

A superficial inquirer would be easily misled by these assertions, and it is only through such vague and figurative traditions as the one we have related, that any degree of certainty can be arrived at, respecting their position and movements prior to the time when the tribe first lit their central fire, and built their Me-da-we lodge on the Island of La Pointe.

There is another tradition told by the old men of the Ojibway village of Fond du Lac—Lake Superior, which tells of their former residence on the shores of the great salt water. It is, however, so similar in character to the one I have related, that its introduction here would occupy unnecessary space. The only difference between the two traditions, is that the otter, which is emblematical of one of the four Medicine spirits, who are believed to preside over the Medawe rites, is used in one, in the same figurative manner as the sea-shell is used in the other; first appearing to the ancient An-ish-in-aub-ag from the depths of the great salt water, again on the river St. Lawrence, then on Lake Huron at Sault Ste. Marie, again at La Pointe, but lastly at Fond du Lac, or end of Lake Superior, where it is said to have forced the sand bank at the mouth of the St. Louis River. The place is still pointed out by the Indians where they believe the great otter broke through.

It is comparatively but a few generations back, that this tribe have been known by their present distinctive name of Ojibway. It is certainly not more than three centuries, and in all probability much less. It is only within this term of time, that they have been disconnected as a distinct or separate tribe from the Ottaways and Potta-wat-um-ies. The name by which they were known when incorporated in one body, is at the present day uncertain.

The final separation of these three tribes took place at the Straits of Michilimacinae from natural causes, and the