but the grammar is full, and the possible inflections of the verb almost interminable.

Of adjectives there are scarcely any proper ones. They are either prefixes as *kichi* (big), which cannot be used separately, or the participles of impersonal verbs, as *ishpa*, it is high; *ashpag*, high (lit. that which is high).

Among the tenses of the verb there is one which we call the *historical tense*, which as a rule, speaks only of