



# PEETAUBUN.

(Morning)

## PEEP OF DAY.

VOL. 2.

SARNIA, C. W., MARCH, 1862.

NO. 2.

To the Editor of PETAUBUN.

Suhyahge enon Nekalmis: Kagait suh newuhwezhaandum weenduhmoonon noon-goom kee ezahayon Getegon Seebeeng; nin keewalubumog nekalmesuk mawezhuh kahweetoopuhmuhkwalbum Keshamunetoo oshuhwainjegawin. Meenuhwha ningoting ninkeewetoo puhmog kakah neezho umuh-meageezhuk ninkeetuhnis: antuhso enah-gwezhik ninkeekuhkeekwa: kahishkwah-kulhkeekwaingin prayer meeting ninkeewalubum; alpeche go ninkeeminwuhkulme-gezemin. Netum mahjeetahyong namung-tenoong atuh metahwe ninkeetuhchemin; ishkwayung dush peenish ningotwauk kuh ya uhwh-shema ninkeetuhchemin. Uhuo-keewen newedook uhnokeetah kakulpe go suh newauk tuhuhewung kauhuhme ahelik.

Pazhik ekwa Catholic azhetwod kee-shuhwaindahgoze, apeech pahpenaindung okeekeseekuhwon enewh onahbekuhwah-gunum, ninkeep enumuhog wahbunduh-wauk ewh kwakeed. Uhuo-keewenewedook uhnokeetah, mah kezah go suh peenish kuhkemuh tuhkwakeewung Catholic azhetwahchik.

Osuhshamuhkumik eketo owh pazhik oshkenuhwa uhpee ane ishkwahpemahtezit emah Meshch-kwuhtoong owh Catholic azhetwod: "mee nungwahnul ge nah kagait ewh weneboyon, kagait suh nah osuh-salmuhkumik; pejeenik ween nah newe-uhmuhmeahmahum: ah how neeje kemee nin suh onowh newuhzembegumum, kuhya o-kowh nenahbekuhwahgunuk; kah suh nin-good ninke: enahbuhcheahseeg ahnoo kee-kulmuhwanemahkwah. Nekwakee suh, uh-muhmeatuhweshin dush, osuhshamuhkum-ik kee-shpin ezhenebowod ekewh Catho-lic azhetwahchik emah puhshukeshkog".

Uhuo-keewenewedook uhnokeetah; kahenik suh netahgoosshkoewamuhgut ewh nebowin. Aishkwah menopenahtezeyang uhnokeetah.

James Ashquabe, Jan. 27, 1862.

To the Rev. Thomas Hurlburt.

Nekalmis Suhyahge enon. Puagee suh kemahjepeetuhmoon puagee weenduhmoon onah azhe penahitezeyong. Mah gezah ke-kuhenaandum uhwagwain eneweshedook ewh pahjeperuhmuhwit. Apeech dush minwanduhmuh wahbunduhmuh ewh Petaubun anandihgwuk, kuhya anokeemuhgak emah uhyahwod ekewh kashketoochik akimungik. Ahnowe suh haduhyeenowung omah Minesota Ojebwa uhneshe-

nahbaig kashketoochik uhkinduhmowod ewh uhneshenahba mubzenuhgeum, kuhya kaminwaindugebulmeeg chehnyuhkinduh-mowod ewh Petaubun: puhkaun dush ezhe-senene ewh omuhzenuhgeumewon.

Omah anduhnezeyon alpeche suh bah-tuhyeenowung Ojebwag katemahgezehik, kuhya anuhmeahseegook; mee suh atuh uduhwainjegawod, kuhya undobenewod alpeche suhyuhgetoowod. Owh kwuhnyuk un-duh-wainjegawenene osahgeegoom weej uh-neshenahbain, kuhya uhtahwawenewum, kuhya wahweendahgunaze; kuhya owh usto-wundobenit keche kuhmuhwahbunjekah-zoo: ogosegoon enewh weej kuhmuhkeewamahgunum, kuhya dush alpeche mubmuh-dahgunawemo. Uhee kahunah eshemah-chin enewh omeegwuhnemum kel mubwah cheood meuk nasod, kuhya meuk mam-zuhwod. Alpeche suh omah ketemahgezewung uhneshenahbaig ewh kahketoyon: kagoo kuhmuhga neekaun enainduhsekwa eh kawuhwazhetahwahpum. Mamintuhga dush kuhya suhmuhge: ewung ewh cheese-tootuhmoonintwah ewh Muhetoo omuhze-muhgeum. Ahnuhwe mezewa omah ke pen-uhyahwug ekewh Keche mookomahne-ke-kenoohmahga wenenewung omah anduh-muhkeewod okowh Ojebwag. Uhyadumit kakah naneezhtuhmuh tuhso behoon ahno kekenoohmahgawug: kahpahpish dush uh-weyuh okeekushkeahseewahwon emah o-duhnokeewinewong enewh kauhuhmeah-nepup. Nahnegotenoong nindenandum wa-gotogwain ooo wainje ezehwabuk. Keeuh-yahwug ekewh Methodists, Congregation-ists, Presbyterians, Papists, kuhya: Baptists, kahkekenoohmuhwahchik enewh Oje-bwan. Ahbeting kuhya keetuhkweshenooh-buhmeeg ekewh Unitarians kekenoohmah-gawenenewung. Noongoom dush mee atuh Latherians kuhya Episcopalians kayahpe ahno anokeeshchik. Ekewh Latherians ahzhe 6 behoon kuhya weenuhwha akoo uhnokeewod, kah dush mubshe pazhik o-kushkeahseen enewh uhneshenahbain: puh-yatoosh kah uhweyuh owetokahgoosen ka-uhnekuhtahgood. Ekewh dush Episco-palians kekahneseahnik alpeche go kagait uhnokeewung kuhya dush anuhwak o-wetokahgowon enewh uhneshenahbain e-mah umuhmeahwining. Kuhya shuhye-kwah nechwah okushkeahwon enewh o-mee-kahtenowahgunewon ekewh Ojebwag, Nahlowasewun, mubtwah umuhmeahwod, ewh matwa ezheehewagwod ekewh Episco-palians: kekahneseahnik. Mee suh atuh noongoom ekewh nezhawon kekenooh-mahgawenenewung ahno anokeeshchik.

Mawezhuh enaindahgwut ekewh ahmint kahuhko mubkuhtuhmowod enewh oluhno keewinewon ahno keekekenoohmuhwah-wod enewh Ojebwan. Nuhlekit wagoto-gwain ooo alpeche kahouge pwahmuhwe-ahwod okowh kekahneseahnik Kechemo-komomik chekeewetokahgowod emah uh-muhmeahwining enewh uhmeahbain? Okowh keej uhneshenahbainahnik kagute ween ozomeenuhtene ewh tahmahsuk ka-muhuhmahgowod wawep cheotahpenuhmo wahpup ewh umuhmeahwin, ewh kahzhe wanepuhwezewod emah Canada. Puagee dush enewh newewe ndahum: netum ewh owh American Government keeshpenih-teowod ewh oluhkeemene enewh uhneshe-nahbain. Otenon enewh Ojebwan, mee suh ooo meuk kameenenam shoneyah, uhno-kahjegum, kuhya meehum. Uhee pahje-kahjegum ewh kahwahweenduhmuhwin-twah kahween otelakuhzeemahwah ewh kahzhe wahweenduhmuhwintwah. Ahmeen meuk kahgekahnjegayon owh ko-koosh nahnegotenoong kakah halfmie a-komahgoze ewh azhe pekishke-nuhmit: kuhya nahpahna, mee suh atuh shadishahgwah wahwod azhe kushkeahwod ozheahwod puhkwahzegumum. Meenuhwha pazhik: kee uhyahwug omah uhnekuhtahgawenenewung kahuhnekuhtuhwahchik enewh Ke-chemokomom makuhtawekomuhyam. Nin-kee ezhe gekaindon dush kahween ewh kee tootuhwahseewung ewh kahtootuhwintwah ekewh Canada uhnekuhtuhmahga wene-newung: tepishko go kahween emah tepain-dahgozeseewung emah uhyokawining kee-ezhe kuhmuhwahbunjekahzowod ekewh uh-neshenahbaig wetookahgawenenewung e-mah umokeewiung umuhmuhwining. Mee dush kakulpe kuhkemuh keepeah-nehheetuhmowod, kuhya keeahwahwah-wod: mee suh ewh kah ezehwabuk. Uhee dush kahkuhtuhmoonichin owh uhneshenah-ba emah umuhmeahwining bahbeza ote-zhenoam ewh antootahgood enewh kache-twahwezeechin Kechemokomom okemom, kuhya enewh Kechemokomom kekenooh-mahga wenenewum. Nindenandum dush alpeche nesetotuhmuh ewh wahketoyon.

Mee suh onowh neekaun atochin owh pakwuhmuhwezit uhneshe-mahba wainje pwahuhmuhweewod cheotahpenuhmuhwahpup ewh umuhmeahwin wainje menohyod owh uhneshenahba emah Shaguhmohshe-wahkeeng anduhmuhkeechik. Kagait uoongoom menohyahwug ekewh Canada Oje-bwag emah oweyahwewong, mamintuhga dush dush emah oje-hahgowong, azhe gekainduhmowod, ewh noopenuhmuhmowod

ewh weekah kalpegekainduhsekwa ul-  
nimeahwin, kuhya kakulpe wanje ozhe-  
sing ewh Petaubun manonimekeemulguk  
emah anduhwezewod ekewh animeahchik  
ulmesnahbaig. Shuhyekwah kakah 30  
years kalpeuliko mihkumihkwahbum  
amhwamulgik emah Rice kuhya Mud  
Lake. Ahbeting dush atuh nukeewahweah  
buhmahbulmeeg ahzhekwah metahswe ul-  
shenannun tulso beboon ewh uhpee. Keesh-  
pin enanemit owh 'Taspaungait cheotesah-  
bundulmon noongoom cheenebing, mee-  
nulah nindenaindum wehwehahbul-  
muhkwah. Mee dush kuhya ewh anainduh-  
mon ahpeche wepeme mahwuhtesenon  
emah antuhzhe ulmokeyun, anainduhmon  
chemecenenon ahmint ewh ezhenekahzo-  
winun for the Petaubun. Ahpeche suh ka-  
gait neminwaindum emah nintaing ewh  
wahbundulmon emah Petaubun ahmint  
enewh otezhenekahzowinewon ekewh ka-  
peweejeulgik emah kenenouhnaht. wung  
kuhya emah ulmuhmahwung, ewh ma-  
kwah keepe oslike pemahtezeyong; kayah-  
pe ulmuhmahwod, kuhya dush ahpeche  
newuhwezahindum emah nintaing ewh puh-  
pahkukheekwawod emah uhyahwod ekewh  
waneshingik mamuhstanesuk. Owh Allen  
Salt menouhmokeewene; kuhya ewh  
Ashquale. Pejee-nuk dush wawane ingoting  
ninguhozhepeega emah Petaubun meenuh-  
wah chetepahjemuhkwah emah okowh ul-  
nesnahbaig. Ishkwanch edush nintezehe  
puhkwasanemog kuhkemuh ekewh kekah-  
nesenahnik amuhmahchik Ojebwag cheh-  
nimeatuhmahweyungetwah. Umba dush  
owh Keeche nime-too shuhwainduhmoonung  
keduhmokewinenon; mee ewh azhe puh-  
kwasainduhmon.

Emekahbowh: Alias John Johnson.  
Crow Wing, Minnesota, Feb. 24, 1862.

To the Editor of Petaubun

STR. Nintezehe wahbandon emah kemuh-  
zenuheguning Petaubun ewh mahjepe egun  
kahozhepeung owh J. P. Riley, tepahdo-  
dung ewh Mount Elgin School, Muncy-  
town ayakmuhguk. Puhkumuhwahbunduh  
ming ahzhe neebenuh tulso beboon cheon-  
je mahjeeshkahwod ekewh kwewezainsuk,  
kuhya ekwazainsuk pondekachik emah  
schooling. Kagait suh keche puhkon enah-  
bulmenahgwut azhe uhyahwahgwain e-  
kewh kahpeendekechik emah Institution  
wegekainduhmowod ewh Shahgumosh ge-  
kaindaisowin. Nushka aketood owh J. P.  
Riley: "Ketemahgezewung, weenezewung,  
kuhya mahjeekewun enewh munetooshun  
emah oshtekwalmewong; kagait dush nah-  
gwut ahpeche ahmuhwawuk ewh school,  
kah mah go nah uhweyuh uhyahsee kagait  
go owh Shahgumoshing kaenaindahgoze-  
pun emah otezhe uhyahwinink kahzhah-  
chik ewete Mount Elgin School, mamih-  
tuhga go ekewh ekwawung". Keeshpin ka-  
gait azhewabuhlogwain aketood owh J. P.  
Riley manesahuhkumik enaindahgoze  
owh pazhik Shahgumosh makuhaweko-  
nuhya. Nindenaindum keewahbundummon  
ewh mahjepe egun, kagait mah edook go  
owh Musgrove kanuhwaindung ewh school

ween emenahdoganun enewh kakenouh-  
muhwahchun enewh suh muntooshun che-  
mahjeekenit. Nimeaindum neen kahween  
ewh ezhewabulsenoog; ewh dush nintoon-  
jeekit, anduwak punjee newahbundon a-  
zhe pemahtezeyung kenenuhwind ulmes-  
nahbahweyung, mee mah azhe uhyahwod  
mezewa anduhmahchekuk ulmesnahbaig  
uhyahwahwod enewh munetooshun, kuhya  
go mahjeekewod. Mee suh dush wainje  
ezhewapezewod ekewh kakenouhmalgoze-  
chik emah Mount Elgin School. Mee mah  
go azhe tapwayaindahgwuk mahjeewahwod  
uhpee azhahwahchun ewete schooling, kah-  
ween ezhechegaseewung ekewh mothers che  
peeneahwainpun enewh owejahnesewon.  
Kah dush ketah nainduhsemim ween owh  
Musgrove chenesod enewh muntooshun,  
kahween kuhya ewh Musgrove ondenuh-  
mahgase enewh munetooshun. Uhpakish  
dush netum eketopin owh J. P. Riley kuh  
kenuh ulmesnahbahbaig mezewa anduhmah-  
keechik oguhmahwon enewh muntooshun;  
kahween dush kayahpe kata enahte-  
zewung keekucheh pemahtezesemim,  
kahween kuhya tahmahjeekesewun emah  
oshtekwalmewong enewh muntooshun. Ka-  
gait tamenotadgwut, kah dush ween go  
kwaih ezhe monotadgwulsenoon owh  
Musgrove neenod enewh kakenouhmuh-  
wahchun enewh munetooshun enahbulme-  
mahgoint. Neen ween kahgenik newahbul-  
mog ekewh ahpeche mihmundahgokwaig  
pemotanit emah omeshwamewong, kahween  
ahno weekah owahbulmahseewon, kuhya  
owejeewahseewon enewh Musgrove. Kah-  
ween go wetokuhwanemuh owh Musgrove  
ewh azhe kuhmuhwanemod enewh kakeno-  
uhmuhwahchun nintoonje eketosee noon-  
goom aketoyon wetokuhwanemuhkwah e-  
keeh neej ulmesnahbahbaig, umba chewape-  
nahwod enewh ahpeche wahmaindahgoze-  
nechin uhkojeshun. Kagait suh ezhesenene  
oduhmokeewin owh Musgrove che ezheche  
gaid chepeenezewod ekewh ulmesnahbah-  
suk azhahchik emah antuhzhe kenenouh-  
mahgaid; mee mah ewh wanje ezahwod  
ekewh uhpenojeeyuk wegekainduhmowod  
ewh peenezewin, ewh dush go che enahte-  
zewod uhpee keekahkeewawod, chepeene-  
ahwod kuhya uhpee wancejahnesewahchun  
ekewh Mount Elgin School anduhzhege-  
kaindahsochik. Ahwonegeezhik.

Ahnechewahnong, Feb. 26, 1862.

To the Editor of Petaubun.

Nekahmis, Newetepahjemah owh netah-  
wesebun William Isaac; Pamahsuug anih-  
tebun. Maninduhga kwahyuk keepemah-  
ze, kuhya moozhuk keeduhmeze antuhzhe  
kuhkeekemintwah ekewh amuhmahchik.  
Uhpuna go wuhyahkut pahtoowod ewh  
minwahjemowin ogowh James Evans kuh-  
ya Thos. Hurlburt; mee go ewh ulpuba  
kahweekah keepoonetahsee ewh keemuh-  
nahzeltung ewh ulmuhmeawekumik uhwe-  
pezindung ewh eketowin. Uhmooomuhyuh  
dush oketoteseegoon ewh ahkozewin; ash-  
kun ego keekeche ahkoze, kakulpe kah-  
ween keekushkeosee wenzahzeltung ewh uh-  
nuhmeawekumik, kakulpe go keepwah-

nuhwetoo wepemosad. Uhpachin edush  
ninkeepewahbudmah; nahmgot noong nin  
duhnoonik ewh Petaubun uhkindulmuh-  
wuk, ewh anahje moomulguk weponidung.  
Kahishikwah uhkindulmuhwahkin eketo,  
"Kagait suh kwahyuk": Kakulpe owh St.  
John Chap. 14, 2 18 21 verses, mee on  
kahmimotoadagood. "Kagait suh kwah-  
yuk" eketo. Meenuhwah ingoting ninkepe  
ezhah, pazhik sakahpe genewawene ne nin-  
keepeweejeewah; meenuhwah ninkeduhmo-  
negoo ewh kechuhkindulmuhwuk ewh ego  
nahsob 14, St. John. Ingoting edush pe-  
zhahyon newahbulmah nuhauduhpit pa-  
sho emah uhtag ewh stow; mee ewh aket-  
ood "Kagait suh ninketomalgik; ingoting  
emah ulmuhwahchun ninkeduhmo; ah-  
no mah go on ninkulmuhwahandahgoze me-  
dook oo ezhe ketemahgezeyon; ninknain-  
dum uhweyuh nemoanduhwah ninknain-  
duhmowining kuhmozhit aa, kolumuh-  
waindahgoos, kuhkeruh goo kolumuh-  
waindahgozin, ewh onahgo-hik ulmuhmah-  
ahyag mee ewh meenezoyag kanuhwane  
megoyag nindik owh kamozhit; nu bhah  
weze owh Kechimuntoo, kahween uhwe-  
yuh tahmuhkumegosen enewh on jah-  
retan eketo. Kakeshabahwuhgukin mee  
ewh pahkenekadtag ewh karuhwan mego  
yag nindik owh kamozhit", eketo. Me-  
nuhwah pazhik oo eketo ingoting ewh pe-  
wahbulmuk, "Ninkepe wahbulmuk kekah  
nesenon Henry P. Chase, wahmocheyon  
meechin tunkemunik, nahpama kuhya  
kookoosh; kagait keche meekwaih shuh-  
wanemit wahmeshegon ko meezhit" eketo.  
Wuhye buh dush ego ewh keechikwah  
pemahtezit kahween edush ninkeeduhmeze-  
see ewh uhpee nakuhwang oo uhke; kuhke-  
shap edush ninkepe ezahh. ninkeekuh-  
kwachemah dush owh Joseph Waukauh,  
mee dush ewh kahzehe weendulmuhwit;  
metahswe uhsipazhik antulso tepuhgum-  
aik tepekoong, mulyahmuh goonuhgezit  
owh August 1861. memo uhpe oo keezhe-  
wabuk. Ninguhkeche minwaindum keesh-  
pin mulshe uhweyuh oo azhe gekaindah-  
gwetoosegwain. Mee suh meunik aketoyon.  
Neen owh katemahgezit kekahneewah.

Thomas Johnson  
Nagowe seebcong, Feb. 4, 1862.

Rev. Thomas Hurlburt. Nekahmis, pun  
gee suh ketoozhepeuhmoon noongoom gee  
zhaguk puhkwasanenon cheotahpemuh-  
mahweyuh ewh wahnahjemotoonon; nin-  
keche wuhwezahindum suh emah otezhene  
kahzowining owh Jesus Christ kahzenik  
pazindoonung kuhya shawanemenung. Mee  
suh ewh uhpech pahpenainduhmon kayah-  
pe dush wahweemik owh Jesus Christ.  
Monduh suh keewe enahjamotoon; noomuh-  
yuh emah Mud Lake kekahneseenahnik nin  
keehyah andahwod kuhmuhbueh nesing  
ulmuhmeageezhik. Keewahyuhwuh dush uh-  
yahkozechik. Pazhik dush owh enene ah-  
koze, kuhya otalmesun kuhmuhbueh 10  
tulso beboonuhgezinit. Ninkeewaindum  
dush chemuhwutesuk owh enene; mee  
dush anajemint ahpeche kuhkeepeng-  
gwaing keezehe uhyah emah otenainduh-

mowining. Okeewunduhwaindon suh ahnuhwe cheuhnuhmeathwint; kah dush uhweyuh okeewetookahgoosen. Uhppe dush kahpeendekayon emah ninkeesuhkeninjee-nik dush. Kahween ogelainduhseen ane-nuhmonik, kuhya keche wuhwahmaidum ahzhe kakah cheuhkuhtung oo uhke; mee dush keeuhkiinduhum ewh muhzenuhgum St. Lake 15 Chap. 10 v. mee oo kahuhkin-duhmon nuhmozh kuhkenuh; nindenah dush, nekahnis puhsekween, kagoween ah-nuhwanemokain; mee monduh meekun, chetapwayanemut owh Jesus Christ, ke-kuhmoojemoik dush. Neebenuh suh ninke-e-nah anandahgwuk owh pesuhkeeshtepik, kuhya wahsayahzewin. Nesiug ninkeewe-uhnuhmeah, ishkwauch keenuhkuhmo, kuhya okeewahbuhum ishpening uhme-shenahbain neebuhwenit emah tepishko: o-tenon dush owetegamahgum "kewah-buhmahwog nah ekewh; mee suh ahzhe-chenuhkuhtuhum oo uhke, kuhya newete-gamahgum, kuhya neneejahmesuk". Kee-kwuhyuhkwaindahgoze keesuhwaneme-good Tapaningain; mee dush keenehood John Knott, Jan. 16 1862.

Ninkeewuhnesa suh, netumsuh nintahke-ozhewepwah owh mintemoya ween netum keenehor; mee oo azhenegahzood Catharine Iron; ahpeche keegahwegekah, kuhnuh-buch 100 tuhso behoonahgezit. Uhpuhna go keenoonduhwah wahweendung Munetoo otezhenekahzowin. 4 o'clock, mee ewh uh pe kahnehood. Jan. 15 1862.

Meenuhwah dush: ewh Petaubum wuh-yashkut watahpenuhmon kahween ninke-minwainduhseen ewh letters; uhpe dush kahaunjetooym owh Petaubum ninkeche minwaindon. Meenuhwah dush; enewh wahozhetooyuhnuh Bibles; muguh keche minwaindon. Mee suh menik aketoyon.

Neen suh owh John Rice Lake.  
Rice Lake Vilage, Jan. 30, 1852.

To the Editor of Petaubum.

DEAR SIR, Noongoom suh geezheguk le mahjepenuhmoon nekahnis, weenduhmoon kahzhezewabuk noongoom behoong ekewh anuhmeahsegook; pazhil, dush kee-uhyah emah owh tapaindahgozit uhnuhme-ahwining; neebenuh tuhso keezis opewe-jeewon: enewh anuhmeahsenegoon. Oo dush kahzhezewabuk nahuhgumuhgezit owh Jan. keemenekwawug kuhkenuh antuhchewod, mee atuh go ekewh uhpenoojeeyuk. oke-neeekalmahwon dush enewh oonekalmee-zeewon ekewh ekwawug. Uhppe dush kah-uhthaberwod wuhyahbuhmenik keermijnenuh waze dush owh ekwa awahmeand, mondulush kee enaindum; kag...t suh ninketenah zis kecotahpenuhmon manwainduhsik owh Munetoo; mee dush keesahguhing, chep-wah dush ojecheengwunetod otainainduh-mowining okeewahbuhum kagoo wahsa-yahnik; tepishko uhweyuh kuhmoonogood kee enaindum; mee dush kahzhe ping-shing emah mechenhyeeng mondulush dush otegoon, mee suh ahzhekwah keepeete-zoyon emah muhche ezhe wapezewining; umba suh puhkawizh okowh marhe ezhe-wapezechik: kewahbuhdahum otowh a-

gweyongin; mee suh ewh azhe meezheyuh-mingit owh Tapaninga, shoneyong ezhe-nuhgwuhnewum azgewahchem. Uhuuluwe ahwug kegetezeemenahnik, kuhya keeje-zhahnik; keeshpin uhnuhmeahsewum ke-kulumeenik muhchemmetoo keche nebo-win. Mee dush ewh uhpe kahkeche noon-dahgozit "wetookuhwishum O Tapaninga". kee ekotoz; mee dush buhketenetezood uh-muhmeahwining wegocheayewit. mee suh mondulush menik azheweeenduhmoonoo kah-zeh-wabuk. Ninkeche menotootahgoon dush oo kahgekainduhmon. Mee dush ewh uhpe keemahjeetahyon keekuhkuhnuomik owh enene. Feb. 5, mee dush ewh uhpe keeuh-puhgeod enewh osheshewahum emah ishkotaing uhyahbuhcheahpuhneen go ewh kosahbundug, kuhya dush go odookahne-mum, mee dush ewh uhpe keemahjeetod ewh keenuhnuhmeaud. Mee suh mondulush azhe weenduhmoonon.

Ninkeche menotootahgoon subgo mon-duh muhzenuhgum Petaubum azhenekah-taig wuhyahbunduhmahnin. Uhpakish puh-kuhkuhnuhmenik washkenegeechik emah o-taewong. Nintezehe puhkosaindum chewee-tookung owh Tapaninga. Mee suh mondulush azhe mahjepenuhmoonon nekahnis. Keduh-nuhmekoon nintaing. Neen suh owh Kekahnis Thomas Solomon.  
Cape Crocker Feb. 8 1862.

Ahnint ekewh pahjepenuhmuwchik onun duhwaindahwahwah wenoonduhmowod emah Petaubum anuhkuhnuhgeuk meeakhting emah Keeche mookomun uhkeeng. Ahno uhpuhna nemekwaindon pungee wetepahje moyon ewh meeakhting tuh-ing nhtesekah-taig ewh Petaubum. Ozom dush kee he enuh kuhmeug mezewa keche meeakhting, ke-ehgehumeeng kuhya uhkeeng. Aishkun e-dush muhmahzhe ewawug omah keewate-noong euhkayah ayahchik; wuhyeebuh konemah ogulnuhmahzheam shahwuh-noong ayahneehin anekahahneehin nuh-kuhtawenenewum. Ahzhe ahpee net benuh miakwe keesekesamuhgut; kayahpe konemah neebenuh tuhseekesamuhgut chepwah ahmesheintwah magooshkahje ewachik.

TO THE EDITOR OF PETAUBUM.

DEAR SIR, I am highly delighted to know that you take such an interest in the welfare of the tenant of a once great and powerful nation of North America, which I have the honour to belong. Our powerful race are now dead and gone, the small remnant now remaining must now do for themselves, they seem to melt away before the great nation of the pale faces, and the poor Indian has but a few staunch friends, and I am happy to find that you are one of the strong advocates of the welfare of my tribe and nation. May the God of heaven assist you and prolong your life: that you may yet do a great deal of good to the poor Indian.

As I am a subscriber of your Petaubum, it has done my heart good to read the publications of your correspondents sent to you by good Indians from different parts of the province, and I read these good pieces to my mother in her native tongue, and it seems it does her heart more good to hear an Indian letter read than many english letters.

I hope you will continue your Indian publication until the Petaubum shall be called the Noonday instead of Petaubum for my father says that the commensment of the Christian Guardian was very little larger than the Petaubum. Now the Guardian has become a great paper; we hope to see the Petaubum great also.

I am much pleased to read the valuable communications from Daniel Hall and Thomas Bigeanoe. I hope these correspondents of yours will continue to write for the benefit of the Petaubum readers. I am surprised that Ahwick, Rice Lake, and Rama do not send you communications.

I am happy to say that the people of Rama are pressing to the mark of their high calling. There is also a prosperous Temperance Society formed here of which I have the honour to be a member. Many of the young men make a good many temperance speeches here. May the Lord help us all that we may all be staunch members of the Temperance Society. Mr. Editor will you have the goodness to translate the above and insert it in your valuable Petaubum. I remain your subscriber and well wisher.  
John Jacobs, or Keezhegoowene.  
Rama, March 1, 1862.

In this No. I publish a corrected list of all the monies received from the Indians for the Petaubum for the year 1861 Also the number of copies sent to each mission. It will be seen that whole part have done all that could be desired, and more than I expected of them, others have done little or nothing. All the work I do — and it is not small — is done gratis for the good of the cause, as the amount received up to this time affords no remuneration for my labour. I do not hold any missionary responsible for any of the subscribers whose names he may send me. I take all the risk.

It is evident from the tone of the many letters I am constantly receiving from my Indian correspondents that the paper is doing much good among them. I hope our missionaries will not take it amiss that I request them to aid in the circulation of the paper, and in the collection and forwarding of subscriptions. Where I do so much gratis for the good of the cause, I hope they will be willing to aid what they can to forward the enterprise.

Thus far I have furnished the paper to all that would read it with or without pay. I hope, however that that those missions that have paid little or nothing will try and aid us some for the past year, or that portion of it they have been receiving the paper, so as to have all do something, and also that all subscriptions as far as possible should commence and end with the volume.

Any mission sending for 20 copies, I will if desired send them 30 copies and so in proportion, the extra copies being for gratuitous distribution among the needy. Having seen the great benefit resulting from publications of this character among other Indians, I am fully satisfied that this agency may be made very powerful for good among our Indians in Canada.

My receipts thus far have barely furnished me with sufficient to pay for the paper used, and the printing. Should all the missions do as well as a part have done I would have sufficient means to lighten my labours by employing some help. The type and Ac. I have collected at considerable cost. I consider belongs to the cause at large. I am ready at any time to turn it all over free of cost to any one that is able and willing to carry on the enterprise. My wish is that some educated Indian would take my place, as it would be a well more to their credit to carry it on among themselves without foreign aid.

Mission.	No. of Copies.	Amount Paid.
St. Clair.....	80	\$31 50
Saugeen.....	25	7 50
Cape Crocker.....	15	6 00
Christian Island & N Shore 20.....	20	10 00
Sauke Island.....	15	5 00
Isabella Mich.....	40	5 50
Bay City.....	30	2 00
Walpole Island.....	35	1 00
L'Ance Lake Superior.....	12	5 00
Shewville.....	20	1 50
Bachewana.....	6	1 00
Rama.....	25	
Rice Lake.....	20	
Ahwick.....	20	
New Credit.....	12	
Muncytown.....	12	
Garden River.....	12	
Saugee Island.....	10	
Mud Lake.....	10	
Charlotte Mich.....	16	
St. Charles Mich.....	6	
Pere Marquette.....	4	

## Indian Traditions.

[Continued from last No.]

After the great feast of all the beasts of the forest and fowls of the air, on the king of fishes, and each one had taken the portion of fat assigned to himself and all his species for all time, Nanebozhoo announced to the assembled multitude that there would be a great dance; so forming a circle around him, they were prepared, when he took his great medicine drum, the sound of which would be heard at a distance of ten day's journey. He beat his drum and sang his medicine song, while all the assembled animals kept time to the tune, moving around him. Nanebozhoo gave strict orders that all should close their eyes during the performance; the penalty for disobedience to this order would be red, or blood-shot eyes, to the transgressor and all his species, for all generations. After his great exertions, feeling hungry, he thought it a good time to secure a feast for himself, so repeating his injunction for all to keep their eyes closed, he selected the fattest of the geese as they passed by him; it was but the work of a moment to wring off their heads and lay them in a heap. As he secured each fat goose, he would beat his drum and sing with increased energy. At length the little duck the Indians call Shingebis, and by some among us, the diver, ventured to open his eyes sufficiently to see what Nanebozhoo was doing; he saw him in the act of wringing off a goose's head, and immediately gave the alarm. "Nanebozhoo Kenesegonon; Nanebozhoo is killing us." At this, each one took the alarm, and they all scattered in every direction. Nanebozhoo was angry at the duck, and so rose up and took chase with all his might, and just as the Shingebis was diving under the water, he gave him a kick and broke his back. This, they say, is the reason why this duck has red eyes, and from the middle of the back to the tail the back is bent downwards, as though its back was broken.—Nanebozhoo now made a large log heap and prepared his geese for cooking. After the fire has burned down he made a place in the embers and placing all his geese in it, covered them up, and as he was weary with his great exertions he gave orders to a sentinel to watch, and lay down to sleep. He had but just fallen into a dose when he heard the squeaking noise of his sentinel warning him that his enemies, the Winnebagoes, were coming. They were *nunnetoos*, or had supernatural power, as well as himself, and knowing that Nanebozhoo was notified of their approach, they put back before he could see them. Here they waited in their canoes, behind a point of land, until Nanebozhoo was again asleep, when they commenced their approach. Again Nanebozhoo was warned by his sentinel that the Winnebagoes were coming, but on arousing himself he saw nothing, and lay down again. This was repeated several times, until at length he suspected his sentinel of raising a false alarm; so when again notified of the approach of his enemies to steal his geese, he applied an opprobrious epithet to his sentinel, and slept on. This time he had a good long nap and arose refreshed, and made preparations for a grand repast on his fat geese, which he supposed were now nicely cooked. On opening the embers, what was his mortification to find they had indeed all been carried off by his enemies, the Winnebagoes. To be revenged on himself for being thus duped he made a large fire of green brush, and standing over it with one foot on each side of the heap, he allowed himself to be all burned. The green brush snapped and hissed, and so did his own flesh, while he mimicked them both. He was now revenged on himself for being duped by his enemies. He

now started on a journey over all the mountainous and rocky regions of the earth, and whenever he found a mountain side of bare rock, especially of granite, he would sit down and slide down, as boys slide down hill on their hand-sleighs, leaving the burnt flesh and skin adhering to the rock all along. Thus he journeyed all over the rocky regions and sliding down them. From this, the Indians say, comes what is called by the French, *tripe de roche*, or tripe of the rock. This is a dark moss adhering to the rock, and is sometimes eaten by the Indians. It has a pungent taste, and will sustain life for a time.

At one time I was passing down the Nelson River, between Lake Winnipeg and Hudson Bay, with two Indians as voyagers. We passed a mountain of granite that was very rough and broken, sloping down to the river at an angle of 15 degrees. I saw the bare, bleak rock covered with this moss, and recollecting the tradition, I said, "Wonder if it did not hurt Nanebozhoo to slide down such a rough place." It was some minutes before they could resume their paddles, for laughter. It would almost seem they had been thinking the same thing themselves. After Nanebozhoo had planted moss on all the rocks, he found himself somewhat sore, but, determined to turn everything to account in the affairs of the world he had made, he commenced another journey over the earth. This time it was not the mountainous regions he sought, but the rivers, especially the smaller streams and brooks. He walked over them all, through their entire lengths, but with one foot on one side of the stream, and the other on the opposite side. Being sore, he was compelled to walk with his feet wide apart. In this way the small brush came in contact with his bleeding limbs, and became colored with blood. This, they say, is the cause why red willows are found along the banks of small streams or brooks.

Nanebozhoo, however, was not through with his war on the serpent race. One day in his rambles he came to a sandy beach, sheltered by high mountains on each side of the river. At this place there was an eddy in the river, and the water was very black and deep, just such a place as the serpent race delighted to haunt.—To this sheltered and sunny sandy beach the serpents would come to sun themselves. Nanebozhoo had observed them, time after time, basking in the sun in this place, and then taking a nap. He went and planted himself near this place, but assumed the form of an old rotten birch stub, the wood having partly decayed within, while the bark was still entire. In time the serpents of monstrous size came out of their haunts in the dark deep waters and commenced frisking in the sun. One of the younger ones remarked, "Tuhyah, I did not see that old birch stub when we were here last time; perhaps it is Nanebozhoo." One of the older ones replied, "That is not strange to see old stumps and logs like that, for there is always plenty of drift wood floating down the stream, if, however, it should be Nanebozhoo, I will give him such a squeeze that he will never come back again." So he coiled his enormous body round the supposed old rotten birch stub, and squeezed with all his might. Nanebozhoo endured it without flinching, but the pressure was so great that he was on the point of giving vent to his agony; but just as he thought he could endure no more, the serpent slackened the folds of his body, saying, "That is not Nanebozhoo, for I know his strength, and had it been he I would have crushed him." He allowed the serpents to frisk and bask as much as they would, and then take their nap. When he saw them all wrapped in profound slumber he assumed his proper form, and taking his weapons, gave his enemies some mortal thrusts, while they made for their hiding

place with all their might, he hurging on their rear, dealing his blows hard and fast; among the rest the old king of serpents himself received a fearful wound.

One day while rambling about to see what he could do against his great enemy, he found the old serpent's mother in the form of an old squaw. She was wandering about in search of medicine for her son, and weeping bitterly that Nanebozhoo had wounded him. He accosted her and asked her the cause of her grief. She replied, "Tuhyah, perhaps you are Nanebozhoo himself," drawing back from him. "I, Nanebozhoo," said he, "do you think I look like him? But, grandmother, what are you crying for?" "Why Nanebozhoo has wounded my son, and I am afraid he will die, so I am in search of medicine to cure him." "Grandmother," said he, "show me what kind of medicine you are collecting." In time he won her confidence, and she showed him all the medicines she used. "Now," said he, "teach me the song that goes with the medicine,"—for the Indian believes that the medicine, however good, will be entirely ineffectual without the song and incantations. Finally the old woman told him everything he wished to know. He then killed her, and arrayed himself in her skin and habiliments, and went to the wigwam of the king of serpents, crying and sobbing in true old woman style. He entered the wigwam, chanting in doleful strains, "Nanebozhoo has killed my son." But the old woman's skin was not quite large enough to cover all his person, the toes of one foot protruded out. One of the young serpent brood observing this, remarked, "See there, see his toes; that is Nanebozhoo." He seized the young serpent for an imprudent little boy.—"Get out of the wigwam, you naughty boy, don't you know that I am almost dead myself, sorrowing for my son; I hurt my toe in search of medicine." He now imitated the old woman, singing and sobbing, while preparing the medicines. The king of serpents lay on his couch, from the wound he had received, entirely unsuspecting. Watching his opportunity, Nanebozhoo burst the old woman's skin, seized his warrior's spear and gave the king of serpents a mortal thrust, and then started for the mountains with all his might, the whole brood of serpents after him. As he sped on his way, over hill and plain, the whole internal throb, blessing in his ear, he came to the side of the mountain and found a badger sitting at the mouth of his hole, "In, in, quickly," said Nanebozhoo. After they were both singly within the hole, he ordered the badger to fill up the hole behind, to keep the serpents from following him. So early had he done this when the whole serpent race, hi-in, with rage came to the badger's hole and finding he had really gone in, they were now sure of their prey, so they formed a circle around the hole, their eyes fixed intently on the place, saying, "Now we have him; he can never escape." But Nanebozhoo ordered the badger to dig on, which he did, till finally he dug entirely through the mountain. As he came out on the other side he gave the badger a kick, which killed him, saying, "Get out, you dirty creature." He now made the circuit of the mountain, and came upon his enemies in the rear, all intent on guarding the entrance to his hiding place ready to kill him whenever he should attempt to come out. He now fell upon them, deprived as they were of their king, and put them to a perpetual rout, and so the war against the serpents was ended.

I have often thought whether it could be possible that some tradition, much obscured, of the redemption of our world, could have floated across Asia and into America, in this form. War with the evil powers, assuming our nature, represented by the old woman's skin, bursting the hole by the use of force, and death, the last, through which he finally triumphed, being itself destroyed.

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