

net, and not aware that war had been declared, he paid no attention to his yelling visitors, but calmly continued his peaceful occupation.

One of the Martens, rushing into the lodge, and, throwing his arms about him, exclaimed, "Ene-ne-nin-duk-o-nah" (a man I hold), meaning that he took him captive.

The simple Omushkas, looking up, merely remarked, "Let me go; you are tangling my net." Still the Marten, keeping his hold, more loudly exclaimed, "Ene-ne-nin-duk-o-nah." The Omushkas, now perceiving his nakedness, grasped a sensitive part of his person, in turn jokingly exclaimed, "Nin-sah-eta-in-ne-ne-nin-duk-o-nah" (" 'tis only I who truly hold a man"), and the simple man continued to consider the attack as a mere farce. The war-club, however, of the enraged Marten now descended with fearful force on his head, and he died exclaiming, "Verily they are killing me."

A considerable body of the Northern Ojibways are denominated by their fellow-tribesmen Sug-wau-dug-ah-win-in-e-wug (men of the thick firwoods), derived from the interminable forests of balsam, spruce, pine, and tamarac trees which cover their hunting-grounds. Their early French discoverers named them "Bois Forts," or Hardwoods.

Another section forming the most northern branch of this tribe are denominated Omushke-goes (Swamp-people), derived also from the nature of the country they occupy.

The Northern division, which comprises these different sections, having been separated from the main body of the tribe forming the Southern division, now upwards of eight generations, a difference (though not a radical one), has become perceptible in their common language. This consists mostly in the pronunciation, and so slight is the difference in idiom that one good interpreter, speaking the language of each division, may suffice for both.