

viewed the numerous fish as they swam about in the clear depths of the Great Lake. It lit on Shaug-ah-waum-ik-ong, and from thence again it uttered its solitary cry. A voice came from the calm bosom of the lake, in answer; the bird pleased with the musical sound of the voice, again sent forth its cry, and the answering bird made its appearance in the wampum-breasted Ah-auh-wauh (Loon). The bird spoke to it in a gentle tone, 'Is it thou that gives answer to my cry?' The Loon answered, 'It is I.' The bird then said to him, 'Thy voice is music—it is melody—it sounds sweet in my ear, from henceforth I appoint thee to answer my voice in Council.'

"Thus," continued the chief, "the Loon became the first in council, but he who made him chief was the Bus-in-aus-e (Echo Maker), or Crane. These are the words of my ancestors, who, from generation to generation, have repeated them into the ears of their children. I have done."

The old man took his seat in silence, and not a chief in that stricken and listening crowd arose to gainsay his words. All understood the allegory perfectly well, and as the curling smoke of their pipes arose from the lips and nostrils of the quiet listeners, there ascended with it the universal whisper, "It is true; it is true."

As an explanation of the figures used in the above traditional allegory, we will add, that the crane, commonly named in the Ojibway language Uj-e-jauk, is the symbol or totem of a large section of the tribe. This bird loves to soar among the clouds, and its cry can be heard when flying above, beyond the orbit of human vision. From this "far-sounding cry" the family who claim it as their totem derive their generic name of Bus-in-aus-e-wug (Echo Makers). This family claim, by this allegory, to have been the first discoverers and pioneer settlers at Sault Ste. Marie, and again at Pt. Shaug-ah-waum-ik-ong.

The Loon is the Totem also of a large clan. This bird