

gated in the Bay of Shaug-a-waum-ik-ong, preparing to go on a war excursion against their enemies the Dakotas.

From this period the Ojibways are traditionally well possessed of the most important events which have happened to them as a tribe, and from nine generations back, I am prepared to give, as obtained from their most veracious, reliable, and oldest men, their history, which may be considered as authentic.

In this chapter we have noted the course of their migrations, which, in all likelihood, occupied nearly two centuries prior to their final occupation of the shores of Lake Superior.

These movements were made while they were living in their primitive state, when they possessed nothing but the bow and arrow, sharpened stones, and bones of animals wherewith to kill game and fight their enemies. During this period they were surrounded by inveterate foes, and war was their chief pastime; but so dreamy and confused are their accounts of the battles which their ancestors fought, and the exploits they enacted, that the writer has refrained from dwelling on them with any particularity. One tradition, however, is deemed full worthy of notice, and while offering it as an historical fact, it will at the same time answer as a specimen of the mythological character of their tales which reach as far back as this period.

During their residence in the East, the Ojibways have a distinct tradition of having annihilated a tribe whom they denominate Mun-dua. Their old men, whom I have questioned on this subject, do not all agree in the location nor details. Their disagreements, however, are not very material, and I will proceed to give, verbatim, the version of Kah-nin-dum-a-win-so, the old chief of Sandy Lake:

“There was at one time living on the shores of a great lake, a numerous and powerful tribe of people; they lived congregated in one single town, which was so large that a