



Concordance of Ojibwa Narratives in the Published Works of Henry R. Schoolcraft

A. Irving Hallowell; Henry R. Schoolcraft

The Journal of American Folklore, Vol. 59, No. 232. (Apr. - Jun., 1946), pp. 136-153.

Stable URL:

<http://links.jstor.org/sici?sici=0021-8715%28194604%2F06%2959%3A232%3C136%3ACOONIT%3E2.0.CO%3B2-0>

The Journal of American Folklore is currently published by American Folklore Society.

Your use of the JSTOR archive indicates your acceptance of JSTOR's Terms and Conditions of Use, available at <http://www.jstor.org/about/terms.html>. JSTOR's Terms and Conditions of Use provides, in part, that unless you have obtained prior permission, you may not download an entire issue of a journal or multiple copies of articles, and you may use content in the JSTOR archive only for your personal, non-commercial use.

Please contact the publisher regarding any further use of this work. Publisher contact information may be obtained at <http://www.jstor.org/journals/folk.html>.

Each copy of any part of a JSTOR transmission must contain the same copyright notice that appears on the screen or printed page of such transmission.

The JSTOR Archive is a trusted digital repository providing for long-term preservation and access to leading academic journals and scholarly literature from around the world. The Archive is supported by libraries, scholarly societies, publishers, and foundations. It is an initiative of JSTOR, a not-for-profit organization with a mission to help the scholarly community take advantage of advances in technology. For more information regarding JSTOR, please contact support@jstor.org.

CONCORDANCE OF OJIBWA NARRATIVES IN THE PUBLISHED WORKS OF HENRY R. SCHOOLCRAFT

By A. IRVING HALLOWELL

In the course of compiling a definitive bibliography of the myths and tales of Ojibwa-speaking peoples, I found it necessary to undertake a systematic examination of all the stories to be found in Schoolcraft's many and varied publications.¹ Anyone who has attempted to make use of the myths and tales he published has found himself entangled, at one time or another, in the complexities of Schoolcraft's bibliography. What Schoolcraft did on more than one occasion was to reissue what was essentially the same book under several different titles. Some of these editions are now extremely rare and not easily available in any one library for comparison. I found, however, that a detailed acquaintance with his total range of publications was necessary in order to be certain that some item did not escape notice. Matters are further complicated by the fact that occasionally there are minor deletions or additions in volumes that are essentially the same work and that the same story quite frequently appears under different titles, with or without variation in the text.

Thinking that the concordance I originally prepared for my own use might prove helpful to others, it will be found printed below. It consists of the tabulation of fifty-eight narratives with their sometimes variant titles, and page references in each case to the particular edition of Schoolcraft's books which I have examined at first hand² or an entry to a "type" edition. Although I did not make a systematic detailed study of the text of each narrative, I have noted textual differences that came to my attention. A rough and ready index to the *stability* of the text is applicable in all cases where a book was reissued with the same pagination, even though the title of the volume was changed. Where titles of stories and pagination remain stable I have made a specific entry for the earliest edition only. This can be considered a "type" edition so that for practical purposes any subsequent reissue can just as well be used. All but six of the stories tabulated (Nos. 44, 47, 48, 49, 51, 53) appear in either, or both, *Algic Researches* and *Hiawatha*, so that these two volumes are the primary sources for the Ojibwa material³ that Schoolcraft collected. The six narratives that do not appear in either of these books are not to be found in any other *one* publication of the author.

I have included narratives with the label "Ottawa" (=Ottawa), since there is no more reason for sharply separating Ottawa from Ojibwa stories than there is for separating these peoples linguistically⁴ or culturally. Schoolcraft also differentiates "Saginaw" and "Pillagers," from Ojibwa. But these

¹ This task was greatly lightened by the bibliography of Schoolcraft which appears in Osborn and Osborn's *Schoolcraft-Longfellow-Hiawatha* 624-53.

² Chiefly in the D. G. Brinton Collection in the University Museum Library, Philadelphia; the Ridgway Library, Philadelphia; the Congressional Library, Washington, and the Ayer Collection in the Newberry Library, Chicago.

³ Narratives attributable to other tribal groups are excluded from the Concordance.

⁴ Cf. Voegelin, *North American Languages Still Spoken and Their Genetic Relationships* 18.

are simply references to localized groups of Ojibwa from eastern Michigan and Leech Lake, Minnesota, respectively. Two narratives (56 and 57), originally labelled "Maskegon" by Schoolcraft were changed to "Odjibwa" in a later publication (Hiawatha, 1856). At first I thought that Schoolcraft might have been referring to some Cree group, but I can find no evidence that he had contacts with the Cree. The change in labelling he made suggests that "Maskegon" referred to some local Ojibwa group. Since Schoolcraft, as a member of the Cass expedition in 1820, circumnavigated the shores of Lake Michigan and explored the south shore of Lake Superior,⁵ I think there are two possible identifications that are suggested. The first is that the stories came from the neighborhood of Muskegon River and Muskegon Lake in Michigan, or from the Mauvais River, Wisconsin, formerly called the "Muskigo," which Schoolcraft ascended from Chequamegon Bay in order to reach the St. Croix and the Mississippi.⁶ The term "Algic," coined by Schoolcraft to designate the Algonkian peoples as a whole,⁷ is the label applied to a few tales. By using this label I think Schoolcraft wished to indicate that the stories were not exclusively Ojibwa or Ottawa, in a local sense, but had a wider range among Algonkian peoples. The fact that he labels the Manibozho stories "Algic" supports this view.

While Algic Researches (1839) was the first *extensive* collection of Indian narratives published by Schoolcraft,⁸ a few samples of these stories already had appeared in two of his earlier books, the first published in 1825⁹ and the second in 1834.¹⁰ Three other persons, moreover, published versions of the same stories prior to 1839. The first of these was James Athearn Jones whose

⁵ See map reproduced in Osborn and Osborn, Schoolcraft-Longfellow-Hiawatha, opposite 334.

⁶ According to Schoolcraft himself. See *ibid.* 351.

⁷ See Algic Researches 1: 12-13.

⁸ He became interested in the collection of Indian myths and tales in the summer of 1822 after assuming his post as Agent of Indian Affairs at Sault Ste. Marie. Historically viewed, Schoolcraft was a pioneer in the collection of the folklore of any non-literate people anywhere in the world. No other material of any comparable scope, obtained directly from American Indian informants, was published until several decades after his Algic Researches. In particular, his was the first representative collection of the myths and tales of any group of Algonkian speakers. C. G. Leland's *The Algonquin Legends of New England* was not published until 1885 and S. T. Rand's *Legends of the Micmac* not until 1894.

⁹ *Travels in the Central Portions of the Mississippi Valley*. Cited in Concordance as "Travels." In this volume will be found narratives No. 1, 2, 3, and 7. Schoolcraft says (409, note) "These tales have been taken from the oral relation of the Chippewas, at the Sault of St. Mary, the ancient seat of that nation. Written down at the moment, and consequently in haste, no opportunity for literary refinement was presented, and after the lapse of some time, we have not judged it expedient to make any material alterations in the language adopted, while our impressions were fresh. A literal adherence to the sense of the original, to the simplicity of the narration, and, in many instances, to the peculiar mode of expression of the Indians, is thus preserved, while the order of the incidents is throughout strictly the same. Our collections on this subject are extensive. We do not feel assured that the selections here given present a just specimen of their merits—particularly in relation to the poetical machinery or invention of the Indians."

¹⁰ Narrative of an expedition through the Upper Mississippi to Itasca Lake. Cited in Concordance as "Narrative." Contains Story No. 4.

Tales of An Indian Camp, published anonymously in 1829¹¹ contains the four Ojibwa narratives that are to be found in Schoolcraft's *Travels*.¹² There is no reference in this first edition of Jones' book, however, to Schoolcraft. Indeed, *Tales of an Indian Camp* achieved a somewhat dubious reputation, as Field points out,¹³ because of the misleading and, in fact, thoroughly fictitious character of the original "Introduction" written by the author. In a later edition of the same book,¹⁴ however, Jones added a *second* "Introduction" in which he does acknowledge his sources and also gives some autobiographical details. It is in this second "Introduction" that he expresses his indebtedness to Schoolcraft, but says (Second Introduction xix) he cannot recall the title of the work from which he culled the stories. He also says, apropos of "The Funeral Fire," "I have made the additions and alterations required to make it in keeping with Indian phraseology and opinions."

This book of Jones' is essentially a compilation of narratives from printed sources. In this respect it belongs in a category distinct from Schoolcraft's *Alcic Researches*. But the author was not a mere compiler. He was born in Massachusetts and from his boyhood years came into close contact with the Gayhead Indians. His family employed these Indians as servants and an Indian woman, whom he names, told him stories as a child. His original contribution lies in the fact that he put a few of these on record. Later, he says, he travelled among Chickasaws, Cherokees, Creeks and Shawnees. But he had no personal contact with Ojibwa.

The two other persons who published stories collected by Schoolcraft prior to the appearance of his *Alcic Researches* were among the many visitors to Mackinac Island after Schoolcraft had moved there and become one of its most famous residents. He constantly shared his enthusiasm over the collection of myths and tales he was making with anyone interested and these two visitors both incorporated material that Schoolcraft had given them in the books that they subsequently published.

The first of these books was issued in 1836. It was the account of a trip made to the Great Lakes in 1835 by a New York physician, Dr. Chandler Robbins Gilman.¹⁵ He refers to his meeting with Schoolcraft at Mackinac and says that,¹⁶

¹¹ There is a copy of this edition in the Ayer Collection of the Newberry Library, Chicago. In a sketch of the author's life and works in Appleton's *Cyclopaedia of American Biography* it is erroneously stated that the date of publication was 1820.

¹² Jones retains the titles used by Schoolcraft, viz., "Love and War," "The Funeral Fire," "Gittshee Gauzinee" and "The Two Ghosts."

¹³ An Essay Towards an Indian Bibliography, etc.

¹⁴ James Athearn Jones, *Traditions of the North American Indians*. I have examined two copies of this book, one in the library of the Historical Society of Pennsylvania (Philadelphia) and the other in the Ayer Collection of the Newberry Library (Chicago). Although these two copies bear all the external evidence of a single edition (identical title page, publisher, date of publication, illustrations etc.), they are not internally identical. The copy of the Historical Society of Pennsylvania contains the *second* Introduction cited above which is also referred to by Field, whereas the copy in the Newberry Library only contains the Introduction found in the 1829 edition. This presents a nice bibliographical problem that I have been unable to resolve.

¹⁵ *Life on the Lakes*. This book was issued anonymously but the identification of the author was subsequently established.

¹⁶ Gilman, *Life on the Lakes* 1: 159.

he is making a collection of the moral tales of the Chippewas, and will, I hope, soon publish them; he gave me permission to copy one, and I will give it to you as it was taken down by Mrs. Schoolcraft verbatim, from the lips of an old Chippewa woman. Mrs. Schoolcraft tells me she has since been assured by very many of the oldest and most intelligent of the tribe that the story of the "Origin of the Robin-red-breast" has been current in the tribe from their earliest recollections. I know you will agree with me in thinking it a most beautiful fable.¹⁷

As a matter of fact, Schoolcraft allowed Gilman to copy another story as well. This was the one called "The Forsaken Boy."¹⁸ These two stories, "The Origin of the Robin" and "The Forsaken Boy" must have been favorites of the Schoolcrafts because they were not only among those given to the second literary visitor, Mrs. Jameson, but were published later by Schoolcraft himself in *Algic Researches*; in *Historical and Statistical Information . . .*; in *Hiawatha*, and in the *Indian Fairy Book*.

Mrs. Jameson, a highly cultivated and charming woman already well-known in Europe for her books on art, visited the Schoolcrafts in 1837. She wrote down three stories from the lips of Mrs. Schoolcraft and two from the dictation of the latter's mother,¹⁹ Mrs. John Johnston, both of these women, of course, being major informants of Schoolcraft himself. The stories were printed in *Winter Studies and Summer Rambles in Canada*, vol. 3, which was published in London in 1838, a year before *Algic Researches* appeared. The text of the stories varies considerably from that in the versions of Schoolcraft himself, a point in which they differ from the Gilman stories. In a later condensed version of Mrs. Jameson's book, published in 1852 under the title, *Sketches in Canada, and Rambles among the Red Men*, she omitted two of the stories that had been printed in the original edition. But the "Origin of the Robin" and "The Forsaken Brother" were retained.

By the time this later edition of Mrs. Jameson's book had appeared Schoolcraft had not only issued his original collection of stories (*Algic Researches*), but had supplemented them by additional material and his reputation as an authority on American Indian myths, legends, and tales was established.

In August, 1844, Schoolcraft had initiated the first paper-covered number of *Oneota*, a periodical that was to be a miscellany of all phases of Indian life.²⁰ The original issue was followed by numbers 2-4 that year and 5-8 in 1845. This latter year also marked the publication of *Oneota* as a book,²¹ and the discontinuance of it as a periodical. After calling attention (258) to the fact that a few specimens of Indian oral narrative had been published in

¹⁷ The story itself is found in 1: 165-9. It is No. 15 in the Concordance.

¹⁸ Gilman, *Life on the Lakes* 2: 216-24; Concordance, No. 13. From a half-breed he met at White Fish Point, Gilman picked up stories about Nenebojou, one of which he also included in his book.

¹⁹ Nos. 1, 6, 13, 15, 21 in the Concordance.

²⁰ One of the stories later included was first published the same year in a popular magazine (See No. 49).

²¹ See Osborn and Osborn, *Schoolcraft-Longfellow-Hiawatha* 569. In the library of Daniel G. Brinton, University Museum, Philadelphia, there is a copy of *Oneota* as originally issued in eight parts, although it has since been bound. References to *Oneota* in my tabulation are to this original issue. I have not seen a copy of it as published in book form in 1845.

his exploratory volumes and the larger collection in *Algie Researches*, Schoolcraft goes on to say that there had been an increasing interest in the whole subject and a demand for the latter volumes. "It is under these circumstances," he says, "that I add to these miscellaneous papers, from my portfolio, *such of the tales as have not yet been published*" (italics ours). Oneota was therefore the medium through which some narratives, collected simultaneously no doubt with those in *Algie Researches*, first saw publication. Oneota also marks the culmination of the period in which Schoolcraft was in a position to collect oral narratives from Ojibwa-speaking peoples at first hand. In 1841 he had ceased to be Indian Agent and Acting Superintendent of Indian Affairs for Michigan; in 1842 he travelled abroad and in the same year his first wife, Jane Johnston, died; in 1845 he remarried and settled in Washington, D. C.²² Here he soon began collecting material for the monumental *Historical and Statistical Information Respecting the History, Conditions and Prospects of the Indian Tribes of the United States*,²³ a task that was to occupy him for the next decade.

Nevertheless, Schoolcraft did not relinquish his interest in Indian myths and tales. When Oneota was started in 1844 he sent a copy to his brother-in-law, George Johnston (who had previously taken a considerable interest in the subject and at this time was living at Grand Traverse Bay, Michigan), urging him strongly to collect material for subsequent issues. "You are favorably situated," he wrote,

for collecting traditions and traits of the Red Race, and their character and history; and possessing as you do, a full knowledge of their language with more than the ordinary share of English literature and letters, you would be, almost inexcusable, not to employ your leisure moments, in putting on record all you can find, among them worthy of it . . . So far as you may transmit to me, anything you may collect, in names, or lodge-tales, or picture writing, or any other branch, I can assure you, that you shall have final and full literary credit.²⁴

In another letter written from Washington four years later, Schoolcraft says: "I am still anxious also, to increase my knowledge of the original and striking *mythology* of the Chippewas, their beautiful story-craft."²⁵ But despite his expressed interest and the attempt to stimulate his brother-in-law to continue collecting material, so far as I can discover, no entirely new stories were added to the body of material we can attribute to Schoolcraft's efforts after the publication of Oneota in book form in 1845.

What Schoolcraft did was to reissue the old material. Oneota, for example, was republished with minor additions, under four different titles.²⁶

²² Osborn and Osborn, *Schoolcraft-Longfellow-Hiawatha* 568-9.

²³ Six volumes, 1851-1857. In 1860 J. B. Lippincott and Company reissued the work under the title *Archives of Aboriginal Knowledge*. For further details respecting the history of this book see Osborn and Osborn, *Schoolcraft-Longfellow-Hiawatha* 633-4, note. Cited as "H and S" in my Concordance.

²⁴ Letter 23; see Osborn and Osborn, *Schoolcraft-Longfellow-Hiawatha* 589.

²⁵ Letter 30, op. cit. 596.

²⁶ 1. *The Red Race of America*. The title page has an Indian scene and there is a frontispiece. There was another edition issued by the same publisher in 1848 (Osborn and Osborn, *Schoolcraft-Longfellow-Hiawatha* 638). Abbreviated as "Red Race" in Concordance.

As will be noted in the Concordance, only one story (No. 55) originally printed in *Oneota*, was entirely omitted from subsequent editions. The narratives in *The Red Race*, *The Indian in His Wigwam*, *The American Indians*, and *Western Scenes* are identical in respect to title, text and pagination so that in the Concordance I have taken *The Red Race* as the "type" edition and have not tabulated the others.

Following the popular success achieved by Longfellow's "Song of Hiawatha" in 1855, Schoolcraft published *The Myth of Hiawatha, and Other Oral Legends, Mythologic and Allegoric, of the North American Indians*, in 1856. This book contained no new material. It comprised stories selected from *Algic Researches* and from those originally published in *Oneota* and reissued between 1847 and 1853 under the four titles mentioned above.

The year 1856 also marked the initial appearance of *The Indian Fairy Book*, another "type" edition of Schoolcraft's material which, like *Oneota*, not only appeared later under a different title, but even without Schoolcraft's name on the title page! As a matter of fact, although Schoolcraft's name was originally associated with *The Indian Fairy Book*, the published text of the narratives was prepared by the editor of the volume, Cornelius Mathews, and radically differs from the text of the same stories written by Schoolcraft himself. Although the editor is not mentioned by name in the first edition (1856) the following statement appears in the Preface:

The Editor has been so fortunate as to be able to separate from a large mass of Indian material—placed at his disposal by the generous friendship of Henry R. Schoolcraft, Esq.—a number of fairy and magical stories, resembling, in romantic interest and quaint extravagance of fancy, the *Arabian Nights' Entertainments*, *Cinderella*, *Little Red Riding-Hood*, and other world-renowned tales of Europe and the East. To Mr. Schoolcraft, the large-hearted and able pioneer of the literature of the Indian race, the world is indebted for the discovery of such tales and legends, and for their first publication in the primitive form as derived from the Aborigines, and interpreted by various competent persons. From this novel source the following volume is derived . . . The Editor has bestowed on them, according to his ability, such changes as similar legends most in vogue in other countries have received to adapt them to the comprehension and sympathy of general readers. He has at times smoothed out or lengthened, or abridged the thread of the narrative to make it more obvious and more easily followed. He has endeavored always to be directed by the tone and color of the original clew, and to bring to the surface by such skill as he could command, the latent or obscured beauty and interest of the story. . . .

The Indian Fairy Book, then, was not one of Schoolcraft's books in the same sense as the others previously mentioned. There was a reissue of the book in 1857, another edition in 1869 with the same title, pagination, etc., but published under the name of the editor, Mathews. While Schoolcraft's

2. *The Indian in his Wigwam*. Identical in pagination with (1) but lacks Indian scene and frontispiece.

3. *The American Indians*. Except for the Appendix, the pagination is the same as in (1) and (2).

4. *Western Scenes and Reminiscences*. Except for a colored frontispiece, entitled "Torturing a Captive," it is identical in content and pagination with (3).

name is omitted from the title page reference is made to him in the Preface. In 1877 there appeared *The Enchanted Moccasins and Other Legends of the Americans* [sic] *Indians; Compiled from Original Sources by Cornelius Mathews*.²⁷ This volume is literally the old *Fairy Book* under a new title since the pagination, text, and titles of stories remains the same. In the Concordance, therefore, will be found reference only to *Fairy Book I* as the "type" edition.

The publication of *The Enchanted Moccasins*, as edited by Cornelius Mathews, did not complete the history of Schoolcraft's *Indian Fairy Book*. The full cycle was not brought to a close until the second decade of the twentieth century when *The Indian Fairy Book, from the Original Legends, with Eight Illustrations in Color by Florence Choate and Elizabeth Curtis*, was published in 1916.²⁸ This edition is much revised. On account of its interest as the last, even if highly modified recension, of many of Schoolcraft's stories, I have included references to it in the Concordance. It is cited there as *Indian Fairy II*.

Returning finally to Schoolcraft himself, it has been noted that during the years 1851-1857 there appeared the ponderous hodge-podge of material in the six huge volumes he entitled *Historical and Statistical Information Respecting the History, Conditions and Prospects of the Indian Tribes of the United States*.²⁹ In these volumes a few narratives that had been published elsewhere were reprinted. The only item I have not been able to discover elsewhere is No. 53. It is possible that George Johnston obtained this story and sent it to Schoolcraft as the latter urged him to do.

Meanwhile, Schoolcraft also had published his *Personal Memoirs* in 1851. In this volume I discovered a story (No. 54) told by Chief Eshquagonaby of Grand Traverse Bay. It probably was collected by George Johnston and, so far as I know, it was not published elsewhere.

²⁷ The copy in my possession was published by Putnam's Sons, New York, 338 pp. But in Osborn and Osborn's bibliography (633) the publisher cited is "New York, Pulvanis, 1877, 338 pp." In the Preface it is stated that, "The original edition of the work was published in 1867 under the title of 'The Indian Fairy Book,' and has been for some years out of print." This is a mistake since the original "Schoolcraft" edition was issued in 1856 and the first edition under Mathews' name in 1869. The Preface in my copy is the same as in the 1869 edition plus additional paragraphs. But the Frontispiece is not the "Celestial Sisters" as in the previous edition and as listed under "Illustrations," but an untitled engraving of a girl standing against a tree.

²⁸ While Schoolcraft's name does not appear on the title page the Foreword reads, in part, "These Indian Fairy tales are chosen from the many stories collected by Mr. Henry R. Schoolcraft, the first man to study how the Indians lived and to discover their legends. . . . In 1856 this collection of his stories was published by Mason Brothers in New York City. A small brown book with quaint engravings for pictures, it is now only to be found here and there in families that have always treasured its delightful contents. It is republished, with revisions and with new illustrations in color, so that these stories may be passed on as they deserve." I have seen two copies of this book, one in the Philadelphia Public Library and the other in the Evanston Public Library. Both were well-worn and had been rebound.

²⁹ A detailed Index of this six-volume work by Schoolcraft was prepared several years ago by Mrs. Frances Nichols of the Bureau of American Ethnology, Smithsonian Institution. This Index, in MS form, is available for reference or for inquiries at the Bureau.—Ed.

CONCORDANCE OF OJIBWA NARRATIVES

Collected by Henry R. Schoolcraft

No.	Title of Story	Source	Date
1.	(a) The Funeral Fire.	Travels 404-10	1825
	(b) The Grave Light, or Adventures of a Warrior's Soul. From the Odjibwa.	Algic 2: 233-9	1839
	(cf. Jones 1830, 2: 115-24; Jameson 1838, 3: 125-9; 1852, 208-9, untitled and verbally distinct)		
2.	(a) Gitshee Gauzinee.	Travels 410-12	1825
	(b) Git-chee-gau-zinee, or The Trance, "related by the Odjibwas . . ."	Algic 2: 127-31	1839
	(Cf. Jones 1830, 2: 181-7)		
3.	(a) The Two Ghosts, or Hospitality Rewarded.	Travels 412-21	1825
	(b) The Two Jeebi-ug, or A Trial of Feeling. From the Odjibwa.	Algic 2: 61-6	1839
	(c) The Jeebi or Two Ghosts. From the Odjibwa.	Hiawatha 81-4	1856
	(d) The Two Jeebi.	Indian Fairy I, 68-73	1856
	(Cf. Jones 1830, 2: 285-302)		
4.	(a) The Origin of the White Fish.	Narrative 147-9	1834
	(b) Addik Kum Maig, or The Origin of the White Fish.	Algic 2: 194-8	1839
	(c) Idem.	Hiawatha 265-8	1856
	(d) The Crane that Crossed the River.	Indian Fairy I, 324-9	1856
5.	(a) Ojeeg Annung, or The Summer-Maker. An Odjibwa Tale.	Algic 1: 57-66	1839
	(b) Ojeeg Annung, or The Summer-Maker. Odjibwa.	Hiawatha 121-8	1856
6.	(a) Peboan and Seegwun. An Allegory of the Seasons. From the Odjibwa.	Algic 1: 84-6	1839
	(Cf. Jameson 1838, 3: 218-21, The Allegory of Summer and Winter, and 1852, 250-51, same title. Diction quite distinct from Schoolcraft's.)		

No.	Title of Story	Source	Date
	(b) Peboan and Seegwun. An Allegory of Winter and Spring	Hiawatha 96-8	1856
	(c) The Winter Spirit and His Visitor.	Indian Fairy I, 261-3	1856
	(d) Idem.	Indian Fairy II, 209-11	1916
7.	(a) Love and War.	Travels 421-34	1825
	(b) The Red Lover. A Chippewa Tale.	Algic 1: 87-96	1839
	(c) Chileeli, or The Red Lover. Odjibwa.	Hiawatha 129-35	1856
	(Cf. Jones 1830, 1: 213-23)		
8.	(a) Iamo, or The Undying Head. An Ottawa Tale.	Algic 1: 96-121	1839
9.	(a) Mon-daw-min, or The Origin of Indian Corn. An Odjibwa Tale.	Algic 1: 122-128	1839
	(b) Mondamin, or The Origin of the Zea Maize. A Chippewa Allegory (text differs from (a)).	H and S2: 230-31	1852
	(c) Mon-daw-min, or The Origin of Indian Corn. Odjibwa.	Hiawatha 99-104	1856
	(d) Wunzh, the Father of Indian Corn	Indian Fairy I, 330-38	1856
	(e) Idem.	Indian Fairy II, 295-303	1916
10.	(a) Peeta Kway, or The Temp-est. An Algic Tale.	Algic 1: 129-33	1839
	(b) Peeta Kway, the Foam Wo-man. An Ottawa Legend.	Hiawatha 213-15	1856
11.	(a) Manabozho, or The Great Incarnation of the North. An Algic Legend.	Algic 1: 134-74	1839
	(b) Allegorical Traditions of the Origin of Men—of Manabozho and of the Introduction of the Religious Mysteries of the Medical Magic.	H and S1: 317-19	1851
	(c) Hiawatha, or Manabozho. (No. 34, The Moose and Wood-pecker which appeared in Algic 2: 217-25, has been added.)	Hiawatha 2-51	1856
	(d) Manabozho, the Mischief-Maker.	Indian Fairy I, 215-51	1856
	(e) Idem.	Indian Fairy II, 7-41	1916

No.	Title of Story	Source	Date
12.	(a) Bokwena, or The Humpback. From the Odjibwa.	Algic 1: 175-80	1839
	(b) Bokwena, or The Humpback Magician. Odjibwa.	Hiawatha 269-73	1856
	(c) Bokwena, the Humpback.	Indian Fairy I, 315-23	1856
	(d) Idem.	Indian Fairy II, 276-84	1916
13.	(a) Sheem, or The Forsaken Boy. From the Odjibwa. (Cf. Jameson 1838, 3: 88-96, The Forsaken Brother; 1852, 199-203; Gilman 1836, 2: 216-24.)	Algic 1: 191-9	1839
	(b) The Wolf-Brother	H and S 2: 202-4	1852
	(c) Sheem, The Forsaken Boy or Wolf Brother. An Odjibwa Allegory of Fraternal Affection.	Hiawatha, 136-41	1856
	(d) Sheem, the Forsaken Boy.	Indian Fairy I, 115-34	1856
	(e) Idem.	Indian Fairy II, 159-77	1916
14.	(a) Paup-puk-keewiss. From the Algic.	Algic 1: 200-20	1839
	(b) Paup-puk-keewiss. (Prefatory episode introduced 52-5.)	Hiawatha 52-70	1856
	(c) The Wonderful Exploits of Grasshopper.	Indian Fairy I, 34-67	1856
	(d) Idem.	Indian Fairy II, 104-35	1916
15.	(a) Iadilla, or The Origin of the Robin. From the Odjibwa. (Cf. Jameson 1838, 3: 114-18 and 1852, 203-5. No name given son in this version; nor in Gilman, 1836, 1: 165-9.)	Algic 1: 221-5	1839
	(b) Transformation of a Hunter's Son into a Bird. An Allegory of Over-Fasting.	H and S 2: 229-30	1852
	(c) Opeechee, or The Origin of the Robin. From the Odjibwa.	Hiawatha 109-12	1856
	(d) The Origin of the Robin.	Indian Fairy I, 98-101	1856
	(e) Idem.	Indian Fairy II, 146-9	1916
16.	The Three Cranberries. A Chipewewa Fable.	Algic 1: 238	1839
17.	(a) The Red Swan. From the Algic.	Algic 2: 9-33	1839
	(b) The Red Swan.	Hiawatha 161-79	1856
	(c) Idem.	Indian Fairy I, 138-69	1856
	(d) Idem.	Indian Fairy II, 42-71	1916

No.	Title of Story	Source	Date
18.	(a) Iosco, or A Visit to the Sun and Moon. A Tale of Indian Cosmogony, from the Ottawa.	Algic 2: 40-60	1839
	(b) Iosco, or The Prairie Boys' Visit to the Sun and Moon. An Ottawa Legend.	Hiawatha 278-92	1856
19.	(a) Leelinau, or The Lost Daughter. An Odjibwa Tale.	Algic 2: 77-84	1839
	(b) Leelinau. A Chippewa Tale. (Abbreviated version.)	Hiawatha 299-301	1856
	(c) Leelinau, the Lost Daughter.	Indian Fairy I, 252-60	1856
	(d) Idem.	Indian Fairy II, 200-08	1916
20.	(a) Puck Wudj Ininee. An Odjibwa Tale.	Algic 2: 85-90	1839
	(b) Puck Wudj Ininees, or The Vanishing Little Men. An Odjibwa Myth of Fairies.	Hiawatha 90-94	1856
21.	(a) Mishosha, or The Magician of the Lakes. (Cf. Jameson 1838, 3: 96-113, Mishosha, or The Magician and his Daughter.)	Algic 2: 91-104	1839
	(b) Mishosha, or The Magician of Lake Superior.	Hiawatha 202-12	1856
22.	(a) The Weendigoes. A Saginaw Story.	Algic 2: 105-18	1839
	(b) Weendigoes and the Bone-Dwarf.	Indian Fairy I, 288-98	1856
	(c) Idem.	Indian Fairy II, 228-37	1916
23.	The Raccoon and Crawfish. A Fable. From the Odjibwa.	Algic 2: 119-21	1839
24.	La Poudre, or The Storm-Fool. From the Odjibwa.	Algic 2: 122-6	1839
25.	(a) Wassamo, or The Fire Plume. From the Ottawa.	Algic 2: 132-51	1839
	(b) The Fire Plume.	Indian Fairy I, 263-87	1856
	(c) Idem.	Indian Fairy II, 238-60	1916

No.	Title of Story	Source	Date
26.	(a) Osseo, or The Son of the Evening Star. An Algonquin Tale.	Algic 2: 152-9	1839
	(b) Osseo, or The Son of the Evening Star. Algonquin Legend.	Hiawatha 71-6	1856
	(c) Osseo, the Son of the Evening Star.	Indian Fairy I, 74-82	1856
	(d) Idem.	Indian Fairy II, 95-103	1916
27.	(a) Kwasind, or The Fearfully Strong Man.	Algic 2: 160-64	1839
	(b) Idem.	Hiawatha 77-80	1856
28.	(a) Mudjee Monedo and Minno Monedo, or The Spirit of Evil and the Spirit of Good. A Saginaw Tale.	Algic 2: 165-79	1839
	(b) The Bird Lover.	Indian Fairy I, 299-314	1856
	(c) Idem.	Indian Fairy II, 261-75	1916
29.	The Pigeon Hawk and Tortoise. From the Odjibwa.	Algic 2: 181	1839
30.	The Charmed Arrow. From the Ottawa.	Algic 2: 182-93	1839
31.	Owasso and Wayoond, or The Manito Foiled. A Saginaw Tale.	Algic 2: 199-213	1839
32.	(a) Shawondasee. From the Mythology of the Odjibwas.	Algic 2: 214-15	1839
	(b) Idem.	Hiawatha 88-9	1856
33.	The Linnet and Eagle. From the Odjibwa.	Algic 2: 216	1839
34.	(a) The Moose and Woodpecker. From the Pillagers [Leech Lake Ojibwa].	Algic 2: 217-25	1839
	(b) (This item combined with No. 11.)	Hiawatha 2-51	1856
35.	(a) Weeng. From the Mythology of the Chippewas.	Algic 2: 226-8	1839
	(b) Weeng, the Spirit of Sleep.	Hiawatha, 262-4	1856
36.	(a) Iagoo. From the Mythology of the Chippewas.	Algic 2: 229-32	1839
	(b) Iagoo. Chippewa.	Hiawatha 85-7	1856

No.	Title of Story	Source	Date
37.	(a) Pauguk. From the Mythology of the Chippewas.	Algic 2: 240-42	1839
	(b) Pauguk, and the Mythological Interpretation of Hiawatha. [Expanded from (a).] ;	Hiawatha 188-93	1856
38.	(a) The White Stone Canoe. (Ottawa.)	Oneota 5-7	1844-45
	(b) Idem.	Red Race 79-81	1847
	(c) The Island of the Blessed, or The Hunter's Dream.	H and S1: 321-3	1851
	(d) The White Stone Canoe.	Hiawatha 223-7	1856
39.	(a) The Lynx and the Hare. A Fable from the Odjibwa—Algonquin.	Oneota 7	1844-45
	(b) Idem.	Red Race 81	1847
	(c) Pezhiu and Wabose, or The Lynx and Hare. A Chippewa Fable.	Hiawatha 95	1856
40.	(a) The Worship of the Sun. An Ottawa Tradition.	Oneota 8-10	1844-45
	(b) Idem.	Red Race 82-4	1847
	(c) Onaiazo, The Sky-Walker. A Legend of a Visit to the Sun. An Ottawa Myth.	Hiawatha 228-32	1856
41.	(a) Shingebiss. From the Odjibwa—Algonquin.	Oneota 11-12	1844-45
	(b) Idem.	Red Race 85-6	1847
	(c) Shingebiss; A Chippewa Allegory.	H and S 3: 324-6	1853
	(d) Shingebiss; An Allegory of Self-Reliance.	Hiawatha 113-15	1856
42.	(a) The Boy Who Set a Snare for the Sun, or The Origin of the Kug-e-beeng-wa-kwa, or Dormouse. From the Odjibwa—Algonquin.	Oneota 75-7	1844-45
	(b) Idem.	Red Race 97-9	1847
	(c) The Sun-Catcher, or Boy who set a Snare for the Sun. A Myth of the Origin of the Dormouse. From the Odjibwa.	Hiawatha 239-42	1856
	(d) The Boy Who Set a Snare for the Sun.	Indian Fairy I, 16-21	1856
	(e) Idem.	Indian Fairy II, 1-6	1916

No.	Title of Story	Source	Date
43.	(a) Mukakee Mindemoea, or The Toad-Woman. An Odjibwa Tale.	Oneota 79-81	1844-45
	(b) Idem.	Red Race 101-03	1847
	(c) Mukakee Mindemoea, or The Toad-Woman. An Odjibwa Legend.	Hiawatha 246-50	1856
	(d) The Toad Woman.	Indian Fairy I, 90-97	1856
	(e) Idem.	Indian Fairy II, 136-42	1916
44.	(a) Bosh-kwa-dosh, or The Quad- ruped with the Hair Blown off its Skin.	Oneota 136-9	1844-45
	(b) Idem.	Red Race 106-09	1847
	(c) Bosh-kwa-dosh, or The Mas- todon.	Hiawatha 232-8	1856
45.	(a) Mäsh-kwa-sha-kwong, or The Traditionary Story of the Red Head and his two Sons. By Nab- inoi, an aged Odjibwa chief.	Oneota 139-45	1844-45
	(b) Idem.	Red Race 109-15	1847
46.	(a) Wa-wa-be-zo-win, or The Swing on the Lake Shore. From the Traditions of the Odjibwas.	Oneota 146-7	1844-45
	(b) Idem.	Red Race 116-17	1847
	(c) Wa-wa-be-zo-win, or The Swing on the Pictured Rocks of Lake Superior. A Tradition of the Odjibwas.	Hiawatha 243-5	1856
47.	(a) The Little Spirit, or Boy- Man. An Odjibwa Fairy Tale. Written out from the verbal narra- tive by the late Mrs. H. R. School- craft.	Oneota 260-63	1844-45
	(b) Idem.	Red Race 127-30	1847
	(c) The Little Monedo, or Boy- Man.	H and S 3: 318-20	1853
	(d) The Little Spirit, or Boy- Man.	Indian Fairy I, 179-89	1856
	(e) The Little Boy-Man.	Indian Fairy II, 285-94	1916

No.	Title of Story	Source	Date
48.	(a) Aingodon and Naywadaha. Story of a family of Nadowas, or People of the Six Nations, etc. Narrated from the oral relation of Nabanoi, by Mr. George Johnston.	Oneota 263-6	1844-45
	(b) Idem.	Red Race 130-33	1847
49.	(a) Moowis, or The Indian Coquette.	The Columbian Lady's and Gentleman's Magazine 1: 90-91	1844
	(b) Moowis, or The Man Made Up of Rags and Dirt. A Traditional Legend of the Odjibwas.	Oneota 381-4	1844-45
	(c) Idem.	Red Race 164-7	1847
50.	(a) The Lone Lightning. An Odjibwa Tale.	Oneota 403-04	1844-45
	(b) Idem.	Red Race 168	1847
	(c) Nezhik-e-wa-wa-sun, or, The Lone Lightning.	Hiawatha 105	1856
51.	(a) The Magician of Lake Huron. An Ottawa Tale related by Nabunwa in the Indian tongue, to Mr. George Johnston.	Oneota 483-6	1844-45
	(b) Idem.	Red Race 175-8	1847
52.	(a) Iamo, or The Undying Head. An Ottawa Tale.	Algic 1: 96-121	1839
	(b) Mishemokwa, or The War with the Gigantic Bear Wearing the Precious Prize of the Necklace of Wampum, or The Origin of the Small Black Bear. An Ottawa Legend.	Hiawatha 142-60	1856
53.	[Untitled story, told by Ogimawish, "one of the old sages of the village of Grand Traverse Bay," (Ottowa?) about bad luck and famine brought on because of disrespectful treatment of corn cobs, etc., by youths.]	H and S 5: 194-5	1855

No.	Title of Story	Source	Date
54.	[Untitled story, told by Chief Eshquagonaby, Grand Traverse Bay, Michigan, (Ottowa?) about origin of Midewiwin. Much abbreviated.]	Memoirs 683	1851
55.	(a) Ak-Ūk O Jeesh, or Groundhog. An Odjibwa Tale.	Oneota 404	1844-45
	(b) The Ak uk O Jeesh, or The Groundhog Family. An Odjibwa Fable.	Hiawatha 107-08	1856
56.	(a) Iena, or The Magic Bundle. A Maskego Allegory.	Algic 1: 181-90	1839
	(b) Iëna, the Wanderer, or Magic Bundle. A Chippewa Allegory. [Cf. attribution (a).]	Hiawatha 194-201	1856
	(c) The Magic Bundle.	Indian Fairy I, 135-7	1856
	(d) The Magic Packet.	Indian Fairy II, 189-91	1916
57.	(a) The Enchanted Moccasins. A Maskego Tale.	Algic 1: 226-32	1839
	(b) The Enchanted Moccasins. Odjibwa. [Cf. attribution (a).]	Hiawatha 293-8	1856
	(c) The Enchanted Moccasins.	Indian Fairy I, 190-206	1856
	(d) Idem.	Indian Fairy II, 212-27	1916
58.	(a) The Broken Wing. An Allegory. (No attribution but names are Ojibwa.)	Algic 1: 233-7	1839
	(b) The Six Hawks or Broken Wing. An Allegory of Fraternal Affection.	Hiawatha 258	1856
	(c) Gray Eagle and his Five Brothers.	Indian Fairy I, 83-9	1856
	(d) Idem.	Indian Fairy II, 80-86	1916

Northwestern University, Evanston, Illinois

BIBLIOGRAPHY

Thomas W. Field, *An Essay Towards an Indian Bibliography*, etc. (New York, 1873).

[Chandler Robbins Gilman], *Life on the Lakes: Being tales and sketches collected during a Trip to the Pictured Rocks of Lake Superior* (2 vols. New York, 1836).

Anna Brownell Jameson, *Winter Studies and Summer Rambles in Canada* (3 vols. London, 1838).

———, *Sketches in Canada, and Rambles among the Red Men* (1852).

[James Athearn Jones], *Tales of An Indian Camp* (3 vols. London: Henry Colburn and Richard Bently, 1829).

James Athearn Jones, *Traditions of the North American Indians: being a second and revised edition of "Tales of an Indian Camp."* (3 vols. London: Henry Colburn and Richard Bently, 1830. [Frontispiece and other plates designed and etched by W. H. Brooke.]).

Cornelius Mathews, *The Enchanted Moccasins and Other Legends of the Americans [sic] Indians; Compiled from Original Sources* (338 pp. New York: Putnam's Songs, 1877).

Chase S. Osborn and Stellanova Osborn, *Schoolcraft-Longfellow-Hiawatha* (Lancaster, Pennsylvania, 1942).

Henry Rowe Schoolcraft, *Algic Researches, Comprising Inquiries Respecting the Mental Characteristics of the North American Indians. First Series. Indian Tales and Legends . . .* (2 vols. 248 and 244 pp. New York: Harper and Brothers, 1839). *Cited in Concordance as "Algic."*

———, *The American Indians; Their History, Conditions and Prospects, from Original Notes and Manuscripts . . . Together with an Appendix, Containing Thrilling Narratives, Daring Exploits, etc. . . .* (New Revised Edition, 495 pp. Buffalo: George H. Derby, 1851). An identical edition was published at Rochester (Wanger, Foot and Co., 1851).

———, *Historical and Statistical Information Respecting the History, Conditions and Prospects of the Indian Tribes of the United States* (6 vols. 1851-1857). *Cited as "H and S" in Concordance.*

———, *The Indian Fairy Book, from the Original Legends; with illustrations by (John) McLenan, Engraved by (A. V. S.) Anthony* (338 pp. New York: Mason Brothers, 1856). *Cited in Concordance as "Indian Fairy I."*

[———], *The Indian Fairy Book, from the Original Legends, with Eight Illustrations in Color by Florence Choate and Elizabeth Curtis* (303 pp. New York: Frederick A. Stokes Co., 1916). *Cited in Concordance as "Indian Fairy II."*

———, *The Indian in His Wigwam, or, Characteristics of the Red Race of America* (416 pp. Buffalo: Derby and Hewson, 1848).

———, *The Myth of Hiawatha, and Other Oral Legends, Mythologic and Allegoric, of the North American Indians* (343 pp. Philadelphia: J. B. Lippincott and Co.; London: Trübner and Co., 1856). *Cited in Concordance as "Hiawatha."*

———, *Narrative of an Expedition Through the Upper Mississippi to Itasca Lake, the Actual Source of this River; Embracing an Exploratory Trip through the St. Craix and Burntwood (or Broule) Rivers; in 1832 . . .* (307 pp. New York: Harper and Brothers, 1834). *Cited in Concordance as "Narrative."*

———, *Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers: with Brief Notices of Passing Events, Facts, and Opinions, A.D. 1812 to A.D. 1842* (703 pp. Philadelphia: Lippincott, Grambo and Co., 1851).

———, *The Red Race of America* (416 pp. New York: W. H. Graham, 1847). *Abbreviated as "Red Race" in Concordance.*

———, *Travels in the Central Portions of the Mississippi Valley: Comprising Observations on its Mineral Geography, Internal Resources, and Aboriginal Population . . . in the year 1821* (459 pp. New York: Collins and Hannay, 1825). *Cited in Concordance as "Travels."*

———, *Western Scenes and Reminiscences: Together with Thrilling Legends and Traditions of the Red Men of the Forest; To Which is Added Several Narratives of Adventures among the Indians* (495 pp. Buffalo: Derby, Orton and Mulligan, 1853).

C. F. Voegelin, *North American Languages Still Spoken and Their Genetic Relationships in Language, Culture, and Personality; Essays in Memory of Edward Sapir* (Menasha, 1941).