

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                          |   |                                     |   |
|--------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/> | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/> | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/> | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed /<br>Pages décolorées, tachetées ou piquées   |
| <input type="checkbox"/> | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/> | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/> | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     |   |

**OUR FOREST CHILDREN,**PUBLISHED IN THE INTEREST OF  
INDIAN EDUCATION AND CIVILIZATION.**COPIES SENT GRATIS**

THOSE WHO WILL INTEREST THEMSELVES IN THE WORK.

**The Indian Tribes.***Paper No. 2.*

## THE OJIBWAY INDIANS.

THE Ojibway Indians, or as they are often called, Chippewas or Chippeways, are about 30,500 in number, and occupy a wide circle, of which Lake Superior is the centre. In the United States there are about 16,300, and in Canada 14,200. Those in the States are to be found in Michigan, Minnesota and Dakota, and a few in Kansas. In Canada they border the Northern and Eastern shores of Lake Huron and Lake Superior, and thence extend Northward towards Hudson Bay and Lake Winnipeg, where they meet their neighbors the Knisteneaux or Crees. There are a number of other tribes, many of them large, important ones, related to the Ojibways, and speaking different dialects of what was probably at one time their common language. These tribes to which we allude, are described by ethnologists as belonging to the Algonkin stock. The Algonkin stock embraces, so far as we have yet learned, the Ojibways, Crees, Saulteaux, Ottawas, Pottawatamies, Mississagas, Minominees, Osahgees and Shawanoes. Probably from the same

stock have sprung also the Kickapoos, Cheyennes and the Blackfeet.

The Ojibways, as a people, are very fairly advanced in regard to civilization and education. In Canada there are at least two ministers of the Church of England belonging to that tribe, the Rev. H. P. Chase at Sarnia and the Rev. John Jacobs in Walpole Island; and among the Methodists are the Rev. Allan Salt of Parry Island, and we believe one or two others. In the United States a great work has been done among these people by the well-known Bishop Whipple of Minnesota, who has, if we mistake not, eleven of that nation ordained as ministers of the Episcopal Church.

A large number of these people are now making their living by farming. Many of them in the neighborhood of Sarnia and Walpole Island have good farms, farm houses and apple orchards, and use reapers, thrashing machines and other modern improvements. They have agricultural shows among themselves, which are largely patronized by the whites. Ojibways all inhabit bush land; none of them, as far as we know, live on the prairies. Up North of Lake Superior and Westward into Manitoba it is natural to find them retaining more of their primitive habits. In those regions they may still be seen paddling about in their birch bark canoes and making their living by hunting and fishing. Most of them, however, wear European dress. It is the exception to find any of them dressing in skins or wearing their hair long or painting their faces.

Where they are settled in villages they usually build log houses about 25 feet long by 18 or 20 feet wide.

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

that which is past, matter of history, &c.; it is distinguished by use of the syllable *ban*. But *ban* may also be suffixed to a noun, the ogima-*ban* signifies the late chief. The letters F, V, L, R, are wanting in the alphabet; there are no guttural sounds, and the pronunciation is easy.

VOCABULARY.

Pronounce *a* as in father, *e* as in they, *i* as in pique, *o* as in note, *u* as in fool, *g* as in gig, *j* as in *jamais*, *ch* as in church, *dj* as in judge.

one, pejig.	two, nij.	three, niswi.
four, niwin.	five, nanan.	six, ningodwàswi.
seven, nijwàswi.	eight, nishwàswi.	nine, shàngaswi.
ten, midàswi.	eleven, midaswi	ashi pejig.
twelve, midaswi	ashi nij.	thirteen, midaswi
fourteen, midaswi	ashi shàngaswi.	twenty, nijtana.
fifty-one, nijtana	ashi pejig.	thirty, nisimidana.
forty, nimidana.		hundred, ningodwàk.
one hundred, nij wak.		one thousand, midàswak.
one woman, inini, pl. ininiwag.		woman, ikwe, pl. wag.
one house, wiiwisens. . . ag. . .		house, wigiwam. . . an.
one canoe, chiman, . . an.		water, nibi.
one river, shkuté.		river, sibi.
one horse, mitig. . . ug.		horse, pepejigùngashi. . . g.
one ox, animosh. . . ag.		ox, pijikè. . . wag.
one town, kigo. . . iag.		town, odena. . . wan.
one blanket, mokoman. . . an.		blanket, wabouan. . . an.
one pipe, akik. . . ug.		pipe, opwàgan, . . ag.
one no, shùnia. yes, a.		no, kawin.
one Devil, kije manidu.		Devil, madji manidu.
one American, Shàgonash.		American, kichi mokoman.
one bread, sacco, asèma.		bread, bakwèjigan.
one your hand, ni-nindj. . . in.		your hand, Ki-nindj. . . in.
one his leg, kikad. . . an.		his leg, o-kad. . . an.
one sit here, undàs!		sit down, namadabin!
one it is good to me, mishishin.		it is good, onishishin.
one is it good? onishishin ina?		it is bad, manadad.
one bad man, madji inini.		good man, mino inini.
one my father, nos.		your father, kos.
one his father, osan.		sun, kisis.
one day, kijigad. . . un.		night, tibikad, . . un.
one to-day, nungum.		to-morrow, wabang.
one I am hungry, ni pakade.		I am sick, nind' akos.
one I see you, kiwabamin.		he sees me, niwàbamik.
one he sees you, kiwàbamik.		I love you, kisàgiin.
one do you love me? ki sagi na?		I go, nind ija.
one you go, kid ija.		he goes, ija.
one we go, kid ijàmin.		they go, ijàwag.

The Pleasures and Hardships of Life at the Shingwauk.

By DAVID MINOMINE (Ojibway).

NOW first relate the pleasures among the pupils and the employers of the Indian Home. I don't think any boy would say that there is no pleasure in this Home. I am quite sure that every boy must have fun whenever he likes to play with his school mates, and he can do what he likes during the play hours. There are some who like to hunt rabbits, and some like to play games. The pleasures at the Shingwauk in summer are swimming, marbles, boating and ball games. I must not omit to relate about the skating: it is rather difficult to skate at first; you can't stand on the ice with skates on.

The hardship of our life at the Shingwauk, is on account of sickness. One of our fellow pupils had a fever, and several others had another kind of sickness. Our principal of these two Indian Homes is a man that wished to raise the Indians from their old customs, and to bring them to the white man's customs. It is a very difficult thing to do this. There are not many men that can stand this work, because there are many things to do and to think about. If he works by his own power, the work won't last long, but simply he trusted in God. This I think one of the hardships of life in this place; but he is not working for earthly reward, but heavenly reward, which is open for all.

WILLIE ADAMS (Ojibway).

THE pleasures I like is skating on the river when the river is covered with ice; also I like snowballing, and I like singing, and sliding down the little hill by the graveyard; and I like to go in the bush and hunt rabbits and kill with bow and arrow, and also I can kill them some other way and sell them to Mr. Wilson for seven cents. And I like to go to school and try and learn my lessons as well as I can; and I like to work; and I like to go to church on Sundays. Well I cannot tell anything about hardships; I don't think there is any hardships at all.

MATTHEW SAMPSON (Ottawa).

WHAT I like in the Shingwauk is the Christmas time; I like the Christmas tree; I like skating and singing; also to go to school, that is the thing I like the most. Then those things what I don't like is to take boys my things out of my hole in lavatory, and to take my things out of my school desk.

JOE SAMPSON (Pottawatami).

THE school is the best thing I like than the other things. If I would not come received at the Shing-

wauk, I wouldn't know any to reading, or to write any word; and so I like this place to remain longest if I can keep the rules to do my duty, and I will try, try, try again; and I think that Rev. E. F. Wilson is take good great careful treatment to us, also teach us to taught the Bible, to learn about Jesus Christ. Sometimes Mr. Wilson gives us holidays just to play, so we have good times.

PETER OSHKAHOOS (Ojibway).

I like to stay in this Home, is very nice to learned. We had examination every five weeks, and we have a good teacher; some of the boys very fast to learned. And we have nice fun every year our holidays in our Christmas, not only playing, but we remember our Lord Jesus Christ his birthday. Hardships of life at the Shingwauk are, we have some bad boys in this Home were stealing and telling lies, but I don't like the boys who keep on the bad thing, but we want to be good boys in this Home; and one boy from here went into the prison: we so ashamed that one boy sent to the prison.

SYLVESTER KEZHIK (Ojibway).

I like to skate when the ice is good, nice and smooth; and I like to go in the bush with some of the boys and see the rabbits running, and sometimes we see them sitting under a log, and we run after them and catch them, and sell them to Mr. Wilson. And I always work at my trade in the mornings, 9 till 12 o'clock, and get my dinner and play about till 1 o'clock, and go to work again at messenger till 2.30, and then go to school; and I like that very much indeed.

**Clothing, Etc., Received for the Indian Homes.**

SAULT STE. MARIE—DECEMBER, 1887.

- A PARCEL by mail from Mrs. Kent, Newcastle, containing 1 pr. stockings and 2 pair mits.
- FOR Christmas tree, from Mr. W. H. Plummer, \$10.
- FROM Miss Atkinson, candies.
- FROM Mr. Howe, box of candies.
- CARDS from Mrs. Nevin.
- A LADY, 25 cents.
- A PARCEL from William Riley, from his Sunday School.
- FROM S. S. Children's Jugs, Catarqui, per Miss H. Northmore, \$10, for Mrs. Wilson's Christmas tree.

January 7, 1888.

- A BOX from the Children's M. Guild, Carleton Place, per Miss Hickson, containing 22 caps, 3 quilts, jacket, hoods, frocks, shirts, besides under-garments, and other clothing.
- FROM Kingston, per Rev. W. B. Carey, a box full of warm quilts, also a barrel containing a beautiful supply of clothing, dresses, boots, jacket, coat, knickerbockers, clouds, under-garments, and several other articles.

**Receipts—Indian Homes.**

DECEMBER—1887.

St. James' Sunday School, Morrisburg, for Boy	.. \$22 00
Miss Billing	.. 1 40
St. Mark's Parish, Niagara, for Girl	.. 25 00
St. Stephen's Sunday School, Toronto, for Girl	.. 12 50
St. Luke's Sunday School, Halifax, for Girl	.. 23 50
M. C. L., Riviere du Loup	.. 1 00
Sale of work, St. Paul's Sunday School, Halifax	.. 50 00
Grace Church Sunday School, Montreal	.. 7 35
" Band of Hope, "	.. 5 00
Mrs. Hamwood	.. 3 20
Miss Jane Carruthers	.. 3 60
St. Matthias' Sunday School, Montreal, for Boy	.. 37 50
St. Thomas' Sunday School, Montreal, for Girl	.. 6 00
St. John's Sunday School, St. Thomas, for Boy	.. 25 00
St. Peter's Sunday School, Toronto, for Boy	.. 16 25
St. Mary's Sunday School, Como, towards organ	.. 10 00
St. Matthew's Sunday School, Quebec, for boy	.. 50 00
Chapter House Sunday School, London, for boy	.. 25 00

BRANCH HOMES.

Sunday School, Gananoque, per Miss Skinner	.. \$5 00
--	-----------

RECEIPTS—OUR FOREST CHILDREN.

Miss B. Billing, 25c.; Mrs. B. Jones, 25c.; Miss M. Thomps 25c.; Miss M. H. Beaven, 30c.; Miss Pigot, \$1 30; Rev. Th Lwydd, 35c.; Miss L. Coxwell, \$1.20; Mrs. Osler, 25c.; A. Smith, 25c.; Mrs. Elizabeth Gesner, 25c.; Mrs. E. H. Wiln 60c.; Mrs. Nivin, \$1; E. M. Chadwick, 25c.; G. T. Spen 40c.; C. H. Hall, 25c.; Miss Sheraton, 25c.; Mrs. Richar 25c.; Esther Atkins, 25c.; N. W. Hoyles, 25c.; Rev Tambe, 30.; D. C. McTavish, \$1; Rev. G. A. Schneid Rev. T. Belcher, 75c.; Geo. A. Field, 25c.; Rev. R. Asht Mrs. A. Williston, 20c.; Mrs. Beek, 25c.; L. Coxwell T. O. L. Patch, 35c.; R. R. Kingsville, 25c.; John Bowke Mrs. Gibb, 25c.; Miss Barlow, \$1; Rev. James Irvine, Miss Adams, 75c.; Mrs. James Hamer, 45c.; W. R. Joh \$1; A. Manitowassing, 25c.; Miss M. Tucker, 25c.; Miss V gris, 35c.; Miss Reynolds, 25c.; Mrs. Ingles, 50c.; Mrs. Dun 10c.; G. D. Seely, 30c.; G. H. Hale, \$1.50; Rev. J. C. R inson, 25c.; R. Coulter, 25c.; Mrs. Medley, \$1; Miss Fols 10c.; Rev. G. Salter, 25c.; George A. Capen, 10c.; H. Boldric \$1; Col. Sumner, \$1.

THE first received correct answers to the Questions in the CHRISTMAS NUMBER were sent Miss Jessie A. Forrester, and a large photogr group has been sent to her address.

**OUR FOREST CHILDREN,**

EDITED BY THE

REV. E. F. WILSON,

SAULT STE. MARIE, ONTARIO.

10 CENTS PER ANNUM, OR 12 OF EACH ISSUE FOR \$1 PER ANNUM.

CHRISTMAS NUMBER, 15 CENTS,

Twenty pages, Illustrated with Original Sketches and well got up.

SEND 25 CENTS for the Christmas Number and O.F.C. Monthly, during 1888. Stamps accepted.

OUR FOREST CHILDREN is printed and published every month, by JOHN RUTHERFORD, Printer and Publisher, Owen Sound, Ont.