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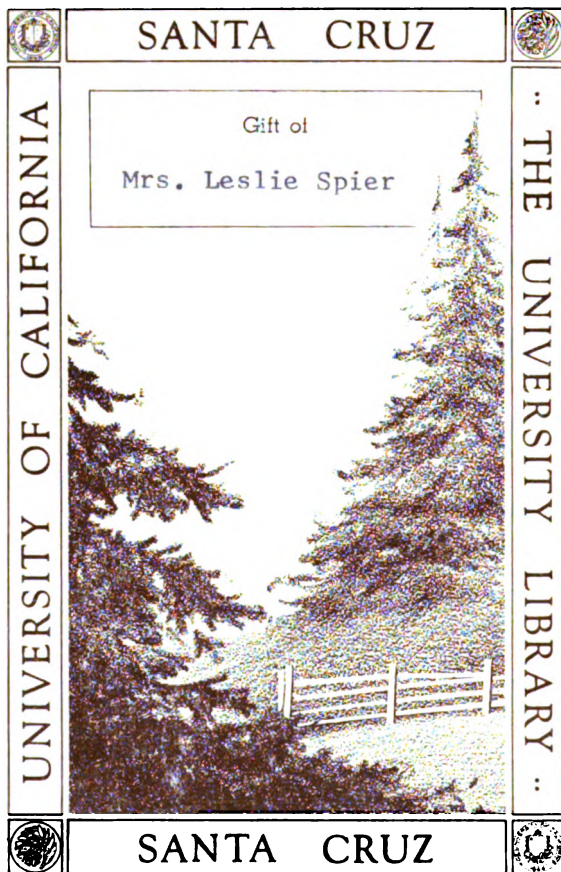
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# OJIBWA TEXTS

## PART I



PUBLICATIONS  
of the  
American Ethnological Society  
Edited by FRANZ BOAS

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VOLUME VII — Part I

# OJIBWA TEXTS

COLLECTED BY

**WILLIAM JONES**

EDITED BY TRUMAN MICHELSON



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# OJIBWA TEXTS.

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## PREFACE.

THE material contained in the present volume represents part of the results obtained by the late William Jones in his work undertaken under the auspices of the Carnegie Institution during the years 1903, 1904, and 1905. During this period Dr. Jones was research assistant at the Carnegie Institution, and he was charged with the study of the Ojibwa tribes. Most of his investigations were carried on north of Lake Superior. During the year 1906, when he was still engaged in working up the results obtained during the journeys undertaken for the Carnegie Institution, he accepted a position in the Anthropological Department of the Field Museum of Natural History, Chicago.

He was immediately sent to the Philippine Islands to collect and study on behalf of the Museum. He took his manuscript material along, hoping to work on it in spare moments. During his researches in the Philippine Islands he was killed by the natives, and the manuscript material lay for a long time buried in Manila. Finally the Field Museum of Natural History sent a member of its staff, Mr. S. C. Simms, to rescue Dr. Jones's collections. He also found the manuscript which, at the request of Professor Boas, was turned over to him by the Carnegie Institution for the purpose of reporting on its condition. An agreement was reached between Professor Boas and the Carnegie Institution by which the Institution undertook to contribute to the expense of printing the collections. Professor Boas also obtained the co-operation of the

American Ethnological Society, and the editorial work on the collections was entrusted to the undersigned.

In the papers left by Dr. Jones the following prefatory note was found, which explains his plan of publication.

"The work presented in the following pages is the translation of a body of material that was taken down in text from several dialects of an Algonkin people called the Ojibwa. It was originally the purpose to bring out this translation at the same time with the text, but circumstances of various sorts have interfered with this plan: in consequence the offer of the texts for publication will be postponed. It is the plan to present with these texts a linguistic introduction dealing with the phonetics, morphology, and syntax of the Ojibwa language, together with a dictionary of stems to the same. Much work has already been done toward the fulfilment of this end, but it is not yet in a form to justify its publication.

"With this translation is an introduction treating of the material culture of the Ojibwas: it will serve as a means of rendering the narratives more intelligible. The narratives contain myth, primitive lore, sayings, and a good deal else bearing largely on the religious sentiment; they also contain traditional matter, some of which may be classed as historical. On account of the heterogeneous character of the work, it is hardly possible to present it in an orderly sequence. The plan of the present arrangement has been to group together as near as possible the parts that have an intimate connection; as, for example, tales that are variants of one another, or that have elements of a similar character, or that belong psychologically in a class by themselves. For this reason it has seemed best to break up some of the long narratives as given by the informants, and to mass together such parts of them as

deal with the same episodes. This arrangement readily offers means for an immediate comparison of the various forms in which a common tale is told.

"The work is to be taken largely as an attempt to get at the religious ideas of a people from their own point of view. As this point of view can be expressed only in terms of their own language, naturally the linguistic method had to be employed in the investigation. A speaker's own words were put down in text; and, since the object was not to find how well a narrative could be told, never was a version repeated a second time by the one who gave it. The form of the story in the text is that which the speaker told but once, at the first dictation.

Simplicity is a characteristic mark of the narratives throughout: they run along with such an even, quiet pace, that they leave an impression of dull monotony. They are told off in a matter-of-fact way, and conscious effort at rhetorical effect is feeble. The rare use of figures of speech, and the sudden turning of phrases for springing surprise, are suggestive facts, especially from the point of view of the form and construction of a narrative. Repetition is frequent, not only of an idea, but of an expression: stereotyped phrases constantly recur, verbs of saying, quotatives, and introductive adverbs being especially common. Quotatives have been in some cases difficult to handle, and equally as much trouble was given by introductive adverbs.

"The language of most of the material is conversational; the periods are short; sentences colloquial, seldom sustained, and often loose and incoherent. Vagueness of reference is common. The unconscious assumption on the part of the narrator that one is familiar with the background of a narrative, is one cause why so many of the statements, when taken as they stand, are unintelligible. This vague-

ness of effect is helped along by the tendency to abbreviated expression, — such as the frequent occurrence of a quotation without mention of the speaker, and the presence of subjects and objects without verbs, — thus rendering sentences often extremely elliptical.

“Other causes have operated in rendering the sense uncertain; such, for instance, as the interruption of the sequence of a passage, the interruption being due to the sudden appearance of persons for one cause or another, or whose presence was desirable, or to the response of some call, domestic, social, or ceremonial. In a less degree, the uncertainty of the sense of a passage has been due to the delay in translation.

“The language is spoken in word-sentences, and the rendering in English is generally longer. In a passage capable of more than one rendering, preference is given to the shorter. The inchoative character of a verb is always present, despite the fact that it may not be explicitly expressed in the stem. This inchoative sense is not always brought out in the translation; in particular, if the omission is not likely to interfere with the general meaning of a passage. As already stated, the English equivalent is generally longer than the original, and it has been the object to keep the length of the translation back as near as possible to that of the original. Frequently, however, the inchoative would be superfluous in the English idiom, hence in such instances it is left unexpressed in the translation. A common peculiarity is met with in the inception of an inchoative, a beginning-to-do or a beginning-to-be. It is enough in English to say that ‘he commenced his work,’ or that ‘he started to grow in stature;’ but it is common in Ojibwa to say that ‘he began to commence his work,’ or that ‘he began to start to grow in stature.’ The inception of this inchoative is seldom expressed in the translation.

"It was the plan to have the translation run as near as possible with the order of the ideas of the text; but this could not be maintained except within approximate limits. But with few exceptions, it was possible to keep the grammar of the translation close to that of the text. Where there was departure from the grammatical structure of the original, it was in cases where the sense would have been left in doubt if fidelity to syntax was adhered to: as, for example, the matter of plurality, which the Ojibwa often expressed by the use of singular nouns and verbs, but which in the translation are rendered according to sense; or when a passive could best be rendered by an active form, a personal by an impersonal, a transitive by an intransitive. Furthermore, the inchoative character of verbs is not always shown in the translation.

"The language contains grammatical gender, animate and inanimate. It may be said, that, as a rule, the animate refers to everything having the quality of life and movement; while the inanimate refers to all things without those qualities. 'Being' or 'creature' would be a general rendering of the animate, while 'thing' would express the inanimate. It has been found best in the translation to express gender somewhat as follows: animate as *masculine*, unless from the context the gender is *feminine*; and inanimate as *neuter*.

"Pronouns of the second person singular are rendered according to the English idiom; viz., 'thou' and 'thine' into 'you' and 'yours.' The form of the verb with the pronoun 'you' is made to take the place of the more consistent 'thou.'

"The plural of the first person in Ojibwa is treated differently from the way it is in English. In Ojibwa it is expressed in the terms of relationship which the speaker bears to the other two persons: hence there are two sets

of forms, — one including the first and second persons; and another, the first and third persons. This distinction is not maintained in the translation: it has not seemed necessary except in a few instances, for purposes of clearness.

"The paragraphs of the translation correspond to those in the text. Punctuation in both text and translation is the same for periods, colons, semicolons, and interrogation-signs, but irregular for commas and exclamation-marks. It has been found necessary, for purposes of clearness, to use commas in the translation where they are absent in the text.

"An effort was made to keep the translation as free as possible of Ojibwa words; but this could not be done absolutely, on account of the doubtful meaning of many terms (such as proper names); and in the introduction it was found necessary to give names of places, people, groups of people, and the like. The spelling of Ojibwa words in the translation does not always conform exactly to the orthography here shown. The vowels are about the same, but the consonantal sounds are about as they would generally be expressed in English.

#### VOWELS.

"The vowels have their continental values, and their quantity is indicated by symbols. Thus: —

- u . . . . like *u* in *full*.
- ū . . . . long, like the vowel-sound in *loon*.
- o . . . . like *o* in *fellow*.
- ō . . . . long, like *o* in *no*.
- ɐ . . . . like the vowel-sound in *hut*.
- a . . . . like the vowel-sound in *not*.
- ā . . . . long, like *a* in *alms*.
- â . . . . broad, like *a* in *all*.
- ä . . . . like the vowel-sound in *sham*.

- e . . . . like *e* in *men*.
- ē . . . . long, like the *a* in *tale*.
- i . . . . like *i* in *sit*.
- î . . . . shorter than the *i* in *sit*.
- ī . . . . long, like the vowel-sound in *see*.

### DIPHTHONGS.

"The combination of two vowels into one sound is not frequent. There are probably but two clear diphthongs: —

- ai . . . . like the diphthong in *my*.
- au . . . . like the diphthong in *shout*.

"The movement of the voice off a long vowel is downward; hence *ō* and *ē* sometimes sound as if they might be *ō<sup>u</sup>* and *ē<sup>i</sup>*, where *ō<sup>u</sup>* would be almost like the diphthong in *toe*, and *ē<sup>i</sup>* like the diphthong in *day*.

### CONSONANTS.

- ʰ . . . . a soft glottal stop.
- ʰ . . . . a Greek spiritus asper denoting a whispered continuant before *h, k, t* and *p*.
- h . . . . like *h* in *hall*.
- ʰh . . . . like *h*, but with a whisper preceding.
- k . . . . like the *k*-sound in *call*.
- ʰk . . . . like *k*, but with a whisper before articulation.
- g . . . . like *g* in *go*.
- x . . . . like *ch* in German *Bach*, but less feeble.
- c . . . . like *sh* in *she*.
- j . . . . like the French *j* in *jour*.
- s . . . . like the sound in English, but made with the tongue against the lower teeth.
- z . . . . like the *z* in *zero*.
- tc . . . . like *ch* in *charm*.
- dc . . . . like *j* in *June*.
- t . . . . like *t* in *tea*.
- ʰt . . . . like *t*, but with a whisper before articulation.
- d . . . . like *d* in *day*.
- n . . . . like the same sound in English.
- p . . . . like *p* in *pen*.

*p* . . . . like *p*, but with a whisper preceding.

*b* . . . . like *b* in *boy*.

*m* . . . . like the sound in English.

*y* . . . . like *y* in *you*.

*w* . . . . like *w* in *war*.

"The consonants can be graphically shown in tabular view thus: —

	Stops.		Spirants and affricatives.		Nasals.
	Surd.	Sonant.	Surd.	Sonant.	
Glottal . . . . .	s				
Post-palatal . . . . .	k	g	x		
Palatal . . . . .	'k				
Alveolar . . . . .	\		c, tc	j, dc <sup>1</sup>	
Dental . . . . .	t 't	d	s, ts	z, ds <sup>2</sup>	n
Labial . . . . .	p 'p	b			m
			h, 'h, w	y	

"I am indebted to many who have lent aid in furthering the work, — to many Ojibwas, among whom may first be mentioned the names of five whose narratives are here in translation. By accident they all happen to be of the Bull-Head totem. First is Mrs. Marie Syrette of Fort William, Ontario. She grew up at Lake Nipigon, where dwell Ojibwas of Lake Superior, and to which place come those that live on the height of land and along the rivers flowing towards Hudson Bay. She is well versed in the

<sup>1</sup> The nasal of this series is found only before *g* and *k*, and hence transcribed by the dental nasal, *n*. Nasal vowels are indicated by a superior *n*. The Ojibwa surds are not aspirated as in English. Superior vowels following other vowels indicate weakly articulated sonant vowels. — T. M.

<sup>2</sup> Better *dj*. — T. M.

<sup>3</sup> Better *dz*. — T. M.

lore of all these people. In Ojibwa she is called Kūgi-gēpināsi'kwā ('Forever-Bird-Woman'). Next is John Pinesi (Penessi, Penassie), chief of the Fort William Ojibwas. No name is better spoken of or more widely known by the Canadian Ojibwas than that of this fine, old man. His surname comes from an abbreviation of his Ojibwa name, which is Kāgigē pinasi ('Forever-Bird'), and by that name he is more familiarly known. He knows the Ojibwas from Manitoulin Island to the Sault, and all that live along the north shore of Lake Superior to Grand Marais. He has been among those who live on Rainy River, Lake of the Woods, and those who live on the height of land; but he is more familiar with the Ojibwas that inhabit the shore country between Kanustiquia River and the Sault, for it was in this vast region that lay the scenes and experiences of his life, from childhood to old age. The third is Wāsāgunackang ("He-that-leaves-the-Imprint-of-his-Foot-shining-in-the-Snow"). He is now an old man, bent with age, living at Pelican Lake, near the Bois Fort Reservation, in Minnesota. He grew up on Rainy River, Rainy Lake, and the Lake of the Woods. The fourth is his nephew, Midāsuga'nj ('Ten-Claw'), living at Bois Fort. He visits with the Red Lake Ojibwas on the west, and with those of Rainy River on the north and east. He is a man of middle age, of strong physique, energetic, well built, intelligent, and of the number frequently called upon to take leading part in ceremony. The last is Mādcī'gābō ('Begins-to-Rise-to-his-Feet'). He is chief of the Bear Island Ojibwas of Leech Lake in Minnesota. Unfortunately but two of his narratives appear in the collection. His help was utilized in another way, — in going rapidly over the whole collection to see what was familiar to his group of Ojibwas, and what was not. To be mentioned with him in this connection is Nīgāni-

pinäs ('Bird-on-Ahead'), the head chief of the Pillager Ojibwas, of Leech Lake, Minnesota. He is better known by the whites under the name of Flat-Mouth, — the name of his father, who was one of the great chiefs of the Ojibwas. He is also of the Bull-Head totem. Flat-Mouth was exceedingly helpful. It can be said that for acquaintance and knowledge he is to the Ojibwas west and northwest of Lake Superior what Forever-Bird is to those of the north shore of Lake Superior. He is probably more familiar with the Ojibwas south of Lake Superior than Forever-Bird is with the Ojibwas of Manitoulin Island and thereabouts. He has journeyed back and forth for years between Leech Lake and the Lake of the Woods, stopping for long periods at a time at Red Lake, Rainy River, and Rainy Lake. He practises magic, soothsaying, and is one of the foremost members of the mystic rite. He was acquainted with all the materials of the text, and was familiar with the various peculiarities of dialect. Texts from him and Begins-to-Rise-to-his-Feet would have completed the circuit I had set out to make, — a circuit that would have contained practically all the important tales known among the Ojibwas, wherever they are found; but, under circumstances of the moment, I had to rest content with the service which they kindly gave in checking up what I had already gathered.

"To three English-speaking Ojibwas I am under obligations for the help they gave in a more restricted sense, — to Mrs. Milise Millet, the daughter of Mrs. Marie Syrette, of Fort William, Ontario; to Joseph Morrison of White Earth (?); and to William Butcher of Leech Lake, Minnesota. The aid rendered by them individually was not quite the same in each case. Mrs. Millet was quick at syntax. Morrison was proficient in throwing into idiomatic English the meaning of an Ojibwa passage. In this partic-

ular sense, he is probably the ablest interpreter of Ojibwa now to be found. Butcher's familiarity with the life of the old-time people and with the background of the material of the text was of great assistance. It was of a world that he knew well, and for which he had a sympathetic feeling (in it he had been reared), and of which he had become so much a part that it was easy for him to interpret in terms of that experience.

"I take this opportunity of acknowledging the many courtesies extended me by officials of the Canadian Pacific, Great Northern, and Northwestern Railroads. To Dr. George A. Dorsey, Curator of Anthropology of the Field Museum of Natural History at Chicago, and to Dr. Clark Wissler, Curator of Anthropology of the American Museum of Natural History at New York, I am indebted for generous assistance kindly given at various times in various ways. I cannot leave unmentioned the name of the late William Wells Newell, who watched the work with lively interest from its very beginning. It was his desire that the work be brought out by the Cambridge Branch of the American Folk-Lore Society, on account of the fact that in the texts were the myths from which Longfellow derived the materials for the 'Song of Hiawatha.' I am under special obligations to Professor Franz Boas of Columbia University for his constant assistance at all times, and for the kindly interest he took in the work from the very beginning. He pointed out the field, suggested lines of investigation, provided means for carrying on the work: hence to him is largely due whatever results the work may have for the scientific study of the lore of a primitive people."

Circumstances have forced me to modify Dr. Jones's original plan. It has seemed best, after long delay, to

bring out both text and translation, and to postpone a vocabulary and grammatical discussion till a future time.

The editor decided to abandon the arrangement of the tales according to the method suggested by Dr. Jones, and to give the tales rather in the order in which they were told. By doing so, the individuality of each narrator could be brought out more clearly. So far as is at present known, the provenience and authorship of the tales are as follows: —

- Series 1 (Nos. 1-18). Bois Fort: Wāsagunāckāṅk.
- Series 2 (Nos. 19-32). Bois Fort: probably Midāsuga'j.
- Series 3 (Nos. 33-38). Bois Fort: probably Midāsuga'j.
- Series 4 (No. 39). Bois Fort: Wāsagunāckāṅk.
- Series 5 (Nos. 40-42). Bois Fort: probably Wāsagunāckāṅk.
- Series 6 (No. 43). Leech Lake: Mādcigābō.
- Series 7 (Nos. 44-56). Fort William: Penessi.
- Series 8 (Nos. 57-63). Fort William: Mrs. Syrette.

It should be expressly noted that Dr. Jones had contemplated publishing the Indian text later, not in conjunction with the English translation. Doubtless he would have revised it; for a critical examination shows that these Ojibwa texts are especially valuable for their literary, and less so for their phonetic, accuracy. Yet, on the whole, it seemed entirely feasible to print the texts as he left them.

It may not be inappropriate to outline here my task. The first thing to determine was what Indian originals corresponded with the English translations; and, secondly, to harmonize their paragraphing and punctuation, for it appeared Dr. Jones's plans regarding them (*vide supra*) had not been carried out. I have revised the Indian text of Part II and inserted the proper diacritical marks on the basis of Dr. Jones's field-notes, as it was apparent that the typewritten copy was made by a person who had no knowledge of Ojibwa. Where these field-notes have failed me (happily, in only a few instances), I have

relied on Ojibwa informants and my own slight knowledge of Ojibwa. Here and there some phrases which were left untranslated by Dr. Jones have been translated by me on the basis of Dr. Jones's note-books. Where I am wholly responsible for the translation, a footnote will show it.

The contents of Part I contain little, if any, new material for Ojibwa mythology. The works of Schoolcraft, Kohl, Radin, De Jong, cover more or less the same ground. Skinner's "Notes on the Eastern Cree and Northern Saulteaux" should also be mentioned in this connection.

Part II of the "Ojibwa Texts" is in press, and it is hoped that it may be issued soon. Another volume, dealing with Ojibwa ethnology, is being prepared by me for publication by the Bureau of American Ethnology.

The following papers have been issued, based on Dr. Jones's manuscript material: —

Notes on Fox Indians (*Journal of American Folk-Lore*, Vol. XXIV, pp. 209-237).

Ojibwa Tales from the North Shore of Lake Superior (*Ibid.*, Vol. XXIX, pp. 368-391).

Kickapoo Tales (*Publications of the American Ethnological Society*, Vol. IX, 143 pp.).

TRUMAN MICHELSON.

Washington, D.C.,  
November, 1916.



# OJIBWA TEXTS

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## I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

### 1. THE BIRTH OF NĀNABUSHU.

Uwīgiwāmiwag anicinābāg, mindimōyā<sup>n</sup> udānisān uwīdi-  
gāmān. Ninguting uganōnān īnī<sup>u</sup> udānisān: "Ambāsānō  
nindānis aiyāngwāmizin. Wīnōndawicin kā'i'ninān. Kāgātsa  
ningitciku'tātē, kīnānisānānimin. Kāgu wī'kā ijicikā'kān  
5 ōwiti nīngābī'ā'nung tciināsamapiyān sāga'ā'mān.<sup>1</sup> Kāgō  
kīga'i'jī'ā'yā kīcpin 'i'i'widi ināsamapiyān. Mī'i'wisa ājina-  
nīsānāniminān. Aiyāngwāmisin 'i'i'<sup>u</sup> nōngumāninān tci'i'jic-  
tcigāyān; kīga'i'nigā'tōn kīya'<sup>u</sup>. Mīsai i<sup>u</sup> āninān."

Ānic mīsagu i<sup>u</sup>, ānīc mīsa kā'gā't aiyāngwāmisigobānān  
10 'a'a'<sup>u</sup> i'kwā wākinīgi'kwāwit.<sup>2</sup> Kāwīn wī'ka īniniwān pācu'  
ogīwābāmāsīn. Ningutingigu kā'i'ciwāniwisit a<sup>u</sup> uckinīgi-  
'kwā; mīdāc a'pī sāga'ā'mugubānān kā'i'jī'i'nāsāmābīt nīn-  
gābī'ā'nung mīdāc a'pī nōndamugubānān pīdwāwāyānīmā-  
tinig. Kāijiki'kāndānk ta'kācit i'i'widi osāga'ā'mōwining.<sup>3</sup>

<sup>1</sup> Sāga'ā'mān, "when you go out," a euphemistic expression.

<sup>2</sup> Wākinīgi'kwāwit, "who was a maiden," or "a woman young in years."

## I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

### 1. THE BIRTH OF NĀNABUSHU.

In a wigwam lived some people, an old woman with her daughter dwelt. Once she spoke to her daughter, saying: "I beg of you, my daughter, be on your guard. I would have you listen to what I am going to tell you. Verily, am I greatly afraid, I am in fear for you. Never bring to pass when you go out<sup>1</sup> that you sit facing toward this westward way. Something will happen to you if toward that way you sit facing. That is what causes me to entertain fears for you. Be careful to give heed to that which I now tell you to do; (or else) you will bring (an evil) fate upon yourself. Now that was what I had to tell you."

Now such was the way it was, for it was true that at the time heedful was this woman who was a maiden.<sup>2</sup> Never with men had she intimate association. But once on a time unmindful became the maiden; so when out of doors she went (and) afterwards sat down facing the west, then, heard she the sound of wind coming hitherward. When she felt it, she was chilled there at the place of the passage out.<sup>3</sup> Accordingly she quickly leaped

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<sup>3</sup> Osāga·a·mōwining, "at the place of the passage out," a euphemistic expression for the vulva.

Mīḍaḥ ājipaṣigundcisāt. “Nimāmā, naḥkaginīn, kā-i-jī-ḥ-yā-yān! miḡanabāṭc kā-i-jīyaṇ ājī-ḥ-yāyān.”

Kā-i-jikaṇōnāt a-a<sup>u</sup> mindimōyā ini<sup>u</sup> udānisaṇ: “Māmin-dagā gigi-i-nigā-tōn kiya<sup>u</sup>.” Ānic mīsa i<sup>u</sup> cigwa gīmawit  
 5 a<sup>u</sup> mindimōyā. “Ānic mīḡu i<sup>u</sup> nindānis, inigā-tōyaṇ kiya<sup>u</sup>. Naḥkaguta kā-i-jiwābisiyaṇ. Awiya kipindigāwag kiyawing, mīḡu i<sup>u</sup> nindānis, inigāsiyaṇ. Kāwīn anicinābāwisiwag kā-pindigāwād imāsa giyaṇ. Kāwīn wāsa i<sup>u</sup> tcinigiwād. Na, mīḍaḥ iḡi<sup>u</sup> kāḡusaḡwa.”

10 Ānic naḥkādāḥ kumāḡu ya-pī mīsaḡū kīnōndawāt a-a-wisa mindamōyā awiya maḍwāḡi-kāndinit. Ugīki-kānimā anā-maya-i-tanwāwātaminīt. Mīḍaḥ mōjaḡ kīmawit ‘a<sup>a</sup>-a<sup>u</sup> mindimoyā. Mīḍaḥ kāḡā-t i-i-mā kīkwaya-kwānimāt tcipimā-disisinit ini<sup>u</sup> udānisaṇ. Ānic oḡinōndawāsa ‘i<sup>i</sup>-i<sup>u</sup> gā-kāndinit,  
 15 ‘i<sup>i</sup>-i<sup>u</sup> mā umisadāning tanwāwātaminīt. ‘O<sup>o</sup>-o<sup>u</sup> widāḥ maḍwāi-kidōwan: “Nīn nīngasazī-kis.”<sup>1</sup>

“Kāwīn,” maḍwāi-kitō pā<sup>e</sup>-jik bīnicigu i-kido a<sup>u</sup> pā<sup>e</sup>-jik: “Kāwīn kidāzāzīkisisī. Nīnīsa nīngasāzīkis.

Ānic mīsa-pānā mawit a<sup>u</sup> mindimoyā pisindawāt ‘i<sup>i</sup>-i<sup>u</sup>  
 20 gā-kāndinit. Ugīkikānimā a<sup>u</sup> mindimōyā ‘i<sup>i</sup>-i<sup>u</sup> wātācinīt ‘i<sup>i</sup>-i<sup>u</sup> ō-cicā<sup>u</sup>ya<sup>e</sup>.

Na, mīḍaḥ ‘i<sup>i</sup>-i<sup>u</sup> ā-kidowāt naḡāwābinitiwāt (ayāni) āna-wisāḡa-ḥ-mōwāt. Iḡiwidāḥ ānind ānuḡi-i-kitōwag: “Kāḡu pina! kiga-i-niga-ā-nān kuca kimāmānān. Wāwāni pināḡu  
 25 sāḡa-ḥ ndā,” ānu-i-kidōwag.

<sup>1</sup> Nīngasazī-kis, “I want to be the first brought forth;” more literally, “I want to be the eldest.”

to her feet. "O my mother, behold the state that I am in! It may be that what you told me of is the matter with me."

Then spoke the old woman to her daughter, saying: "Exceeding harm have you done to yourself." So therefore then did the old woman weep. "Now therefore, my daughter, have you done yourself a hurt. You shall learn what will happen to you. Certain beings have entered into your body: therefore, my daughter, you are in a pitiable state. They are not human beings that have gone inside of you there. The time is not far distant before they will be born. Therefore it was they whom I feared."

Now, lo, in the course of time did the old woman hear the sound of beings that were quarrelling one with another. She knew by the sound of their voices that they were inside. And so without ceasing did the old woman weep. It was true that then was she sure that her daughter would not live. Now she heard them quarrelling one with another, there in her (daughter's) belly the sound of their voices could be heard. This was what one was heard to say: "I wish to be the first brought forth."<sup>1</sup>

"No," one was heard saying, even did one say, "you cannot be the first-born. I am the one to be the eldest."

It was natural that all the while the old woman should weep as she listened to them quarrelling one with another. Knowledge of them had the old woman as to how many would her grandchildren be.

Hark! this was what they said as they pushed one another back from the place where they tried in vain to go out. But others of them tried, but to no purpose, to say: "Don't, please! We shall surely do injury to our mother. In proper order please let us go out," (thus) in vain they said.

Kāwīndac ijiminwāda<sup>n</sup>ziwag igi<sup>u</sup> wasāzi<sup>l</sup>kizitcig. Mīdāc  
 'i<sup>si</sup>u ā'kidowāt cigwa ʔnōtcigu wi<sup>i</sup>jisāga<sup>a</sup>·mowād. Pājik  
 ugiwābandān wāsa<sup>a</sup>kunānig. "Ānīc mī<sup>i</sup>·mā kwaya<sup>k</sup> nīn  
 wā<sup>i</sup>·jāyān." Mīdāc a<sup>a</sup>·pi kīkagwātānimitiwād awānān a<sup>u</sup>  
 5 nī<sup>t</sup>·tam kāsāga<sup>a</sup>·ʔnk, mīdāc i<sup>u</sup> kā<sup>i</sup>·jipiguckawāwād inī<sup>u</sup>  
 umāmā<sup>i</sup>·wān.<sup>1</sup>

Wi<sup>k</sup>āgu ningutci papā<sup>i</sup>·nābit mindimōyā ugimi<sup>k</sup>·kān  
 miskwi paṅgī. Mīsa wīgwās ājipāpaṅuṅ. Mīdāc imā  
 kā<sup>i</sup>·jī<sup>a</sup>·tōd wīgwāsiṅ 'i<sup>si</sup>u miskwi kā<sup>i</sup>·jīkackackwāmāgi-  
 10 naṅ, mīsa<sup>a</sup> kā<sup>i</sup>·jīna<sup>i</sup>·naṅ. Ānīc pītciṅ ugiwābandān.  
 Ningudingigu āpa<sup>a</sup>ckwāmāgiṅ ugiwābāmān ābinōdciyaṅ,  
 mīgu 'i<sup>si</sup>u kīka<sup>n</sup>ōnigut, o<sup>o</sup>·dac ogī<sup>i</sup>·gōn: "Nō<sup>k</sup>·komis,"  
 ogī<sup>i</sup>·gōn a<sup>a</sup>·pī kānōnigut. Ānīc mīsa cigwa ugī<sup>i</sup>·gōn:  
 "Gīkī<sup>k</sup>·kānimna ayāwiyān? Nīnīsa Nānabucu.

## 2. THE THEFT OF FIRE.

- 15 Ānīc mīsa i<sup>u</sup> cīgwa kīnī<sup>t</sup>·tawigī<sup>a</sup>·t 'a<sup>a</sup>·a<sup>u</sup> mindimōyā.  
 Mīsa i<sup>u</sup> cayīgwa ugī<sup>i</sup>·nān inī<sup>u</sup> ō<sup>k</sup>·kumisaṅ: "Kāwīnīna  
 ningutci anicinābāg kīkī<sup>k</sup>·kānimāsīg tci<sup>a</sup>·yāwāt?"  
 "Āye<sup>s</sup>," ugī<sup>i</sup>·gōn inī ō<sup>k</sup>·kumisaṅ. "O<sup>o</sup>·widī<sup>i</sup> agāmīkī<sup>t</sup>·tci-  
 ga<sup>m</sup>ī ayāwag Igi<sup>u</sup> anīcinābāg."  
 20 "Kunagā<sup>a</sup>·kā udayāsīnawātug 'i<sup>si</sup>u ickudā?"  
 "Āye<sup>s</sup>," ugī<sup>i</sup>·gōn inī<sup>u</sup> ō<sup>k</sup>·kumisaṅ; "Kāgā<sup>t</sup> utāiyānāwa  
 'i<sup>si</sup>u ickudā."  
 O<sup>o</sup>·widac ugī<sup>i</sup>·nān inī<sup>u</sup> ō<sup>k</sup>·kumisaṅ: "Āmbāsanō, nīnga-  
 nāsī<sup>k</sup>·kān 'i<sup>si</sup>u ickudā," ugī<sup>i</sup>·nān inī<sup>u</sup> ō<sup>k</sup>·kumisaṅ. O<sup>o</sup>·widac  
 25 ugī<sup>i</sup>·gōn inī<sup>u</sup> ō<sup>k</sup>·kumisaṅ: "Kāwīn kīdākackitōsīn. Kāgā<sup>t</sup>

<sup>1</sup> It is said that four was the number of them that thus came forth: Nānabushu,

But not content with the idea were they who wished to be the eldest. Therefore then they said that now from different places they wished to go out. One saw where there was light. "Now, straight by this very way do I wish to go." And so while they were debating among themselves as to who should be the first to go out, then was when they burst open their mother.<sup>1</sup>

After a while at a certain place where round about the old woman was looking she found a clot of blood. Thereupon some birch-bark she began peeling (from a tree). And now, after she had put the blood upon the bark, she then folded the bark over it, and laid it away. Naturally, by and by she looked at it. Now, once when she opened the bark she beheld a babe, whereupon she was addressed, and this is what she was told: "O my grandmother!" she was told at the time that she was addressed. So now this was what she was told: "Do you know who I am? Why, I am Nānabushu."

## 2. THE THEFT OF FIRE.

So accordingly then did the old woman bring him up.

And so by and by he said to his grandmother: "Don't you know of a place where there are some people?"

"Yes," he was told by his grandmother. "In yonder direction on the farther shore of the sea are some people."

"I am curious to know if they do not possess fire."

"Yes," he was told by his grandmother; "truly, they do possess some fire."

Now, this was what he said to his grandmother: "Please let me go fetch the fire," he said to his grandmother. And this was what he was told by his grandmother:

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the deer, the chickadee, and the Sun. It is said that the deer was one of the very first animals to be created.

ā'pidci oḡanawāndānāwā i'iwisa āndāwāt. A'kiwā<sup>n</sup>zi i'imā  
ayā. Mīgu a'paṇā taṣing kījigatinig aṣabin uji'a't. Kāwīn  
wī'ka ningutci'ijāsī, mīgu a'paṇā imā pīndik ayāt. N<sup>n</sup>ji-  
wa<sup>g</sup>idac 'i'i<sup>u</sup> ōtānisa<sup>g</sup>, mīyā'ta i<sup>u</sup> mōjaḡ aḡwātcing āyānit."

5 O'o'widac ugī'inān ini<sup>u</sup> ō'kumisan: "Mā'nū ninga'ijā,"  
ogī'inān ini<sup>u</sup> ō'kumisan.

"Awawa," ugī'igōn ini<sup>u</sup> ō'kumisan.

Ānic mīsa a'pī cigwa kā'i'kidut: "Āmbāṣaṇō taḡackatin  
'o'ō ki'tcigami, wīgwāṣabakwāḡ tawīpi'tadin o'o' ki-  
10 'tcigami."

Mīsa ḡāḡāt kā'ijiwāḡatinig iwisa kā'i'kidut.

"O'o'widac ninga'ijināḡus," ki'i'kido; "Nīndawā ninga-  
wābōsō<sup>n</sup>si<sup>u</sup>." Ānic mīsa kāḡā't kā'ijināḡusit. Mīsa cigwa  
kimādcīyātaḡā'kwāt. Mīsa kāḡā't kāwīn ki'twājinsi. Ānic  
15 mīsa ugiki'kānimān 'i'imā ayānit 'i'i<sup>u</sup> anicinābā<sup>g</sup>. Mīdac  
imā kā'ijitaḡwicing i'imā wānda'ibinit, o'o'widac ki'inān-  
dam: "Āmbāḡicsa pinibinātīt a'a'wi'kwā," kī'ināndam.  
O'o'widac ki'ijitcigā iimā wā'ugwāḡaiminit 'i'i<sup>u</sup> nibi, mīdac  
kā'ijia'ḡwāwāba'ugut 'i'i<sup>u</sup> ki'tcigami mī'imā<sup>n</sup> kīti'tipā'ugut  
20 mī'imā ini 'kwāwān kā'undcigwāba'ibinit. O'o'widac  
ki'kido: "Āmbāṣaṇō ningawawīyatānimik." Ānic mīsa  
a'kawābamāt tcibināsibinit. Kuniginīn, kāḡā't ugīwāḡamān  
pīdāṣamusānit.

Mīdac cigwa imā<sup>n</sup> taḡwicinōn imāsa ayāt, cayigwa ugī-  
25 ḡwāba'a'mini.

Kā'ijimī'kawābamigut mīsa kā'pī'izitāpipinigut. Mīdac  
'i'i<sup>u</sup> kā'ijisī'kōpīginigut kā'ijikiwāwinigut o'o'widi kā'iji-

"Not will you be able to succeed. Truly, a very careful watch do they keep over it there where they dwell. An old man at the place abides. And all the while, as often as the day comes round, upon a net he works. Never anywhere does he go, but always there indoors he remains. Now, two are those daughters of his, and only they are continually out of doors."

And this he said to his grandmother: "Nevertheless I will go," he said to his grandmother.

"Very well," he was told by his grandmother.

Now, this was what he then said afterwards: "I will that the sea shall freeze, as thick as the birch-bark covering of the lodge so let this sea freeze."

It was true that it happened according as he had said.

"Now, this is the way I shall look," he said. "I will that I become a hare." So accordingly that truly was the way he looked. Thereupon he then started on his way over the ice. It was true that he did not break through (the ice). Of course it was so that he knew that at yonder place the people were abiding. And so after he was come at the place where they drew water, this then he thought: "I wish that for water some woman would come," he thought. And this he did there where she intended to dip up water: that after he was washed up by the waves of the sea, then he was tossed rolling to the place from which the woman was to draw water. And this he said: "I wish that she would take me for a plaything." So thereupon he lay in wait for her to come for water. Lo, truly he beheld her walking hitherward.

Thereupon soon was she come at the place where he was, at once she dipped out the water.

As soon as he was discovered, forthwith was he seized upon. And after the water had been rubbed from him, then was he taken over there to her home; in the bosom

pīndōmowint<sup>1</sup> i<sup>u</sup> wīya<sup>u</sup>. Mīsa', kā'i'jipīndiganigut kägä't  
ogīwābāmān a'kiwā<sup>n</sup>ziyañ nāmadābinit. Kägä't ašabi'kāwañ.

O'owidāc ogī'i'nān 'a<sup>s</sup>awi'kwä inī<sup>u</sup> ōmisāyañ: "Nackä-  
ginīn," ugī'i'nān kīmōdc inī<sup>u</sup> omisāyañ. "Nackäginīn wā<sup>s</sup>a<sup>u</sup>  
5 kāmī'kawāg, wābōzōns. Āmbä'ä'tatā; wawīya tātāgusi  
wā<sup>s</sup>a<sup>u</sup> wābōzōns! Āmbāsañō kāyā gīn wawīyatānim nimisā<sup>n</sup>  
wa'a'wisa wābōzōns."

O'owidāc ugī'i'gōn inī<sup>u</sup> umisāyañ: "Kīga'a'yāwigunān  
kōsinān kīga'u'nsumigunān," ugī'i'gōn inōmisāyañ; kīmō-  
10 dcidāc ugī'i'gōn inī<sup>u</sup> omisāyañ.

Mīdāc 'i<sup>s</sup>i<sup>u</sup> kā'i'jināndōbagwid kā'i'jipāgitinigut i'i'mā  
tcīgickudā wī'pāngwāwāsagut. Mīdāc 'i<sup>s</sup>·i<sup>u</sup> pā'piwād Igi<sup>u</sup>  
i'kwāwāg wawīyādānimāwāt inī<sup>u</sup> wābōzōnsañ.

Ājiki'kānimiguwāt inī<sup>u</sup> ōsiwān. "Kitōmbīgisiñ," ugī'i'gu-  
15 wān inī<sup>u</sup> ōsiwān.

'O<sup>s</sup>owidāc ogī'i'nāwān inī<sup>u</sup> ōsiwān: "Nackäginīn," ogī-  
ināwān. "Nackäkinīn wā<sup>s</sup>a<sup>u</sup> wābōzōns."

"Cä!" ugīguwān inī<sup>u</sup> ōsiwān. "Kāwīnina kigīnōnta<sup>n</sup>zīm  
īgi<sup>u</sup> mānitōg 'i<sup>s</sup>i<sup>u</sup> gīnīgiwād? kānamī a<sup>u</sup> pā'jik āwizītug.  
20 Awī'a'sik," ugī'i'guwān inī<sup>u</sup> ōsiwān. "Kägätsa kīgāgībā-  
tisīm 'i<sup>s</sup>i<sup>u</sup> wisa kī'o'tā'pinäg."

O'owidāc kī'i'kito awi'kwä: "Ātātaḱuca nīwawīyatānimā  
'a<sup>s</sup>a'wisa wābōsōns." O'owidāc ogī'i'nān inī<sup>u</sup> ōsañ: "Ānīn  
kāgī'i'jināgwa'k<sup>2</sup> 'i<sup>s</sup>i<sup>u</sup> wisa kāwābōsōnsiwit 'a<sup>s</sup>a<sup>u</sup> mānitō?"  
25 ogī'i'nān inī<sup>u</sup> ōsañ.

O<sup>s</sup>owidāc kī'i'kidō: "Kägätsa kāwīn kini'tānōndaḱī.  
Kāwīnina kiwābamisi ā'pitcināgusiyañ?"

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<sup>1</sup> Kā'i'jipīndōmowint i<sup>u</sup> wīya<sup>u</sup>, "in the bosom of her garment she put the creature;" literally, "in the bosom of her garment was put its body."

of her garment she put the creature.<sup>1</sup> And after he had been carried inside, truly he saw an old man that was seated (there). Sure enough, he was at work making a net.

And this said the woman to her elder sister: "I say," said she in secret to her elder sister, "see this creature that I have found, a little bunny! Oh, such a cunning thing is this dear little bunny! I wish you would also think it cunning, elder sister, this little bunny."

Now, this was she told by her elder sister: "We shall be scolded by our father, on account of it shall we be taken to task," she was told by her elder sister; and in secret she was told by her elder sister.

Accordingly, after she had searched in the bosom of her garment, then was he placed there beside the fire, that from the heat his hair might become dry. Thereupon laughed the women as they made a pet of the little bunny.

Then they were found out by their father. "You are noisy," they were told by their father.

And this they said to their father: "See this," they said to him, "see this little bunny!"

"Beware!" they were told by their father. "Have you not heard of the manitous how they were born? Perhaps this might be one of them. Go put it where you got it," they were told by their father. "Truly, indeed, were you foolish to take it."

And this said the woman: "Such a precious pet do I think this little bunny!" And this she said to her father: "How is it possible for<sup>2</sup> a manitou to be a little bunny?" she said to her father.

And this he said: "Truly, indeed, you are not heedful of what is told you. Do you not behold me, how far in years I am?"

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<sup>2</sup> Ānin kăg'i'jinăgwak, "how is it possible for...;" more literally, "how would it look or seem for..."

O<sup>8</sup>owidac kiicitcigä 'a<sup>a</sup>'u i'kwä, nawandicigu ogi'a'biswän ini'<sup>u</sup> wäbōzōnsan; 'i'<sup>i</sup>'wisa wī'pāngwawäswät kã'i'jikwä'kwä-kicimāt imā tcīgickutä.

O<sup>o</sup>·widac kī'i'nāndam 'a<sup>a</sup>'u Nānabucu: "Mīmāwīni'i'<sup>u</sup>  
5 cigwa pāngwāwāsowānān."

Änic opā'pi'ā'wān igi'<sup>u</sup> i'kwäwag.

O<sup>o</sup>·widac kī'i'nāndam: "Ämbäsanō ningapa'kinäs." Kä'gä't äjipa'kinäzut. Kã'i'jinawatisut kãijisāgitcikwäs-kwānit.

10 O<sup>o</sup>·widac kī'i'kitōwag igi'<sup>u</sup> i'kwäwag. "Näckäginin, osāgitcipatwātān 'i'<sup>i</sup>'u ickutä!" utināwān ini'<sup>u</sup> ōsiwān.

"A'ī!" kī'i'kito 'a<sup>a</sup>'u a'kiwā<sup>n</sup>zī; "kägä'tsa kãwīn kini-tānōnta<sup>n</sup>zīm kägō ānu'i'guyägin. Kāna mīya<sup>a</sup>'u ('a'a') pä'jik manitō<sup>1</sup> pama'kaminānk i' kitickutāminān." Kã'i-  
15 jipāsīguntcisāt 'a<sup>a</sup>'u a'kiwā<sup>n</sup>zī ānugi mawinaṭang 'i'<sup>i</sup>'u utcimān. Änugi'ijimatābiwāpinang, mīdāc kã'i'jimi'kwāmi-kānig. Mīdāc anicāgu kã'i'ciḡanawābamāwāt micāwiki-tcigāmi ani'o'cāwackwa'kunānit, mīdāc pinic kã'i'jipickwā-pamāwāt. Änic kigwinawijitcigāwag.

20 Mīdāc cigwa otābābandān āndāwāt<sup>2</sup> wu<sup>8</sup>·ō·widac ogi'i-nān ini'<sup>u</sup> ō'kumisaṇ tcibwāmādcāt: "Äcwīn, māgicā kä'gä't pītōyān 'i'<sup>i</sup>'u ickutä," ogi'i'nān ini'<sup>u</sup> ō'kumisaṇ. Kã'i'jikā-nōnāt a'pītābābandānk 'i'<sup>i</sup>'u āndāwāt, o<sup>8</sup>·ō ogi'i'nān a'pi pāndigāsāt ini'<sup>u</sup> ō'kumisaṇ: "Ä'tawāpicin nintcāgis, nō'kō!"

25 Mīdāc kä'gä't kã'i'ji'ā'tawāpināt 'a<sup>a</sup>'u mindimoyä.

<sup>1</sup> Miya<sup>a</sup> pä'jik manitō, "it is one of the manitous;" more literally, "it is a certain manitou."

Now, this the woman did: in spite of what she was told, she exposed the little bunny to the heat of the fire; that she might dry its hair, she turned it over with its other side near the fire.

And this thought Nānabushu: "By this time surely must I be dry from the heat."

Yet at him laughed the women.

And this he thought: "I wish a spark would fall upon me." Sure enough, a spark fell upon him. After he was set on fire, then out of doors he leaped.

And this said the women: "Look at him, out of doors is he running with the fire!" they said to their father.

"Too bad!" said the old man. "Truly, indeed, are you unheedful of what is told you. Doubtless it is one of the manitous<sup>1</sup> that has come to take away this fire of ours." Then, leaping to his feet, the old man ran to his canoe; but it was of no avail. He flung his canoe into the water; but it was of no use, for it was frozen with ice. And all they could do was to watch (the hare) far out on the great expanse burning with a blue flame, (watching him) till they beheld him pass out of sight. Of course they were helpless to do anything.

And then presently he was coming in sight of his home.<sup>2</sup> Now, this he had said to his grandmother before he started away: "Be prepared if perchance I truly happen to fetch the fire," he (thus) had said to his grandmother. Afterwards he addressed her when he was coming in sight of their home, and this he said to his grandmother when he came flying in: "Rub the fire off from me, I am burning up, my grandmother!"

Whereupon truly off from him did the old woman rub the fire.

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<sup>2</sup> Āndāwāt, "his home;" literally, "where they dwell."

Mīḍaḥ 'i'i'ṁ imā kāuntinamowāt 'i'i'ṁ ickutā.

O·o·widac kī·i·'kitō 'a'a'ṁ Nānabucu: "Mīsa iṁ kā·i·jinā-gusit 'a'a'ṁ wābōs 'i'i'ṁ tcinībink." <sup>1</sup>

### 3. NĀNABUSHU SLAYS HIS YOUNGER BROTHER.

Ānīc mīsa iṁ cīgwa kī·o·tickutāmiwāt. Ānīc mīsa i  
5 kā·i·jiwāwītigāmāt inī'ṁ o'kumisaṁ wīn kāwī'kā pizān kī·a·  
yāsinōn wu'ō kī'tcigāmi. Wābōs nāmatāpit ijini'kātātug  
wo'ō kī'tcigāmi. Mīḍaḥ a'paṇā mōjaḡ 'i'i'widi kīa'wināma-  
tāpit. O·o·widac ogī·i·nān inī'ṁ o'kumisaṁ: "Ambāsaṇō,  
nō'kō, mī·i'ṁ mini'k kāwābō'sōyān." Mīḍaḥ 'i'i'widi kī'tci-  
10 yānāyābi'kāgwān, mīḍaḥ i·i'widi ugitāpi'k paṇā kī·u·nābit.  
Mīḍaḥ kā·i·cināḡwa'k 'i'i'ṁ aṣin. Mīḍaḥ kā·i·'kitut: "Wābōs  
nāmadābit uga·i·cini'kātānāwa ogū'ṁ aṇicinābāḡ."

Ānīc mīsa iṁ cīgwa kī·a·nicināpāwit. Kāwīn kāyābi  
kī·a·binōtci·i·wisī. Wu·ō ugī·i·nān inī'ṁ o'kumisaṁ: "Kigi-  
15 'kānimīna ayāwiyān?"

"Kāwīn," ogī·i·gōn inī'ṁ o'kumisaṁ.

"Nīnīsa Nānabucu nintāṁ." O'ō ogī·i·nān inī'ṁ o'kumisaṁ:  
"Kunigā mīgu·i'ṁ ājipājiguwānān!" ogī·i·nān inī'ṁ o'kumisaṁ.

"Āye<sup>s</sup>," ogī·i·gōn; "mīgu·i'ṁ ājipājiguyān," ogī·i·gōn inī'ṁ  
20 o'kumisaṁ.

O'ō·o·wīdec ogī·i·nān: "Ambāsaṇō mānū wīndamawicin,"  
ogī·i·nān inī'ṁ o'kumisaṁ. "Kunigā ningi·o·o·simitug!"

"Āye<sup>s</sup>," ogī·i·gōn; "kāwīn kīnāgusisī awāgwān 'a'a'ṁ  
kā·a·o·siyaṁ," ogī·i·gōn inī'ṁ o'kumisaṁ. O'ōwidac ogī·i·gōn

<sup>1</sup> That is, as if he had been scorched by fire.

Therefore such was how they there came into possession of fire.

And this said Nānabushu: "Therefore such shall be the look of the hare in the summer-time." <sup>1</sup>

### 3. NĀNABUSHU SLAYS HIS YOUNGER BROTHER.

Now, therefore, were they then in possession of fire. So now afterwards, while he lived with his grandmother, never still was this sea. Seated-Hare was perhaps the name of this sea, for it was always his custom to go frequently over there and sit. And this he said to his grandmother: "Now, my grandmother, it is now long enough that I have been a hare." And so at that place there must have been a promontory jutting (out into the sea), and over there on the top was where he always sat. And now such was the way that rock looked. And this was what he said: "Seated-Hare shall these people call it."

So thereupon he now became a human being. No longer was he a child. This he said to his grandmother: "Do you know who I am?"

"No," he was told by his grandmother.

"I am indeed Nānabushu." This he said to his grandmother. "I wonder if indeed I am an only (child)!" he said to his grandmother.

"Yes," he was told. "Truly are you but an only (child)," he was told by his grandmother.

And this he said to her: "I wish that you would please tell me," he said to his grandmother. "I wonder if I may have had a father!"

"Yes," he was told. "They could not see whoever he was that was your father," he was told by his grandmother. And this he was told by his grandmother: "Dead

ini'ᵘ ṽ'kumisaṇ: "Kinibu 'aᵘa'ᵘ ogiṽambāṇ: miṣagui'i'ᵘ  
äjiwindamōnān. Kāwīn kitāgātamōsinōn."

Oᵘo'widāc ogi'i'nān 'aᵘa'ᵘ Nānabucu: "Ānīn kākicinā-  
gwa'k kăpăciguyān? kăgātamawiyān," ogi'i'nān ini'ᵘ ṽ'ku-  
5 miṣaṇ. Mīdāc cayīgwa kī'i'kitut: "Ānīn wāndci'i'citcigā-  
yān 'iᵘi'ᵘ kătamawiyān 'iᵘi'ᵘ kă'i'jiwăbisiyāng? Kāwīn  
pō'tc niwānāndazin i'i'wisa kă'i'jiwăbisiyāng. Ayāwagīsa  
nintināndam nī'tcikiwāyāng. Mānō ṽaga windamawicin  
i'i'wisa kă'i'jiwăbisiyāng."

10 Mīdāc kīṣăgimigut 'aᵘa'ᵘ mindimoyă. Oᵘo'widic ogi'i'nān  
ini'ᵘ ṽcicānyān: "Ānīc, kīgawīndamōn, kă'gă't kăwīn kīgī-  
păjikuzī i'i'wisa kīnigiyăg. Kă'gă't kănangwanawīn<sup>1</sup> wuᵘo'  
kīgī'i'jiwăpisiṁ, kīgīnisiwă 'aᵘa'ᵘ kīgīwă 'iᵘi'ᵘ a'pī năguyăg.  
Kă'gă't ānică kămī'kwāndamān 'iᵘi'ᵘ wă'i'jītcigāyān 'iᵘi'ᵘ wisa  
15 dăc kă'u'ndcini'tăwigī'i'nān."<sup>2</sup>

Oᵘo'widāc ogi'i'nān ini'ᵘ ṽ'kumisaṇ: "Ōᵘ, mīṽangwana  
'iᵘi'ᵘ kă'i'jiwăbisiyān 'iᵘi'ᵘ kănigiyān! Ānīc, kăwīn nīn nīn-  
gīnisiwă 'aᵘa'ᵘ nīnga." Mīdāc i'i'mă kī'i'nāndānk. "Intăwa  
nīngatawiwăbāmăg," kī'i'nāndam; "īgī'ᵘ nītcikiwă'yăg."  
20 Na, mīdāc a'pī kī'i'năt ini'ᵘ ṽ'kumisaṇ. "Īndawă nīnga-  
tawiwăbāmă 'aᵘa'ᵘ kă'kīwaci'i't."

"Kăgu'!" utānugī'i'gōn ini'ᵘ ṽ'kumisaṇ. "Ānīn kă'u'nd-  
ci'i'ci'ctcigāyān 'iᵘi'ᵘ 'aᵘa'ᵘ kītcikiwă'nzi i'i'wisa kă'u'ndci-  
nantopanītawătupān?"  
25 "Kāwīn," ogi'i'nān; "pō'tc nīwī'i'jītcigă." Mīdāc a'pī

<sup>1</sup> Kă'gă't kănangwanawīn, "as true as I speak," is a free rendering of an adverbial expression, "perhaps," but given in some such phrase as "truly, did the event or thing happen."

is she who was your mother: that is all I can tell you. Not would I hide it from you."

And this to her said Nānabushu: "How could it possibly be that I should be the only (child)? You must be hiding it from me," he said to his grandmother. And this now he said: "Why do you behave in such a way that you should keep from me that which has happened to us? In spite of all that, not am I ignorant of what has happened to us. In existence somewhere I am sure are my brothers. Please do convey to me the knowledge of what happened to us."

Thereupon frightened became the old woman. So this she said to her grandson: "Well, I will tell you about it. Of a truth were you not alone at the time when you (and they) were born. As true as I speak,<sup>1</sup> this was what happened to you (and them): you (and they) killed your mother at the time when you (and they) were born. Verily, had I not carried out the purpose<sup>2</sup> of my mind, I could never have reared you."

And this he said to his grandmother: "Oh, so that was the sort of thing that happened to me when I was born! Why, it was not I who killed my mother." Whereupon he there made up his mind (what to do). "Therefore will I go to see them," he thought, "those brothers of mine." Accordingly, then was the time he said to his grandmother: "Therefore will I go to see him who made me an orphan."

"Don't!" in vain was he told by his grandmother. "What is the reason of your undertaking that you should go and seek for him?"

"Nay," he said to her, "rather am I determined to do

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<sup>2</sup> That is, of making him an instrument whereby a new order of things should come to pass in the world. It should be borne in mind that the old woman is mother earth.

kīmādcī'tāt 'i'si'u ubi'kwa'kōn kī'u'ji'tōt. Mīdāc kā'i'jikijī'tāt,  
 mīdāc a'pī cigwa kīmādcāt; mīdāc ōwidi kwaya'k cāwā-  
 nung kā'i'jimādcāt. Ānīc ogī'ki'kānimān iwidi ayānit ini'u  
 wītcikiwā'yañ. A'pī'i'dac i'i'widi pājwāndānkw i'widi āndānit  
 5 nīwingidāc ugī'a'sāntcigunān ini'u ubi'kwa'kōn. Mīdāc a'pī  
 i'i'widi kā'i'ji'ō'tisāt, mīdāc kā'i'jipīndigawāt. 'O'ō'widāc  
 ogī'i'gōn Nānabucu: "Mīsa 'i'si'u pināndōpañi'tawiyāñ?"

"Äye<sup>s</sup>," ogī'i'nān.

"Ānīc mīsa cigwa tcimādcī'kutātiyañ."

- 10 Anīc mīsa cigwa kīmādcī'kutātiwāt, mīsa cigwa kīpimut-  
 iwāt. Äji'a'jänici'kawint 'a'a'u Nānabucu kā'i'ji'u'di'tānkw  
 ini'u ubi'kwa'kōn, i'i'mā kīpī'a'sāntcigut. Mī'i'mā minawā  
 kā'u'ndci'a'jänici'kawāt, mīdāc pīnic āndānit kā'i'jipāgami-  
 nīskawāt. Mīdāc imā mīnawā kā'u'ndci'a'jänici'kāgut,  
 15 mīdāc mīnawā i'i'widi kīpī'a'sāntcigut ini'u upikwa'kōn  
 kā'i'jipāgaminīckāgut. Mīsa minawā ānugi'i'jiacānici'kawāt,  
 pācutāc ogī'i'ji'a'cānicikawān. Mīdāc mīnawā i'i'mā kā-  
 u'ndci'a'jänici'kāgut, mīnawā ōgīuti'tānān ini'u upikwa'kōn.  
 Mīdāc i'i'mā kī'i'nāndānkw: "Mīmāwīn 'i'si'u tcimāmāci'i'gō-  
 20 yān." Kā'gā't ā'pitci pāngī udayānān ini'u upikwa'kōn;  
 mīdāc ā'pitci āngāsī'nātinīk. Mīdāc cigwa kīmawit, ō'ō'wi-  
 dāc kī'i'nāndām: "Mīmāwīn 'i'si'u tcinīsigūyān," kī'i'nāndām.

Mīdāc kā'pī'i'jikañōnigut ini'u cingusañ: "Ānīn āndiyañ?  
 kwāndīgukuca kīma'u, Nānabucu," ugī'i'gōn ini'u cingusañ.

it." So thereupon he then set to work making some arrows. And when he was prepared, he then set out; it was off in this direction, straight toward the south, where he started for. Of course he knew that at the place was abiding that brother of his. So when he felt that he was nearing yonder place where they lived, then in four different places he hid his arrows. And when over there he had arrived, he then went into (the place) where the other was. And this was what Nānabushu was told: "And so you have come looking for me?"

"Yes," he said to him.

"Then we might as well now begin fighting with each other."

So thereupon started they to fight with each other, and then soon were they shooting at each other. While Nānabushu was being forced back, he came to where his arrows were, there where he had concealed them. Then in turn back from this place he drove the other, even all the way to the place where the other lived he drove him. Thereupon back from that place in turn was he chased by the other, and again back to where he had concealed his arrows when on his way hither was he driven. Then again he tried in vain to drive him back, but only a little distance he made him retrace his way. Whereupon in turn from that place was he driven back, once more he came to the place of his arrows. And so there he thought: "It is possible that I may be vanquished." Truly, very few were the arrows he had; for now very few they were. Whereupon he now began weeping, for this he thought: "It is like enough that I shall be killed," (thus) he thought.

Thereupon came a Weasel, by whom he was addressed, saying: "What is the matter with you? It seems as if you have been crying, Nānabushu," he was told by the

"Kāwīn ningutaṇō kigaṭisi. Načkā kigawīndamōn kādū-  
cictigāyaṇ," ugī'igōn īnī'u cingusaṇ. "Nackāguta i'ī'mā  
ina'ā'n," ugī'igōn īnī'u cingusaṇ; "pimutamawi i'u osāgi-  
paṇwān."

- 5 Mīḍač a'pī kīsāsā'kwāt 'a'a'u Nānabucu. Ningutingigu  
mādcinicikawāt īnī'u wītcikiwāyaṇ. Mīḍač kā'i'jipimutama-  
wāt 'i'i'u osāgipaṇwānini. Mīḍač ācītcīnkītcisānit. Ācima-  
winānāt 'a'a'u Nānabucu, o'ō'wīḍač ugī'ī'nān: "Mānū nibun!"

- 10 O'ō'wīḍač ogī'igōn īnī'u wītcikiwāyaṇ: "Kāgātsa kitini-  
ga'ā' 'a'a'u<sup>1</sup> pītcīnağ 'a'a'u kānipimādisit." Mīḍač kā'i'ji-  
mawinit, mī 'i'i'u kāmawimāt ānicinābā<sup>8</sup>. Kāwīn ānugī'ī-  
nānda<sup>2</sup>zī 'i'i'wisa tcinisint.

Ā'pītcīḍač kī'ī'nāndaṇ wa'a'u Nānabucu wīnisāt. Mīḍač  
kā'i'jikacki'tōt kīnisāt īnī'u ucī'māyaṇ.

- 15 Mīḍač ātcina kīcīpāyāntamōn.  
"Māckut kīganīgānis o'ō'wīti kā'i'jāwāt ōgo'u kānipimā-  
tisisiguk; mī'ī'wīti tci'a'yāyaṇ, mī'ī'wīti tcinīgānisiyaṇ."

- Ānīc mīḍač kā'gā't kā'i'jina'kwā'tawāt mīḍač kā'i'jī'ī'nāt:  
"Māmīndağā kidiniga'ā' 'a'a'u ānicinābā pītcīnağ wānīpi-  
20 mātisit."

- "Āye<sup>8</sup>, osāmisa tanōntā mōckinā o'ō'u a'ki. Anīndīḍač  
tci'a'yā'paṇ 'a'a'wisa ānicinābā 'a'a'u pītcīnağ kānī'ō'ntātisit?  
Mīḍač intawā 'i'i'u kā'u'ntci'ī'jiwābisit 'a'a'u ānicinābā 'i'i'u  
tcinibut. Na', 'i'i'u wāndcī'ī'cītcigāyān i'ī'wisa tcinibut  
25 'a'a'u pītcīnağ kā'a'nīmōckināt o'ō'mā<sup>3</sup> a'king, o'ō' kā'u'ji-  
tōyān ō a'ki. Ānawī kitākī'ī'jītcigāmin 'i'i'u pānimā kawī-  
gi'kāt tcīgīnībo'paṇ, kāwīndač ningutci tā'a'yāsī wo'ō'.

<sup>1</sup> Kitiniga'ā' 'a'a', "you are doing wrong to them." . . . The object of the verb is singular, but the sense is plural. The Ojibwa is fond of this construction, and it is of frequent occurrence in the texts.

Weasel. "Nothing (harmful) is going to happen to you. Listen! (and) I will advise you what you are to do," he was told by the Weasel. "Now, right at yonder place do you shoot," he was told by the Weasel. "Shoot at the wrap (of his hair-knot)."

Thereupon was the time that Nānabushu whooped. Once as he began driving his brother back, he then shot at the wrap (of his hair-knot). Thereupon the other fell forward. Then to him ran Nānabushu, and this he said to him: "Please die!"

And this he was told by his brother: "Verily, you are doing wrong to them<sup>1</sup> who in the future are to live." Thereupon he wept, as it was for these people he wept. Not was he willing that he should be killed.

But thoroughly determined was Nānabushu to kill him. Whereupon he then succeeded in killing his younger brother.

And so for a little while was the other out of his wits.

"Instead you shall be leader over there where will go these who are to die; in that place shall you remain, in that place shall you be foremost."

So then truly, after he gave him answer (and consented), this was what he said to him: "Particular harm have you brought upon the people who in time to come are to live."

"Yea, overmuch (and) too soon will this earth fill up. Where will live the people who in after time are to be born? Now, therefore, this is what shall come to pass, that people are to die. So, therefore, this is why I have brought it about that they should die who in times to come will fill up this earth, this earth which I have created. Although we could bring it to pass that not till they have reached old age they should die, yet nowhere would they have room if this should take place. Therefore this is how it shall come to pass that while they are yet in infancy they shall die. Such, therefore, is what I now

ijiwāba'k. Na, mīdāc kā'u'ndci'ijiwāba'k 'i'i'u mägwā  
 ąbinōdci'iwit 'i'i'u tcinibut. Na', mīsa i'u wāyābāntāmān,  
 mīdāc tibickō kā'i'jiwābisit 'a'a'u pitcīnağ kā'a'ninibut  
 tibickōgu kā'i'jiwābisiyañ. Anicāsa tayānda'kī owātī pāji'k  
 5 a'ki. Ayāyañ tcināsi'kawi'k kā'a'nī'ckwāyāt."

#### 4. NĀNABUSHU KILLS ANOTHER BROTHER.

Na, mīsa kā'ijictcigāt 'a'a'u Nānabucu. Na, mīdāc  
 cigwa kī'a'ndawābamāt īnī'u ō'kumisañ. Mīdāc mīnawa  
 kī'a'wītcī'a'yāwāt. Nigutīngigu mīnawā kā'i'ci'i'kitut 'i'i'u  
 wīñandunāwāt īnī'u pāji'k wītcikiwāyañ, 'o'o'dac ugī'igōñ  
 10 īnī'u ō'kumisañ: "Kāwīn kidānisāsī," ugī'igōñ īnī'u ō'kumi-  
 sañ. "Pā'tanīnōwān 'i'i'u kānawānimigut. Mīdāc kā'u'n-  
 dcikaskitōsiwāmbañ. Nāckāguta kīgawīndāmōñ kā'i'cina-  
 māmābañ misawā icāyañ. Āñic minising ayā 'a'a'u  
 uka'kwāñ 'a'a'u tcāgīga'a'ñk. Nāckādāc, ō'o'māñ nāwiki-  
 15 'tcigāmi pīgī'u ta'kāmakuntcin. Kāwīn kitākackitōsīn tci-  
 kapi'kawātipan misawā tcīmāñ ānu'a'yōyañ; mīgō'i'māñ  
 ka'kina kājāku'kāt kītcīmāning. Nā, mī'i'u ābitink kā'i'ji-  
 nāmāñ. Mīnawā pāpīmickaiyañ misawā 'i'imāñ anigācki-  
 'o'yañ, mīnawā kāgō kīgawābandāñ, cingwā'k kīga'i'nān-  
 20 dām. Mīdāc 'a'a'u kīstci'ō'gā ōmī 'tcigā kāwābāmimāt.  
 Kāwīn dāc pō'tc kitākackitōsīn misawā ānawīwīmāckawāt.  
 Na, mīsa i'i'māñ ābitink 'i'i'u sañagusīwīn āndaguk. Misawā  
 mīnawa i'i'mā ānikackioyañ, kumā' tacigu a'pī pāpīmickai-  
 yañ kīgātābābandāñ i'i'mā ayāt. Mīdācigu pācuwābanda-  
 25 māñ, kīgawābamāğ wā'wāğ tcibā'ta'i'nowāt. Mīdāc kāwīn

see. It is the same thing that will happen to them who in the future are to live, and like unto what is now happening to you. It is only a change of going from one earth to another. To you where you are shall come they who shall cease to live (here)."

#### 4. NĀNABUSHU KILLS ANOTHER BROTHER.

Such, therefore, was what Nānabushu did. So accordingly he went to seek his grandmother. Thereupon again he went and staid with her. On another occasion when he said that he intended to go and look for another of his brothers, then this was he told by his grandmother: "You would not be able to kill him," he was told by his grandmother. "Many are they under whose watch he is kept. That is the reason why it will be impossible for you to succeed. Give ear, and I will declare to you what you are likely to see should you by chance happen to go. Now, upon an island abides he that hews upon his shin. And listen! Out across the middle of this sea some pitch extends, floating upon the water. Not will you succeed in passing (by that place), even though you should try to make use of a canoe; there on every part of your canoe will (the pitch) stick. So that is one of the things which you will see. Furthermore, as you go paddling along, should you by chance succeed in passing in your canoe, then something else will you behold, some pines you will think them to be. That is the Great Pike whose big fins upon the back you will see. Not at all will you succeed if you wish to pass around. Therefore that is one of the difficult places lying in (your way). Should you again succeed in passing the place with your canoe, and then go paddling on a certain distance, you will come in sight of the place where he is. And as you approach the place, you will see some swans that will be in a swarm.

kitākackitōsin minawā ānawi wimāckawātā. Mī-i' u kána-  
 wānimigut 'a'a' u wānantunāwāt. Wo-ō-widac kīgātinā  
 wa'a' u wā'wā awāgwān ni'tam kănōntagusigwān: 'Cā!  
 kīgātinā. 'Nackā a' u mäckwāt wābisī'pin,' kiga-i'nā. Midac  
 5 kă-i'jinīminamawāt o-ō-dac ta-i'kitō wa'a' u wā'wā: 'Nima-  
 'kamig inī' u wābisipinīn,' 'a'a' u wā'wā tā-i'kitō. Misawādac  
 mīnawā i-i'mā anikacki-o'yan i-i'mā mīnawā ābiting kāyābi.  
 Mīdāc cigwa tcigī'kabaiyan i-i'mā ayāt. Mīdāc anigu'piyan  
 tīndisiwān nōndāgusinit. Tābitciba'tō, o-ō-dac kīgātcictcigā;  
 10 mī'tigumin kiganīminamawā. Mīdāc kă-i'kitut: 'Nima'kamig  
 'i' u mī'tigumin 'a'a' u tīndisi tai'kito.' Mīdāc mīnawā i-i'mā  
 tcīpitagwicing 'a'a' wisa i-i'mā āyāt minising." O-ō-widac  
 ogī-i'gōn inī' u ō'kumisañ: "Wāntcita nāwiminis tā 'a'a' u  
 nāndawābamat. Wā'kwāgān 'i' u āndāt."

15 Na', mīdāc a'pī kāmādcī'tāt 'i' u kī-u'jī'tōt 'i' u utcīmān.  
 A'pī-i'dac kă'kicitōt mīnawa kă-i'cināntawābamāt nīgānigu  
 wāninunit inī' u awāsiyan. Kă-i'jī-u'cī'tōt 'i' u wisa pimitā  
 mīgu i' u ka'kina kă-i'cina-i'nang 'i' u wāy-ā-batcī'tōt. Mīnawa  
 ugi-a'ndawābamān wābisipinīn. A'pī mīnawa kāmamāt  
 20 inī' u wābisipinīn. Mīnawā ogī-a'ndawābandānan inī' u mī'ti-  
 guminān. Ānīc mīi' u cayīgwa kī'kijī'tāt. Mīdāc a'pī kīmā-  
 dcī'tāt inī' u ūpī'twa'kōn kī-u'jī'tōt. Mīdāc a'pī kăkici'tōt  
 inī' u ūpī'twa'kōn, "Ānīc mīsa cigwa wīmādcāyān," ogī-i'nān  
 inī' u ō'kumisañ. Wo-ō-widac ugi-i'nān: "Ānīc mīsa wīnan-  
 25 topāniyān," ogī-i'nān inī' u ō'kumisañ. O-ō-widac kī-i'kito:  
 "Niyokun ningataci'tā wo-ō tci-ā-cawa-o'yan o-ō ki'tcigami.  
 Ānīc mīgu-i' u minī'k kă-ā-nwā'ting 'i' u niyokun," kī-i'kito  
 'a'a' u Nānabucu.

Na', mīdāc cigwa kīmādcāt, kī'pōzit 'i' u utcīmān.

And now you will not succeed again, even though it be your wish to pass round them. So in the keeping of these is he whom you wish to seek. Now, this is what you will say to the Swan, whichever shall be the first to make itself heard: 'Hist!' you shall say to it. 'Look, here is in payment a white potato,' you shall say to it. Thereupon as you offer it (the potato), this is what the Swan will say: 'He is taking from me the white potato,' the Swan will say. And if by chance again through that place you succeed in passing with your canoe, there will still remain one other (difficulty), and it will be where you go ashore there where he is. And when you go up from the shore, a Bluejay will be heard calling. He will come running hitherward, and this is what you shall do: an acorn shall you offer to it. And this is what it will say: 'He is taking the acorn from me,' the Bluejay will say. So then next to the place will come he who abides there on the island." And this was what he was told by his grandmother: "In the very centre of the island dwells the one whom you seek. At one end of it is his home."

So thereupon he began upon the work of making his canoe. After he had finished it, he then sought for a game-being that was unsurpassingly fat. After he had made the oil, he then put away all that he expected to use. Next he sought for a white potato. After he had obtained the white potato, he next looked for the acorns. So therefore was he now fully prepared. And then was when he started on the work of making his arrows. Now, when he had finished making his arrows, "Now, therefore, I want to be off (to war)," he said to his grandmother. And this was what he said to her: "Four days I shall spend crossing this sea, for the length of time that it will be (calm will be) four days," (so) said Nānabushu.

So therefore he started away, he was in his canoe.

Ningutingigu kä'gät päpimickāt i'iwisa ki'tcigami cigwa gägät ogiwābandān kägō ta'kamakundānik. "Ānīc," ogi'igōn ini'ū ō'kumisān 'o'ō'u; "kāwīn pōtc kitākackitōsīn tciwīmāckamān" ogi'igōn ini'ū ō'kumisān. A'pī'īdāc wādi-  
 5 'tawāt ini'ū pigiwañ, mīdāc kā'ijipōsinank 'i'ī'ū utcīmān kayā 'i'ī'ū utābwi; mīdāc kā'ī'cīcā'kisāt, mīsa kākəñagā pəngī kī'a'gukāsiwañ i'īmā utcīmāning kayā utābwīng. Na', mīdāc kä'gät wiwayība kīpōsinān 'i'ī' utcīmān kayā 'i'ī'ū utābwi. Mīdāc ājikackitōt kīgabi'kawāt ini'ū pigiwañ.  
 10 Mīdāc kā'ijimādcī'urt. Ningutingigu mīnawā päpimickāt mī cigwa gägät ogiwābamān cingwā'kwan kī'ī'nāndām. Ajigwa ubācwābandān, kuningin mīwa'nini'ū ki'tci'ō'gāwan. O'ō'widāc ogi'ī'nān a'pī wādi'tawāt: "Ambāsānō kawā'kun īgi'ū kimistcigu't," ugi'ī'nān ini'ū tci'ō'gāwañ.

15 Mīdāc kä'gāt kā'ijictcigānit ini'ū tci'ō'gāwañ, mīdāc ājikabi'kawāt. Mīdāc a'pī kītābābandān 'i'ī'ū wā'ījāt. Cigwa obācwābandān, cigwa kä'gät owābamān ini'ū wā'wān. Cigwa owābamigōn ini'ū wā'wān, cigwa nōndāgusiwañ. "Ic!" ugi'ī'nān. Kā'ī'cinīmināmawāt ini'ū wābisīpinīn.

20 Cī'gwa pītcipa'tōwañ.  
 "Ic, ānīn āndiyañ?" obi'ī'nāni.

"Kā, nima'kamig 'a'a'ū wā'wā ini'ū wābisīpinīn," kī'ī'kitō awā'wā. O'ō'widāc kī'ī'kitō: "Ānīn wīn kayā wīn māñā-kacki'ā't ini'ū wābisīpinīn?" ogi'pī'igōn.

25 Mīdāc ānicikiwānit ānīc kī'kāsu 'a'a'ū Nānabucu. Mīdāc a'pī mīnawā kānicimādcāt. Kā'ī'cikābāt mīdāc imāñ ka'kina kīñagātān ini'ū udābātctcigāñan. Kā'ī'jiku'pīt

Now, truly, -once as he went journeying by canoe over that sea, he now indeed beheld something lying lengthwise upon the water across his way. "To be sure," he had been told by his grandmother about this; "in no way will you succeed in passing round it," he had been told by his grandmother. Now, when he was approaching the pitch, he then oiled his canoe and his paddle; and when he drove his canoe into (the pitch), not even a speck (of the pitch) was stuck to his canoe or his paddle. So it was true that every now and then he kept oiling his canoe and his paddle. So thus he succeeded in passing through the pitch. Thereupon he continued his way. And another time as he was journeying along in his canoe, he now truly saw some pines, he thought. Soon he got a near view, and, sure enough, it was the Great Pike. And this he said to it when he drew up to it: "Please lower the fins of your back," he said to the Great Pike.

And then truly, after the Great Pike had done so, he accordingly passed over it. And then was when he came in sight of the place whither he was bound. Presently he got a close view of it, now truly he saw the Swan. Soon was he observed by the Swan, then it was heard calling. "Hist!" he said to it, after which he offered it the white potato.

Then it came running.

"Hist! What is the matter with you?" to it said (the manitou) coming (to it).

"Oh, from me is he taking the white potato!" said the Swan. And this he said: "Why is he not himself able to procure the white potato?" he was told by the other coming hither.

Now, while the other was on his way back, in hiding of course was Nānabushu. And that was when he continued on. After he went ashore, he then left behind all

cigwa kägä't anipapimusä't. Kägä't owâbamigōn tīndisiwan; cigwa weyâbamigut tīndisiwān äjinōndāgusinit. Kā'i-jiniminamawāt 'i'i'u mi'tigumin, mīdāc kā'i'jikickuwānit.

Cigwa mīnawā kīpitcipa'tōnit. "Ic! ānīn āndiyan?"  
5 ogī'i'nān inī'u tīndisiwān.

O·ō·widac kī'i'kitu 'a'a'u tīndisi: "Nima'kamig 'i'i'u mi'tigumin." 'A'a'u tīndisi ogī'i'gōn: "Ānīn wīn kayā wīn maṇākacki'tōt 'i'i'u mi'tigumin?" Mīdāc a'pī mīnawa kini-acākiwānit. Mīdāc cigwa mīnawa kīmō'kit 'a'a'u Nānabucu.  
10 Ānic ānimāmādcāt, cigwa tābābandamawān 'i'i'u āndānit. Kägä't kī'tciwayä'kwāgān. Mīdāc āji'o'disāt madwā'igāwān i'i'mā āndānit. Mīdāc kā'i'citā'pābamāt i'i'mā āndānit, kuniginīn 'i'i'u uka'kwanānān tcāgika'ā'minit! Mīdāc kṇa-wābamāt, kāwin kṇagā pinābisiwān.

15 Mīdāc cayīgwa kīpasigwīnit mīgu i'u ākā'i'cawabisānik o'kātini; mīdāc kā'i'jipasigwīnit mīgu i'u kā'i'cicawabisānik o'kātini pimusānit. Kägāgu pō'kusāniwān, kägāsaḡu kawisāwān ānicāgu āswā'kwīwān. O·ō·widac kī'i'kitōwān kṇawābamāt: "Awiya ningānawābami'k." Kī'i'kitō  
20 mīnawā, o·ō·widac kī'i'kito: "Awiya undcita ningānawābami'k." Mīnawa kā'i'jimādcī'tād kitcigika'ā'nk 'i'i'u uka'kwān. Kā'i'jipasigwīt mī'igu i'u ājicawabisānik 'i'i'u u'kātini; pimācigāmānit i'i'mā āndānit, kā'i'jikawisānit. "Kägä't nāngwāna awiya ningānawābami'k." Kā'piji'i'nā-  
25 binit, pitcināḡ kā'i'jiwābamigut 'i'i'u ta'pābamāt; o·ō·widac

of his equipments. After he had gone up from the shore, he then truly went walking along. In truth, he was observed by the Bluejay; as soon as he was seen, the Bluejay was heard calling out. After he had offered it the oak acorn, it therefore ceased its cries.

Now again came the other running. "Hist! What is the matter with you?" he said to the Bluejay.

And this said the Bluejay: "He took from me the oak acorn." The Bluejay was told by the other: "Why is he not himself able to procure the oak acorns?" Thereupon he was on his way back home. Then was when again Nānabushu came out of his hiding. Soon on his way he slowly went, till presently he came in sight of the dwelling of the being. It was really a very long lodge. And as he was coming up to him, he could hear him pounding upon something in where he lived. And so when he peeped in at him there in his dwelling, behold, it was upon his shins that he was hewing! And so he watched him, but not a look did the other cast up at him.

And now presently the other started to rise to his feet, whereupon his legs were bent; and when he had risen to his feet, then wabbling were his legs as he walked. And nearly were they on the point of breaking, and almost would he have fallen but for his holding on to something. And this he said as (Nānabushu) was watching him: "By somebody surely am I watched," he said. He spoke again, and this he said: "By somebody surely with a purpose am I watched." Again he went to work hewing upon his shin. When he rose to his feet thereupon bending were his legs; as he walked beside (the fireplace) there where he lived, he fell over. "Truly, it is a fact that by somebody am I watched." After he had looked up towards (where Nānabushu was peeping in), then (Nānabushu) was seen peeping in at him; and this was what was told

ogī'i'gōn a<sup>n</sup> Nānabucū, ugī'i'gōn: "Pä'kā a'kawā, pāmā pīndi'kā'kan," ugī'i'gōn.

Mīdāc kā'i'cikānawābāmāt cigwa mīnawā ugīkanōnigōn, "Mī'i'ū ijipīndigān," ugī'i'gōn. Mīdāc kā'gä't äjipīndigāt.  
 5 Äñic a'picimōnikāwān i'i'mā tcināmaḍapit. Kägä't mī'i'mā<sup>n</sup> kā'i'cōṇabit o'ō'widāc ogī'i'gōn: "Kägä'tsa, Nānabucu, kimānitōi kīpigacki'o'yan i'i'wisa wī'piwābamiyan. Kāmāwin ānicā kīpījāsi," ugī'i'gōn.

O'ō'widāc ugīinān: "Anicāsagu nibi'i'jā," ugī'i'nān 'a'a'ū  
 10 Nānabucu.

"Kāwīn ānicā kibījāsi," ugī'i'gōn.

Äñic utānu'ā'gunwā'tawān 'i'i'ū igut. "Anicāsagu kīpi-mawadisīn," ugī'i'nān.

"Kägä'tsa kimānitōi, Nānabucu," ugī'i'gōn.

15 Äñic mīsa pīsān i'i'mā kīkākānōnitiwāt. O'ō'widāc ogī'i'nān: "Wāgunān kīn kwä'tamān 'i'i'ū kānisigwiyāmbān?" ugī'i'nān.

"Mī nangwāna i'ū gägāt ānicā pī'i'jāsiwān," ugī'i'gōn.

"Kāwīn," ugī'i'nān; "mīni'kīna i'ū ānicā kitāṭacikānawā-  
 20 bamin idāc," ugī'i'nān.

"Äye<sup>s</sup>," o'ō'dāc ogī'i'gōn: "Iwā ojāwaskwānwīns upigwa-'kunk kayā dāc pīwānāk nāba'i'gānk, mīsai tcinisiguyāmbān. Nā, mī'i'ū wīndāmōnān. Kīnidāc, Nānabucu? Wāgunāni i'ū kānisiguyāmbān?"

25 Wo'ō'widēc ugī'i'nān: "Igī'ū ubīwayackināg pāngīgu tāngickawāgwā, mīgu i'ū tcinibuyāmbān," ugī'i'nān. Anicādāc ugī'i'nān. Kāwīn kägä't tcinibut, i'wisa āwa<sup>n</sup>sinini 'i'i'ū kānisigut. "Äñic, mīsaḡu i'i'ū mīni'k kākānōninān." Kā-i-

Nānabushu, he was told: "Wait yet a while, by and by come in," he was told.

And so after he had been watching him, then was he now once more addressed: "Now come on in," he was told. Whereupon truly in he went. Now the other laid a spread there for him to sit down upon. Truly, as he sat there, this he was told: "Quite true, Nānabushu, are you a manitou being, since you were able to come here by canoe for the purpose of seeing me. I suspect that you have not come without a purpose," he was told.

And this he said to him: "For no special object have I come," to him said Nānabushu.

"Not for nothing have you come," he was told.

Naturally he tried to disavow what was told him. "I have come only to make you a visit," he said to him.

"Verily, indeed, you are a manitou being, Nānabushu," he was told.

So therefore in a friendly way they there conversed together. And this (Nānabushu) said to him: "What do you fear that would kill you?" he said to him.

"It is quite evident that you have not come for nothing," he was told.

"Not," he said to him, "for so long a time would I merely be watching you (if I had come for mischief)," he said to him.

"Yea," and this (Nānabushu) was told: "It is a tiny blue missile upon an arrow, and a piece of flint fastened on for a spear, by such should I be killed. Thus, therefore, have I told you. Now about yours, Nānabushu? What is it that would kill you?"

So this he said to him: "If I should gently touch those cat-tails with my foot, then would I die," he said to him. Now, he was only deceiving him. He was truly not destined to die, that was not the thing by which he would

jip̄asigwīt ‘a<sup>a</sup>’u Nānabucu kā’pī’ijimādcāt i’i’ mā<sup>n</sup> utcīmā-  
ning. Mīdāc cayigwa ki’u’jī’tāt ‘i’i’<sup>u</sup> kāwīndāminīt i<sup>u</sup>  
kānisigunit. Mīṭāc ‘i’i’<sup>u</sup> kīpigwaku’kāt. Kākici’tōt, mīdāc  
sāsā’twāt kīmawinatānk ‘i’i’<sup>u</sup> wīgiwām.

- 5 “Micanim!” ugī’i’gōn Nānabucu. “Mīnangwana gāgā’t  
pināntupanī’tawit,” ugī’i’gōn. Minangwana gu i<sup>u</sup> kā’pisā-  
ga’ānk mādāwānānigubānān ‘i’i’<sup>u</sup> upīwayackina<sup>8</sup>; kīpīndi-  
gānānīt i’i’ mā<sup>n</sup> āndānīt. Ānīc mīdāc cigwa pācwābāndānk  
‘i’i’<sup>u</sup> wīgiwām, mīdāc sāgisitāgōgubānān. Mīdāc kā’ijipim-  
10 wāt upī’kwanāning, wāntcitagu nā’u’pī’kwan ugī’i’ ninawān.  
Mīdāc kānījicāwābipitōnīt ‘i’i’<sup>u</sup> ubikwa’k, mīdāc kā’ijigwā-  
nibīt; mīdāc wīnī’tām kā’ijipiminīja’u’gut, wīnī’tām kā’ijī-  
pimugut nā’u’pī’kwan. Ānīc mīdāc kayā wīn kā’i’cicāwā-  
bipitōt ‘i’i’<sup>u</sup> ubikwa’kuni.
- 15 Mīdāc i’i’ mā<sup>n</sup> kīwānī’kāt ‘i’i’<sup>u</sup> utā, ningutci kī’a’-tōsig  
i’i’ wisa utā. Ānīc mī’i’ mā<sup>n</sup> pītcīnāg kīmī’kwāndānk i’i’ wisa  
ningutci tcīgī’a’-tōpān i’-o’tā. Mīdāc kāijimādcinīja’i’gāt;  
mīdāc a’pī ānī’a’timāt, kā’ijipimwāt. Mīdāc wīnī’tām  
kā’pī’i’ci’u’cimut. Mīdāc ā’timigut kī’pimugut. Ānīc mīgu’ku  
20 kā’tōdānk ‘i’i’<sup>u</sup> kījābābitōt ‘i’i’<sup>u</sup> ubikwakuni. Ānīc wīnī’tām  
kā’ijimādcinīcawāt. A’pī’i’ dāc ānī’a’tāmāt kā’ijipimwāt.  
Ānīc mīgu kījābābitōnīt.

- Ānīc mīsa cigwa mīnawa wīnī’tām kīpiminīca’u’gut, cigwa  
mīnawā ugīpimwugōn. Mīdāc cayigwa ānawī ānāgucini-  
25 nigubānān. Mīdāc ināndāmugubānān: “Mīmāwīn i<sup>u</sup> tci-  
mamāji’i’t,” kī’i’ nāndām. Ānīc cigwa upiminīcawān, mīdāc  
mīnawā kī’a’wipimwāt. Ānīc mīgu’ku kātō’tāmīnīt cāwābā-

be killed. "Now, this is all that I have to say to you." After which to his feet then rose Nānabushu, who came away to the place of his canoe. Whereupon he began preparing what the other had said would kill him. And so he made the arrows. When he had finished them, he then gave a whoop as he made a rush upon the wigwam.

"You wretch!" was said to Nānabushu. "It is really true that he has come to war against me," was said to (Nānabushu). Now, just as soon as (Nānabushu) had gone out, then was when he began drawing the cat-tails; he had taken them inside of the place where he lived. Now, when (Nānabushu) approached the wigwam, he then ran out. Whereupon (Nānabushu) shot him in the back, squarely in the middle of the back he hit him. And after he had pulled out the arrow, then (Nānabushu) retreated; it was then his turn to be pursued, and his turn to be shot in the middle of the back. So thereupon he also had to pull out the other's arrow.

And so there (Nānabushu) forgot his heart, somewhere he had put that heart of his. Now, it was at that very moment that it occurred to him that he should have put away his heart. Thereupon he rushed to the attack; and when he caught up with (the other), he then shot him. And then it was his turn to run away. And when he was overtaken, he was shot. Now he did what he had done before, which was to pull out the other's arrow. So then in turn he pursued him. And when he overtook him, he shot him. So then the other pulled out (the arrow).

So then another time was (Nānabushu) pursued, now again was he shot. It was now, to be sure, growing evening. And this was his thought at the time: "I believe that he will overcome me," he thought. So, then, now he chased after him, and then again he went and shot him. Now, that which the other kept on doing all the while was

bitōnit 'i'i'u ubigwa'k. Mīdāc mīnawā pi'u'cimut. Mīdāc i'i'mā pimawit. Ānīc mī'ä'ta nījinig inī'u ubigwa'kōn, mīdāc wāndcisāgisit. O'ō-widāc ugī'i'gōn inī'u Māmān: "Ānīn āndiyān?" ugī'i'gōn inī'u Māmān. "Kwāndigukuca  
5 kīmawi Nānabucu?"

"Äye<sup>s</sup>, ānīc mīsa' nibuyān, nicīmisa."

"Ānīn kā'tiyān kānibuyān? O'ō icitcigān; kāwīn kitā-nisāsī i'i'mā" wiyawing ānugīpimwāt. Nāckā, i'i'mā ici-pimwāt usāgipinwāning."

10 Mīdāc kā'gä't kā'i'jicictcigāt. O'ō-widāc a'pīāniātimāt 'i'i'u kā'i'jipimwāt, kāgāgu umī'kunāmawān 'i'i'u usāgipan-wānini, mīdāc kāgā kā'i'jipāngicininit. O'ō-widāc ogī'i'gōn: "Ānīndi ā'kā āna'ä'yan, Nānabucu?"

"Äye<sup>s</sup>," ogī'i'nān. "Ta'swānī'nac i'pitāwān inī'wē ānwīn  
15 māgādingin." Mīdāc kā'i'cigwānipīt. Mīdāc ä'ta pācig-wāninig 'i'i'u ubigwa'k mīdāc mānu wāsa ugī'a'pa'ā'n. Cigwa mīnawā ugīpimwugōn, kāyābi pā'tānīna'tiniwān inī'u upigwa'kuni. Mīdāc kā'i'jiābamī'tawāt; mīdāc mānu pācu kā'i'ci'u'ndinawāt. Mīdāc kā'i'jimicutāmawāt 'i'i'u utāski-  
20 bawānānsān. Mīdāc kā'i'jipāngicininit kā'i'jisāsā'kwāt. Kāpāngicininit, mīdāc ājimawinānāt kā'i'jitāngickawāt; kā'i'ji'a'cāpa'tōt. Mīnawā kā'i'jimawinānāt mīnawā kitān-gickawāt; mīnawā kā'i'ji'a'jāpa'tōt; mīnawā kā'i'jimā'i'nā-nāt; mīnawā kā'i'jitāngickawāt; mīnawā kā'i'ji'a'jāpa'tōt;  
25 mīnawā ājimawinānāt, kā'i'jitāngickawāt. "Mīsa i'u kā'i'ji-tcigāt 'a'a'u ānicināpā tci'a'ni'a'kīwāng; mīsa nīywing kitāngickawāt; mīsa i'u minī'k kā'u'ndiniit 'a'a'u inini i'i'wisa tcimīgātīt."

to bend the arrow. And so again (Nānabushu) ran away. And then to yonder place he came weeping. Now there were but two of his arrows left, and that was the reason why he became afraid. Now, this was he told by the Red-headed Woodpecker: "What is the matter with you?" he was told by the Red-headed Woodpecker. "Is it possible that you are really crying, Nānabushu?"

"Yes, for now am I going to die, my little brother."

"Why is it that you should die? This you should do; not could you kill him if you should shoot him here in the body (as you have been doing). But rather, the place for you to shoot him is in the wrap of his knot of hair."

Therefore truly that was what (Nānabushu) did. And now when he overtook him, he shot him, and he nearly hit the wrap of his hair-knot, whereupon the other almost fell. Then this was he asked by the other: "Where is the target you are trying to hit, Nānabushu?"

"Yea," he said to him. "In many a place are arrows likely to fall during a battle." Thereupon he turned and fled. And since there was but a single arrow left, he then with good reason ran a long way off. Then again was he shot by the other, who yet had many arrows. Thereupon, turning about, he chased him; and then after he ran as close as possible upon him (to make sure of success), he then shot, hitting his small head-gear. And as he fell (Nānabushu) whooped. After he had fallen, then (Nānabushu) rushed upon him, and kicked him; then he ran back. Again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him; again he kicked him; again he ran back; again he rushed upon him, (and again) he kicked him. "Thus shall the people do till the end of the world; thus four times shall they kick (an enemy); thus shall the number be when men obtain (honor) from one another in war."

Midac a'pī 'i'si'u kā'ijimādcī'tāt kīpa'kunang 'i'si'u utuctigwānim. Midac kā'ijipāsank 'i'si'u utuctigwānim. Midac a'pī kāpā'tānig 'i'si'u utuctigwānini mīdāc a'pī cīgwa kā'pīkiwāt. Midac cīgwa mīnawa kī'pī'ā'cawa'ut 'i'si'u kīstcigami

5 Kāwīndac kāyābi ogīwābāmāsīn inī'u Tīndīsiwān kāyā inī'u Wā'wān, mīdāc kā'pījinimināwa'ut; kāwīn kāyāpī ugiwābāmasīn inī'u Kīstci'ogāwān kāyāsagu inī'u pigiwan. Kāwīnisagu kāgō ogīwābandāzin 'i'si'u mīnī'k kā'a'nī'ijāt ānimādcāt. A'pī dāc paḡiwāt, mīdāc cīgwa kī'ī'nāndānk:

10 "I'si'wisa kā'ijictigāt 'a'a'u anicināpā tci'a'nī'a'kiwānk," kī'ī'kito. Midac a'pī patagwicing, "Amāntcigic kā'ijāyān," kī'ī'nāndam. Ogīwābāmā 'i'si'u ānicinābā<sup>8</sup> udānawī'tōnit, mīdāc kāgā't cī'gwa wīnāsī'kawāt 'i'si'u ānicinābā<sup>8</sup>. Midac kā'ijī'ā'cā'tāt. Kāgō nāngānā utaiyān. Ānīc mīdāc kā'ijī:

15 kī'kiwā'u'nī'kāt mīdāc 'i'si'u utā'siyānic kānīmā'kwa'ā'nk. Midac kā'ijī'nācit anicinābān ayānit. Midac kā'ānī'ijinaḡamut, ānīc wu'o' kīināndam: "Wāgutugwānigic kā'u'mbī'igōgwān wā'a'u anicinābā? Mīsa o kā'u'mbī'igut, ka'kina pāmādisit uga'ō'mbī'igun," kī'ī'kito. Na, mīdāc a'pī cīgwa

20 bācwābāmāt 'i'si'u anicinābā<sup>8</sup>, mīdāc cīgwa kīanimādcīyānk; o'ō'widāc kī'ī'na'ā'm ānīc mīgunā i'u utāciyānic kānāḡama'tōt:

25                    “Wāgunān wāgunān wayāninābīgāmug?  
Yā aha yo hu yointcā.  
Wāgunān wāgunān wayāninābīgāmug?  
Yā aha yo hu yointcā.”

30 Mīḍaḥ kā·i·ciwābamigut īnī<sup>u</sup> anicinābān. “Mīmāwin ‘a<sup>a</sup>·a<sup>u</sup>  
Nānabucu!” Kī·i·kitōwag īgī<sup>u</sup> anicinābāg. “Wāgunān  
kīnawā kitināndām ‘ī<sup>i</sup>·<sup>u</sup> paṇīmā·kwa·a·nk?”  
“Misa ‘ī<sup>i</sup>·<sup>u</sup>, nintināndam, udāciyānic kānimā·kwa·a·nk.”

“Ānīc, kayä i:i·mā<sup>n</sup> tabajīc kägō ugīnīmā'kwa·a·nini!”

Thereupon he then began removing the skin from the head of his (slain). And then he dried that one's head. And after that one's head was dry, he then started back home. So now back he came over the sea in his canoe. And not again saw he the Bluejay and the Swan, so then straight out to sea he went; and not again saw he the Great Pike and also the pitch. And nothing else he saw of the many things that had been in his way as he went along. And while he was on his homeward way, this now he thought: "This is what the people shall do till the end of the world," he said. And when he was arriving home, "I wonder if I should go thither," he thought. He saw where some people were living in a town, whereupon truly he then desired to go where the people were. Thereupon he turned back. Not a thing did he have. So when he made a flag, it was his old soiled clout that he had raised upon a staff. And then, carried along with the wind, he went to where the people were. And as he went along, he sang, for this he thought: "I wonder what would rouse the feelings of these people? By this shall they be aroused, all that live shall be stirred," he said. So while he was now approaching the people, he then began singing; and this he sang, for it was to his old soiled clout that he sang:

"What, what is that which suspended from two corners hangs so limp?  
Yā aha yo hu yointcā  
"What, what is that which suspended from two corners hangs so limp?  
Yā aha yo hu yointcā."

Thereupon he was seen by the people. "That must be Nānabushu!" said the people. "What do you imagine that is which as he comes he has raised upon a staff?"

"That is, I think, his old soiled clout which he has raised upon a staff."

"Why, there below is something else he has upon the staff!"

Kuniginin, a'pī i'i'mā ägwā·ā·cinit inī'ⁱ Nānabucuwan, kuniginin anicinabā uctigwān ugīnīmā'kwa·ā·mīni. Mīdāc kā'i·'kitōt: "Mīsa 'o'ō kā·ō·mbī·i·guyāg anicinābātug."

Mī·i·dāc kägä't kā·i·ciwābätinīg. Kāwīn ɣanagä paŋgī  
5 kīnibāsīwag cigwa kiki'kinō·ā·māguwāt 'i'ⁱ'ⁱ kätijictigāwāt.  
'O'ōwidāc kī·i·'kito wa'ⁱa'ⁱ Nānabucu: "Misawā kī'tcikac-  
kändānk 'a'ⁱa'ⁱ anicinābā mīgū i'ⁱ kā·i·jipapagwadāndānk,  
tayā pā'kawizī. Mīsa i'ⁱ kā·i·jictigāt 'a'ⁱa'ⁱ anicinābā  
tcī·ā·nī·a·'kīwānk."

10 Mīdāc a'pī cī'gwa kīmādcāt kī·ā·ndawābāmāt inī'ⁱ ō'ku-  
misān; cī'gwa ugī·u·disān inī'ⁱ ō'kumisān, o'ōwidāc ogī·i·nān:  
"Hā'a'ⁱ, nō'kō, mamawicin, nō'ko!"

Mīdāc kägä't kā'tōdānk 'a'ⁱa'ⁱ mindimōyā.

Mīdāc kā·i·'kitōt 'a'ⁱa'ⁱ Nānabucu: "Mīsa i'ⁱ kätōtātīt  
15 'a'ⁱa'ⁱ anicinābā tcī·ā·nī·a·'kīwānk; kägä't ogasāgi'tōn 'a'ⁱa'ⁱ  
anicinābā 'i'ⁱ'ⁱ tcī·ā·nī·a·'kīwānk; misawā kī'tcikackändānk,  
mīgū i'ⁱ tcīwābinamowind 'i'ⁱ'ⁱ ağackāndamowin wābāndānk  
'i'ⁱ'ⁱ anicinābā uctigwān. Misawā kägō papāmāndasik,  
pō'tc ka'kīna awiya agacōpī·i·gun 'i'ⁱ'ⁱ nindicictigāwīn.  
20 Kägä't ugāpapagwātci·i·gunāwa īgī'ⁱ anicinābāg," kī·i·'kitō  
'a'ⁱa'ⁱ Nānabucu.

Wo·ō ugī·i·gōn inī'ⁱ ō'kumisān: "Māmindagā kīgī·i·niga·ā·  
'a'ⁱa'ⁱ pāmātīsīt 'i'ⁱ'ⁱ tcītōtātīt. Nackā 'i'ⁱ'ⁱ wāntci·i·ninān.  
Nackā i'ⁱ kīmawīnaṇat wa'ⁱa'ⁱ kītcikīwā'ⁱsi, 'i'ⁱ'ⁱ kīmawīnaṇat  
25 'i'ⁱ'ⁱwīdec tcītōtātīt 'a'ⁱa'ⁱ pītcīnag kānipīmātīsīt 'i'ⁱ'ⁱwīdac  
wāndci·i·ninān; īgī'ⁱ ābinōtciyag, na, mīwagugī'ⁱ ānigī·ā·twa.  
Na', mīsa i'ⁱ nīn ājiwābandāmān," ugī·i·gōn inī'ⁱ ō'kumisān.

Lo, when to yonder shore drifted Nānabushu, behold, a human head he had upon a staff. Thereupon he said: "Now by this will you be stirred to feelings of joy, O ye people!"

It was true that was what happened. Not for a moment did they sleep while they were being taught the things which they were to do. And this said Nānabushu: "Even though grievously sad the people may be, yet they will find consolation in this, they will cease from their sadness. Therefore this shall the people do till the end of the world."

So thereupon he started upon his way to find his grandmother; soon he came to where his grandmother was, and this he said to her: "Come, my grandmother, relieve me of this, my grandmother!"

It was true that was what the old woman did.

And this was what Nānabushu said: "This is what the people shall do to one another till the end of the world; truly, the people shall be fond of (doing) it till the end of the world; no matter how bitterly sad they may be, yet they will be relieved of sadness when they behold the human head. No matter what may be the object of their concern, yet of necessity all are bound to find joy in this that I have done. Verily, from all their cares will the people be relieved by it," said Nānabushu.

This was he told by his grandmother: "Vast harm have you wrought upon the living of the future by causing them to do such a thing. Listen to the reason why I tell you. On account of that act of yours when you attacked your brother, that by your attacking him so should the living to come do to one another, is the reason why I tell you this; the children, I say, are the ones whom you have harmed. Such, therefore, is the way I look upon it," he was told by his grandmother.

“Äye<sup>s</sup>,” ugī·i·nān ‘a<sup>a</sup>’u Nānabushu. “Äñic kāwīn nin-  
dākackitōsī ‘i<sup>i</sup>’u tciminutciḡāyāmbān. Äñic, āja nīngipā-  
‘tātciḡä ‘i<sup>i</sup>’u nāngwāna ‘i<sup>i</sup>’u kītōtamān,” ugī·i·nān inī’u  
ō’kumisān. “Äñic, nī<sup>n</sup>ḡaḡibātis māḡwā apinōtcīwiyān,”  
5 kī·i·kitō wa<sup>a</sup>’u Nānabucu. Kī·i·kitō: “Äñic kāwīn ātāta  
nīngitānānāḡatawātā<sup>n</sup>zī. Kā<sup>g</sup>ä’t kitābwe, nō’ko, ‘i<sup>i</sup>’u a’ki-  
toyañ,” ogī·i·nān inī’u ō’kumisān.

Mī a’kawä kā·i·nāt inī’u ō’kumisān. Mīdāc a’pī kāmā-  
dcāt, mīdāc i·i·mā<sup>n</sup> kiundcimādcāt īdāc aṇōdcigu kīpapā·i·  
10 jītcigāt. Mīdāc miziwā kī·i·jāt ‘o<sup>o</sup>’u a’ki. Nāckādāc  
kā·i·jītcigāt o·o·mā<sup>n</sup> a’kīng.

##### 5. NĀNABUSHU AND THE WINGED STARTLERS.

Mīdāc cayīḡwa aṇibāpimusāt nīngutingigu ogīwābāmān  
awīya ukucininit. “Kunigä kīwī<sup>n</sup>sumwātug?” ugī·i·nān ‘i<sup>i</sup>’u  
wayābāmāt. “Mīnāḡä,” ugī·i·ḡōn; “o·o· nīnticini’kāsomin,  
15 kuckungāsīnāḡ, nīndigōmin.”

“Kāḡätsa, mīnāḡwani i<sup>n</sup> äcinikāsoyäg!” Mīdāc kā·i·ci-  
mitcināt, ‘o<sup>o</sup>’dāc kā·i·cī·i·nāt: “Wa<sup>a</sup>’u kucayä’ta kuckun-  
ḡäsi, ugō kucayä’ta,” ugī·i·nān. Mīdāc kāñijimādcāt, kī·ā·  
nibāpimusāt. Kā·i·cimātāpīt ‘i<sup>i</sup>’u kī’tciḡami, ugīwābandān  
20 kī’tcikīckāpī’kāñig; ināpīt, kāḡä’t nāwīnāḡwatini iwidi  
nibī’kāñg. “Undcitāmāwīn nīndā·i·cikwäckwāñ i’kwātug  
a’tāting; ā’pītcigu tātā’kuntciḡwāñāt. Undcitāmāwīn nin-

"Yea," to her said Nānabushu. "So I have not succeeded in bringing (them) a source of joy. Now completely have I erred, though no harm was intended in what I did," he said to his grandmother. "Thus I was exceedingly foolish while I was yet a child," said Nānabushu. He said: "Of course I did fully realize the effect of my act. Of a truth, you are in the right, my grandmother, concerning what you say," he said to his grandmother.

This was what he first said to his grandmother. And so then was the time that he started away, and from there he travelled about doing all manner of things. And now everywhere over the earth he went. For look and see what he has done here upon earth.

##### 5. NĀNABUSHU AND THE WINGED STARTLERS.<sup>1</sup>

And now, while he was walking along, he suddenly saw something lying [together] in a heap. "I should like to know if perchance you have a name?" he said to the creatures which he saw. "To be sure," he was told; "this is our name, little winged startlers, such are we called."

"Oh, indeed, so that is what you are called!" Whereupon, after he had eased himself upon them, this he then said to them: "This is really the only winged startler, this is the only thing," he said to them. Thereupon on his way he started, on his way he went walking. When he came out upon the sea, he saw a very high cliff with steep sides; as he looked, truly far seemed the distance down to where the water was. "With good reason would I leap down if a woman were up for a prize, particularly if she were short from knee to groin. With good reason

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<sup>1</sup> For another version see No. 24.

tājjikwäckwān: 'Awägwän kä'ijikwäckwānigwän?' i'kitung.  
Undcitāmāwīn nintā'ijikwäckwān." Mīgu'i'mā ä'kukibābi-  
'kānig nībawit. O'ō'dac tōtām, mīzan ājiwāninigātānit.

Mīdac cīgwa kī'u'disāt a'a'wāti kāmīdcinimint mī'i'ū  
5 unitcānisa°. "Ānīn kā'tiyäg?" udinā° 'i'i'ū unitcānisa°.

"Kā, nāngwana Nānabucu ningīmīdcinigunān."

"Ningutānō māwīn ināwägubān."

"Kāwīn," kī'i'kitō 'a'a'ū päji'k i'i'mān mōwīng usibi'tōt.  
"Kägä't ningagwātcimigunān, 'Ānīn ājini'kāsoyäg?' ningi-  
10 i'gunān. O'ō'widac ningī'i'nānān, 'Kuckungāsīnag ninti-  
gōmin,' ningī'i'nānān. O'ō'widac kī'i'kito: 'Nābisa kuc-  
kungāsi!' ningī'i'gunān; mīdac kā'ijimamackitciciyangit,  
mīdac kā'a'nicimādcāt."

Wa'a'widac wānītcānisit kā'icikisibigināt; kā'ickwā kisi-  
15 bigināt, cīgwa kā'ijimādcāt. "Mīcānim!" ugī'i'nān Nāna-  
bucūwan. Mīdac kā'ici'a'dimāt i'i'mān kīckābi'kāng, mīdac  
pācu ugī'unsābamān. Mīdac kā'īnānimāt: "Wī'kāgāsa  
mīnawā tawāninigātāni."

Cīgwa kägä't umbigātāni Nānabucu. "Undcītasa  
20 nintā'ijikwäckwān ningutwā'kwa'ā'gān ä'kwutcīngwānāt  
a'tāting."

Mīdac kā'ijipāsīgwa'ūt 'a'a'ū pinā, mīdac kā'ijikwāc-  
kwaninit i'i'mān kīckābi'kāng. Mīdac i'i'mā kā'icīpōnīt  
kānawābamāt ānimibisu'nit; mīdac i'i'witi nibi'kāng kā'iji-  
25 pāngicininit. Mīdac i'i'mān kā'unsābimāt, kägä't kabāya'i  
kī'i'nāndīwān i'i'mān nibi'kāng; wī'kā ayāgōsit. Undcimō-  
'kisāwān, mīgu iwiti kābīnābinit; o'ō'widac ogī'i'gōn:

would I leap down if some one should ask: 'Who will jump down?' With good reason then would I leap down." There on the very brink of the cliff he stood. Now, this happened to him: as he started to jump, he lost his footing.

And so in the mean time (the mother) had come to where her young had been eased upon. "What has happened to you?" she said to her children.

"Why, it was by that old Nānabushu that we were eased upon."

"Something or other must you have said to him."

"Nay," said one moving about there in the slush of the dung. "Truly, we were asked, 'What is your name?' we were told. And this was what we said to him, 'Little winged startlers are we called,' we said to him. And this he said: 'Like the deuce (you are) little winged frighteners!' we were told by him; whereupon he squirted at us, after which he went his way."

Then the mother washed them with water; and after she had finished washing them, she then started away. "Confound him!" she said of Nānabushu. And so after she had overtaken him yonder at the cliff, then close by she took a peep at him. Now, this was her thought of him: "I wish that again he would swing his leg."

Now, sure enough, up Nānabushu raised his leg. "For a purpose would I leap if the object of the prize measured one span of the hand from groin to knee."

Thereupon as up flew the ruffed grouse, then (Nānabushu) leaped off the steep cliff. And so after she had alighted there (on the edge), she watched him as he went falling; and then yonder into the water he fell. And so from there she kept watch of him, truly a long while was he gone in the water; a long time was she perched up there. When he came to the surface, straightway at yonder he cast a look; now this was she told by

"Kägätsa kikuckungäsi<sup>u</sup>," ugī'igōn. Mīdāc kā'icikīwāt 'a<sup>a</sup>a<sup>u</sup> pinä; mīdāc kayāwīn kā'icimādcīyātagāt, mīsa kā'icī'a'gwā'tāt. Mīdāc mīnawā kī'ānimādcāt.

## 6. NĀNABUSHU AND THE DANCING BULLRUSHES.

- Ninguting papīmusāt, "Ānīn?" kī'īnāndām. "Kunigä?"  
 5 O'ō'widāc kī'īnāndām: "Kunigä kāwīn ningakāckitōsīn." Ningutingigu papīmusāt, ugīwābāmā 'i'ī<sup>u</sup> ininiwa<sup>s</sup> kīstci-  
 'o'sāmīnīnit wīnīmī'ītiwa<sup>s</sup>. O'ō'widāc ogī'igōn īnī<sup>u</sup> pācig:  
 "Ānīn kayā kīnina, Nānabucu, kīgānīm?" ugīgōn.

"Āye<sup>s</sup>, nīsīmsā nīnganīm kayānīn," ugī'ī'nān.

- 10 Ka'kina pingwācāgitiwa<sup>s</sup>, mīdāc ka'kina āci'ūnit i'ī<sup>u</sup> papīkwāngāna pāta'kibinwā'ūnit. "Kayā kīnina kīwīnīm?" kī'īnā 'a<sup>a</sup>a<sup>u</sup> Nānabucu. "Mīnagu i<sup>u</sup> itug cigwa wīwītō-  
 'kāsoyān? Kīnōndāmīna mīnī'k 'i'ī'wisa mīnī'k wanīmī'ītink?  
 Nicwāsugin wīnīmī'ītim."

- 15 Mīdāc kayā wīn kā'icī'ūt, kīpāta'kibinwā'ūt. Mīdāc a'pī mādci'tānit, nāwayāi kā'ijōcīgābawit kayāwīn kīnīmit. Mīdāc a'pī kīmādcī'tānit, ānīc mīsa gayā wīn i'īmā<sup>n</sup> kā'īn-  
 daciwācīmut; babānāgināngā ina'kamigisiwa<sup>s</sup>. Kägätsa kīstcinīmīitiwa i'īmā<sup>n</sup>. Mīdāc i'īmā<sup>n</sup> āndaciwācīmut, nīyō-  
 20 gun kānīmit. Ānīc i'īmā<sup>n</sup> wīdci'āt i'ī'wisa kānī'o'gunā-

him: "Of a truth, you are a winged startler," she was told. Thereupon back home went the ruffed grouse; and as for himself he started swimming inshore, after which he then went out of the water. Thereupon again he started on his way.

#### 6. NĀNABUSHU AND THE DANCING BULLRUSHES.<sup>1</sup>

While he was once walking along, "What (is it)?" he thought. "Wonder (what it can be)?" Now, this he thought: "I wonder if I am unable to do it!" And as he was once walking along, he saw some men gathered in a throng to dance together. And this he was asked by one of them: "You too, Nānabushu, are you going to dance?" he was asked.

"Yes, my little brother, I too am going to dance," he said to him.

They were all naked; and the only dress they all had was a feather, with all but the top stripped from the shaft, standing perched upon their heads. "And do you also wish to dance?" they said to Nānabushu. "Without doubt it must be your wish to participate? Have you heard how many days they will be dancing? Eight days will they be dancing."

Thereupon he himself dressed in the same costume, he had a feather standing upon his head. Now, when they began, in their midst was where he stood and also danced. Now, when the others began (dancing), thereupon then and there did he dance; a rousing time did they have. Of a truth, a great dance they had together there. And now, there where he was dancing, four days did he dance. So there he helped them for a space of four days. And

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<sup>1</sup> For another version see No. 22.

gatnik. Mīdāc a'pī kī'i'nint: "Ambäsano ayāngwāmisin,"  
kī'i'nā a' Nānabucu. "Kāgu' nōndā-ā'nicī'tāngān."

Mīdāc a'pī cigwā kī'u'jī'u'nit; kā'i'jīmīskwā'kwiyuwānit,  
ānīc mīgu gayā wīn kā'i'jī'u't 'a'a'u' Nānabucu. Kīnānī-  
5 mit mī'i'mā, ānīc kāwīn ānawī māci ayā'kusisī. Mīdāc  
kāgā't ānigu'k nīminīt. Abā'pic kāningutwāsugunaḡatīnik,  
mīdāc a'pī āniwābāninig, cigwa kī'kāndānk ayā'kusit.  
Mīgu i'u' ājisigisānig uckīncigūn. Kāgātsa nānōntāntām tcib-  
wāwābininig. Kāga'pī'i'gu kī'tcimawī 'i'i'u' ā'pī'tcitibi'katinig.  
10 Mīdāc 'i'i'u' tcī'i'ckwānīmī'i'tīng āniwābāninig. Mīsa' agāwā  
uḡackī'tōn ānunīmit, ānīc ayā'kuzi. Cayīgwa ānawī pītā-  
bānini, mīsa cayīgwa nānāwātcimunit. Mīdāc ānawī cigwa  
piwābāninig, ānīc mīgu i'u' ājināsinā mawit, ā'pī'tci ayā'kusit.

Ningutingigu, āckwāwābinigānit, kīnībawī māgwā cācā-  
15 ḡaṇacku'kā, ānīc kā'i'cināḡuskānk īnī'u' cācāḡaṇackān mī-  
nāngwuna īnī'u' kā'i'jinānk. Mīdāc kāgā't nānōndāntām  
tcibwāwābāninig, mīdāc ācimawit, ā'pī'tci āya'kusit. Nin-  
gutingigu 'i'i'u' a'kawābandānk tcibiwābāninig, cigwa kāgā't  
owābandān piwābāninig. Mīdāc kā'i'nāndānk: "Ambāḡic  
20 kā'i'citinā kipimipaga'kābank." Mī'i'dac kāgā't cigwa  
tibickōtcaya'ī' pīmī'a'kwābānini. Ānīc mīgu i'u' mō'kwici-  
mut. Mīdāc inābit; kāgā't i'i'mā nībawit, kuniginīn māgwā  
cācāḡaṇaḡucku'kā kīnībawī. Mīsāndawā ācinātagāmā'a'yāt.

that was when they said to him: "We beg of you, display your zeal," they said to Nānabushu. "Don't let up before the affair is over."

Now, that was when they began to paint themselves; after they were painted red, then the same to himself did Nānabushu. He kept right on dancing there at the place, for not even yet was he weary. And so truly with much fervor he danced. By the time the sixth day was up, and when the light of morning was coming on, he began to realize that he was growing tired. Thereupon the tears streamed from his eyes. In good earnest was he anxious for the morning to come. Then at last he wept aloud for that the night was yet far from spent. And now the dance would be over during the coming-on of the morning. And so hardly was he able to dance, for he was tired. By and by, nevertheless, the dawn began to break, whereupon the others then began whooping. In spite of the breaking of the dawn, he was nevertheless weeping all the while, so very tired was he.

Now presently, after the others had ceased with their music, there he was standing in amongst the bullrushes, for what he had met with was the bullrushes, which he had supposed (to be people dancing). It was true that he had grown restless before it was morning, and so he was weeping, he was so tired. But of a sudden, while waiting for the morrow, he then truly saw the coming of the morning. And this is what he thought: "Would that at once the full light of day might appear!" Whereupon truly now straight overhead had come the line of the morning light. Now, by that time he was tired out by reason of the dance. And so he looked; truly, there where he was standing, to his surprise, was in among the bullrushes. On recognizing (what he had been dancing with), he made his way close to the shore. Thereupon

Midac nangwana ini<sup>u</sup> kā'i'jinank cācāgaṇackōn anicinābānk  
kā'i'jinank. Minangwana iya'piku 'i<sup>si</sup>'u kī'a'nitagwāgik  
minangwana 'i<sup>si</sup>'u kiki'tcinānōtink. Minangwana ini<sup>u</sup> kā-  
kī'i'cinank ini<sup>u</sup> cācāgaṇackōn. Na, midac inangwana  
5 i'i'mā wawiyac kī'i'ciwābisit.

7. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE  
STURGEONS.

Ānic, mīsa kāni'i'cimāmādcāt. Ningutingigu kā'i'ciwā-  
bamāt 'i<sup>si</sup>'u anicinābā wītagwāgicinit, midac kā'i'ci'i'nāt:  
“Āmbāṣaṇō, nicimīsā,” ugī'i'nā 'i<sup>si</sup>'u anicinābā<sup>s</sup>. Ugīwābā-  
mān kīgō<sup>n</sup>i'kānit, ānic midac kayā wīn i'i'mā wī'a'yāt,  
10 ō'ō'widac ugī'i'nān: “Āmbāṣaṇō kawītcitagwāgicimin.”

“Awawa,” ugī'i'gōn.

Midac kā'i'ciwītigāmāt. Ānic unisāwa<sup>s</sup> kīngō<sup>n</sup>ya<sup>s</sup> i'i'mā<sup>n</sup>  
tagwāgiciwāt. Abā'pic cigwa kākātininig, ānic mīsa  
i'i'mā<sup>n</sup> pibōniciwāt. Ānic ayāwa<sup>s</sup> unīdcānisiwa<sup>s</sup>. Abā'pic  
15 cigwa gātāmawāwāt 'i<sup>si</sup>'u ugīgō<sup>n</sup>imiwā. Midac ō'ō' kā'i'nāt  
ini<sup>u</sup> uwīdigāmāgaṇaṇ: “Indawā ṣaṇā, kīni'tamawā igī<sup>u</sup>  
kīgī<sup>n</sup>gō<sup>n</sup>imiwā kīgāgitamwānānig; pāmādac nīnawint ickwāt  
kīgāgitamwānānig.”

Midac gāgāt kā'i'cictigāwāt. Ānic mīsa' kāgāt kā'i'ji-  
20 a'mwāwāt 'i<sup>si</sup>'u ugīgō<sup>n</sup>i'mini. Abā'pic kāḍamwāwāt 'i<sup>si</sup>'u  
kīngō<sup>n</sup>ya<sup>s</sup>. Midac a'pī kā'kidāmawāwād ini<sup>u</sup> uwīdigāmāga-  
ṇaṇ ogīgō<sup>n</sup>imini, iniwisa utagāmidā'kawāgaṇaṇ, ānic mīga-  
'kina 'i<sup>si</sup>'u ugīgō<sup>n</sup>imini; midac kā'i'ciniskādisitawat, midac

it became a fact that he had taken the bullrushes for people. It happened to be in the autumn, during the season when there was always a strong wind blowing. It was true that such was the way he had seen the bullrushes. Therefore that was a time when he had a joke played on him.

# 7. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.<sup>1</sup>

Well, accordingly then went he slowly along his way. And once after he had seen where some people were intending to spend the autumn, he then said to them: "I beg of you, my younger brothers," he said to the people. He saw them engaged in catching fish, so naturally desired to remain there too, and this he said to them: "I beg that you let me spend the autumn with you."

"You may," he was told.

Thereupon he abode with them. Now they killed fish there where they were spending the autumn. In the course of time (the lake) was frozen over, so thereupon there they spent the winter. Now they had some children. As time went on, they ate up (all) their fish. Thereupon this was what (Nānabushu) said to them with whom he lived: "Now, therefore, we will eat your fishes first; and then afterwards, when they are gone, then our fish will we eat."

And so truly that was what they did. Now, it was true that they ate the fish of the others. In course of time they ate up (all) the fish. And so after they had eaten up the fish of his companions, they that were on the opposite side of the (lodge) fire, then gone were all the fish of the other; thereupon he became angry at them,

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<sup>1</sup> For other versions see Nos. 28, 29.

kā'i·jikusit. Pangi upimāyai·i· kī·i·cikabāci, ānīc mīdāc  
 i·i·witi iciwināt inī'ᵘ ugī'gōᵐ·i·mān. Ānīc mīsa pa'kadānit  
 inī'ᵘ kā'kidāmawāt inī'ᵘ ugī'gōᵐ·i·mini. Ānīc mīdāc 'a'a'ᵘ  
 inini anicā uginīn wāndcipimādcī·ā·t 'i'i'ᵘ unīdcānisa<sup>8</sup>.  
 5 Ningutingigu tagwicing 'a'a'ᵘ inini. "Mīmāwīntcigawanān  
 damang," ugī·i·nān inī'ᵘ wīwān.

"Mīmāwīnī·i·ᵘ," ugī·i·gōn.

Mīdāc cigwa mīnawā āciwābininig mīnawā ānimādcā  
 nandawābāmāt inī'ᵘ uginīn. Ningutingigu ānipimādagā'kut  
 10 sāga·i·gāning, ānitcātcīkāwāt, ningutingigu kāgō uginōndām  
 madwāsininig mīciwā'kung. Ugīwābandān a'tānig, mīdāc  
 kā·i·cināsi'kank, kuniginin pikwa'k! Mīdāc kṇawāban-  
 dānk wā·i·ci·u·dā'pinānk. Kumiginin awiya ugīmadwāga-  
 nōnigōn: "Tatata,"<sup>1</sup> ugī·i·gōn; "kīnina 'i'i'ᵘ kipigwa'k,"  
 15 ugī·i·gōn.

'O<sup>8</sup>·ō·widac ugī·i·nān: "Kāwīn," ugī·i·nān. "Anicāgu  
 nīwīwābandān."

"Taga, pōdawān kundigu kigī'kātç," ugī·i·gōn.

O·o·dāc ugī·i·nān: "Äye<sup>8</sup>, kāgä't nigī'kātç." Mīdāc  
 20 kāgä't ācipōdawāt, mīdāc i·i·mān āci·ā·wasut.

Mīdāc i·i·mān ājigāgi·stcīnit, mīdāc, "Taga, mīdcin inī'ᵘ  
 indācīkṇān," ugī·i·gōn. Mīdāc kāgāt āci·ō·dā'pinānk inī'ᵘ  
 udācīgānini, ānīn kāwī·i·cināng a'pī kā·u·dā'pināng inī'ᵘ  
 udācīgānini mīnāngwāna inī'ᵘ kāskāmi'kwānawān! Pācigi-  
 25 dāc udānawickwāndān, "Mīgu·i·ᵘ ka'kina icimīd cin,"  
 ugī·i·gōn. "Māmīndagā idāc ningī·i·niga·ā·g," kī·i·nāndām;  
 "i·i·wisa kīskwāndāmawāsiwāgwa ninīdcānisaḡ." Owābamān

<sup>1</sup> Tatata, "you fool," an adverb of imprecation.

and so moved away. Not far away he made his camp, and so of course thither he took his own fish. So thereby hungry became the others whose fish he had eaten up. Now, as for the man (whose fish had been eaten up), he kept his children alive by means of sweet-brier berries. So once when home came the man, "Now, I fear that we shall starve," he said to his wife.

"I fear so," he was told.

And so on the following day he started on his way again to seek for sweet-brier berries. And once as he was travelling over the ice of the lake, as he went walking along the shore-line, he suddenly heard the sound of something out on the ice. He saw that an object was there, and so went up to it, and lo, it was an arrow! Accordingly he gazed upon it with a desire to pick it up. He was startled at the sound of somebody's voice saying to him: "You fool,"<sup>1</sup> he was told; "is that your arrow?" he was told.

And this he said to him: "Nay," he said to him. "I desire only to look at it."

"Come, kindle a fire. It seems as if you are cold," he was told.

And this he said to him: "Yes, truly, I am cold." Accordingly, indeed, he kindled a fire, and so there he warmed himself.

And then the other took off his moccasins, whereupon, "Pray, eat these moccasins of mine," he was told. Accordingly, indeed, he took the other's moccasins, and what was he to behold when he took the other's moccasins but really the dried tails of beavers!<sup>2</sup> Now, one he fully intended to leave, but, "All of it shall you eat," he was told. "Now, very great wrong am I doing them," he thought, "in that I have not saved some for my children."

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<sup>2</sup> The tail of a beaver dried by fire is a delicacy.

i'i<sup>u</sup> iyānigu'kwānig ini<sup>u</sup> uma'kisinan, päcigwäg ini<sup>u</sup> ma'k-wayānan nigānigu mā'tcīgisinit, mīwānini<sup>u</sup> wāma'kisinit; iniwidac məskitibānābīn mīwānini<sup>u</sup> pägwa'i'gātānig 'i'i<sup>u</sup> uma'kisining. Mīdāc kā'kijibabi'tcīnit kā'i'cināsi'kāmīnit  
 5 'i'i<sup>u</sup> umāckimut, ugīckāckimut. Mīdāc kā'i'cisigwābinānit 'i'i<sup>u</sup> udūginīma<sup>8</sup>, mīdāc kā'i'cimōckina'ā'nit ami'kumīnan.

Mīdāc kā'i'ci'umbawānā'i'gut. Mīdāc a'pī kā'ō'mbawānā'i'gut ō'ō'dac ugī'i'gōn: "Anipācwānbāndaman iimā āndāyāg unābāndan ki'tciwānu'kāmīgāg, mīdāc i'i'mā<sup>n</sup>  
 10 kā'i'cipagatciwāpa'kāndaman 'i'i<sup>u</sup> kimāckimut. Mīdāc kānī-cimādcāyan, kāgu' wīn ābanābi'kān. Pāmādac kigicāp kīgapi'i'nāp. Ayāngwāmisin; kici'kān ō'ō'mā<sup>n</sup> tcimādcāyan; awiya kīganōndawāg 'i'i<sup>u</sup> tcisā'kwānikwa, ō'ō'dac kīga'i'gōg: 'Ā'a<sup>u</sup>, kungwau'k!' kīga'i'gōg. Gāgu'tac ābanābi-  
 15 'kān; ayāngwāmisin. Mīgu'i<sup>u</sup> ici'tcigān i'i'wisa āciki'ki-no'a'mōnān."

Mīdāc kāgā't kā'i'cimādciba'tōt. Ō'ō'widac ugī'i'gō<sup>8</sup> 'i'i<sup>u</sup> päminica'u'gut: "Ā'a<sup>u</sup>, kungwa'u'k!" ugī'i'gō<sup>8</sup>. Mīdāc kāgā't päcu'tawāt; intigwamīpigu kätābibiciwāt. Ānīc  
 20 sāga'i'ganing pīmādagā'kuba'i'wāt. Mīdāc cayīgwa ānawī päcwābandank 'i'i<sup>u</sup> tcimicagā'kuba'i'wāt, mīdāc ā'pitci cigwa kā'ki'i'gut 'i'i<sup>u</sup> päminica'u'gut. Mīdāc cigwa mīgagā'kuba'i'wāt; kāmīcagā'kut, awānibān 'i'i<sup>u</sup> päminica'u'gut.<sup>1</sup>

<sup>1</sup> That is, the manitous of the wind.

He saw how large the moccasins were, that one bear-skin was of a bear surpassingly large, and from that the other had a moccasin; and (the skin of) a young bear was what he used for a patch on his moccasins. And when the other had put on his moccasins, he went to where his bag was, his cedar-bark bag. And so when he poured out his sweet-brier berries, he filled the bag up with beaver berries.

Thereupon by the other was he helped in lifting the pack upon his back. And then, after he had helped in lifting on the pack, this he was told: "When you have come nigh to the place where you (and the others) live, then select a large hollow space of ground, and there is where you should put down that pack of yours. And then you should continue on your way, and look not back behind you. Not till in the morning should you go and look. Exert yourself; make haste as you go on this path; for the sound of somebody will you hear yelling at you, and this you will be told: 'Hey, push him!' will you be told. So look not back; be careful. Do precisely as I have taught you."

And so truly off he started running. And this he was told by them who pursued him: "Hey, push him!" he was told. And now, indeed, he heard them a short distance away; it seemed that now they would overtake him. So out upon the ice of a lake he came fleeing. And notwithstanding that, already was he coming close to the other side in his flight over the ice, yet exceedingly hard was he now being pressed by them who were pursuing him. And then presently was he arriving at the other side of the frozen lake; and when he was come at the other side of the ice, gone were they by whom he was pursued.<sup>1</sup>

Misa pisān āni·i·jipapimusāt. Mīdāc 'i'i'ᵘ kā·i·gut: "Ānīc  
 kāwīn gāyāpi iwāti nō·piming kanibiminija·u·gusī," ugī·i·gōn.  
 Mīdāc kägä't kāwīn keyābi ugī·a·ni·a·manisutuwasīn iwiti  
 kāni·kupīt. Mīdāc kägä't kī·a·ni·a·ntawābandank i·i·mā"  
 5 tcigi<sup>s</sup>tciwāna'kamigānig. Mīdāc kägä't āciwābandank i·i·mā"  
 ki'tciwāna'kamigānig, mīdāc i·i·mā" kā·i·jipagitciwāpa'kān-  
 dānk. Misa kägä't kāwīn kī·ā·banābisi. Misa kāniijikiwāt.  
 O·ō·widāc ugī·i·gōn ini'ᵘ wiwān: "Ānīn wīnā kīpīnāsiwādwā  
 igi'ᵘ uginig?" ugī·i·gōn ini'ᵘ wiwān.

- 10 O·ō·dac ugī·i·nān: "Ānīc, kāwīn ningutīnō kīta·i·nān-  
 dānzī, kṇabātc kicawāndāgus,"<sup>1</sup> ugī·i·nān ini'ᵘ wiwān.  
 Mīdāc kāwīn kicā<sup>n</sup>ca' nibāsi 'a<sup>s</sup>a'ᵘ inini. "Wo·ō· kuca'  
 ningī·i·ciwābis; kṇabātc, mindimōyā, kīcawāndāgusimin,"  
 ugī·i·nān ini'ᵘ wiwān. Mīdāc a'pī kāwābaninig ācikanōnāt:  
 15 "A'au', āmbā, icādā<sup>e</sup>!"

Mīdāc kägä't cigwa kī·a·nimādcāwāt, awi·i·nābiwāt i·i·mā"  
 kī'pipagitciwāpa'kāndānk 'i'i'ᵘ omōckimut; āmīn kā·i·cinā-  
 mowāt a'pī ānitābābandāmuwāt a'panā mīgu·i·ᵘ namāwān!  
 Mīdāc mōtcigisiwāt. "Kägä'tiguna kīgawisinimin." Misa  
 20 cigwa a'pī kā·u·ntciwanāwāt. Misa kā·i·nāno'kiwāt, kīci-  
 gātnig kayā kī·a·wanāwāt ini'ᵘ namāwān. Mīdāc a'pī cigwa  
 kā·ā·wānāwāt kāwīn gāyāpi kīwīsinisiwāg.

"Tağa, uwī·a·'kāmawī'k i·i·mā" kītōnda·i·banināng."

Mīdāc kägä't kā·i·ca'kāmawāwāt. Ānīc pōtc tapīndigā

<sup>1</sup> Kicawāndāgus, "you (will) yet have food to eat;" literally, "you will be

And so in peace he then went walking on. Now, this was what he had been told: "For at yonder forest will you no longer be pursued," he was told. It was true that no longer did he feel the pursuit of anybody after he had gone up from the shore. And so truly he continued his way, looking for the place where there was a great depression in the ground. And when he truly saw the place that had a deep depression, it was there that he dropped his pack. It was true that he did not look back. And so on his way back home he went. Now, this he was asked by his wife: "Where are the sweet-brier berries that you went to get?" he was asked by his wife.

And this he said to her: "Why, in no wise should you feel so sad about it, for no doubt you will yet have food to eat,"<sup>1</sup> he said to his wife. And then hardly could the man sleep. "This is indeed the feeling I have had, that perhaps, old woman, we shall yet be blessed," he (thus) said to his wife. And so after the day was come, he then addressed her, saying: "All right, come, let us go!"

Thereupon, in truth, they now started on their way, they went to look at the place where he had dropped his pack when coming home; now, what were they to behold when they caught sight of it but a place full of sturgeons! Thereupon were they happy. "Without fail shall we now have food to eat." And so from that moment they began packing from there. And now when they set to work, while it was day and all day long, they packed (and) hauled the sturgeon. And so by the time they had finished hauling it all, not yet had they eaten.

"I say, do you go wait for him at the place where we draw our water."

Accordingly they truly waited for him. Naturally without

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blessed," but blessed in a particular way, which in this case is in the getting of food.

'a'a'u Nānabucu; cigwa kā'kicī'tāwāt, päcik kayä i'i'mā<sup>n</sup> utäckwändämiwān ugīpimā'kwicimāwāt inī'u nāmāwān. Ānīc mī'u pī'ā'wāt tcibīndigānit inī'u Nānabucōwān.

Mīdāc kägä't a'awāti Nānabucu o'o' utigō<sup>s</sup>: "Nimba-  
5 'kināgunānig igī'u kwīwisānsāg,"<sup>1</sup> ugī'i'gō<sup>s</sup> 'i'i'u unīdcānisa<sup>s</sup>  
'a'a'u Nānabucu, o'o' ugī'i'gō i'i'u unīdcānisa<sup>s</sup>.

O'o'widāc kī'i'kito: "Māgicā kägō ugīmi'kāni 'i'i'u mīdāc wāntcimino'a'yāwāt. Kägä't kuca aya'ā'n nāmāwā'kwān, mīguca 'i'i'u mādcīwāt. Mīdāc wāndcipa'kinawiyāngitwā.  
10 Tağa ningawābāmā nītcizazī'kizi,"<sup>2</sup> ugī'i'nān 'i'i'u unīdcā-  
nisa<sup>s</sup>. Mīdāc kägä't cigwa kīmādcāt māwātisāt inī'u Papa-  
'kīwisan.<sup>3</sup> Mīdāc kā'i'cipīndigawāt, mīgu 'i'mā<sup>n</sup> ānīpīndigāt,  
owābāmān nāmāwān pīmā'kwucini! Wo'o'widāc ugī'i'nān:  
"Ningamāwādisā nītcizazī'kizi," ugī'i'nān. Ānīn kā'i'cinā-  
15 mawāt 'i'i'u āndānit ātāta obā'ta'ināwān nāmāwān! Wo'o'-  
widāc ugī'i'nān: "Ānīndi wāntcināṇatwā?" ugī'i'nān.

Mīdāc kā'i'gut: "Ö'o'mā<sup>n</sup> nintōnta'ipānināng. Wo'o'-  
kī'i'cictcigā 'a'a'u nīmīndimōyāyim; kī'a'pī'kā kabāgijik.  
Mīdāc kā'i'jisāgisitāyābinikācit, mīdāc i'i'mā<sup>n</sup> nintōntā'ipā-  
20 nināng kā'i'cipa'kupīyān. Mīdāc a'pī i'i'witi wābāmāk  
āgumut, mīdāc päcipawāk. Mīdāc ācitō'tōkābīkibitōyān,  
mīdāc āciwī'kubitōt 'a'a'u mindimōyā<sup>n</sup>. Mīdāc āci'ā'gwāwā-  
binit. Mīdācigu mīnawā ācipa'kupīyān. Na', mīsa' āci-  
tcigāyān i'i'mā<sup>n</sup> kā'u'ntināmān. Mīdāc kayä nīn wāntciwī-  
25 siniyān. Mīsa'i'u wīdamōnān kā'i'cictcigāyān."

<sup>1</sup> Referring to the contest between the children of Nānabushu and those of the other family.

<sup>2</sup> Nītcizazī'kizi, "my old friend;" literally, "my one of the same age as I."

<sup>3</sup> Papa'kīwisan, "Pilferer;" in the nominative form it is Papa'kiwis; this is the Papakeewis, the mischief-maker, in the song of Hiawatha. The name comes from pa'kwis, one that breaks off or snaps something off; the reduplicated form denotes the frequency of the act; and the name connotes one given to petty theft, especially

fail would Nānabushu come in; so, after they were ready, then one of the sturgeons they laid across their doorway. Then accordingly waited they for Nānabushu to come in.

Thereupon, truly, Nānabushu at yonder place had this told him: "We lost to the boys in a wager,"<sup>1</sup> (thus) by his children was Nānabushu told, this was he told by his children.

So this he said: "Probably he has found something, and for that reason they are living comfortably. Surely, indeed, it is sturgeon-roe, for that was what they ate. It was on that account that they won from us. I think I will go and see my old friend,"<sup>2</sup> he said to his children. Thereupon, truly, he soon was off to visit the Pilferer.<sup>3</sup> And so after he had gone in, indeed while he was entering, he saw a sturgeon lying across his way! And this he said to them: "I want to visit my old friend," he said to them. What should he see where the others lived but a wonderful supply of sturgeon! And this he said to them: "Where did you kill them?" he said to him.

So this he was told: "Over here at our water-hole. This my old woman did; she was at work all day long making a line. And after she had tied the line to my foot, I thereupon went down into the water by way of our water-hole. And when I saw (the sturgeon) down there under the water, I then speared it. And when I jerked the line, then on the line pulled the old woman. So thus she drew me out of the water. And so once again I went down into the water. There, that was how I did down there where I got them. Now, that was how I provided myself with food. Therefore have I related to you what I had done."

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in the way of food. The term is also a synonyme for a "sponger;" the phrase ubaba'kiwisi'kānān means, "he desires the use of some one else's things before using his own."

“Kägä'tsa,” kī'i'kitō 'a'a'u Nānabucu. “Misa' idac 'i'i'u izan i'imā<sup>n</sup> kă'u'ntciwisiniyān.”

Ānīc acamā i'imā<sup>n</sup> māwāticuwāt. Wō'o'tac kī'i'nā: “Igiwāti kitāni'a'yāwāg nintickwāntāmināng kāpimā'kwici-  
5 nuwāt.”

Mīdāc kägä't kānīcisāga'a'nk, kī'a'ni'u'dā'pināt 'i'i'u nā-māwa<sup>s</sup>, mīdāc kānīcīkīwāt, Ō'o'dac ogī'i'nān ini'u wīwān: “Tağa, wābānk api'kă'kān. Mīguca isan i'imā<sup>n</sup> utağamī-miwāng wāntcinānāwā ini'u nāmāwān.”

10 Mīdāc kägä't kă'i'cictigāt 'a'a'u mindimōyā, kī'a'pi'kāt kăbāgījik, wīnidac 'a'a'u Nānabucu kī'a'ni'tī'kă. Mīdāc kă'i'jikīci'tāwāt, wāyābaninig kigicāp o'ō'widac ugī'i'gōn ini'u Papa'kiwisān: “Mīgū i'imā<sup>n</sup> nintōnta'i'bānināng icipa-'kubīn.” Wo'ō'widac kī'i'cictigā 'a'a'u Papa'kiwis, ugī'a'-  
15 gumu'a'ān ini'u nāmāwān.

Mīdāc a'pīpā'kubīt Nānabucu kayā āni'a'i'nābit ugīwā-bamān, kägä't aḡumunit ini'u nāmāwān. Ānīc mīsa' āci-pācipawāt. Ācitō'tōgābigipitōt, mīdāc kă'i'ci'a'gwāwābi-nigut ini'u wīwān. Kuniginīn kägä't nāmāwān utaḡwāci-  
20 mānini. Wo'ō'widac udinān ini'u wīwān: “Mīnāḡwana wo'ō'ma kă'u'ndātisīng.”

Ānīc, mīnawā ānu'i'cipa'kubīt, ānubābā'i'nābit, mīsa' kāwīn ḡanagā ningutīnō icina<sup>n</sup>zi; pīnicigu a'kwanābāwāt, intawā ā'kwanābāwāt ājitō'tōgābigipitōt. Ānīc, mīnawāgu  
25 ānuba'kubī; mīdāc intawā kă'i'citō'tōkābigipi'tōt. Kă'i'ci-a'gwāwābinigut ini'u wīwān, ānīc, mīnawāgu ānuba'kubī, mīsa kāwīn kanagā kăḡō. “Ānīn āciwābisiwāḡān i'i'wisa

"Yes, indeed," said Nānabushu. "Possibly that may be a source by which I shall obtain some food."

Naturally he was fed at the place where he was visiting. Now, this he was told: "Take with you the ones that lie across yonder doorway of ours."

It was so that, as he went out, he took up the sturgeons, and then he went his homeward way. Now, this he said to his wife: "I say, to-morrow do you make a line. For it was by way of yonder water-hole of theirs that they killed the sturgeons."

Accordingly that truly was what the old woman did: she worked all day long making a line, while Nānabushu himself worked at making spears. And so after they were ready, then on the morning of the morrow this he was told by the Pilferer: "By way of yonder water-hole of ours do you go into the water." Now, this had the Pilferer done, he had laid a sturgeon in under the water.

And so when into the water Nānabushu went, and when he was looking about, he saw, sure enough, a sturgeon moving in the water. So thereupon he speared it. When he jerked the line, he was then pulled out of the water by his wife. She was amazed to see him actually drawing a sturgeon out of the water. And this he said to his wife: "This is just the place where we shall obtain sustenance."

Well, again he went into the water, but without success; in vain he tried looking about, but not a single thing did he see; (this continued) till he was getting short of breath, and there was no need of his getting out of breath. Then he jerked the line (to be drawn up). So once more he went into the water, but it came to nothing; and so without success he jerked on the line (to be drawn up). After he was pulled out of the water by his wife, why, he would have gone back in again, but it was no use

wābamāsiwaḡ 'a<sup>a</sup>u namä?" ugī'inān inī<sup>u</sup> wīwaṇ. Intawā  
 kā'kaṭābāwāt, intawāmī<sup>u</sup> kā'i'ci'ā'nici'taṅk. Kägä't inangä  
 i'i'mā<sup>n</sup> ki'undinigāsuwaṇ; anicā ki'a'gantcitigāsuwaṇ.  
 Mīdāc kā'i'cikiwāwāt intawā. Kumādāc igu a'pī'a'indāwād  
 5 ānīc mī cigwa pa'katāwād.

Cigwa ānawi siḡwanini, mīdāc wīnī'tam kā'i'cinantawi-  
 giṇiwāt. Ā'pidci taḡigu pā'kadāwāt, ānimādcāt; uginīn  
 ugiwābamān, ānīc miyā'taḡu 'i<sup>u</sup> wāntcipimātcīāt unītcā-  
 nisān. Mīdāc ānāndān: "Kunigä ningapinā 'a<sup>a</sup>u ugin?"  
 10 ināndam.

Ningutingigu ānibābimusāt sāga'i'ḡaṇ ogiwābandān;  
 ānicimāda'kut, ānicitcātcigāwāt 'i<sup>u</sup> sāga'i'ḡaṇ. Ōwāban-  
 dān wāpigamānig. Pāmā mīgu i'i'mā<sup>n</sup> sāga'i'ḡaṇing nā-  
 wi'kwam kägō mādwasininig. Āji'inābit, mīdāc kägä't  
 15 kā'i'cinōndān mādwasininig. "Wāgunān?" kī'ināndam.  
 Kuniginin, ānināsikāṅk pikwa'k kī'a'tāni kitcipikwa'k,  
 ma'kwa'tawagaṇ āsawāwint! Āci'utā'pināṅk awiya ma-  
 dwāḡaṇōnigōn: "Tatata, kīnīna kibikwa'k, Nānabucu,  
 wā'u'dā'pināman?"

- 20 "Äye<sup>s</sup>, nišimisa, nīn nimbikwa'k."  
 "Kāwīn, nīn, Nānabucu, nimbikwa'k," ugī'i'ḡōn.  
 "Kāwīn," ugī'inān 'a<sup>a</sup>u Nānabucu.  
 "Kāwīn," ugī'i'ḡōn; "Nīn 'i<sup>s</sup>i' nimbikwa'k." Mēdāc  
 kā'i'ḡut: "Kāwīn wīn kī'i'kitusī Papa'kiwis a'pī cāwānimaḡ."  
 25 "Ō<sup>n</sup>," ugī'inān wa'a<sup>u</sup> Nānabucu; "kīn naḡwāna 'i<sup>u</sup>,  
 nicimisa, kipi'kwa'k!" ugī'inān.

at all. "What can be the matter with us that I do not see any sturgeon?" he said to his wife. For nought was he chilled by the water, so he gave up in failure. It truly was not a place to get (sturgeons); for wittingly had (the sturgeon) been put into the water for him. Thereupon back home they went without success. And so later on, while they were abiding there, they then began to be in want of food.

It was now getting well on towards the springtime, whereupon he took it upon himself to go looking for sweet-brier berries. So when they were exceedingly hungry, he started on his way; some sweet-brier berries he found, for it was only by such means that he was able to keep his children alive. And then he thought: "Wonder if I can take the sweet-brier berries home!" he thought.

Now, once as he was walking along, he saw a lake; then along upon the ice he went, on the ice along by the edge of the lake he travelled. He saw where (the lake) narrowed into a channel. Then farther on the lake, far out upon the ice, he heard some sort of a sound. As he looked, then was he sure that he heard something making a sound. "What (is it)?" he thought. As he went up to it, there was an arrow, a great arrow, with the ear of a bear for the feather! As he reached for it, he heard the voice of some one addressing him: "Fool, is it your arrow, Nānabushu, that you should have the desire to take it?"

"Yea, my younger brother, it is my own arrow."

"Nay, it is mine, Nānabushu, it is my arrow," he was told.

"Nay," to him said Nānabushu.

"Nay," he was told, "it is my own arrow." And he was told: "The Pilferer himself did not say that when I was merciful to him."

"Oh," to him said Nānabushu, "then it is the truth, my younger brother, that the arrow is yours!" he said to him.

Cigwa mīnawā ugīkəñōnigōn Nānabucu: "Intigwa kīgī'kətc. Taga, pōtawān," ugī'igōn.

O·ō·dəc kī'·'kitō wa·a·u Nānabucu: "Äntəgäsa 'a<sup>a</sup>'u inīni kīgī'kətcī. Kāwīn nīn nīmki'kətcīsī," kī'·'kitō 'a<sup>a</sup>'u Nā-  
5 nabucu.

"Nānabucu, kāwīn kī'·'kitusī a'pī cāwāniməg 'a<sup>a</sup>'u Papa'kwis."

"Äye<sup>8</sup>, nicīmīsa, kägä't ningī'kətc."

"Pōtawīn guta."

10 Kägä't kā'·'cipōtawāt. Mī'·'dəc mī'·'mā<sup>n</sup> kā'·'cigagī'tcīnit.  
"Taga, Nānabucu, mīdcīn uno'·u nīndəciganan."

Wo·ō·widəc ugī'·'nān: "Kāwīn nīn nīndənimuciwisī kāmī-  
tcīyāmbān inī'·u aciganan."

"Nānabucu, kāwīn kī'·'kitusī Papa'kiwis a'pī cāwāniməg."

15 "Äye<sup>8</sup>, nicīmīsā, kägä't ningamītcīnən inī'·u kitəciganan."  
Mīdəc kā'·'cipā'pā·u·wābinəminīt mīdəc kā'·'kitut a<sup>u</sup> Nāna-  
bucu: "Pidōn, nicīmīsa, ningamīdcīnən inī'·u kitəciganan."  
Änīn kā'·'cinəg Nānabucu, kuniginīn, inī'·u kāskamī'kwā-  
nuwən! Mīdəc kägät, äcimīdcit. Päjig utānawī'·'ckwəndān.  
20 "Awawa, Nānabucu, mīgu'·'u icigitān." Mīdəc kägät  
kā'·'cigitāng.

Cigwa undəni'·'dā'pinamini 'i<sup>8</sup>'·u utōginīwəc, äcisīgwāpi-  
nānit 'i<sup>8</sup>'·u udōginīma<sup>8</sup>. Aniniminā'kuwən micawī'kwəm  
kidacisigwa'·'gəwən. Mīdəc kā'·'jimōckina·ā·nit i'·'mā<sup>n</sup>  
25 məckimutānk, "Ambä, Nānabucu," ugī'igōn. "Ümpūm  
wa<sup>a</sup>'u mī'kwəm. Kāgu win inānimicikān. 'Äcimādci nin-  
gī'·'nigā'·'k!' ināntəgān. Kīnīgu kīgābābāmī'təm 'i<sup>8</sup>'·u  
ä'·'nīnān. Ayāngwāmisin; ambāsəñō, mānu icitcigān kā'·'  
nīnān. Kāgu' bəbini'tawici'kən; mīgu i<sup>u</sup> tcī'·'nigā'·'tisuyən  
30 kīcpīn pəbīni'tawiyən 'i<sup>8</sup>'·u; mīgu i<sup>u</sup> kägä't tcī'·'nigā'tōyən

Presently again was Nānabushu addressed: "It seems as if you were cold. Pray, kindle a fire," he was told.

And this said Nānabushu: "He is surely the man who is cold. I am not cold," said Nānabushu.

"Nānabushu, the Pilferer did not say that when I was blessing him."

"Yea, my younger brother, certainly I am cold."

"Then build you up a fire."

Truly, after that he built up a fire. Accordingly the other then took off his moccasins there. "I say, Nānabushu, eat these stockings of mine."

And this he said to him: "I am not a dog, that I should eat those stockings."

"Nānabushu, the Pilferer did not say that when I was taking pity upon him."

"Yea, my younger brother, truly, will I eat those stockings of yours." And so, after the other had shaken them thoroughly, then this said Nānabushu: "Bring them hither, my younger brother, I will eat those stockings of yours." What was Nānabushu to behold but a wondrous store of dried beaver-tails! Thereupon truly he ate. One he wished to save. "O Nānabushu! go eat it up." Whereupon truly he ate it up.

When the other went and took up (Nānabushu's) bag of sweet-brier berries, he emptied out his sweet-brier berries. Then off he went, going far out upon the ice, where he began chopping the ice (into chunks). And then, after he had filled the sack full (of ice), "Hither, Nānabushu," (Nānabushu) was told. "Carry this ice upon your back. Regard me not in an evil way. 'Oh, the evil that I am done!' do not think. (It is for) your (good) that you should heed what I am telling you. Be careful; I beg of you, try to do what I tell you. Do not disobey me;

kiya'u. Ambäsanō, ayāngwāmisin, icictcigān 'i'i'u kā'i'ninān.  
 Ō'o'mā tci'a'nimādcāyan, awiya kikanōntawāg tcigāgigitō-  
 wāt. 'Ä·ē·ēi!' kīga'i'gōg awiya. Kāgu pabāmi'tawā'kān.  
 'Ä'a'u, Nānabushu, pämatāgā'kut!' kīga'i'gōg. 'Ä'a'u,  
 5 kungwa·u·'k!' kīga'i'gōg. Kāgu' ābanābi'kān. Migu 'i'i'u  
 a'panā kā'i'ni'taman wo·ō sāga'i'gan tcibimātagā'kuyan.  
 Pimiba'tōn ānigu'k. Mīdāc kā'i'ni'kwā: 'Ö, 'ō, 'ō, 'ō,  
 kungwa·u·'k, kungwa·u·'k, kungwa·u·'k!' kīga'i'gōg."

Mīdāc a'pī cigwa kī'pimādcā; pitcīnāgigu a'pī patāgwi-  
 10 cing, cigwa kägä't awiya onōndawā<sup>8</sup>. Mīdāc ācimādcī-  
 pa'tōd, cigwa gägä't onōndawā<sup>8</sup>, "Ä, 'a, 'a, 'a, 'a, kun-  
 gwa·u·'k Nānabucu!" utigō<sup>8</sup>.

'Ä, mīdāc kägä't nādagānimusig pimipa'tōd. Cayīgwa  
 nāwi'kwām pimādagā'kuba'tō. Kumāgu udapīsi'tawa<sup>8</sup> 'i'i'u  
 15 päminīca·u·gut. Mīdāc ānināntagānimusig āckam päcu.  
 Ningutingigu, "Mimāwīn tcitābībiciwāt kā'i'nwāwāt," kī'i'n-  
 āndam. Ugītcicāgwasum 'i'i'u wāgā'kwāt; āciyābāmipāgisut,  
 "Ä, kungwa·u·'k!" kī'i'kitu. Ānū'i'nābit, kāwīn awiya  
 ogīwābamāsīn.

20 Mīdāc mīnawa ācimādcība'tōd, mīsa unbtcita 'i'i'u āni'tank;  
 ānigu'k pimiba'tō. "Taga nīngāgwānāganāg igi'u kā'i'n-  
 wāwāt," kī'i'nāndam. Mīdāc ānigu'k ānupimipa'tōd āckā-  
 migu upācu'tawā mīnawā. "Mimāwīn mīdāc i'i'u tcitābi-  
 biciwāt igi'u kā'i'nwāwāt," kī'i'nāndam. Mīdāc ā'pidci

else you will surely do yourself harm if you fail to obey me in that; for truly will you do yourself harm. I beg of you, be careful, do that which I have told you. When from this place you start upon your way, you will hear the voice of somebody talking. 'Halloo!' you will be told by somebody. Do not heed them. 'Halloo, Nänabushu is passing across on the ice!' they will say of you. Now, then, 'Push him!' they will say of you. Don't look back. That is what you will keep hearing all the while you are crossing this lake on the ice. Run as fast as you can. This is what they will say to you: 'Hey, hey, hey, hey, push him, push him, push him!' they will say of you."

And so then was when he came starting away. As soon as he was come at the place, then truly some one he heard. And as he began running, then truly he heard them, "Hey, hey, hey, hey, push Nänabushu!" was said of him.

Ah, thereupon truly, nothing loath, he ran with all his speed. Soon a long way out upon the ice did he come running. Some distance away he could hear those who were pursuing him. And then all the faster he went, the nearer they came. At times, "Now they sound as if they will overtake me," he thought. From the belt round his waist he pulled forth an axe. As round he whirled, "All right, push him!" he said. In vain he looked round about, but nobody did he see.

Thereupon, as he started running again, it seemed as if he could hear the sound; with all his speed he ran. "Now, I will try running away from them who are making the noise," he thought. Thereupon with all his might he tried to run, and closer still he could hear them again. "I fear that they who are making the noise will now overtake me," he thought. Thereupon ever so close was he now being pressed when again round he whirled, and

kayā'kī'i'gut mīnawā āci'ā'bamipagisut, awānān dāc kāwābamāt? Ānīc ānu'i'nābi, awānān dāc kāwābamāt?

Minawā ācimādcība'tōd; kumāgu a'pī mīnawā ānitaḡwīcink, cigwa mīnawā onōntawā, mīdāc ācimādcīpa'tōd ānigu'k.  
 5 Mīdāc ānawī cigwa pācwābandānk i'i'mā<sup>n</sup> wā'i'cimīcagā'kupa'tōd, mīdāc ānawī cayīḡwa pācwābandānk, mīcigwa mīnawā kā'kī'i'gut. Mēdāc āciku'pīpa'tōd, mīdāc awānibān 'i'i' nōndawā'paṇ.

Mīdāc ācipapimusāt piśān. Cayīḡwa bācwāndānk 'i'i'<sup>u</sup>  
 10 āndāwāt, ānīc idāc cigwa āndawābandān 'i'i'<sup>u</sup> tciwāna'kamigānig; mīdāc kāḡā't cigwa kiwābandānk ki'tciwāna'kamigānig. Mīdāc imā<sup>n</sup> kā'i'cipaḡitciwānāt. Mīdāc kā'ā'nicimādcāt ki'i'nā: "Kāgu' ābānābi'kān," ānīc ki'i'nā. Mīdāc kā'i'ci'ā'banābit. Ānīn kā'i'cinānk a'pī ayābānābit?  
 15 A'paṇāgu nāmāwān owābamān imā<sup>n</sup> kā'i'cipaḡitciwānāt. Kāḡā't minwāntam i'i'mā<sup>n</sup> kā'i'cipaḡitciwānāt. Mīdāc āni'i'cigīwāt; kā'i'citāḡwicink iwiti āntāwāt, mīdāc kā'i'gut īnī'<sup>u</sup> wīwān: "Ānīn wīn kibīnāsiwātwa īḡi'<sup>u</sup> uḡinīḡ?"

"Mindimō'yā, ningīcawāntāḡus." Mīsa' kāwīn nibāsi 'i'i'<sup>u</sup>  
 20 tibi'kaṭinik, ā'pītciminwāntānk. Wō'o'dāc uḡi'i'ḡōn īnī'<sup>u</sup> wīwān: "Intackā kigībwābābīnitānzimitug i'i' ānuḡi'i'ḡōwānān."

Ānīc ānōtāntam tcibwāwābaninig. Tcigwasa piwābanini.  
 "Aa'<sup>u</sup>, mindimō'yā, kidapi'kan udā'pīṇān. Kāḡackāḡinīn  
 25 na'ā'ḡātc ningī'i'jinanzī," uḡi'i'nān īnī'<sup>u</sup> wīwān.

Mīdāc kāḡā't ānicimādcāwāt. Ānīsāḡatciwāt, awānibān mī'<sup>u</sup> kāicinānk; intackā uḡiwābamān mōckinānit īnī'<sup>u</sup> nāwāwān i'i'mā<sup>n</sup> kānibaḡitciwānāt. Mīdāc āciḡanōnāt īnī'<sup>u</sup>

who was there for him to see? Even though he tried looking round about, yet who was there for him to see?

Then again he started running; and when a certain distance on the way he was come, then again he heard them, whereupon he began running with full speed. And though he could see that near was the other shore which he hoped to reach by running on the ice, though he could see it close by, yet again was he being hard pressed. And when up from the shore he ran, no one then did he hear any more.

Thereupon he walked peacefully on his way. When he perceived that he was approaching home, he then sought for a great depression in the ground. It was true that soon he saw where there was a great hollow. It was there he put down his pack. Now, when he started to go, he was told: "Look not back," thus he was told. But what he did was to look back. What was he to behold when he looked back? A host of sturgeons he saw where he had put down his pack. Truly, was he pleased to have put down his pack there. Thereupon he started on his homeward way. After he was come there where they lived, he was then asked by his wife: "Why did you not bring home the sweet-brier berries?"

"Old woman, I have been blessed." Thereupon he did not sleep during the night, for he was so thoroughly happy. And this he was told by his wife: "I wager that you failed to obey what was fruitlessly said to you."

Now, he longed for the morning before it was time to appear. Soon then came the morning. "Now, then, old woman, get your tump-line. By no means a mere morsel have I seen," he said to his wife.

Thereupon truly on their way they started. When he came out upon the hill, gone was that which he had seen; for previously he had seen great abundance of sturgeons

umindimō'i·micān : "Mōckinābānik ogō<sup>u</sup> namāwag." Mīdāc  
 kā'i·gut ini'<sup>u</sup> wīwān : "Intackā kigibwābabinitazīmitug,"  
 ugī'i·gōn ini'<sup>u</sup> wīwān.

"Äye<sup>8</sup>," ugī'i·nān ; "kägä't 'kägu ābanābi'kän,' nintānu-  
 5 gī'i·gō."

Mīdāc kā'i·cinickiāt ini'<sup>u</sup> wīwān. "Māmindagāsa gägä't  
 kāwīn kini'tānōntanzī k'ägō ānugī'i·gōyānin."

Wo·ō·widāc igī'i·nān wa<sup>a</sup>·'u Nānabucu : "Kägä'tsa kāwīn  
 ningī'i·jitcigāsi i·i'<sup>u</sup> ānugī'i·gōyān." Mīdāc imā<sup>n</sup> ki·ā·nwā-  
 10 nindizut.

Mī·i·mādāc papā'i·nābiwāt päjik sá'nā cīgwā'kunamāwān  
 ugīmi'kawāwān i·i·mā kī·a·'tōd i·i'<sup>u</sup> upimiwānān. Mīdāc  
 ācikiwāwāt, intāwa mīsanā ini'<sup>u</sup> kā'pīnāwāt mīdāc ini'<sup>u</sup>  
 kā'kabācimāwāt.

15 Mīsa mīnawā tcigwa ki·ā·nimādcāt, mīnawā anināntcwā-  
 bāmāt. Ānīc mīsaḡunā·i·i'<sup>u</sup> wāndcipimātcī·ā't i·i'<sup>u</sup> unīdcānisa'<sup>8</sup>.  
 Ānīc mīḡu'ku tasing wābaninigin āntawābāmāt ini'<sup>u</sup> uginīn.  
 Ningutingigu ā'pitci·kāwānāntāmuwāt mīnawā āntawābāmāt  
 ini'<sup>u</sup> uginīn. Mīdāc kā'i·cipimādagā'kut 'i·i'<sup>u</sup> sāḡa·i·ḡān,  
 20 mīdāc pīmācāḡāmāt 'i·i'<sup>u</sup> sāḡa·i·ḡān, mīnawā kägō onōntān  
 pitiku'kusininig. Kā'i·cinā<sup>n</sup>·si'kānk, kuniginīn ugīwābandān  
 ki'tcipikwa'k a'tānig, ma'ku'tawagān āsawāwint. "Tatata,"  
 ugī·i·gon awiya "kīnina kibi'kwak, Nānabucu?"

"Kāwīn," ugī'i·nān. "Äye<sup>8</sup>," ugī'i·nān 'a<sup>a</sup>·'u Nānabucu ;  
 25 "kīn kibikwa'k, nicīmsa."

"Ṭāḡa, Nānabucu, pōtawān. Kuntigu kigī'kātç."

there where he had laid down his pack. So then he addressed the old woman, saying: "The place here was once full of sturgeons." And this he was told by his wife: "I dare say but that you have doubtless disobeyed," he was told by his wife.

"Yea," he said to her; "truly, 'Look not back,' I was told to no purpose."

And then was when he angered his wife. "Really in good sooth you are thoroughly incapable of giving heed to anything one tries to tell you."

And this to her said Nānabushu: "Quite true, I did not do what I was uselessly told." And so then was he repentant.

Now, from there they went searching round about, when truly they found some sturgeon-roe at the place where he had put down his pack. Whereupon they then went back home, so accordingly what they fetched home was what they cooked in the kettle.

And so once more was he already on his way, once more was he looking for (sweet-brier berries). Now, this was the only source he had to sustain his children. So it was every morning that he went to look for the sweet-brier berries. Now once, when they were very much in want of food, he went again to seek for the sweet-brier berries. Accordingly, as he was going across on the ice of the lake, and as he travelled along by the shore of the lake, again he heard the sound of something fall with a thud upon the ice. When he went up to it, he was surprised to see a great arrow that was there, with a bear-ear was it feathered. "Fool," he was told by some one, "is it your arrow, Nānabushu?"

"No," he said to him. "Yea," to him said Nānabushu; "it is your arrow, my younger brother."

"I say, Nānabushu, kindle a fire. It seems that you are cold."

“Äye<sup>s</sup>,” ugī’i-nān; “nisīmisa, kägä’t nigī’kātç,” ugī’i-nān.

Mīdāç kâ’i-cikāgi’tcīnit. “Taga, uno’u mīdcīn,” <sup>1</sup> ugī’i-gōn.

Mīdāç kägä’t kâ’i-cimīdcit inī’u acigānan.

Cigwa utōtā’pinaṃini ‘i’i’u utōginīwāç, mīdāç äcisigwä-  
5 bināt. Kāsīgwābinānit kānicimādcānit. Owābāmān täçisi-  
gwa’i-gānit mī’i-mā<sup>n</sup> nāwi’kwām, mīsa mīnawā kâ’i-cimōck-  
ina-ā’nit imā<sup>n</sup> umackimutānk.

Mīdāç kâ’i-ci’u-mbiwānā’i-gut, o-ō-widāç ugī’i-gōn: “Am-  
bāsinō täç ayāngwāmisīn, kāgu’dāç mīnawā icictcigä’kän.  
10 Kâ’i-ninān dāçigu icictcigän. Kāwīn mīnawā kidā’i-nisinān.  
Mīdāç ä’ta o’u ininān,” igī’i-gōn. “A’u, mī’i’u icimādcān,”  
ugī’i-gōn.

Mīdāç kägä’t kâ’i-cimādcāt, kâ’i-cimādciba’tōd. Cigwa  
mīnawā awiya unōntawā<sup>b</sup> sâ’kwānigut. Mīdāç kâ’i-nāndānk:  
15 “Kāwīn pā’pic idāç nintā’i-nāpisi. Misawāgu awiya ki’tci-  
winānk ‘i’i’u nimpimiwanān,” kâ’i-nāndām. Mīdāç kägä’t  
pimātagā’kut, cigwa babīmiba’tō. Kägä’t ugā’kī’i-gō ‘i’i’u  
nwāntawāt. “O-o-ō, kungwu’u’k Nānabucu!” utigō<sup>b</sup>.  
Änic mīdāç kägä’t kâwīn wī-ā-bānābisi. Mīdāç pīnic kâ-  
20 ‘i-ciāçawāgā’kut awānibān a’pī i’i-witi a’kī’kānk.

Änipāpimusāt cayigwa ubācwāntān ‘i’i’u äntawāt. Änic  
mīnawā utānināntawābandān tciki’tciwānā’kamigānig. Mīdāç  
i’i-mā kâ’i-cipagitciwānāt, mīdāç kâwīn kiābabābisi i’i-mā<sup>n</sup>  
kâ’i-jipagitciwānāt. Kâ’i-jitāgwicīnk iwiti äntawāt, mīdāç  
25 kâwīn ugīgānōnāsī inī’u wīwān. Kâ’i-jikawicīmut, kâwīn

<sup>1</sup> Not the moccasins, but the stockings.

"Yes," he said to him; "my younger brother, truly I am cold," he said to him.

Thereupon the other removed his moccasins. "I say, eat these,"<sup>1</sup> (Nä nabushu) was told.

Whereupon he then truly ate the stockings.

Now, the other took (Nä nabushu's) bag of sweet-brier berries and poured them out. After he had emptied them out, he then started away. (Nä nabushu) saw him chopping a hole far out upon the ice, and he was again filling his sack there.

And when by the other he was helped with lifting on his pack, this was he then told: "I beg of you now take pains, and repeat not the same thing. What I have to tell you, that you do. Not again will I give you advice. This is the last time that I shall speak to you," he was told. "So then, start you hence," he was told.

Thereupon truly off he started, off he went running. Presently another one he heard yelling to him. And then he thought: "Under no circumstances will I look, even though some one should hold back on my pack," he (thus) thought. Thereupon truly, as he was coming across on the ice, he then took a straight away course as he ran. Truly was he hard pressed by those whom he heard. "Ho, ho, ho, push Nä nabushu!" was said of him. Now, it was true that he was not anxious to look behind. So then at last, after he had crossed the ice, there was then no one there on the land.

As he went walking along, he soon perceived that he was approaching where he lived. So again he sought for the place with a deep depression in the earth. And so after he had put down his pack there, he accordingly did not look back where he had put down his pack. When he was come at yonder place where he dwelt, he accordingly did not speak to his wife. After he had gone to

ugikacki'tōsīn 'i'i'ⁱ u tcinibāt. Mīḍac aṇicāgu kā'i'cicink o'o'dac ugī'i'nān īnī'ⁱ u wīḡan: "Kägä't mīnawā nintānugī-cawāntāgus."

"Intackā kibwābābīnī'tanzimitug wāyība mīnawa aṇantc  
5 kā'i'gōwānān. Kitinīgā'ā'g kinitcānisinānig bābīnī'taṇan  
kägō. Ānīn, kägōna kigī'i'gō?"

"Äyeᵉ, aṇantc mīḍac kā'i'ciwābātogwān; mīḍac igu 'i'i'ⁱ u  
kā'i'gōyān kā'i'cictcigāyān."

Cigwasa owābandanāwa 'i'i'ⁱ u wāḡaninig. "Ä'a'ⁱ u mindi-  
10 mōyā!" ugī'i'nān īnī'ⁱ u wīḡan. Mī'i'dac kā'i'cimādcāwāt  
iimāⁿ kīpipagitwānāt, kägä't ānīn kā'i'cinānk imāⁿ kīpaḡi-  
tcīwānāt wāntcītagu mōckināni minī'k i'i'māⁿ wāna'kami-  
gānig ṇamāwān mōckināwān. Ānīc mīḍac āwatcīwānāwāt  
kāḡāḡijik. "Mimāwin i-i'ⁱ u tcīwāḡanicink," ugī'i'nān īnī'ⁱ u  
15 wīwan.

"Äyeᵉ," ugī'i'gōn; "mīsa i-i'ⁱ u pīmātsiwāt igī'ⁱ u kinitcā-  
isinānig."

Mīḍac pisān mī'i'māⁿ kā'i'ciwāwisiniwāt.

## 8. NĀNABUSHU AND THE WOLVES.

Mīḍac ṇingutinigu pāpāmusāt awiya owāḡamān, kuniginīn  
20 mā'i'ganaᵉ īḡan. Kā'i'cipīpāḡimāt, kā'pīciicānit 'i'i'māⁿ ayāt.

O'ō'widac kī-i'kitōwāḡ igī'ⁱ u mā'i'nganāḡ: "Kāgu pācu'  
ā'pitci icā'kāgun, kägō kīwī'ḡowā," ugīināᵉ. Mīḍac kägä't  
nāḡāwāsa wāntcigāḡāwīwāt ḡanonāwāt. Wo'ō'widac ugī-  
i'ḡowān: "Aṇantcwīnī'ⁱ u kītōṭamāḡ ingutci wayāḡamīnā-  
25 gogun? Kāwīnina indinawāmāsiwānān kitināndāmīna'ku?  
Pācugininigu kitinawāmininim; mīḡinīnigu 'a'a'ⁱ u kōsiwā

bed, he was not able to sleep. And after he had spent some time merely lying there, this he then said to his wife: "Truly, again to no purpose have I been blessed."

"I fancy that perhaps again you were not long remembering what had been told you. You do our children a hurt by your failure to obey. What, was there something you were told?"

"Yes, but it is uncertain how it will turn out; for according as I was told so I did."

So presently they saw that the morrow was come. "Now, then, old woman!" he said to his wife. Accordingly, after they had started off (and had come) to the place where he had left his pack, truly what was he to behold there where he had left his pack but a place full to the brim with as many sturgeons as the basin could hold. So therefore were they busy lugging throughout the day. "No doubt but that now we shall live through the winter," he said to his wife.

"Yes," he was told; "therefore saved are our children."

And so in comfort with plenty to eat they continued there.

#### 8. NĀNABUSHU AND THE WOLVES.<sup>1</sup>

Now, once on a time as he was travelling about, he saw somebody. Lo, they were wolves! After he had called aloud to them, then they came over to where he was.

And this said the wolves: "Go you not so very close, for he wishes to say something to you," they said of him. Whereupon truly, at some distance away, was where they stood when they spoke to him. Then this they were told: "I should like to know why you act so whenever I happen to see you anywhere. Is it always your idea that I am not your kinsman? Why, I am very closely related to

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<sup>1</sup> For other versions see Nos. 9, 30, 44.

nīdcikiwä<sup>n</sup>zi.” O·ō·dāc ugī·i·nāngōmān īnī<sup>u</sup> a<sup>u</sup>kiwä<sup>n</sup>zīma·i·nganān : “Nītcizazī<sup>u</sup>kizi,” ugī·i·nān. Mīdāc kā·i·nāt īnī<sup>u</sup> ugwisisini īnī<sup>u</sup> a<sup>u</sup>kiwä<sup>n</sup>zīma·i·nganān. “Ānīc nintōcimāg,” ugī·i·nā<sup>s</sup> ‘ī<sup>u</sup> ma·i·ngana<sup>s</sup>. Wo·ō·widāc ugī·i·nān : “Ānīndi  
5 ācāyāg? ugī·i·nān.”

“Wo·ō·witi nibinunk kinl<sup>u</sup>tāgābānīg īgī<sup>u</sup> kitōcimāg, mīdāc iiwiti ācāyāng. Mīdāc a<sup>u</sup>pa<sup>nā</sup> iwiti kī·a·santcikuyāngibān ugīmī<sup>u</sup>kawiāwābānin. Mīdācigu iwiti ka<sup>u</sup>kina kāici·a·santcikuyāngibān mīdāc iwiti ānubimi·i·cāyānk.”

10 Ō·ō·dāc ugī·i·nā<sup>s</sup> ‘a<sup>s</sup>a<sup>u</sup> Nānabucu : “Mī gayā nīn ‘i<sup>u</sup>i<sup>u</sup>witi pāmī·i·cāyān, mīsa·i·i<sup>u</sup>sān kātānīciwītcīwināguk,” ugīmā<sup>s</sup>.

Ānīc, mīsa kīgā<sup>t</sup> cigwa kī·a·niwāwītcīwāt. Ānīc kāwīn kecīca<sup>u</sup> utibi·ā·sīn āniwīdcīwāt. Ta<sup>u</sup>kāsinini pīmusāwāt. Mīdāc cigwa unāgucininīg, “Mīmāwīni·i<sup>u</sup> cigwa tcināntagabāciyānk,” i<sup>u</sup>kitōwāg. Mīdāc kīgā<sup>t</sup> ānināntakābāciwāt.  
15 Kīgā<sup>t</sup> cigwa umī<sup>u</sup>kānāwa imā<sup>n</sup> kabāciwāt; ānōtc imā<sup>n</sup> apāgata·a·nunk wāntci·u·nīnāmānit. “Mīsa umā,” i<sup>u</sup>kitōwa<sup>s</sup>. Cigwa wī<sup>u</sup>kacimōwāg; cayīgwa mīdāc kā·i·cikicipāgābawīnit ‘ī<sup>s</sup>ī<sup>u</sup> kawicimonit ānīc mīgu gayā wīn āndōtānk ‘ī<sup>s</sup>ī<sup>u</sup> ka-  
20 wīcimunit. O·ō· ugī·i·gōn īnī<sup>u</sup> a<sup>u</sup>kiwä<sup>n</sup>zīma·i·nganān : “Mīziwā i<sup>u</sup> īgī<sup>u</sup> kitōcimāg i·i·mā<sup>n</sup> cingicimuwāt icikawicimun kayā; kuntigu kīgī<sup>u</sup>kāt<sup>c</sup>.”

“Āye<sup>s</sup>, kīgā<sup>t</sup> nīngīkāt<sup>c</sup>.” Ānīc mīgu i<sup>u</sup> ācimādwāsininīg īnī<sup>u</sup> wībitān ‘a<sup>s</sup>a<sup>u</sup> Nānabucu, ā<sup>u</sup>pītcikī<sup>u</sup>kāt<sup>c</sup>it. Mīdāc kīgā<sup>t</sup>  
25 kā·i·cikawicimut i·i·mā<sup>n</sup> nisawicininīt, ō·ō·dāc kī<sup>u</sup>kitowān īnī<sup>u</sup> a<sup>u</sup>kiwä<sup>n</sup>zīma·i·nganān : “Tāga, kimicōmāiwā awi·i·k kibī<sup>u</sup>tawacāniwān.”

you ; now that father of yours is my brother." And this was the way he told of how he was related to the old Wolf: "He is of my old brother," he said to them. And this was what he said to the son of the old Wolf: "Why (you are) my nephews," he said to the Wolves. And this he said to them: "Whither are you going?" he said to them.

"Off over here last summer your nephews did some killing, and it is thither we are going: for it was always there that we have cached what (my children) have found. Therefore over to the place where we had cached away everything is where we are endeavoring to go."

And this to them said Nānabushu: "So am I bound for that place too, therefore I will go along with you," he said to them.

Well, it was true that he then went with them upon their journey. To be sure, he could hardly keep up as he travelled along with them. A cold wind was blowing as they went. And then as evening was coming on, "It is perhaps now time for us to look for a place to camp," they said. Thereupon they truly went seeking for a place to camp. Very soon they found a place where they were to camp; all about a spot where the wind had full sweep was where they prepared a place to camp. "Here is a place," they said. At once they made ready to lie down; so after they had (each) circled a spot in which they were to lie, then the same thing did he when he lay down to sleep. This he was told by the old Wolf: "In among where lie your nephews do you lie too; it seems as if you were cold."

"Yes, indeed I am cold." Now, then the chatter of Nānabushu's teeth could be heard, so very cold was he. Thereupon truly, after he had lain down in the midst of where they lay, this then said the old Wolf: "Pray, let your uncle have the top-covering."<sup>1</sup>

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<sup>1</sup> Referring to the tail.

- Midac kägä't pīnānowāniwan īnī'u pācig, mīnawa īnī'u pācig; mītugigu kāuntcinibāt. Kägä'tsa kīcūngwān. Midac ningutinigu kuckusit, kägä'tsa ābwāso. Ō·ō·widac kī·i·'kitō:  
 "Kägä'tsa, nintābwäckāgunan īnī'u animowāniuwucan!"  
 5 Ningutci kā·i·ci·a·'pāgita·u·t, ō·ō·dac ugīmādwā·i·gōn īnī'u a·kiwā<sup>n</sup>zīma·i·ngānan: "Kägä'tsa kitimīgāmāg īgī'u kitōcimāg," ugī·i·gōn īnī'u a·kiwā<sup>n</sup>zīma·i·ngānan.

- Ānīc wībaḡu mīnawā ānigī'kātci, ānīc cigwa mīnawā mādwāwāsininig īnī'u wībitān.  
 10 "Mīmāwīnigu cayīḡwa tcigawātcit 'a<sup>a</sup>·u kimicōmā·i·wā. Āninta wīnī<sup>u</sup> mīnawā awi·ā·siwāḡ mī·i·'u kibī'tawacāniwā?"  
 Midac kägä't 'a<sup>a</sup>·u pācig kā·i·ci·nānuwānit, mīnawā 'a<sup>a</sup>·u pācig.  
 Ānīc mīḡu mīnawā kī·ā·nikīcōsit.  
 15 Ānīc, mīdac cigwa tciwābaninig, anīc cayī·ḡwa wīmādcāwāḡ mīnawa. Ānīc cayīḡwa ugī·i·gōn īnī'u a·kiwā<sup>n</sup>zīma·i·ngānan: "Misa nōngum wunāḡwucig tciḡḡwicināḡ iwiti pāmī·i·cāyāḡ kīcīn kīcī'kāyāḡ."

- Midac kägä't kānīcimādcāwāt, mīdac ānupimiba'tōt  
 20 Nānabucu. Ningutinigu bāpimusāwāt, "Mīmāwīn cigwa tciḡīwisiniyāḡubān," udigōn īnī'u a·kiwā<sup>n</sup>zīma·i·ngānan. Misa kägä't cayīḡwa Nānabucu inā: "Ṭaḡa, ānī·a·'pītcipōdawān."

- Misa kägä't kā·u·'kwā'kwisitōt, mīdac ṇatunāwāt īnī'u  
 25 utickutā'kānan.

"Ānīn āciḡtcigāyān?" udigōn īnī'u a·kiwā<sup>n</sup>zīma·i·ngānan. Cigwa kanōnimān īnī'u pācig: "Ṭaḡa, kīn, pōtawān," īnimāwān.

- Midac kägä't pīmījāwān i·i·mā<sup>n</sup> kī·u·'kwā'kwisitōt īnī'u  
 30 mī'tigōn; cayīḡwa ācipācīcīkwāskwanutāminīt, pāḡum āmiskwa'kunānīg.

Thereupon truly one of them tossed his tail over him, and the same (did) another; so in that way he went to sleep. Truly, very warm he slept. And now, when once he woke, he truly was in a sweat. So this he said: "Forsooth, but now I am made to sweat by these old dog-tails!" When aside he had flung them, this he heard said to him by the old Wolf: "In truth, very shamefully you use your nephews," he was told by the old Wolf.

So when in a little while he was again becoming cold, then already again the chatter of his teeth could he heard.

"Without doubt your uncle is already freezing to death. Why do you not again let him have your top-coverings?"

Thereupon truly, after one had tossed his tail over him, then another (did) likewise.

Naturally then again he was warmed.

Well, it was now time for the morrow to come, so of course they were already anxious to be off again. So presently he was told by the old Wolf: "It is this evening that we shall arrive at the place for which we are bound, if only we hasten."

Thereupon truly, as on their way they started, then with effort went Nänabushu running. Now, once as they were walking along, "It surely must be time for us to have eaten," he was told by the old Wolf. It was true that presently Nänabushu was told: "Pray, go on ahead and have a fire built up."

Thereupon truly, after he had gathered his wood into a pile, he then sought for his flint.

"What are you doing?" he was asked by the old Wolf. Presently (the old Wolf) addressed one (of his sons): "I say, you kindle the fire," thus (the son) was told.

Thereupon (the young Wolf) went over to where (Nänabushu) had gathered the wood into a pile; the instant he leaped over (the wood), up then blazed the fire.

“Na', misai i<sup>u</sup> äcictcigänk i<sup>i</sup> wäpō'tawängin.”

Misa' kã·i·ciwisiwāt i·i·mā<sup>n</sup>, mīdāc cigwa kī·ā·nimādcā-  
wāt; ānīc wī'kagwätātāguicinōg. Kāwīn kəṇagä ānugīpaṇ-  
gicimunit, nāwāntcic pimusāwag. “Ānīc, mī·i<sup>u</sup> päcu' cigwa,”  
5 utigō<sup>8</sup>. Mīdāc uskitibi'kəṭini a'pī wəḍi'tamuwāt. Ānīc  
mīdāc i·i·mā<sup>n</sup> kã·i·cikabäciwāt kī·u·cikāwag. Cigwasa nātas-  
āntcigōwag. Ānīc kayä wīn minā aya·i', utō'pā'kunisag  
minā. Minawā wəcəckwätowān minā Nānabucu. “Kägu  
wīn kã·ā·pītcitibi'kəḱ wābandangän; pāmāgu kīgicäp kīga-  
10 wābandän,” kī·i·nā. Mīdāc kã·i·nint: “Pāmā kīgicäp.”

Misa äcinānōntāyagāntəṇk tcibwāwābaninig. “Taḡapina,  
ningawābandän,” kī·i·nāndəṇk. Misa kägä't kã·i·ciwāband-  
əṇk, ānīn kã·i·cinəṇk wäyābandəṇk kəḡwānisagimi'stcā-  
'kwəṭini 'i'·i<sup>u</sup> mō<sup>n</sup>sonəḡic! Mīdāc kã·i·cipa'kwāndəṇk, mīdāc  
15 kã·i·ciwābaninik, cayigwa kwä'kitāwān; ānīn kã·i·cinawāt  
kəḡwānisagimi'stcā'kwəṭini 'i'·i<sup>u</sup> mō<sup>n</sup>sunəḡic! Ānīc cayigwa  
kayä wīn kwä'ki'tā, ō·o·dāc ūgī·i·gō<sup>8</sup>: “Intigōguca tibi'kunk  
kīmādwāntcigānāban.”

Cayigwasa kayāwīn udānuməṭäsitōn 'i'·i<sup>u</sup> kayä wīn  
20 kāmīnt. Kīyānābitäcin 'i'·i<sup>u</sup> tō'pā'kunisag, kayä inī<sup>u</sup> wə-  
cəckwätowān kīyānābitäcin. Mīdāc ubā'pī·i·gon. “Ānīn  
wāndcitotəṇk 'i'·i<sup>u</sup> kī·i·cictcigäyān? kāwīn kitāḡipapāmān-  
danzīn a'pī'tcitibi'kəḱ, năckädāc äji·i·nīgā·i·tisuyan. Kägätsa

"There, that is the way to do when one intends to make a fire."

And so after they had eaten there, then presently upon their way they started; for they were trying to arrive there (that day). They did not stop even when the sun went down, right on they kept going. "Well, it is a little way now," he was told. And it was in the twilight when they arrived there. Now, it was after they had gone into camp there that they built a shelter. Presently they went after (the contents of) the cache. And as for (Nānabushu) himself, he was given a certain thing, some choice firewood was he given. Besides, some fungus was given Nānabushu. "Don't you look at it during the night-time; not till in the morning shall you look at it," he was told. And so this was what he was told: "Not till in the morning."

And as he grew restless waiting for the morning before it was time to come, "Now, really, I should like to see it," he (thus) thought. It was true that after he had seen it, what should he behold as he looked at it but an enormously large moose-gut! And now, after he had bitten off a piece, and then after he had looked at it, that moment (from where they sat) did they turn about to reach for something; (and) what was he to see but them (in the act of reaching hold of) a wonderfully large moose-gut! So then also turned he in his seat to reach for something, and this he was told: "It truly seemed by the sound you made last night that you had been eating."

Already now was he too trying to take out the things that had been given to him. The mark of his teeth was on the choice firewood, and on the fungus was the mark of his teeth. Thereupon fun was made of him. "For what reason did you do what you did? You should not have bothered with it during the night, for behold the

kāwīn kīnī'tānōnta<sup>n</sup>zī, iwidac inigā'tōyaṇ 'i<sup>s</sup>i' u kimisat.  
 Ānīc, wāgunāc wīn kāmīdcit?"

Misa intawā āci'a'camigut mīnawā 'i<sup>s</sup>i' u. Ānīc umisawī-  
 namawān. Mīdac kā'i'ci'a'camigut, ānīc, mīsa' kīwisinit  
 5 kayā wīn. Ō'o'dac ugī'i'gōn inī' u a'kiwā<sup>n</sup>zīma'ī'ngāṇaṇ :  
 "Ambāsaṇō, papāmigusitā," ugī'i'gōn. "Wa'a'wā pājig  
 kitōcīm kigapapanāntawāntcigām, mīgu i<sup>u</sup> pā'pic mīninān.  
 Kāgā't umāci'ā'n inī' u awāsiyaṇ."

Mīdac kāgā't kā'i'cikusiwāt, a'paṇā kāmādcānit 'i<sup>s</sup>i' u  
 10 utōckinawāmiwā. Wī'kāgunā pitcīnaḡ kānimādcāwāt.  
 A'paṇā ā'i'ci'kawānit 'i<sup>s</sup>i' u utōckinawāmiwā mīdac aṇipapi-  
 ma'a'nāwāt. Mīdac cigwa ningutingigu aṇipima'a'nāwāt,  
 ninguting ānī'ī'nābiwāt, ugīwābandānāwa upimwäckitiwinini  
 kā'u'ntcimādciba'tōnit. Ō'o'dac ugī'i'gōn inī' u a'kiwā<sup>n</sup>zī-  
 15 ma'ī'ngāṇaṇ : "Ānī'a'yāmu<sup>x</sup> kitōcīm 'i<sup>s</sup>i' u u'pī'tawacān."

"Sān! Ānīn kātotaṁān i'ī' u mackitiwinic kāniayāyān?"  
 i'kito 'a<sup>a</sup>' u Nānabucu. Ō'o'widac udigōn inī' u a'kiwā<sup>n</sup>zī-  
 ma'ī'ngāṇaṇ : "Māmindaḡā kigī'ī'nigāmā 'a<sup>a</sup>' u kitōcīm."  
 Obimināsi'kāmīni 'i<sup>s</sup>i' u mackitiwin ; āci'ōdā'pinaṁinit mīdac  
 20 ācibā'pāwābinaṁinit ; wābōyān idac ugīta'kunāmini.

"Ictā! Pīdōn, nītcizazī'kizī, ningaṇipimūntān," ugī'ī'nān.

Mīdac kāgā't kā'pījīmīnigut mīdac aṇipimōndaṅk. Ānīc,  
 mīsa' mīnawā kānicimādcāwāt. Ningutingigu aṇipapimu-

disappointment you have done yourself! Truthfully are you not good at giving heed, and on that account have you disappointed the craving of your belly. Why, what on earth is he going to eat?"

And so accordingly was he again given that to eat. Now he felt a desire for (what they had). And after he was given food, why, he ate too. And this he was told by the old Wolf: "Pray, let us go travelling about with all our possessions," he (thus) was told. "Along with all of these nephews of yours shall you go as you journey about hunting for game, and this gift I make you for all time. Truly, he is good in getting game."

It was true that when (he and the Wolf) left the camp, already off had gone their companions. Not for a while afterwards did they leave. Ever in the trail of their companions did they keep as they followed along behind. And then occasionally while they continued holding the trail of the others, once in a while as they looked when going along, they beheld the fresh droppings (in places) from which (their companions) started running (again). Now, this he was told by the old Wolf: "As you go, take with you the top-covering of your nephew."

"Disgusting! What should I do with the yielding filth that I should take it along?" said Nānabushu. And this he was told by the old Wolf: "Miserably pitiful have you made your nephew by saying that." Then he went to where the fresh dropping was; when he reached (and) took it up, he then gave it a shaking; then a (white) blanket he was holding in his hand.

"(I) declare! Fetch it hither, my old friend, I will carry it along upon my back," (Nānabushu) said to him.

Whereupon truly hither came the other, who then gave it to him, and accordingly then went he on his way carrying it upon his back. Well, so then again were they off on

säwät utanī'igōn inī'u a'kiwä<sup>n</sup>ziyan; wo'o udigōn: "Misa i<sup>u</sup> mi'u tci'ō'nitcāniwan päminicawāwā igi'u kidōcimāg. Ānīc, misa gägä't cigwa ʔnigā'kiāwāt igi'u kidōcimāg."

Ningutingigu kīnibātagā'kwisinini 'i'ī'u wībitāni.

5 "Naḡinin, Nānabucu, mīdugōma ānu'ʔnipimwāwāgwān inī'u mō<sup>n</sup>sōn. Nānabucu, taga ʔni'a'yā<sup>u</sup> 'i'ī'u ubikwa'k 'a'a'u kidōcim."

"Sä, bina! Ānīnda kätōtamān 'i'ī'u ʔnimwābidic kani-ayāyān?"

10 "Kägätsa kidinigāmāg igi<sup>u</sup> kitōcimāg." Ājibimi'a'yāminit nāni'kākubitōnit inī'u a'kiwä<sup>n</sup>zima'ī'ngānān. Mīdāc ājipa-wiwāpināminit, kuniginin, kägä't pikwa'k ugīta'kunāmini!

"Pidōn, taga," ugī'ī'nān.

Mīdāc kägä't kā'ijiminigut; kā'ijipimiwitōt. Cigwa  
15 ninguting ugīwābamāwān cingicininit udōjima<sup>s</sup>. Kāwin kanāgä ningutci tcimiskwiwākunagānig. Kuniginin, Nānabucu kanōnā: "Kāni'tāgāwāgwān igi'u kitōcimāg. Misa i<sup>u</sup> āndōtāmuwāt mā'kawāwātcin inī'u mō<sup>n</sup>zōn." Kāmōtcigisinit inī'u a'kiwä<sup>n</sup>siyan. "Ā<sup>u</sup>, 'ā<sup>u</sup>, Nānabucu, wikīci'tōtā  
20 i'ī'mā<sup>n</sup> kätaciwiyāsikāyānk."

"Wāgunān i'ī'u kāwiya'si'kātāmaḡk?"

Mīdāc āgut inī'u a'kiwä<sup>n</sup>zima'ī'ngān: "Kägätsa kitinigāmāg kitōcimāg."

Mīdāc kägä't sībickātc wītcī'ā't ucigāwāt. Kāwin kanāgä  
25 tcimādcicininit, pīnic pānimā kākicigāwāt pāpīndigāwag. Ānīn kāicināḡk? Cigwa unawī'ā' kayā wīn, ābi'tagu wīnin

their way. Now once while they were walking along, he was addressed by the old (Wolf). This he was told: "It is a big cow that your nephews are after. Why, it is true that now are your nephews pressing close upon it."

And presently (he saw) sticking in a tree the tooth (of one of his nephews).

"Look, Nānabushu! perhaps here may have been where they shot at a moose, but failed to hit it. Nānabushu, pray, take that arrow of your nephew's as you go."

"Pshaw! What am I to do with that old dog-tooth, that I should take it along?"

"Truly, indeed, have you done your nephews a wrong by saying that." By giving it a twist the old Wolf pulled it out; and when he shook it, lo, an arrow was he truly holding in his hand!

"Fetch it hither, please," he said to (the old Wolf).

It was true that it was given to him; after which he took it along. Then by and by they saw his nephews lying down. Nowhere at all was there snow on the ground. Behold, Nānabushu was addressed (in these words): "Some game must your nephews have killed. That is the way they act whenever they have found a moose." Then happy was the old (Wolf). "Come on, Nānabushu! let us make a place where we can prepare the meat."

"Where in the world is the meat for us to dry?"

Whereupon was he told by the old Wolf: "Truly, indeed, pitiful have you made your nephews by saying that."

Thereupon truly, much against his will, (Nānabushu) helped them make the lodge. Not at all did he move from where he lay, (which he continued to do) till later on, when they had finished the lodge, (and) one by one they were coming in. What was he now to see? Already was he allotted a share, half of the fat was the share

‘i’i’u wānawī’i’nt. Mīsa pitcīnag ī’i’ mā<sup>n</sup> kīminwāndank  
 “Mīnangwāna i’ tciwīsiniyān kayā nīn,” kī’i’nāndam.  
 “Wāndcitāgu kīgā’tigunā minu’a’yāng.”

9. NĀNABUSHU AND THE WOLVES, *Continued.*

Ningutingigu ī’i’ mā<sup>n</sup> māmō<sup>n</sup>su’kāwāt, “Āmbāsanōnā,  
 5 kōsinān ta’a’kā. Mīgwāntācinā<sup>s</sup> i’ ā’ta pimisā’kwāt,” ugī-  
 ‘i’nāwān īnī’u ośiwān.

Mīḍac kīgā’t cigwa kīmādcī’tānit īnī’u ōśiwān. O<sup>s</sup>ōwidac  
 udiguwān: “Āmbāsanō, kagu’ kṇawābamici’kāgun wo<sup>s</sup>o’u  
 wī’a’kāyān. Ayāngwāmisin, Nānabucu,” udigōn īnī’u  
 10 a’kiwā<sup>n</sup>zīma’i’ngānan.

Mīḍac kīgā’t.

Ānīc Nānabucu u’kunācīc ācikackackīwicīnk, mīsa pisin-  
 dawāwāt, indigunāndagu mādwāganā’pī’tcīgā. “Tāga pīna,  
 ninga’i’nāb,” ināndam Nānabucu. Kīgā’t āci’a’gwasāigi-  
 15 ṇānk ‘i’i’u u’kunācīc, cigwa kīgā’t owābāmān na’i’tā i’i’u  
 ubigwā’kugānānīni na’i’tā utōwawicācānātaminī; kīgāgu  
 mica’kīgābīgagōtānī i’i’u usībickanāmōwinīni. Mīḍac kṇa-  
 wābāmāt, ningutingigu āciku’tigwāndāminīt ā’pidci ī’i’ mā<sup>n</sup>  
 uckīncīgunk ācipāngisinīnīg. Pānāgu, tcō<sup>n</sup>, tō<sup>n</sup> kānī’tānk.  
 20 “Cigwāḍac, Nānabucu ningwāckwāganā’ā’mawā!” Mīḍac  
 ā’kidut ‘a’a’u a’kiwā<sup>n</sup>zī: “Ayāwī’k kimicōmā’i’wā, ta’kābā-  
 wānī’k!”

Mīḍac kīgā’t kī’ta’kābāwinīnt, mīḍac kā’i’cīmī’kawit.  
 Mīḍac kā’i’gut īnī’u a’kiwā<sup>n</sup>zīyān: “Nānabucu, kanawā-  
 25 bāmiwambānsa.”

given him. So then was he well pleased over it. "It is certain that I shall eat too," he thought. "Truly, very excellently are we now living."

9. NĀNABUSHU AND THE WOLVES, *Continued*.<sup>1</sup>

Now once, while they were fixing moose-meat there, "Please let our father boil the broken bones for the marrow. Therefore then let him be the only one to do the cooking," they said of their father.

Thereupon truly began their father upon his work. So this were they told by him: "I beg of you, watch me not while I am at this work of boiling bones for the marrow. Have a care, Nānabushu," he was told by the old Wolf.

Thereupon truly (such was what happened).

Now, as Nānabushu lay wrapped in his old soiled blanket, and as they listened to (their father), it seemed by the sound as if he were gnawing upon a bone. "I say, now, I will take a look," (thus) thought Nānabushu. Truly, as he quietly lifted his old soiled blanket, he saw him at the very moment when he was biting on an ulna, but at just the time when it slipped from his mouth; and nearly to the ground was stringing the (old Wolf's) saliva. And now, as he was watching him, then of a sudden (the old Wolf) lost his hold (on the bone) in his mouth, (and) straight yonder into (Nānabushu's) eye it struck. Then nothing but *tcō<sup>n</sup>*, *tō<sup>n</sup>*, was the sound he heard. "Oh, to Nānabushu slipped a bone from my mouth!" Whereupon said the old (Wolf): "Attend to your uncle, cool him with water!"

And so they truly cooled him off with water, whereupon he was then revived. Accordingly was he then told by the old (Wolf): "Nānabushu, really you were looking at me."

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<sup>1</sup> See Nos. 8, 30, 44.

“Kāwīn, kāwīn!”

“Nānabucu, kanawābamiwambānsaḡu.”

Ānīc cigwa kigicāp, ānīn āyā‘pītciḡwānig pimida?  
 Ānīc udaḡamiguwān kigicāp ‘iʷiʷ uda‘kānini.

- 5 Cigwa udinān: “Ambāsanō, nīn nī‘tām ninga·a·‘kā,”  
 udinā<sup>s</sup>. Mīdāc kāḡā‘t a‘kāt. “Ānīc mīḡu ḡayā nīn, kāwīn  
 wī‘kā ninganawābāmigōsī ‘iʷiʷ u a‘kāyān. Ānīc mīcigwa  
 tcigackackīwicināḡ.” Ānīc tca·īḡwa umādcīpīsiganāānān  
 inīʷ u a‘kāḡan. Kāḡātsa pimitāwikanagāḡiniwān. Mīḡunā  
 10 anisīwāḡanātānk ‘iʷiʷ mini‘k pāmitāwikanagāḡini‘k, cigwa  
 kumāa‘pī pīti‘kwācinōn kackackīwicininit inīʷ u a‘kiwānʷzīma-  
 īḡanan. Wāwānigū ugī·u·nābandān ‘iʷiʷ māḡikanagāḡinig  
 u‘kāḡ kā·īci·ā·cōḡanā·a·nk, kā·īcipaki‘tā·o·wāt inīʷ u a‘ki-  
 wānʷzīma·īḡanān. Ānīc mīsa‘ ācinīwānawāt. O<sup>s</sup>ōdāc ugī-  
 15 ī nā<sup>s</sup> ‘iʷiʷ utōcima<sup>s</sup>: “Nackāna, ta‘kābāwāni‘k!” ugī·ī·nān.  
 Mēdāc kā·ī·nāt: “Kānawābamiwāmbānisa nītciḡāzī‘kisi.  
 Mīsa‘ āci·a·yāyān awiya kānawābamitcin.”

- Ānīc mī·īʷ cigwa kīmi‘kawit wa<sup>s</sup>aʷ u a‘kiwānʷzīma·īḡanān.  
 Wo<sup>s</sup>ōwidāc kī·ī·‘kito: “Nānabucu nimpaki‘tā·u·‘k,” kī·ī·‘kito;  
 20 “untciḡaḡu nimpaki‘tā·u·‘k,” kī·ī·‘kito wa·aʷ u a‘kiwānʷzīma-  
 īḡanān. “Kāwīn kuca ānawī ningānawābamāsībān,” kī·ī·  
 ‘kito wa<sup>s</sup>aʷ u a‘kiwānʷzīma·īḡanān. “Ānīc pāmāsaḡa kayā nīn  
 kīḡa·a·cāmininim.”

- Mīdāc kāḡā‘t kigicāp. Cigwa ānīc nā inīʷ u da‘ki‘kōn  
 25 kanāḡātc wīḡwāsāba‘kwāḡ a‘pī‘tcisigwāni ‘iʷiʷ upimitā‘kān.  
 Cigwasa mīnawā udaḡcamā ‘iʷiʷ udōcima<sup>s</sup>. Ānīc mīsaʷ  
 cigwa kidām wāwāt inīʷ u umō<sup>n</sup>zumiwān, “Mīmāwīn cigwa

"No, no!"

"Nä nabushu, really you were looking at me."

So when (came) the morning, how thick was the grease frozen! So they were fed in the morning upon the grease made by boiling the bones.

Now (Nä nabushu) said to them: "Pray, let me have a turn at making grease from bones broken and boiled," he said to them. Thereupon truly he made some grease. "Now, it is the same with me too, never should I be watched while at work making grease from broken bones. So therefore cover yourselves up." Now began he upon the work of cracking the bones. Truly very greasy were (the bones). Now, while he sucked the marrow from as many bones as had grease in them, at some distance away, with his head towards (Nä nabushu and) rolled up in his blanket, lay the old Wolf. With care he selected a bone of great size which he had split crosswise, (and) with it he hit the old Wolf. So he then killed (the old Wolf). Now, this he said to his nephews: "Mercy, cool him off with some water!" he said to them. And this was what he said of him: "My old friend was certainly looking at me. That is the way I behave whenever any one is watching me."

So then presently was the old Wolf revived. And this he said: "By Nä nabushu was I struck," he said; "purposely was I hit by him," said the old Wolf. "No attempt whatever did I make to watch him," said the old Wolf. "So not till after a while will I feed you."

Thereupon truly was it now morning. According to the story, the grease in his kettle was frozen as thick as a sheet of birch-bark covering of the lodge. Now, again he fed his nephews on it. So by the time they had eaten up their moose, "It must be time for us now to move camp," he was told by the old (Wolf). And so he was

tcigusiyang," utigōn ini<sup>u</sup> a'kiwā<sup>n</sup>ziyan. Midac āgut ini<sup>u</sup> a'kiwā<sup>n</sup>ziyan: "Pācik kimīnin wa<sup>a</sup>u ningwisīs," utigōn.

Ānīc unanā'kumān. "Mīsadaç izan i<sup>i</sup>u kă'u'ndcimino ayayāyān. Intawā mīgu omā kă'u'ndcit," udinān ini<sup>u</sup>  
5 a'kiwā<sup>n</sup>zyan.

"Ānīc, mīsagu i<sup>u</sup> wābānkc tcigusiyāng," utigōn ini<sup>u</sup> a'kiwāziyan.

Ānīc mīsa gāgāt cigwa kusiwāt. "Nāmāguna ayā 'a<sup>a</sup>u kăwābanicimī'k," ugī'igōn ini<sup>u</sup> a'kiwāziyan.

10 Midac kagāt.

#### 10. THE DEATH OF NĀNABUSHU'S NEPHEW, THE WOLF.

Midac kă'i'jipa'kăguzitā'tiwāt. Midac kă'i'jikābāciwāt, mīsa' kagāt unisāni ini<sup>u</sup> awāsiyan. Ānīc kăwīnigu pāci-gwānunk ayāsiwag. Paṇāgu paṇāmigusiwag. Midac kagāt ugītcimāmī'kawi'ā'nini ini<sup>u</sup> awāsiyan. Kăgāt mīno'ā'yā.

15 Ningutingigu paṇāmigusiwāt, ācimawīngwāminīt ini<sup>u</sup> umicōmāyan. 'A<sup>a</sup>u ma'ingān ācinimīskāmāt, "Intackā nīnītug mānāpaṇmigwān," udinān 'i'ī<sup>u</sup> kīcigīnipānīt.

Midac kă'i'cikuskusinit, cigwa kagāt uwīndamāgōn:  
"Kăgātsa, nintōjīm, kigic'tcimanābāmin. Āmbāsanō, mānū  
20 pīsindawicīn kă'i'ninān; mānū icictcigān 'i'ī<sup>u</sup> kăininān. Kīcīpīn wīnōntawisiwān 'i'ī<sup>u</sup> wīsa kăininān, kagāt kīga'i'nigā-  
'tōn 'i'ī<sup>u</sup> kīya<sup>u</sup>. Āmbāsanō, mīsawā'ku ānī'atimāt wa<sup>a</sup>u

told by the old (Wolf): "One of my sons I give to you," he was told.

Now, (Nānabushu) uttered assent (while the old Wolf spoke). "This, indeed, will be the source from which I shall obtain good sustenance. Accordingly from this place he should go forth (to hunt)," he said to the old (Wolf).

"Well, it is on the morrow that we will move," he was told by the old (Wolf).

So it was true that then they moved. "I am leaving you one who will keep you supplied with food throughout the winter," he was told by the old (Wolf).

And it was true.

#### 10. THE DEATH OF NĀNABUSHU'S NEPHEW, THE WOLF.<sup>1</sup>

Thereupon they separated from one another. And when (he and the Wolf) went into camp, it was truly (the Wolf) that killed the game. Naturally not in one spot they remained, always from one place to another they went. And so truly was (the Wolf) ever killing the pick of game. Truly was he living well.

Now, once while they were moving about, in his sleep was (the Wolf's) uncle weeping. The Wolf indifferently signed to him with the hand, "I fancy that probably he may be having a bad dream about me," he said of him who then was taking his nap.

Thereupon when (Nānabushu) woke, then truly was (the Wolf) informed by him, saying: "Verily, my nephew, have I had an exceedingly bad dream about you. I beg of you, please listen to what I shall say to you; please do what I tell you. If you have no desire to listen to what I have to tell you, truly then will you do yourself an injury. So please, even if it be when you are overtaking

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<sup>1</sup> For other versions see Nos. 31, 45.

awäsi<sup>n</sup>, mänü mi'tigöns kīḡanabō'kubitōn mīṣawā paṅḡi<sup>s</sup>  
 sībīnsiwa'kamigāk, mīḡac 'i'i'mā<sup>n</sup> kani'a'paḡitōyan 'i'i'<sup>u</sup>  
 mi'tigöns. Mīṣaḡu 'panā kätōṭaṃan."

- Änic mīsa ḡäḡä't äcictcigät mīṣawāḡu cigwa adimāt.  
 5 Änic ningutingigu pimīnicawāt inī'<sup>u</sup> awäsi<sup>n</sup>yan — änic mīḡu  
 'panā 'i'i'<sup>u</sup> äcictcigät — kḡäṭsa cīḡatci. Ningutingigu  
 kani'u'ndciidācpimīnicawāt inī'<sup>u</sup> mō<sup>n</sup>sōn — änic mīcigwa  
 ānawi sīḡwāninig — mīḡac ānāntank 'a'a'<sup>u</sup> ma'i'ṅḡan pimi-  
 nijawāt inī'<sup>u</sup> mō<sup>n</sup>zon, kḡäṭ ki'tciunītcāniwān inī'<sup>u</sup> pämi-  
 10 nicawāt. Mīḡac cigwa tābābāmāt, mīḡu 'i'i'<sup>u</sup> ā'pitci cigwa  
 tābipināt, uḡiwābandān paṅḡi<sup>s</sup> sībīnsiwa'kamigānig.  
 Kī<sup>n</sup>wā<sup>n</sup> kī'i'nāndam: "Ämbāsanō, mīḡu i<sup>u</sup> kani'i'ji'ā'cawī-  
 ḡwāckwāniyān 'i'i'mā<sup>n</sup> sībīnsiwa'kamigānig." Paṅaḡu nāwā-  
 ḡām kāpaṅgicink 'i'i'mā<sup>n</sup> ki'tcisibīnk, paṅaḡu kāsāswānik  
 15 u'tawaḡan.

- Mīsa' paḡimusāt Nānabucu äcīnica'i'kā'kawānit inī'<sup>u</sup>  
 utōcīmaṃ, cigwa unisitō'kawā'ā'n kā'ki'ā'nigubānān ningū-  
 tingigu ānī'i'nābit, paṅaḡu ki'tcisībi kābimi'tigwāyānig.  
 Mīḡac äcīmawit Nānabucu. Mīnawā'ku ningutci ānuwī'i'cā,  
 20 a'panāḡu paḡbāmātāmut. Kḡäṭsa umīndcinawāsinān inī'<sup>u</sup>  
 utōcīmaṃ. Änic uḡi'kāntān awiya tōṭaḡut. Kā'i'jimādcāt  
 nīsātciwān 'i'i'<sup>u</sup> sībi. Änic ānibimātāmu. Mīḡac kā'i'jisā-  
 ḡitawācāḡāmāt 'i'i'<sup>u</sup> sībi, mīḡac i'i'mā<sup>n</sup> owābāmān inī'<sup>u</sup>

game, as you go along break off a little stick, no matter how small the dry bed of a brook may be, and there shall you fling the little stick. That is what you should always do."

Accordingly that truly was what he did whenever he was about to overtake (the game). Now, once while he was in pursuit of some game, — for that was what he always was doing, — truly, he grew tired (of throwing a stick into the dry bed of brooks). For when once away from a certain place he was in pursuit of a moose, — since it was now getting well on towards the spring, — this was the feeling of the Wolf when in pursuit of the moose, truly a big cow was he following after. And then presently, when he came in sight of her, — indeed, when he was on the very point of seizing her, — he saw the dry bed of a small brook. They say (that thus) he thought: "Well, now, (without throwing the stick ahead of me,) I will leap right on across the dry bed of this brook." Then straightway down into the middle of a great stream he fell, and all the while was there a ringing in his ears.

And now, while along was walking Nānabushu as he followed the trail of his nephew, he presently noticed by the sign of the tracks that (his nephew) was pressing close (upon the moose); and once as he looked while going along, there, to his surprise, was a great river flowing across his path. Thereupon wept Nānabushu. Then repeatedly from place to place in vain he went (to get across), and all the while he wept as he wandered about. Truly sad he felt for his nephew. Now, (Nānabushu) knew that by somebody was he (thus) treated. Afterwards he started down the course of the river. Now, he wept as he went. And now, when he had followed the course of the river to where it opened out (into another body of water), then there he beheld the kingfisher looking

ugickimaṇisīn inābiwān i-i-mā<sup>n</sup> nibi'kāng. Äcinawātināt, mīdāc kā-i-cipicigunāt uctigwānining ānugina-u'tināt. Mīdāc kā-i-gut: "Micānīm Nānabucu! Niwiwīndamawābān wīn a<sup>u</sup>," ugī-i-gōn.

5 "Taḡa, wīdamawicīn," ugī-i-nān.

Mīdāc kāḡā't kā-pi-i'ji-i-cānit.

"Taḡackumā, wīdamawicīn, nīcimīsa," ugī-i-nān inī<sup>u</sup> ugickimaṇisīn. O-ō-widāc ugī-i-gōn: "Äye<sup>s</sup>, kīgawīdamōn. Kīn māwīn Nānabucu," ugī-i-gōn.

10 "Kāwīn," ugī-i-nān.

Wo-ō idāc ugī-i-gōn: "Kā, ānicā Nānabucu udōciman kīma'kamā. Mī-a<sup>u</sup> ugimāmīcipicī, mī-a<sup>u</sup> kāmā'kamāt inī<sup>u</sup> Nānabucōwān udōcimīni. O-ō-widāc nintināndām, māḡicā kayā nīn unāḡic sāḡitciwāpinigātānig. Kayā nīn nintinān-

15 tam i-i-mā<sup>n</sup> kī-ḡ-gōsiyān, mīḡu-i<sup>u</sup> kaṇawābiyān i-i-mā<sup>n</sup> kī-ḡ-gōsiyān."

"Kāḡātsa awawa, āmbāsaṇō, wāwīdamawicīn," ugī-i-nān inī<sup>u</sup> ugickimaṇisīn. "Māckut tci-u-niciciyān kīḡa-i-ci-i'n."

Mēdāc kāḡā't kā-i-cina'kumigut.

20 Mīdāc kā-i-ci-wawāci-ā't inī<sup>u</sup> ugickimaṇisīn, inī<sup>u</sup> udōṇa-māṇān kiwawācitcigāḡāt. Mīdāc kiwawāci-ā't inī<sup>u</sup> ugicki-māṇisīn. O-ō-widāc ugī-i-gōn: "Āmbāsaṇō, ayāḡwāmīśīn, Nānabucu. Kīgawītō'kawīn i-i<sup>u</sup> kādicietcigāyān," ugī-i-nān 'a<sup>a</sup> a<sup>u</sup> ugickimaṇisī.

25 "Awawa," ugī-i-nān wa<sup>a</sup> a<sup>u</sup> Nānabucu.

"Nackā, kīgawāwīntāmōn," ugī-i-gōn inī<sup>u</sup> ugicki-manisīn. "Äye<sup>s</sup>, kāḡā't mīḡu-i-mā<sup>n</sup> tci-a-yāyān pācu-u-mā<sup>n</sup> sāḡa-i-ḡān sāḡitawā," ugī-i-gōn; "mēdāc i-i-mā<sup>n</sup> nāwagām minisina-tawāḡāk. Mīdāc imā<sup>n</sup> āndāci'kāwāt kicigāṭinik kīcīpīn

30 mica'kwāṭinik; mīḡu-i<sup>u</sup> ācinibāwāt ka'kina. Mīḡu i<sup>u</sup> kabā-

down into the water. He made a grab for him, but he slipped hold of him at the head when he tried to seize him. And this was what he was told: "Confound Nānabushu! I meant to tell him something," he was told.

"Pray, do tell me," he said to him.

Thereupon truly hither came (the Kingfisher).

"Do please tell me, my little brother," he said to the Kingfisher. So this he was told: "Yes, I will tell you. But you must be Nānabushu," he was told.

"No," he said to him.

So this he was told: "Ay, without reason was Nānabushu's nephew taken away from him. It was the chief of the great lynxes,<sup>1</sup> it was he who took away Nānabushu's nephew. Now, this was I thinking: 'Perhaps I too (shall have a share of) his gut when it is thrown out (from where he has been taken down). I too wanted it, (that) was why I was perched up there, and watched for it while perched up there.'"

"Truly, then, all right! Pray, go ahead and tell me about it," he said to the Kingfisher. "In return I will make you so that you will be beautiful."

Thereupon he truly was willing to do what he was asked.

Thereupon, when he painted the Kingfisher, it was his paint that he had used. And so he painted the Kingfisher. Now, this he was told: "Pray, take pains, Nānabushu; for I will help you in what you do," (thus) to him said the Kingfisher.

"All right," to him said Nānabushu.

"Listen! I will now tell you," he was told by the Kingfisher. "Yea, truly, there at the place where I stay, close to where (the river) flows out upon this lake," he was told; "and so out there upon the water is an island of sand. It is there they amuse themselves by day when the sky is clear; and there they all sleep. And so all

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<sup>1</sup> Chief of the great lynxes, the great water-monster of the sea, lakes, and rivers.

gijik äcigiciginibāwāt. Mēḍac iimā<sup>n</sup> tciwābamat 'a<sup>a</sup>u<sup>u</sup> kā'u'dā'pināt inī<sup>u</sup> kitōcimān. Pāmā ickwāt c aḡwā'tā mī'i-mā<sup>n</sup> ga'kina aḡwā'tawāt igi<sup>u</sup> mañitōg. Mīḍac 'i'i<sup>u</sup>mā<sup>n</sup> ā'pitcīnāwaya-i<sup>u</sup> cingicing 'a<sup>a</sup>u<sup>u</sup> kā'u'tā'pināt inī<sup>u</sup> kitōcimān.

5 Wabickisi minangwana a<sup>u</sup> kīga-i'nāndam a'pī mōckamut. Mīḍac i-i-mā<sup>n</sup> nāwaya-i<sup>u</sup> tcinibāt. Na', mīsa äciwintamōnān. Ānic mīgu-i-mā<sup>n</sup> kātānisiyān i-i-mā<sup>n</sup> tciayāyan. Usām kägä't kigī'tābi kā-i-ci'iyān. 'I'i<sup>u</sup> kī-i-ci'iyān idac kā'u-n-dciagāwātānsiwān 'i<sup>u</sup> kāmīdciyān."

10 Kägä't ugawānipaci-ā n inī<sup>u</sup> kīgōcānsan 'a<sup>a</sup>u<sup>u</sup> ugīcki-maṇisī; ānic aṇi'tinsan kīminā 'a<sup>a</sup>u<sup>u</sup> ukickimaṇisī. Mīḍac ā'pidci kīwawicāntam.

Cigwasa kägä't Nānabucu kisāgitawācigāmā 'i'i<sup>u</sup> sāḡa-i-gān. Mīḍac kā-i'nāndank tcimīca'kwātīnik. Mīḍac kägä't

15 kā-i'cimīca'kwātīnik. Kā-i'ji'u'jigābawit teigigicāp tcibwā-mō'ka-ā'minit kizisōn, ānic mānisiḡ kī-ā'wi; i-i-mā<sup>n</sup> tcīgibig kīpaḍa'kisut. Mīḍac 'i'i<sup>u</sup> wīḡ kāwīn kī-i'cināḡusiniṇi, mīsa' äcigwīnawicītcigāt, ānic ināsamigābawī iwiti nibī'kāḡ.

"Anīn kā-i'cītcigāyān?" kī-i'nāndam 'i'i<sup>u</sup> wīḡ tcī-i'cinā-

20 ḡusiniṇiḡ. "Ānic, ningawati'kwāni<sup>u</sup>." Mēḍac kā-i'cibwā-nawī'tōt mīḍac kā-i'ci-ā'nōnāt inī<sup>u</sup> ugīckimaṇesīn tcimīdci-tāminīt. Mīḍac kägä't kā-i'cimīdci-tāminīt, mīḡu a'panā pōnīnīt i-i-mā<sup>n</sup> wīḡḡāḡk. Mīḍac kägä't kā-i'cinisi'tawīnā-ḡusiniṇiḡ i-i<sup>u</sup> kā-i'nackitci-tāminīt.

25 Cigwa kägä't owābandān māmātcitciwāninig. Cigwa owābamā mōckamunit awiya anōtc awiya mōckamō<sup>8</sup>; mīḡu pīmī-ḡwā'tānīt imā<sup>n</sup> minisinatāwāḡḡāḡnik. Mīḡu a'panā

day long they nap. And so there will you see the one that seized your nephew. Not till the last does he come forth out of the water to where have come all the manitous. And then there in the very centre lies the one that seized your nephew. He is white, and therefore by that sign will you know when he comes up to the surface. And there in the middle will he sleep. There, that is all I have to tell you. Now, therefore, there will I be present where you are. Ever so proud, truly, am I of what you have done for me. That you did so to me is why I shall not lack for what I shall eat."

Truly, always with ease will the Kingfisher obtain the little fishes; for with tiny spears was the Kingfisher provided. Accordingly very pleased was he with the gift.

Then truly Nānabushu followed the stream to where it opened out on the lake. Thereupon he willed that there should be a clear day. Whereupon truly there was a clear day. After he had found a place to stand very early in the morning before the sun was yet up, then into a dead pine stump he changed; there by the edge of the water he stood. But yet his penis did not change its form, whereupon he was at a loss to know what to do, for as he stood he faced the water. "What shall I do?" He desired that his penis should not look that way. "Well, I will have a branch (there)." And when he was unable to produce it, he then had the Kingfisher mute upon it. And then, truly, after he had muted upon it, then continually lit he there upon the penis. Whereupon it truly could not be recognized from its appearance, by reason of (the Kingfisher) having muted upon it.

In time he truly beheld the water setting up a ripple. Presently he saw a creature come to the surface, then all kinds of beings began to rise upon the water; and then hither came they forth from out of the water upon the

agwā'tānit i-i'ᵘ ṁanitō<sup>s</sup>, anōtc äcināgusinit. "Mīḍac awā-niḅan," ināḍam.

Änic mīgu'i-mā<sup>n</sup> agōsinit iní'ᵘ ugīckimānisin. "Mī cigwa kägā," udigōn; "tcimōckamut," udigōn. "Māmawi ickwātc  
5 tāmōckamu," udigōn.

Mīḍac kägä't äcinawāt 'i-i'ᵘ ṁanitō<sup>s</sup>. Mīgu ṁanibānit imā<sup>n</sup> minisinatawangānk. Wī'kāgu awāniḅan awiya kāmōc-kamunit. "Misa' cä'ta-a'ᵘ, Nānabucu, kāmōckamut wa<sup>a</sup>'ᵘ wāwāḅamat."

10 Ningutinigu ca-i'gwa ki'tcimādcitciwānini i-i'ᵘ sāga-i'gan.

"Mīcigwa!" udigōn iní'ᵘ ugīckimanisin.

Cayigwa kägä't inābit i-i'witi nāwagām untcimōckamo-wan, kägä'tsa uniciciwan. Cigwa maḍwägigitōwan: "Nāna-bucu awāti kānibawit," maḍwä-i'kitōwan.

15 O-ō-wiḍac maḍwä-i'kitōwan iní'ᵘ päjig: "Änin kägicinā-gwa'k käyāwit 'a<sup>a</sup>'ᵘ Nānabucu?" maḍwä-i'kitōwan iní'ᵘ päjik.

Mīḍac kā-i'kitut mīnawā päjik: "Mādcīnatā-i'jimaṁitōwi."

O-ō-wiḍac kī-i'kitō awāti ägumut: "Kāwīn wīgwi'a-pātāsi.  
20 Taḡa, kinābi'k, awītitibanā'kwa<sup>s</sup>."

Kägä't kīpītōtāwan kā-i'cititbanā'kwa'ᵘ-gut. Kwātcigu'ku "Yō!" tcī-i'kitut kā-i'ci-ā-bisku'tānit. "Änin kägicināgwa'k Nānabucu käyāwit?" kī-i'kitōwan.

sandy island. Then in a multitude out of the water came the manitous, of every kind that were, and the way they looked. "But he is not there," he thought.

Now, up yonder was perched the Kingfisher. "It is nearly time," (Nānabushu) was told, "for him to come to the surface," he was told. "Of them all, he will be the last to appear," he was told.

And so they truly seemed to him like the manitous. And as they came, they went to sleep there upon the sandy island. It was a long while before the absent one came up to the surface. "Now, that is the only one, Nānabushu, yet to appear, (the one) that you have been wanting to see."

Now, at times the water moved in great ripples about over the lake.

"Now, then!" he was told by the Kingfisher.

Now, truly, as he looked out there upon the water from which the creature was coming forth, truly beautiful was the being. Presently the voice of him was heard saying: "It is Nānabushu that stands yonder," the voice of him was heard saying.

And this one of them was heard saying: "How could Nānabushu be changed to look like that?" one of them was heard saying.

And this was what another said: "He is without the power of being a manitou to that extent."

And this said the one yonder, who was yet in the water: "He does not want to come. Go, Snake, (and) coil around him."

Truly (by the Snake) that came crawling was (Nānabushu) then coiled round about. Just as he was on the point of saying "Yō!" then (the Snake) uncoiled. "How is it possible for Nānabushu to take on such a form?" said (the Snake).

Miḍaḥ mīnawā kā-i'kitut awāti: "Aḡbāsaṇō, kīn ki'tci-  
ma'kwa, awibā'pāsagobic," ugī-i'nān.

Miḍaḥ kagā't kā'pīci'ḡgwā'tānit inī'u ki'tcima'kwān kā-i'-  
cipā'pāsagubinigit. Kwātcigu'ku' "Yō!" tcī-i'kitut ācipō-  
5 nī-i'gut. "Ānīn kagīcināḡwa'k Nānabucu kāyāwit?" kī-i-  
'kitowaṇ.

"Kāwīn, mīsaḡu 'i'i' Nānabucu kā-i'cināḡu'u't." Miḍaḥ  
sibiskātc kā'pīcinātagumunit, ā'pidcināwaya-i' icigawici-  
mōwaṇ.

10 "Wī'kagāsa ā'pidci ṭabōsāḡwāci," kī-i'nāndam w'a'a"  
Nānabucu. Mīsa wī'kawa'ā't tcinibānit, mīsa kāwīn nibā-  
sīwaṇ pīnic ka'kina nābānit. O'ō'widac ogī-i'ḡōn inī'u  
ugīckimānisīn: "Kīḡawīntamōn a'pī nibat," udigōn inī'u  
ugīckimānisīn. "Mīmāwīn cigwa kīnibāt. 'Ā'a'u, Nāna-  
15 bucu, ḡmbā, awipimu'! Nānabucu, kḡgu wīn wīyawīḡ  
pimwā'kān. Kāwīn pōtc kitānisāsī i-i'mān wīyawīḡk ānu-  
pimwāt. Mīyā'ta iimān māzinātācīnk mī-i'mān tcimīsāt  
ijipimwāt," utigōn inī'u ugīckimānisīn.

Miḍaḥ cigwa ḡnimādcāt nāsī'kawāt. Cīḡwasa utōtisān;  
20 ānīcipā'pācitawāt un'ō'u cānkicinīnit. Ānīc kī-i'nāntam  
tcapōsāḡwāmīnit. Miḍaḥ cigwa kī'u'ḡdisāt, ānīc kagā't  
cigwa ugīkwatāckwāwān inī'u mī'tigwābīn, miḍaḥ cigwa  
wī'pimwāt. Ānīc wācā'pīnit udīcipimwān, kḡḡatcīskatwā-  
wāyāḡa'ā't. Mīnawā paḡḡīgu pīmāya-i' ānu-i'na'ā', mīsa'  
25 mīnawā kḡḡatcīkatwāyāḡa'ā't 'i'i' ubīḡwa'k. "Ictā,

And this again was what the one yonder said: "I beg of you, Great Bear, do go (and) claw him," he said to him.

Whereupon truly out of the water came the Great Bear by whom (Nānabushu) was clawed. Just as he was about to say "Yō!" he was let alone by it. "How is it possible for Nānabushu to be changed to such a form?" said (the Bear).

"Nay, but into such a form has Nānabushu changed himself." Then cautiously over the water to where the others were, came the being; in their very midst was where he lay down.

"Would that he might go soundly to sleep!" thought Nānabushu. Whereupon he waited for him to go to sleep, but the other would not go to sleep till all (the rest) were asleep. Then this was he told by the Kingfisher: "I will tell you when he is asleep," he was told by the Kingfisher. "No doubt he is now asleep. Now, then, Nānabushu, come, go shoot him! Nānabushu, don't you shoot him in the body. It is impossible for you to kill him if you try to shoot him there in the body. Only there where he casts a shadow<sup>1</sup> is where you will kill him when you shoot him," he was told by the Kingfisher.

Thereupon now on his way he started to go to him. In a while (Nānabushu) came to where (the manitou) was; as he went, he stepped over them that were lying there. Now, he was sure that they were all sound asleep. And when he got to where (the being) was, then truly he strung his bow, whereupon he then aimed to shoot (the being). Now, in his side was where he shot him; he heard the sound of (his weapon) when it hit him. Another time in a slightly different place he tried to shoot with his arrow, and so again he heard the sound of his arrow when it struck. "Ah, this was the way my little brother told me: 'There

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<sup>1</sup> Shadow and soul are closely connected. The soul of a person is his life: hence to kill the soul is to kill life.

mī'ta wīn kā'cit nicīmisa i'iwiti aḡawā'tācink icipimu' ningi'k." Mīdāc kāḡā't iima<sup>n</sup> wāskāningwīcininit āci-pimwāt.

"Micānīm Nānabucu! Na', mī'a<sup>u</sup> Nānabucu nindānu-  
5 i'kitunāban. Mīgu i<sup>u</sup> nicit kaḡabātc."

Mīsa', ācimādcība'iwāt, mīsa' nipi unō'pinānigun. Anināntagānimusik nāntupātwādānk ningutci tciwātcīwāninig; wī'kāgu umi'kān. Āckānigu ā'ku'kitcipisut a'kwa'ā'm i'iu nipi. "Mīmāwīn ni'kibig wo'ō a'ki," kī'āndam. Ānīc  
10 mīcigwa kīta'kwāmatciwāt i'iu wādcī<sup>u</sup>, mīgu kāyābi kīmōcka'āninig. Kā'icia'kwāntawāt, kāḡāgu ābi'tawā'tig i'iu mī'tigō<sup>s</sup> mī'iu kā'a'kumōcka'āninig; mēdāc kā'icinōgickānig. Mīdāc kā'iciskābīnig; mēdāc kā'iciskābig i'iu nipi, mīdāckā'icinīsāntawāt.

# 11. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.

15 Mīsa' cigwa mīnawā kī'pābāmātisit wo'ō a'ki. Ningutingigu pābāmusāt ogīwābandān sāḡa'igān; ogīwābāmā awīya tāci'kānit. "Awāḡwānāḡigic?" kī'nāndam. Mēdāc kā'icināsi'kawāt i'imā<sup>n</sup> tāci'kānit, kuniginīn i'i'iu ni'ka! "Aḡāntcigic kātōtāwāwāḡwān?" kī'nāndam. Cigwa ugī  
20 mī'kwāntān i'iu kācictcigāt. "Taga, wa'ō ninga'ināḡ," kī'nāndam. "Aḡbāsaḡō, kīḡanīmī'ininim' ninga'ināḡ," kī'nāndam. Mīdāc ācīkupipa'tōd i'iu sāḡa'igān; kāwīcīkāckīgināt cīḡubī<sup>s</sup> i'imā<sup>n</sup> u'kunācīcink, mīdāc ācimādatāwāḡusāt.

where he casts a shadow is where you shall shoot him,' I was told." And so truly there into the side of his shadow was where he shot him.

"Confound Nānabushu! There, that it was Nānabushu I said, but to no purpose. And now perhaps he has slain me."

And now, as (Nānabushu) started in flight, then by the water was he pursued. With all his might he ran, seeking for a place where there might be a mountain; he was a long while finding it. And above his girdle was he wading in the water. "No doubt but that this earth is wholly under water," he thought. Now, while he was on his way up the mountain, still yet was it overflowing. When he had climbed (a tree), then nearly halfway up the trees was how far the water had risen; and then was when the water ceased rising. And then afterwards the water receded; and when the water receded, then down from the tree he descended.

#### 11. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.<sup>1</sup>

And so again he went travelling about over this earth. Now, once while he was walking about, he saw a lake; he saw some creatures moving about there. "Wonder who they are!" he thought. And so, when he went over to the place where they were busied, lo, they were geese! "Wonder how I shall do to get at them!" he thought. Presently he discovered what he would do. "I say, this will I tell them," he thought. "'Please let me make you dance,' I will say to them," he thought. And then he ran up from the lake; after he had been off gathering balsam-boughs in his old soiled blanket, then out upon the beach he went walking.

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<sup>1</sup> For other versions see Nos. 20 and 48.

“Ōi, Nānabucu awāti! Kāwīn kīgabasāmigusiwā!  
Nīmināwa·o·yu‘k!” ināwag igi’u ni‘kā<sup>n</sup>saḡ.

Cigwasa owābāmā Nānabucu, “Namāntc wīni·i·u kitō-  
tawāk ningutci wā·ā·baminagōgun! Kägä‘tagu ningitci·i·  
5 nigāwagāntam. Nackäginīn āna‘kamiga‘k o·ō·witi wāntu-  
sāyān. Kägä‘t minawānigusiwag, ki‘tcipapā‘pina‘kamigisi-  
wag o·ō·witi wāntusāyān. Ātatanā, ki‘tcinānīmi·i·tiwag!  
Nackä, o·o·mā<sup>n</sup> picāyu‘k.”

Ānic kägä‘t pī·i·cāwa<sup>8</sup>.

10 “Nīcīmīsātug, nīmī·i·tiwīn nīmpītōn. Mīsagu ōno’u naga-  
munān kā·i·ciwānyān. Nackäsagu kīganīmī·i·nīmīn. Uci-  
‘tōyu‘k i·i·mā<sup>n</sup> kitacinīmī·i·nagu‘k.”

Ānic kägä‘t aḡwā‘tāwag igi’u ni‘kānsaḡ, mīdāc cigwa  
uji‘tōwāt ‘i·i·mā<sup>n</sup> wāṭacinīmī·i·ntwā. Ānic ugi‘kino·ḡ·mawā  
15 ‘i·i·u kā·u·ci‘tōnit. Ābā‘pic kā·kīcitōnit.

“Ānic mīsa cigwa tcibīndigāyāḡ.” Mīsa’ ācimōckinānit.  
Ābā‘pic kā·kinō·ḡ·mawāt kā·i·cictcigānit. “Mīgū i·i·u kāni-  
·i·na·ḡ·mān kāni·a·i·ntōṭamāḡ; mī·i·u kā·i·cictcigāyāḡ. Načkā,  
kīga‘ki‘kino·ḡ·mōninīnim ‘i·i·u kāni·i·na·ḡ·mān, mīgu ‘i·i·u  
20 kāni·a·i·ntōṭamāḡ,” udinā i·i·u ni‘kā<sup>n</sup>sa<sup>8</sup>. “Ānīn wīn kāci-  
pabāmi‘tawiyāḡ usām tcī‘kindisoyān, ningapāsigwīwīnigu.  
Mīgu‘ku i·u kātātōṭamān i·i·u tcā‘kintisoyānīn. Ānic mīsa’  
mīgu ‘i·i·u tcībabāṭācīcimoyān, i·i·u tcītcī‘kindisoyān tcība-  
bānānīmīyān ānigu‘k.”

25 Ānic mīsa cigwa mādcinīmī·ā·t i·i·u ni‘kā<sup>n</sup>sa. Kägātsa  
udcī‘kimā<sup>8</sup> nīmī·ā·t. “Ānic, mīmāwīn cigwa tcīwīnisāḡwa,”  
ināntam. Mīdāc ājinagāmut:

"Hey, (there is) Nānabushu yonder! He will not refrain from saying something to you! Swim out into the lake!" the goslings were told.

When Nānabushu saw them, "Wonder why you act so whenever I see you anywhere! Truly hurt am I over my disappointment. Learn what is going on over here from whence I come. Truly, a fine time are they having, in a highly delightful manner are they enjoying themselves over here from whence I come. Oh, my! but what a great time they always have dancing! Hark! Come you hither."

Now, truly, hither they came.

"O my little brothers! a dance have I fetched (to you). Now, these are (all) songs that I have upon my back. So therefore I am going to have you dance. Arrange you there a place where I am to have you dance."

And so truly out of the water came the goslings, whereupon they now began making a place where they would be made to dance. Now, he taught them how to make it. In time they had it finished.

"Now it is time for you to enter in." Whereupon they filled (the place) full. In due time he taught them what they should do. "Now, the way that I shall sing is the way that you should do; such is the way you are to act. Now, listen! I will teach you what I shall sing, and that is what you are to do," he said to the goslings. "You shall pay no heed to me when I become overwrought with excitement, for I shall be leaping to my feet. That is what I shall be doing when I get to feeling good. Now, that is the very way I shall move about in the dance, because I shall be so happy when I am moving about dancing."

Well, it was now that he began to make the goslings dance. Truly happy he made them when he had them dancing. "Well, perhaps now is the time for me to kill them," he thought. And so he sang:

"Nabanākātācimuwin nimbītōn, nicimisitug!"

Ānīc mīgu gāgā't nabanāgātācimuwāt igī'u nī'kānsag.  
Ānīc udcī'kimiguwān.

Ningutingigu mīnawā mādcī'ā'minit, o'ō'widac ina'ā'mōn:

5

"Tōskābicimōwin nimpitōn nicimisitug!"

Mīdācigu āntōtaminit i'ī'u nīkānsa<sup>s</sup>.

"O'ō'kutawīn a'pī i'ī'u ina'ā'mān, kīcpīn awiya tōskābit  
tamiskuskīcingwā," ugī'ī'nā<sup>s</sup>. Cayīgwa mādcī'ā'm:

"Pasangwā picimōwin nimpitōn, nicimisitug!"

10 Ānīc mīgu gāgā't ācipasangwābiwāt igī'u nī'kānsag.

Cayīgwa mīnawā udanī'ā'ntciwīntān i'ī'u naḡamun:

"Āyāntasō nī'kiwiyāḡ ayānsigwācimoyu'k,  
Nicimisitug, nicimisitug!"

15 Ānīc mīgu kāgā't āntōtamuwāt igī'u nī'kānsag, intigu  
kī'ō'yu'kupināwāḡ ācicimuwāt.

Ānīc mīdāc i'ī'mā" kī'ī'nāt: "Mī'ī'mā" a'pī kāpašigwiyān  
kayānīn tcipabānīmīyān," ugī'ī'nā<sup>s</sup>. Mīdāc kāgā't kīpašigwīt,  
mīgu āninitāmickawāt ānsigwācimunit ācipō'kugwābināt.  
Ānīc mīgu pā'kīc naḡamut pimipō'kugwābināt.

20 Ickwāntāḡ wīn mānk a'ī'ntācicimu. Kāḡātsa wāwīsaḡ-  
gickāḡōn awiya. "Ānīnta?" ināntām 'a'a'u mānk. "Taga  
pina ningatōskāb," ināntām. "Untikwanāntagu obō'ku-  
gwābinā o'ō' nāminīt," ināntām 'a'a'u mānk. Ācitōskābit,  
kuniginīn kāgā't na'ī'tā inābit upimipō'kugwābinānī. O'ō'mā"

"A dance on one leg do I fetch, O my little brothers!"

So then truly on one leg danced the goslings. Now happy were they made by him.

Now, another time as he started singing, this was the song he sang :

"A dance with the eyes nearly closed do I fetch, O my little brothers!"

Now, that was what the goslings did.

"Now, when in this manner I begin to sing, if one opens one's eyes to look, then will one become red in the eye," he said to them. Now he began singing :

"A dance with the eyes closed do I fetch, O my little brothers!"

So then truly did the goslings close their eyes (as they danced).

Now again he changed his song as he sang :

"As many geese as there are of you, swarm you with necks together, O my little brothers, O my little brothers!"

Now, that truly was what the goslings did: as expected, they bunched together when they danced.

So it was at this point that he said to them: "Now is the time for me to rise and move about in the dance," he said to them. And so truly up he rose, whereupon, as he came to them dancing with their necks together, he broke their necks. Now he sang at the same time that he moved among them breaking their necks.

By the doorway was yonder Loon dancing. Truly was he hurt when jostled by some one bumping against him. "What is the matter?" thought the Loon. "I think I had better open my eyes and see," he thought. "It is seemingly probable that he is breaking the necks of these who are dancing," thought the Loon. When he opened his eyes to look, lo, it truly was in time to see that (Nānabushu)

äntäcicimut ini'u kâwâwisagickāgut, mīnangwana kâwinānit. Äjisāgitcikwāskwanit. "Mīmāwīn tcitāba'kupipa'i'wāyām-bān," ināntām äcipīgāgit 'a'a'u mānk. "Abā'pinisiwāḡan, Nānabucu kidickwānigunān!" i'kitō 'a'a'u mānk.

- 5 "Nicanīm!" omādwä'i'gōn nāsibība'i'wāt. Cigwa päcwä-witāmōn, mī'i'u cigwa ānubäcwâbandank i'i'mān ä'kunibī-'kānig; mīgu' ba'kubīpa'i'wāt, intagāginīn pī'tcibāḡwānī. Midāc i'i'mān kitāngickāgut ucīḡanāḡ, midāc kā'i'cica-kackicikanāwāpickāgut. Midāc kā'u'ndci'i'cināḡusit 'a'a'u  
10 mānk.

- Änīc mīsa cigwa Nānabucu wīkīciswāt i'i'u unī'kānsima<sup>s</sup>. Äciki'tcipōtawāt, midāc āniciningwa'ā'bwāt 'i'i'u unī'kānsima<sup>s</sup>. Midāc kānicisāḡisitācimāt. "Kāḡä'tsa ninki'tciwī-nibā," i'kitō Nānabucu. "Ämbāḡanō, ninganibā," kī'i'kito.  
15 Midāc i'i'u utcīt kā'i'tāḡk : "Ämbāḡanō, a'kawābām pīwitāḡ tcisāḡwa'o'wāt," uḡi'i'tān 'i'i'u utcīt.

- Mīsa' kā'i'cinibāt, mīsa' kā'i'citcāḡgitiyānit; sāḡi'āt 'i'i'u unīkānsima<sup>s</sup>. Änīc pimickāwāt iḡi'u ānicinābāḡ Nānabucōwān kītcānkitiyā'kisowān. "Nānabucu owāti. Kāḡō māwīn  
20 uḡīnī'tōnātug," i'kitōwāḡ iḡi'u ānicinābāḡ.

Änīc, cigwa 'a'a'u ka'kanawānta'i'nt 'a'a'u miskwāsap cigwa ḡāḡä't owābāmā sāḡāwa'o'nit pīwitā<sup>s</sup>. "Pīwitāḡ sāḡāwa'ā'mōḡ!" i'kito 'a'a'u miskwāsap.

was busily breaking the necks (of the goslings). Here where he was dancing, by one was he hurt when jostled, it was by one that was flopping around. Then out of doors leaped (the Loon). "Perhaps there is just time for me to flee to the water," he thought. Then with a loud voice cried the Loon: "Look out! by Nānabushu are we being slain!" said the Loon.

"Wretch!" he heard (Nānabushu) say to him as he fled for the water. Now, near was heard the voice (of Nānabushu), whereupon then he tried to reach the place where the water met the land; whereupon he reached the water in his flight, but alas! far away out was it yet shallow. And so he was kicked upon the small of the back, whereupon he got a flat curve in the back by the kick he received. And such was how the Loon came to look that way.

So it was now that Nānabushu desired to cook his goslings. When he made a great fire, he then baked his goslings under (a bed of live-coals). And after he had laid them so that their feet were sticking out, then, "Truly very anxious am I for a long sleep," said Nānabushu. "Well, I am going to sleep," he said. Accordingly, then to his bottom he said: "Pray, do you watch for any visitors that might be coming into view round the point," he said to his bottom.

And so when he went to sleep, he then lay with the bottom projecting upward; for he was selfish of his goslings. Now, by canoe were travelling some people (who saw) Nānabushu reclining with the bottom projecting upward. "(There is) Nānabushu yonder. Something perhaps he may have killed," said the people.

Well, presently the bottom that was watching for him now truly saw some strangers coming into view round the point. "Strangers are coming round the point!" said the bottom.

Äciwaniskāpa'tōd Nānabucu, ānīc awānibān kāwābāmāt.

"A'panā kā'a'cāta'a'muwāt," i'kitō 'a'a'u mickwāsap.

Mīdāc mīnawā äcitcāngitiyākisut.

"Mīmāwīn cigwa kinibāgwān," i'kitōwag igi'u ānicinābāg.

5 "Mīmāwīn kinibāgwān," i'kitōwag. "Taḡa, mīnawā sāḡa-waotā." Äcisāḡawa'o'wāt, mīnawā äci'a'cā'ta'a'muwāt.

Cigwa mīnawā uḡaṇōnigōn iyutcīt: "Piwitāḡ sāḡawa'a-mōḡ." Mīgu i'u āniguckusit Nānabucu. Mīnawā kīgītō-wān īnī'u utcītīn: "Paṇā kācāta'a'muwāt," utigōn īnī'u

10 utcītīn.

"Micanīm!" utitān i'i'u utcīt. Äcipā'pāsagupitōt; pānim-āḡu kāḡackipitōt mī'i'u kīpōnī'tōt.

"Kāḡa'tigu kāwīn bā'pic mīnawā nintāwīntāmawāsī," uḡinānimigun i'i'u utcīt.

15 Mīnawā äcisāḡawa'o'wāt igi'u ānicinābāg. "Mīdāc i'i'u kinibāt," i'kitōwag. "Ä'a'u, taḡa, awī'i'nābiwātā. Kāḡō kuca uḡini'tōnātug." Mīdāc kāḡa't äcikaḡawāt, kāḡa't opōtawānini kī'a'yāni. Mīdāc äcikiḡmōdimāwāt ka'kina 'i'i'u unī'kā'simini. Änīc kīckisitābināwāt, ānīcisāḡisitōwāt iimān  
20 kānōndcimō'kawāwāt i'i'u nī'kā'sa.

Cigwa kuskusi Nānabucu. "Ēi, nindōnsāmingwām! Mīmāwīn usāmīsuwāḡwān igi'u nini'kā'simāḡ. Tagataga skumākuta." Änī'i'ciwikubitōt i'i'u usidānsini, mīgu äcinā-nī'kubitōt. "Na', mīsa kāḡa't usāmīso'wāt nini'kā'simāḡ."

25 Mīnawā päcig utānuwī'kubitōn, mīḡāyābi äci'u'ndcipitōt. "Mīsa ḡāḡa't usāmīsuwāt igi'u nini'kā'simāḡ." Mīdāc

Up leaped Nānabushu from where he lay, but there was no one for him to see.

"Straightway back have they turned," said the bottom.

And so again he lay with his bottom projecting upward.

"Perhaps now he may be asleep," said the people. "Perhaps he may be asleep," they said. "Pray, let us again go round the point." They then went round the point, but again they withdrew.

Now, again he was addressed by his bottom saying: "Strangers are coming round the point." Whereupon then up rose Nānabushu from where he lay. Again spoke his bottom, saying: "Forthwith out of sight they withdrew," he was told by his bottom.

"Wretch!" he said to his bottom. Then vigorously he scratched it; and not till he had scratched it so hard that it bled did he then let it alone.

"Surely, not another time would I warn him," was the thought entertained of him by his bottom.

Then again round the point into view came the people. "He has now gone to sleep," they said. "Now, then, I say, let us go (and) look. Something surely must he have killed." And then, in truth, when they went ashore, sure enough, there was his fire. Thereupon they robbed him of all his goslings. So, breaking off the legs (of the goslings), they put them sticking out of the place from which they took out the goslings.

Then up woke Nānabushu. "Why, I have overslept! Perhaps overdone must be those goslings of mine. Perhaps I had better look at them." As one after another he pulled out their little feet, he was pulling them off. "Why, it is true that over-long have my goslings cooked." Another he tried in vain to pull out, and that too he pulled off. "It is true that too long have my goslings been cooking." And so, when one after another he had

- ka'kina äniciwī'kubitōt, "Kaṇaḇaṭc māwīn ningīgimōtimigōg," ināndam. Ō·ō·dac uditān i·i·u utcīt: "Kigayānimis kīcpīn kā'kimōtimigōwānān," uditān 'i'ī' u utcīt. Mīdāc ānubāḇa-  
 nantwāwanga·i·gāt, mīsa' kāwīn kaṇagā pājik umi'kawāsīn.  
 5 "Mīcaṇīm!" i'kitō. "Wāntcitōtawit kīwīntamawisi'k!" i'kitō. Kāgā't unickī·i·gun 'i'ī' u utcīt. Mīsa' ācimāwāndcitōt mīsa'n, uticpā'kwisitōṇaṇ inī' u mīsaṇ. Āciki'tcipōtawāt, abā'pic kā'kitcipōtawāt ācinisawa·a·ng 'i'ī' u ickutā. Ānīc, tcāgisu. Añicāgu, "Tcī!" kā·i·nwāwātānig 'i'ī' u utcīt; pīnicigu kāsī-  
 10 'tawickāt, kāsītawitiyāt. Ānīc o·ō·dac uditān 'i'ī' u utcīt: "Āe<sup>s</sup>, 'tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>!" kā·i·nwāyān kā'kimōtimigōyān īgī' u nini'kānsimaḡ," uditān 'i'ī' u utcīt. Mād wātānig. "Mīmāwī-  
 ni·i·u tcāgisugwān," kī·i·nāndam. Mīdāc kā·i·ci'kugāḇawit cayīgwa ānawīmādcā, mīgu i<sup>u</sup> ājikaskitōsig 'i'ī' u ānuwīmā-  
 15 dcāt. Mīgu i<sup>u</sup> ācitōngitiyā·a·mīt, ānīc kāwīn ugāckitōsīn 'i'ī' u tcīpīmusāt. "Ānīnta āci·ā·yāwānān?" ināntam. Mīsa' ācipwānawītōt ānuwīpīmusāt. O·ō·dac kī·i·nāndam: "Amañ-  
 tcīgic nantawīn i·i·wisa kībwānawī'tōyān, tcipīmusāyān?" Mīdāc kā·i·cinantawāḇantānk ningutci kī'tcīgīckābī'kānig,  
 20 cigwadāc kā·i·cicōckwātcīwāt 'i'ī'mā<sup>n</sup> kīckābī'kānig. Kāp-  
 aṇgicing, āḇanābit, paṇāgu kābā·a·yagu'kānig i·i·u utōmi-  
 gitiyān. Mīdāc kā·i·'kitut: "Ēi, wā'kunag uga·i·nāwān aṇicinābāḡ tci·a·nia'kīwāṅ!"

- Āni·i·jamādcāt mīnawā; cayīgwa aṇibabīmusāt ugīwāḇ-  
 25 aṇdāṇaṇ mī'tigōnsaṇ u'kwa'kitānig. Ānīc ājinisawitiyāntānk, āḇanābit, paṇāgu kāmiskwīwā'kwātinig inī' u mī'tigōnsaṇ.  
 "Ēi, miskwābīmaḡōn ogaitānāwān aṇicinābāḡ tci·a·nia'kī-

taken them all out, then, "Perhaps I may have been robbed," he thought. So this he said to his bottom: "You shall suffer if I have been robbed," he said to his bottom. Thereupon he searched about in among the ashes, but not a single one did he find. "Wretch!" he said. "For what reason should he thus treat me, that he should not tell me!" he said. Truly was he angered by his bottom. And so, when he set to gathering firewood, high he stacked the pile. Then he kindled a great fire; and by the time he had the fire going strong, he stood over the fire with legs spread apart. Well, he was thoroughly burned. Simply "Tci!" was the only sound the bottom made; (he burned) till he was drawn tight, drawn tight at the bottom. So then this he said to his bottom: "Yes, 'tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>!' is what you say after letting me be robbed of those goslings of mine," he said to his bottom. He heard it utter a sound. "Perhaps it may now be thoroughly burned," he thought. And after he had taken his stand away (from the fire), he then tried in vain to go; but he was unable to try to start. And so his legs were stretched far apart, but he was not able to walk. "Wonder what may be the matter with me!" he thought. And so he was without strength when he tried to walk. So this he thought: "I am curious to know what it is that prevents me from being able to walk." And when he had sought for a place where there was a very steep cliff, then down from the cliff he slid. When he alighted, he looked back (and) saw nothing but the sore of his bottom along where he had slid. And this was what he said: "Oh, lichens shall the people call it as long as the world lasts!"

Then he continued on his way again. Now, while he was walking about, he saw a dense growth of shrub. Now, as he walked through their midst, he then looked behind, and all the way was the shrub reddened. "Oh, red willows

wang! Anicinābäg sagaswāwāt ugā·a·pā'kusigānāwān,"  
kī·i'kito.

Midac kā·a·ni·i·jimādcāt. Ningutingigu anibabimusāt  
mīnawā kā·a·ni·i·jinisawitiyāntānk mi'tigōnsan, kāwīndac  
5 kwā'tc miskwīwā'kusininiwān. "Wo·ō·wisa uga·i·cini'kātā-  
nāwa anicinābäg tci·a·ni·a·kiwāng, pagwatc miskwābīmā-  
gōg ta·i·nāwag," kī·i'kito.

## 12. NĀNABUSHU EATS THE ARTICHOKE.

Midac kā·a·ni·i·cimāmādcāt. Ningutingigu papimusāt  
awiya ugiwābāmā<sup>s</sup>. "Ānin ācini'kāsuyäg?" ugi·i·nā<sup>s</sup>.  
10 "Kunigä kitamugūmwātug?"

"Āye<sup>s</sup>," ugi·i·gō<sup>s</sup>. Midac kā·i·gut: "Āye<sup>s</sup>, kägāt nintā-  
mugōmin."

"Ānic āni'kägäyäg 'i<sup>s</sup>·i'wisa nibiwa amugōyäg?"

"Kāwīnsa winigu kägō nintini'kägāsīmin. Mīsa yā'tagu  
15 'i<sup>s</sup>·u pōgisi'kägāyānk."

Midac kā·i·ci·a·mwāt, ānic ugi·i·gō<sup>s</sup> i·i·u amuntwā; pāmā  
kā'tā·a·mwāt ugi·pōni·ā<sup>s</sup>. "Kägätsa kiwīngipugusīm,"  
ugi·i·nā<sup>s</sup>. Midac a·pī·a·nimāmādcāt. Ningutingigu anipa-  
pimusāt pāmāgu tātānāming, "Pō<sup>s</sup>!" inwānit. Ācimādcī-  
20 pa'tōt, "Awānān kā·i·nwāt?" kī·i·nāndam. Wāsa pāgami-  
'pa'tōt. Māgwāgu mīnawā anipapimusāt, "Pō<sup>s</sup>!" inwāwān  
awiya, āci·ā·pāmipagisut, "Awānān kā·i·nwāt?" kī·i·nān-  
tam. Māgwāgu mīnawā anipapimusāt, pānimāgu wāntci-

shall the people call them till the end of the world! The people, when they smoke, shall use them for a mixture (in their tobacco)," he said.

And so upon his way he then started. And by and by, as he went travelling along, he again went wading through some bushes, but not quite so much were they reddened. "This, indeed, shall the people call them till the end of the world, — wild red willows shall they be called," he said.

## 12. NĀNABUSHU EATS THE ARTICHOKE.<sup>1</sup>

So then upon his way he slowly went along. And once while travelling along he saw some creatures. "What are you called?" he said to them. "Wonder if you may be eaten for food!"

"Yes," he was told. Now, this was what he was told: "Yes, truly we are eaten for food."

"What is your effect upon one after a great deal of you has been eaten?"

"No (evil) effect of any sort do we leave. The only thing we do is to make one windy in the stomach."

Thereupon he ate them, for he was told that they were good to eat; not till he had had his fill of them did he leave them alone. "Truly a pleasing taste you have," he said to them. And so then he kept straight on his course of travel. Now, once as he was travelling along, of a sudden at the rear, "Pō!" came a sound. As he started running, "Who was it made that noise?" he thought. Afar was he now getting while on the run. And while again he was walking along, "Pō!" was the sound something uttered; when round he whirled, "Who was it made that sound?" he thought. And while again he was walking

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<sup>1</sup> For another version see No. 23.

- pōgitit äcimādcīpa'tōt. "Ambāšanō, ningagagwānaganā  
 'a<sup>a</sup>'u kā'i'nwāt," kī'i'nāntam. Kwātciku'ku āninanāwātciśāt  
 pāmāgu mīnawā, "Pō<sup>n</sup>!" ānwānit. Mīsa' sāgisit. "Ambā-  
 šanō, ninga'ā'kāmawā 'a<sup>a</sup>'u kā'i'nwāt," kī'i'nāntam. Acī'a-  
 5 'kandwādan̄k 'i<sup>i</sup>'u umī'kana; mīsaḡu kīcī'a'cāḡiwā, mīdāc  
 imā<sup>n</sup> wānsābandan̄k 'i<sup>i</sup>'u umī'kana. Pānimāgu mīnawā  
 upi'kwānāḡ uwīya nwāntawāt. Mīsa' untcita ānwānit,  
 "Pō<sup>n</sup>!" Ācipaḡiguntciśāt. "Tabā'pinisiwāḡan, awānāc wa<sup>a</sup>'u  
 pāmīnica'ōḡwān! Kā'tcimānitōwigwān," kī'i'nāntam äci-  
 10 mādci'pa'tōt kī'tci'ā'nigu'k. Māḡwāgu ānipimīpa'tōt, pāmāgu  
 mīnawā, "Pō<sup>n</sup>!" Kī'tciwāsa paḡgicin, āpamīpaḡisut; ānīc,  
 kāwīn owābamāśīn ānu'a'swāḡanāt. Pānimāgu mīnawā  
 'i<sup>i</sup>'witi upi'kwānāḡ wāntcinōntāḡusinit, "Pō<sup>n</sup>!" "Tabā-  
 'pinisiwāḡan!" ināntam äcimādcīpa'tōt. Mīḡu'i'mā<sup>n</sup> mādci-  
 15 pa'tōt, mīnawā, "Pō<sup>n</sup>!" "Tabā'pinisiwāḡan!" ināntam  
 ānigu'k ājimādcīpa'tōt; kāḡu'pī'ḡu pācu'āba'tō, pimīpa'tōt  
 ānigu'k. Mīsa' undcita ānī'tan̄k utāckwāyāming, "Pō<sup>n</sup>!"  
 Kāḡu'pīḡu āntasupaḡgicin̄k, "Pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>, pō<sup>n</sup>!"  
 — "Mīdāc 'i<sup>i</sup>'u mī'taḡīnī'ū kā'i'ciwāt nicīmāyāḡsa kībiwāba-  
 20 māḡwā ḡḡi'ū ackipwāḡ.<sup>1</sup> 'Nimpōḡisi'kākāmin,' nīḡḡi'ḡōḡ.  
 Takīn, ēi, nimpōḡit! mīsa' kā'i'kitowāt ānicinābāḡ nicijāyāḡ,  
 tcīnī'a'kīwank." Māḡwāgu ānipapīmusāt, pānimāgu mīnawā,  
 "Pō<sup>n</sup>!" — "Ēi, nimpōḡit!"

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<sup>1</sup> Ackipwāḡ, "artichokes;" literally, "raw objects."

along, suddenly from the place where he broke wind he started running. "Well, now, I will try to leave behind the one that is making the sound," he thought. Just as he was about to slacken his speed, then suddenly again, "Pō!" was the sound something made. Thereupon he became afraid. "Well, now, I will watch for the one that uttered the sound," he thought. Then he lay in wait for it beside the path; and then a short ways back he went, and so from there by the road he watched for it. Suddenly again at his back some creature he heard. And as before, it uttered the same "Pō!" Then up he leaped to his feet. "For goodness sake! wonder who it is that may be following me! It must be a great manitou being," he thought as he started running at the very top of his speed. And while he was running along, suddenly again, "Pō!" A great distance off he landed, when round he whirled; why, he did not see the one at whom he tried in vain to aim a blow. And later again, from yonder at his back, was heard the sound of some one saying, "Pō!" "For goodness sake!" he thought as he started running. And there where he started running, again, "Pō!" "For goodness sake!" he thought as with speed he started running. Then at last a short way he ran; as he went, he ran with speed. But what he heard behind him was still the same sound, "Pō!" Then finally at every step he took it was, "Pō, pō, pō, pō, pō!" — "Why, this was just what my little brothers told me when I saw the artichokes.<sup>1</sup> 'We make people windy in the stomach,' I was told. Oh, why, I am breaking wind! That is what the people, my uncles, shall say till the end of the world." And while he went walking along, then of a sudden again, "Pō!" — "Why, I am breaking wind!"

## 13. NĀNABUSHU AND THE CRANBERRIES.

Äye<sup>8</sup>, ʔnipapimusät äcimädābit sibi a'pāngu inābit ʔnibi-  
 minān kā'a'yitcitāgiskōtānig. "Kägä't pāmā tämītciyān  
 ningapōni'tōnān," ināntām. Mīdac igu cīgwa äci'u'cigāba-  
 wi'tānk; inābit i'i-witi nibi'kāng, pāngu ʔnibiminān. "Taḡa,  
 5 mī iwiti ni'tām ningamītcinān," kī'i-nāndām. Äcigāgitci-  
 kunayä'u't äciba'kubikwäckwanit ānupapānāntubikāntcigāt.  
 Wāgunäc kāmī'kwandānk? Ä'kwanāpāwät, äcimōckamut;  
 inābit, mī gäyūbi kā'i-nagōtānik inī'u ʔnibiminān. "Aman-  
 tcigic 'i'i'u kīmī'kwandānziwān?" ināndām. Mīnawā äjipa-  
 10 'kubikwäckwanit, äcīkīckīngwācīnk; mīdac äci'ḡwāsīt  
 äcimawit. Änic wīsāgicin, pānä mīgu mīskwi uskīcīgunk.  
 Ḃgwasītīdac äjiki'tcimawit; mägwāgu mawit, kägō unānā-  
 cābickāgun. Äcipā'katawābit inābit, pāngu ʔnibiminān.  
 Utānimāmātāntānān. Kā'tämītcit äcipōni'tōt.

## 14. NĀNABUSHU AND THE CARIBOU.

15 Mīānicmāmādcāt. Ningutingigu ʔnipapimusät, tcimica-  
 waskusiwaḡāni wādītānk. Äji'i-nābit i'i-witi wayä 'kwäckusi'u  
 tci'a'yābā ati'kwān kīpimatābickusiwāwān. Kägätsa umi-

13. NANABUSHU AND THE CRANBERRIES.<sup>1</sup>

Yea, as he went walking along, he came out upon a river, where, while looking about, he saw nothing but high-bush cranberries that hung with drooping head. "Truly, not till after I have eaten enough will I leave them alone," he thought. So thereupon he then went and stood in their midst; as he looked down in the water, nothing (could be seen) but high-bush cranberries. "Now, those yonder first will I eat," he thought. When he was undressed, he then leaped into the stream where beneath the water he sought for things to eat. But what was there for him to bite upon? He was getting out of breath in the water when he then came up to the surface; as he looked, there still hung the high-bush cranberries. "Wonder how I did not bite upon any!" he thought. When again into the water he leaped, he cut his face by landing (on a rock); and so when he came out of the water, he was weeping. Naturally, he was hurt in the fall; and, to crown all, his eyes were filled with blood. And as he came out of the water, he was crying bitterly; and while he cried, he felt the rub of something across the face. On opening his eyes to see, he glanced about, and there were the high-bush cranberries without measure. Thither he went, and ate of them without stint. After he had eaten enough, then he quit.

14. NANABUSHU AND THE CARIBOU.<sup>2</sup>

Thereupon he continued steadily on his way. Now, once while he was walking along, to a wide field of high grass he came. As he looked toward the other end of

<sup>1</sup> For another version see No. 21.<sup>2</sup> For another version see No. 19.

sawīnawān. "Amāntcigic kā'i'nā'pinanāwagipanān?" Äci-wābāmigut, "Intacitug kāpasāmit," ināndam 'a<sup>u</sup> aḍi'k. "Taḡantawā ninga'a'cimā," aṇimādciba'tō 'a'a<sup>u</sup> aḍi'k. Cigwa kägä't umadwākānōnigōn: "Ai, nicīmisa', amantcwin  
 5 'i'i<sup>u</sup> kitōtaman ningutci wayāpaminānin? A'kawä, kiwiti-bātcimo'tawin! Kägä't ki'tci'i'nakamigat o'ō'witi wāntu-sāyān," udinān. "Awawa, undās, pīcān! Kawin kitāna-nīsānānimisi."

Midac kägä't kā'pīji'i'cānit i'i'mā<sup>n</sup> ayāt.  
 10 "Tiwä', kägä'tigu tci'i'na'kamigat pītcīnāgu, kīnisiwag; ki'tciwāwiyag kī'undcinānitiwag; kipickwä'taḡīnu'tātiwag." Änic mīgu'i'mā<sup>n</sup> äpītcitanātcimu'tawāt äci'i'kwa'täckawāt ini<sup>u</sup> umi'tigwābīn. "O'ō'wisagu tōtamōbānig." Ä'cināni-mā'kwīnōtawāt i'i'mā<sup>n</sup> wācä'pīnit.<sup>1</sup> "Misa wu'o' antōta-  
 15 mowä'pañ," udinān. Äcipimwāt iimā<sup>n</sup> wācä'pīnit.

"Mīcānīm Nānabucu! Kägä't aṇaḡīnānimaḡibān."

Änic misa' kā'i'cinisāt, äcimātcī'kawāt. Papāṇaḡināḡä i'kāmōwāñ; äcipapimagōtōt ini<sup>u</sup> uwīninōmāñ; äcigapāci-māt ka'kina. Kā'i'cikiziswāt, uḡitackwāmāḡ uḡi'a'gwāwān.  
 20 Midac kā'i'kitut a'pī kā'u'nabī'tawāt: "Tibigic kāuntāmā-wāḡāñ?" kī'i'kitō. "Intawāsa uctigwāning ninga'u'ntāmā. Kāmāwīn nintāminu'tcigāsī, nintāpā'pī'i'gōḡ nīnimucä<sup>2</sup>yaḡ<sup>2</sup> uḡi'a'cāwābāmāñ," ḡi'i'nāndam. "Nindābā'pī'i'gōḡ nīnimō-

<sup>1</sup> At the Caribou's side.

<sup>2</sup> Nīnimucä<sup>2</sup>yaḡ, "my loves;" literally, "my cousins;" more literally still, "my relatives" (that are the children of the sister of my mother).

the meadow, (he saw) a big bull Caribou come walking out upon the stretch of grass, and so he (Nänabushu) wanted to get him. "Wonder how can I get hold of him!" When (Nänabushu) was seen, "Without fail he will have something to say to me," thought the Caribou. "I think I will draw him on." Off running started the Caribou. Then truly the voice of Nänabushu was heard saying to him: "Hey, my little brother, would that I knew why you act so whenever I see you anywhere! Wait, I wish to tell you something! Truly, a great time is going on over there from whence I have come," he said to him. "Ay, hither, come here! You have no cause to fear me."

It was true that he went to where (Nänabushu) was.

"Ah, but there truly was a great time going on yesterday, they were killing one another; for no reason were they slaying one another; they shot one another indiscriminately with arrows." Now, while he was telling him the story, he was stringing his bow. "This was the very way they did at the time." All the while he kept aiming there at his<sup>1</sup> side. "This was just the way they did," he said to him. Then he shot him in the side.

"Confound Nänabushu! Truly, that was the very thing I thought he would do."

So after he had killed (the Caribou), he then set to work flaying (and) cutting him up. Exceedingly fat was (the Caribou); then he went (and) hung up his fat; then he boiled it all. After he had finished cooking it, then out upon a sheet of birch-bark he dipped the meat. And this was what he said when he came to where it lay: "Wonder from what part of the body I shall take (what I am to eat)!" he said. "I think that from the head I will take what I am to eat of him. — Perhaps it would not be proper for me to do that, for I should be made fun of by my loves<sup>2</sup> on account of my having begun at the opposite end,"

cä<sup>n</sup>yağ," kīnāḁam. "Aḁantcisawīn i-i-witi upi'kwānāḁ undaḁmak? Kāwīnsa, kaḁaḁatc nindābā'pī'i-gōg. Kaḁaḁatc ugikāntcwābamān ki'tciayābā'ā-di'kwān, nindā'i-gōg māwīn nīnimucä<sup>n</sup>yağ. Aḁantcisawīn pimi'tcaya-i-undaḁmak?" kī-i-  
 5 nāḁam. "Kāwīnsa, kaḁaḁatc nindāpā'pī'i-gōk. Ugipimi-  
 tcwābamān nindā'i-gōk ki'tci-ā-yābā'ā-di'kwān, nīnimōcä<sup>n</sup>yağ  
 nindā'i-gōg."

Māgwāgu ṭanwāwā'tōd mīsiwā tcigā'tig ugībābā'a-tōn  
 umāma-i-bimān. Midāc a'pī ājinōndāgwatinig kisibā'kwat,  
 10 "Kāgā'tsa ningi'tcisasiskimigun. Kaḁaḁatcsa kayā wīn  
 wīwīsini." Kāpa'kwācwāt i-i-mā<sup>n</sup> uwīnīnōwīnit, āci-a'kwān-  
 tawāt. Midāc iwiti awipōsinang;<sup>1</sup> kayāgu wīnīnōn ugīsīn-  
 dā'kwicimān. Āciki'tcipītānimāḁīnik, ācita'kwāmigut 'i'i'<sup>u</sup>  
 kisibā'kwat. A<sup>i</sup>, mīsa imā<sup>n</sup> ā-i-ntanagōsit! Pinicigu kabā-  
 15 ya-i- āgōsi.

Ningutingigu īnābit iwiti wayākwākusi'<sup>u</sup> ma-i-ngāna<sup>s</sup> un-  
 tatābīpa-i-tiwa<sup>s</sup>, midāc ācikaḁnōnāt: "Kāgu wīn ōmā<sup>n</sup> picā-  
 kāgun!"

"Kāgō māwīn ugīni'tōnātug Nānabucu. 'A'a'<sup>u</sup>, ṭaḁa  
 20 a'pa-i-titā!" Intigumi kibigagwātcikanitiwā<sup>s</sup>. Cayigwa  
 paḁamisāwa<sup>s</sup>, āciwābāmānit īnī'<sup>u</sup> udadi'kumaḁ. A'paḁāgu  
 kāma'kaḁānīt.

Aē'i, ānic kāgīdōṭāḁk, mīsā'paḁā udadi'kumaḁ. Ācika-  
 nōnāt: "Nīcīmīsā, kāgu' wīn tcātcigā'tig pā-i-nābī'kāgun!"

<sup>1</sup> Awipōsinang: the real sense is that "he went (and) greased" (the place).  
 The expression is a Bois Fort idiom.

(thus) he thought. "I should be laughed at by my loves," (thus) he thought. "Wonder if it would be well for me to eat of him at the back! — No, indeed, for probably I should then be laughed at. — 'Perhaps he shoved the big bull Caribou forward while eating upon him,' would be said of me perhaps by my loves. — Wonder if it would be well for me to eat of him at the side!" (thus) he thought. "No indeed, for perhaps I should be laughed at. — 'He tried to push a great bull caribou sidewise when eating upon him,' would be said of me by my loves."

And while engaged in this talk, he laid round about the foot of a tree all the grease (which he had boiled down). And so when the creaking of trees rubbing (together) was heard, "Truly by some one am I sought beseechingly. Perhaps, indeed, some one too wants to eat." After slicing off a piece from a fatty part (of the caribou), then up the tree he climbed. And so there he went and placed the fat;<sup>1</sup> and he put the fat in where it was creaking. When a great gust of wind came up, he was then caught fast by the creaking tree. Ah, and so there he hung! Even till a long while after was he hanging.

Then suddenly, while looking toward the other end of the meadow, (he saw) some wolves running hitherward into the meadow, whereupon he addressed them, saying: "Don't you come this way!"

"Something doubtless must Nānabushu have slain. Come on, do let us run over there!" It seemed as if they tried to race (to where he was). Now, when they came running up to the place, they saw his caribou. Straightway did they fall upon it, grabbing it from one another.

Alas! naturally was there nothing for him to do, for entirely gone was his caribou. Then he addressed them, saying: "O my little brothers! don't you come and look round about this tree!"

“A’a’u, kągō ogīa’tōnātug!” Midac kägä’t kāma’kandinitigu umāma’i’bimān. Cigwa wānimādciba’i’tiwa<sup>6</sup>, “Kägu’wīn, nicīmisātug, icpiming inābi’kägūn!” Ānīc ācidā’taganāpiwāt igī’u ma’i’nganag, paṇāgu winin kā’i’nagōtānig.  
 5 Ānīc kayā kāma’kandinit i’i’u ma’i’ngana. Kā’kitānawānit ānimādciba’i’tinit; ācipaḡitaṃigūt. Napā’m upaḡitaṃigūn i’i’u kisibā’kwat.

Ācinīsāntawāt. Mīsa’ ānugwīnawī’i’ci’kank, ānīc mī’ā’ta utōctigwānim ā’tānig. Ānīc utānūtcīctīgwantān i’i’u utōctigwānim. Ānīc mīyā’ta wīnintip āyānig. Ānīc ukwīnawī’i’nā’pinātōn. “Taga intawā, ningakinābi’kōnsi’kās,” kī’i’nāntam. Midac kägä’t kā’i’cināgusit, mī’i’wāti wīnintip wāntci’tōt. Māgwāgu taḡi’kank āci’ā’nicinābāwit, mīsa’ mādcāt. Midac āci’u’täckanīmaḡatīnig, a<sup>1</sup>, ānīc gāḡīcīctīgāt!  
 15 Ācipitā’kwicink, “Kītawānānā’tigō, nicīmīsā?”

“Āye<sup>8</sup>, ninisa’ku paḡwata’kāmik kānānībawiyān.”

“Ō<sup>n</sup>, nicīmīsa, kiminaikōwimīzaṇ.”

“Āye<sup>8</sup>,” ugī’i’gōn.

Mīnawā ācipitā’kwicink, “Kītawānānā’tigo, nicīmīsa?”

20 “Nīnīsa’ku wāḡciwīnk kānānībawiyān.”

“Ō<sup>n</sup>, kīcingwā’kōwimīzaṇ.”

Mīnawā ācipitā’kwicing, “Kītawānānā’tigo?”

"Come on, something he probably has laid out (there)!" Whereupon truly they grabbed away from one another the grease (which he had boiled down). Presently were they about to race away when, "Don't now, O my little brothers, don't you look up!" So when up the Wolves looked, nothing but fat (did they see) hanging there. So of course the Wolves also grabbed that away from one another. After they had eaten it up, then away they went racing; then was he let loose from the grip. When it was all over, he was set free by the creaking tree.

Then down he climbed from the tree. Thereupon he went in vain to see what he yet had left, for there remained only his (caribou) head. So he tried in vain to gnaw upon what was left (of the meat of) his (caribou) head. Now only the brain was left. Naturally he had no means of getting at it. "Then, therefore, I will take on the form of a little snake," he thought. Thereupon truly that was the form he took upon himself, the reason he did it was on account of the brain there (in the skull). And while busied with the brain he became a human being, whereupon off he started. And so when there were horns (upon his head), ah, what was he then to do! When he bumped against a tree, "What sort of a tree are you, my little brother?" (he asked.)

"Ay, in the deep solitude of the forest ever do I stand."

"Then really, my little brother, you must be a tamarack."

"Yes," he was told.

When he bumped against another tree, "What kind of a tree are you, my little brother?" he asked.

"Always upon the mountain do I stand."

"Then, indeed, you must (then) be a pine."

When he bumped against another tree, "What kind of a tree are you?" (he asked.)

“Nīnisa‘ku kāwāwāsana‘kikābawiyān ningutci sāga‘i‘gān tayābinā‘kwa‘kin.”

“Nicimisa, kiwīgwāsiwimizān.” Ānicimādcāt. Minawā ācipitā‘kwicink, “Kitawānānā‘tigu, nicimisa?”

5 “Nīnisa‘ku ningutci sāga‘i‘gān āyāgin nōmagā nō‘piming kānānibwiyān.”

“Ō<sup>n</sup>, nicimisa, kitāsātiwimizān.”

“Äye<sup>s</sup>.”

Minawā ānicimādcāt. Minawā ājipitā‘kwicink, “Kitawā-  
10 nānā‘tigu, nicimisa?”

“Nīnisa‘ku sāga‘i‘gāning ä‘kugīcka‘kamigāg kānāniba-  
wiyān.”

“Ō<sup>n</sup>, nicimisa, kigīcikiwimizān.”

“Äye<sup>s</sup>,” udigōn.

15 Ānicimādcāt, pitcīnāgigu āni‘u‘da‘a‘mit ācipa‘kubita‘ku-  
‘kit. Ānic mīgu ācipāna‘kīnānk ācimādcīyātagāt. Pāpi-  
mātagāt, ningutingigu awiya unōntawā: “‘E‘ē‘e, adi‘k  
pāmādagāt!” i‘kitōwa<sup>s</sup>. Ānic, “‘A‘‘a‘u, māwinata‘u‘k!”  
Ānic misa gāgā‘t mawināta‘u‘nt. Ānic kāwīn nāntagāni-  
20 musī pimātagāt. Äckām päcwāwitāmō, kāwīn nāntagāni-  
musī. “Ä‘ē‘ē’, kimicaganigunān!”

“Minangwana cigwa ānawī päcwābatāmowānān,” ināntām.  
Ānic kāwīn nāntagānimusī pimātagāt. Äckām pigīgitōwa<sup>s</sup>,  
“Tabā‘pinisiwāgān, misa mīcagāninānk!” Kā‘i‘kitunint.  
25 Äcitāba‘kīnānk, wayibagu tāba‘kīnānk. Ānic mīnangwana  
cōckwānābi‘kānig i‘i‘mā<sup>n</sup> kā‘i‘ji‘ā‘gwāsiba‘tōd. Māgwāgu

"Continually do I stand with glistening top for one that comes in sight of a lake anywhere."

"My little brother, you then must be a birch." Then on his way he went. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Wherever there is a lake, then a short way back in the forest is where I always stand."

"Really, my little brother, you then must be a poplar."

"Yes."

Then on his way he continued. When he bumped against another tree, "What kind of a tree are you, my little brother?" (he asked.)

"Always by the bank of a lake do I stand."

"Oh, my little brother, then you must be a cedar."

"Yes," he was told.

Then on his way he started, and the instant he made another step he walked into the water. Well, he then began wading out into the water, then he began swimming. While swimming along he suddenly heard the sound of somebody (saying): "Halloo, there goes a caribou swimming along!" they said. Then, "Come on, go after it!" So thereupon they truly started after it. Now, with all his power he swam. As nearer he heard the sound of them, then with all his speed did he go. "Halloo, we shall be beaten to the shore!"

"It is possible that I surely must be getting close (to the shore)," he thought. Yet with all his might he swam. Nearer came the sound of their voices, near by he heard them saying: "Too bad, he is landing ahead of us!" (Such) was what they said. Then he came to where he could touch bottom, soon was he where he could touch bottom. Now, it happened to be a slippery bank where

- änibabimipa'töd äci'u'jäjäbi'kicink äcibikusitöd 'i'i'u utöcti-  
gwanim. Inäbiwät igi'u anicinābäg, Nānabucōwān ani'u'n-  
dcikigītōwān: "Kägä'tigu adi'k pämatāgāt, kägätigu ati'k  
pämatāgāt," ani'i'kitōwān Nānabucōwān, anigagāwā'piwān.  
5 Kāwīn kanagä piyāpimigābawisiwān, pānā mīsa anipāpi-  
musāt.

### 15. NĀNABUSHU FLIES WITH THE GEESE.<sup>1</sup>

Ningutingigu anipāpimusāt sāga'i'gān ācimatābīt, a'pā-  
nāgu nī'ka<sup>s</sup> manōmini'kāwa<sup>s</sup>. Kägätsa umisawīnawā<sup>s</sup>, ānīc  
ācikañōnāt: "Āmbāsañō,<sup>2</sup> kīgawitciwininim," udinā<sup>s</sup>.

- 10 "Awawa, Nānabucu," udigō<sup>s</sup>. "Mīgu 'i'i'u a'kawā uci-  
'tōyāng wānawa'poyāng."

Ānīc ācipa'kubīt kayā wīn Nānabucu. Mīsa kayā wīn  
āntōtaminit ānutōtānk, mīsa' kāwīn umi'kōbīga-ā'nīn 'i'i'u  
manōmin.

- 15 "Ānīn, Nānabucu? Intigō kucaḡu kibwānawitōn i'i'u  
manōmin."

"Āye<sup>s</sup>, nimbwānawitōn."

- "Ā'a'u, intawā mī'i'u mīni'k. Pāpaḡāns 'i'i'u manōmin,"  
itiwa<sup>s</sup> i'i'u nī'ka'. Ningutingigu cigwa utigō<sup>s</sup>: "Mīsa wā-  
20 bānk wīmādcāyāng," utigō<sup>s</sup> 'i'i'u nī'ka'. Mīdāc kā'i'nāt:  
"Anigā'kā kītākackī'i'sīm kayā nīn tcipimisāyāmbān?"

"Nānabucu, ānawī kītākackī'i'gō tcipimisāyān, kāwīnidāc  
kītāpisinda<sup>n</sup>zī 'i'i'u kā'i'gōyāmbām."

<sup>1</sup> For another version see No. 56.

he ran up out of the water. And while he was running along, he slipped and fell upon a rock, bursting open his (caribou) head. As the people looked, (they saw) Nānabushu, who said as he went running from there: "Truly it was a caribou swimming along, truly it was a caribou swimming along," said Nānabushu as he went, as he fell headlong laughing. Not did he stop in his career to look back at them, ever straight ahead he continued his way.

15. NĀNABUSHU FLIES WITH THE GEESE.<sup>1</sup>

Now, once while walking along, out upon a lake he came, and everywhere were Geese feeding on rice. Truly much he envied them, so he then addressed them, saying: "I pray you,<sup>2</sup> let me in among you," he said to them.

"Very well, Nānabushu," he was told. "But we first are laying in store the food that we shall eat on the way."

So into the water went Nānabushu too. And what they did he tried to do too, but he found no rice in the water.

"What, Nānabushu? Seemingly, indeed, are you without success in finding rice."

"Ay, I am not successful."

"There, now, that is enough. Each (of us) now has a small bit of rice," to one another said the Geese. And presently then was he told: "Therefore on the morrow shall we expect to start," he was told by the Geese. And this he then said to them: "I want to know if you could fix me up so that I too might fly."

"Nānabushu, it is quite within our power to fix you up so that you can fly, but you would not listen to what would be told you."

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<sup>2</sup> *Ambāsanō*, "I pray you." This adverb is rendered in various ways throughout the texts, sometimes with a finite verb, as here; its general sense is that of an entreaty.

“Ö<sup>n</sup>, mǎnū, nicimisā, ici'iciyu'k tcipimisäyān!”

Midac kǎgǎ't 'a<sup>u</sup> ugǐ'igōn: “Ayāngwāmisin dac wīn. Ō'o-mā<sup>n</sup> ābi'tawaiya'ī ʔanicinābǎg pā'ta'ī-nuwaḡ. A'pī imā<sup>n</sup> ʔanitagwicināḡ, kǎgu inābi'kǎn, kigasā'kwānigunānig. Ayā-  
 5 ngwamisin, kǎgu' inābi'kǎn; mīgu 'i<sup>u</sup> tcibāngicinān kīcpīn inābiyaḡ. Miyǎ'taḡu i'ī-mā<sup>n</sup> ācicāgwānimigōyaḡ,”<sup>1</sup> udigō<sup>ē</sup>. Midac āntācinīt ka'kina pāpājik umīḡwaḡnini kǎ'icimīnigut. “Taḡackumā, kutcipāsigwa'u'n.”

Midac kǎgǎ't kǎ'ī'cipāsigwa'u't, kǎ'ī'cikiwi'tāḡāmāsāt.  
 10 “Misa' i<sup>u</sup> tciwitciwigōyaḡ. Misa' wābāḡk tcimādcāyaḡ.”

Cigwa wābāḡnini, cigwa pāsīḡwa'ō-wa<sup>ē</sup>; ā'pidci nāwaya'ī icinō'ā-mawā. “Mī'u-mā<sup>n</sup> tcipimisāyaḡ. Nawatcigu unā-gucik tciwābāmaḡwā īḡi'ū ʔanicinābǎḡ.” Cigwa ḡǎḡǎ't okānōnigōn: “Mīcigwa tābābandamaḡk 'i'ī-mā<sup>n</sup> ayāwāt īḡi'ū  
 15 ʔanicinābǎḡ.” Cayīḡwa ḡǎḡǎ't maḡwāsā'kwāniguwā<sup>ē</sup>: “Ā'ē'e', nī'kaḡ! Nānabucu uwīdcisāmā!” maḡwā'ī-nā. Kǎḡa'pī maḡwā'ī'kitōwaḡ: “Kanawābāmi'k, naḡkākuca paḡicin!”

“Kǎgu inābi'kǎn, Nānabucu,” udigō 'i'ī'ū nī'ka<sup>ē</sup>.  
 Kǎḡa'pī maḡwā naḡamōwaḡ:

20 “Nānabucu uwitcisāmā ucimisa<sup>ē</sup>, ucimisa<sup>ē</sup>. Tāpāngicin.  
 Nānabucu uwitcisāmā ucimisa<sup>ē</sup>, ucimisa<sup>ē</sup>. Tāpāngicin.  
 Nānabucu uwitcisāmā ucimisa<sup>ē</sup>, ucimisa<sup>ē</sup>. Tāpāngicin.”

“Taga pina', ninga'ī-nāb,” ināntām. Āci'ī-nābit, 'ā'tā,

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<sup>1</sup> Ācicāgwānimigōyaḡ, “we fear you might do,” — a very free rendering, but yet

"Do please, my little brothers, fix me up so that I may fly!"

Whereupon truly he was told: "Take care that you do it! Off here about halfway are many people. When we are coming there, don't you look down, for we shall be whooped at. Do you be careful, don't you look down; for you will surely fall if you look down. That is the only thing we fear you might do,"<sup>1</sup> he was told. Accordingly by every one that was there was he given a feather. "Therefore, now, just you try to fly up."

Thereupon truly up he rose on the wing, then round over the lake he flew. "Therefore now you may go with us. Now, to-morrow is when we shall start."

Now was the morrow come, now was when they flew away; in the very centre was he given a place where to fly. "It is here you are to fly. Along towards evening shall we see the people." Sure enough, was he addressed by one saying: "There, now, are we coming into view of the place where the people are." Already could they truly hear (the people) whooping at them: "Halloo, Geese! Nānabushu is flying along with them!" was the sound of them speaking of him. At last he heard them saying: "Why, look, he is really falling!"

"Don't you look, Nānabushu," he was told by the Geese.

Finally he heard them sing:

"Nānabushu flies in company with his little brothers, with his little brothers.

May he fall.

Nānabushu flies in company with his little brothers, with his little brothers.

May he fall.

Nānabushu flies in company with his little brothers, with his little brothers.

May he fall."

"I say, really, I will take a look," he thought. When

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conveying the sense better than the literal one, which is, "in which you are regarded unwillingly."

ki'tcōdāna! Ānīn kā'i'ni'tānk paṇāgu kēcō'kānik u'tawa-  
gaṇ. Ānutā'taganābit, āca wāsa uwītcīwāgaṇa<sup>8</sup>. Ā'pitci  
nā-ō'tāna icipāngicin.

Mīdāc kā'i'cimāmāndcigwa'pinint. "Āmbāsaṇō, mīdcinātā!"  
5 i'kitōwag. Mīsa' kägä't kā'i'cimīdcinint, ga'kina mini'k imā  
wā'tā'tōnit umītcinigō. Abā'pic tcigwa nākackitcinigut  
cipitōnānit. Awīya onōntawā: "Ānti kāmītcinint?" i'kitōwa<sup>8</sup>.  
Kuniginīn, mindimōyāya<sup>8</sup>, nīciwa gagīpingwāwa<sup>8</sup>. "Ānti  
kāmītcinint?" pī'i'kitunit. Ācikanōnāt: "Omā<sup>n</sup> nintāya,"  
10 udinā<sup>8</sup>. Cigwa udōtisigu.<sup>1</sup> Cayīgwa uwīmītcinigōn īnī'u  
mindimōyāyaṇ, ācikanōnāt: "Ic," utinān; "Kāgicwīn, guca  
mīgu 'i<sup>8</sup>i'u wā'i'cimītciciyaṇ? A'kawā nīnī'ku nintāpā'u'gu  
wāmītciniguwānīn."

"Ō<sup>n</sup>," udigōn. "Kägā kiwānitōtawānān 'a<sup>8</sup>a'u kāmītcinint."

15 Mīsa' kägä't āci-ā'biskwamigut kanawābāmāt; kāmāmō  
wābitānit igu i<sup>u</sup> mindimōyāya<sup>8</sup>. Kā'kīci'kāgut ācinānīwanu-  
wāt.<sup>2</sup> Ānī'i'cimādcāt ōmā<sup>n</sup>. Ānipāpimusāt sāga'i'gaṇ uma-  
tābīn, mīgu i<sup>u</sup> ācipa'kubit ācikisibīgīt. Kaṇawābandānk  
'i<sup>8</sup>i'u nibi mīgu i<sup>u</sup> ācipimāngutānik 'i<sup>8</sup>i'u mō<sup>xi</sup>. Kā-ā'gwāsīt  
20 mīdāc ā'kitut: "Kā'i'cinī'kātāmowāt ānicinābāg nicicā<sup>n</sup>yaṇ  
— 'ēi, winipīg!'<sup>3</sup> tā'i'cinī'kātā i<sup>u</sup> sāga'i'gaṇ."

<sup>1</sup> Udōtisigu, "to where he was they came;" more literally, "he was come to."

<sup>2</sup> Ācinānīwanuwāt, "he clubbed them to death, first one, then the other." "First one, then the other," is the sense of the reduplication nānī-.

<sup>3</sup> Winipīg! "filthy water!" — the name of various lakes in the Ojibwa country; Lake Winnipeg is one of them.

he looked, oh, what a great town! Then what was he to hear but a continuous whizzing in his ears. In vain he tried keeping his look upwards, but already afar (had gone) his companions. In the very centre of the town was where he fell.

Thereupon was he then thoroughly bound with cords. "Come on, let us ease ourselves upon him!" they said. Whereupon truly was he then eased upon, by every one there in the town was he eased upon. In course of time he became engulfed so deep in the dung that he had to purse his lips. Somebody he heard (asking): "Where is he who was eased upon?" they were saying. Lo, (there were) some old women, two that were blind. "Where is he that was eased upon?" they said as they came. Then he spoke to them, saying: "Here I am," he said to them. Then to where he was they came.<sup>1</sup> Already was he desired by an old woman to ease herself upon when he addressed her: "Wait," he said to her; "really, now, is this the position you mean to relieve yourself upon me? Usually I am first unbound before I am relieved upon."

"Really," he was told. "Nearly did we do a mistake to him who has been eased upon."

And so truly, while being unbound, was he watching them; (he saw that) the old women had dung in their teeth. When he was set free, then he clubbed them to death, first one, then the other.<sup>2</sup> Then on his way he continued from this place. As he went walking along, out upon a lake he came, whereupon into the water he went (and) washed himself. While looking at the water, he then saw the dung floating thereon. When he came out of the water, this then he said: "The name which the people my uncles shall call it — 'ah, filthy water!' "<sup>3</sup> such shall be the name of the lake."

## 16. NĀNABUSHU AND THE BUZZARD.

Mīḍaċ ācimādcāt, kipābāmusāt. Ningutingigu pābāmusāt  
inābit icpīmīng awīya ugīwābāmān nāmadabinit āna'kwātunk.  
Kāgā't umisawīnawān. "Āmbādāċ<sup>1</sup> kayā nīn," kī'īnāndām  
kā'īcakanōnāt: "Kāwīnīna kitābīcāsī, nicīmisa?" ugī'īnān.  
5 Mīḍaċ kā'īgut: "Kāwīn," ugī'īgōn.

"Ānīn kāgī'īcināgwa'k<sup>2</sup> minī'k awīya pāwābāmag kīnidāċ  
'i'ī'u tcipisindawisiwambānān?"

"Nānabucu, kīgusīn."

"Kāwīn kitāgwacīsī," udinān. Mīḍaċ kā'īciwayācimāt,  
10 ānic mīsa' kaḡanōnigut: "Āmbāsanō, kāgā'tsa kimisawī-  
nawīn. Kunigānā wāsa kita'kwābimitug," udinān.

"Āye<sup>3</sup>, kāgā't."

"A<sup>u</sup>," udinān. Mēḍaċ kā'īci'īnāt: "Āmbāsanō, kīga-  
wītciwīn."

15 "Awāwā," ugī'īgōn. Mīḍaċ kā'īci'ūmbiwāt i'ī-mā āna-  
'kwātunk. Mīḍaċ ācimādcāwāt, mādcīyāsīnik i'ī'u āna'kwāt.  
Ninguting agāwā tābināgwaṭīni 'i'ī'u a'ki tcigwa udināni-  
migōn. "Indācitug wāwīyāc nāndagīni'tātōtawāt. Āmbā-  
sanō, wāwīyāc ningatōtawā," kī'īnāndām. Mīḍaċ kā'īci-  
20 pa'kwāyāsīninik 'i'ī'u āna'kwāt. Mīnawā ācipa'kwāyāsīninik;  
āckāmīgu agāsānī inā ayāwāt. Kāga'pī kāgāgu ānīgu-  
'kwābiwāt īnīgu'kwānī. Ningutingigu kā'īcitāckī'kānik  
pāpa'kānkinamadāpiwāḡ. Ānic mīnawā ācitāckāsīninik

<sup>1</sup> Āmbādāċ, "would that;" it is less frequently used than āmbāgīc and a'pāgīc; the last is the best of the three forms.

<sup>2</sup> Kāgī'īcināgwa'k, "would it look;" that is the literal meaning; but the sense is, "can it be possible."

## 16. NĀNABUSHU AND THE BUZZARD.

And so he started away, round about he travelled. Now, once while journeying about, he looked above (and) saw some one seated upon a cloud. Truly envious was he of him. "Would that I (could) too,"<sup>1</sup> he thought, after which he addressed him, saying: "Would you not come down, my little brother?" he said to him. Upon which he was then told: "No," he was told.

"How would it look,<sup>2</sup> (in view of) as many as I have seen, for you not to heed me?"

"Nānabushu, I am afraid of you."

"You have no cause to fear me," he said to him. And so after (Nānabushu) had deceived him, then was he brought into conversation with him. "Oh, really, I am so envious of you! I fancy that afar must you be able to see," he said to him.

"Yes, (that is) true."

"Good," he said to him. Upon which he then said to him: "Pray, let me bear you company."

"Certainly," he was told. Whereupon up they went to yonder cloud. And so when they started away, with the wind went wafting the cloud. By and by hardly was the earth to be seen. Then thoughts concerning him did the other entertain. "Apparently he is ever playing a trick on some one. Now, I will play a trick on him," (thus) he thought. Thereupon apart then broke the cloud by reason of the wind. Again it broke apart on account of the wind; gradually smaller grew the space where they were. At last almost space enough for them to sit on was how much that yet remained. And anon when it was rent asunder, then in different places they sat. So when again it blew apart, then away flew the other, alight-

- äcipašigwa·u·nit, äcipōnīnit i·i·wāti ānīmī'tcānik<sup>1</sup> i·i·u āna-  
 'kwat. Midac utānukanōnān: "Ānīn kätīyān, nicīmisa?"  
 ugī·i·nān. Micigwa kiwābandank tcipāngicink. Cigwa  
 mīnawā pa'kwāyāsinini mī·i·mā ayāt; kāga'pī·i·gu pīguckāni.  
 5 Agāwā udābābandān ucāwacka'kamigānig. Ācipāngicink  
 a'pañā·i·bañ pabimipisut. Cigwa ājidābābandank ātata  
 ki'tcimi'tikukāni kā·i·cipāngicink. Cayigwa kā·i·cipindcisāt  
 kitcimi'tigōn wimbisinit. Misa' kā·i·cipindcini'kisāt, mīsa'  
 äcibwābwānawī·u·t. Ānuwī'kwatci·u·t awīya ugīnōntawā,  
 10 pipāpinit i'kwāwa<sup>s</sup>, midac kā·i·kitunit: "Misa' ō·o·mā<sup>n</sup> nin-  
 gutci āndāt kā·i·kitung wābigāk," i'kitōwa<sup>s</sup> i·i·u i'kwāwa<sup>s</sup>.

Äcikigitut: "Wābigāgōwiyān āndāyān."

O·o·dac i'kitōwa<sup>s</sup>: "Kunugāna mī'kawāng 'a'a'·u wābigāg,  
 nicīm," ugī·i·nān mī·a·u maṭciki'kwāwis.

- 15 "Kāna gīn kīnōntawāsi?" udigōn īnī'·u ucimāyān. "Kīmi-  
 'kawānān, māwīn."

Midac mī·i·mā<sup>n</sup> mīnawā kā·i·cikanōnāt: "Wābigāgōwiyān  
 āndāyān," ugī·i·nān. Midac kā·i·cimādcikawa·u·gut.

- "Nīcīm, kī'kawawāṅk, awāgwānina kāayānigwān kāmī-  
 20 'kawāgwān, mī·a·u kā·u·nābāmit," ugī·i·nān īnī'·u ucimāyān.  
 Mīsa' cigwa kāgā't udānukickika·u·gun.

"Wī'kāgāsa i·i·mā<sup>n</sup> tayāwī 'a'a'·u wācīmā·i·māwit," kī·i·  
 nāndam 'a·u Nānabuco.

<sup>1</sup> Ānīmī'tcānik, "where there was a bigger;" the comparative element is in the  
 initial stem āni-.

ing upon yonder place where there was a bigger<sup>1</sup> cloud. Whereupon in vain he tried to speak to him, saying: "What will become of me, my little brother?" he said to him. So then he knew that he was going to fall. Then again apart flew the place where he was; and in the end it broke completely. Faintly could he see the green of the landscape. When he fell; a long while was he falling through the air. Now, when he came in full sight (of the earth, he saw) how so dreadfully wooded was the place into which he was to fall. Then down he fell into a great tree that was hollow. Thereupon, when he had dropped into the hollow, then was he unable (to get out). While vainly trying<sup>2</sup> (to get out,) he heard some one, those were women<sup>3</sup> coming laughing; and this was what they were saying: "Now, somewhere hereabouts lives a Gray Porcupine, so they say," said the women.

Then up he spoke, saying: "I am the Gray Porcupine that dwells here."

And this they said: "Suppose we should find the Gray Porcupine, my little sister," to the other said she that was older.<sup>3</sup>

"And did you not hear him?" she was asked by her little sister. "We have found him, maybe."

And so what he said before, he said to them again: "I am the Gray Porcupine that dwells (here)," he said to them. Whereupon they began felling the tree he was in.

"My little sister, when we have felled the tree, then who-soever is there, (and) whichever the one that finds him, she will be the one to have him for a husband," she said to her little sister. And so they truly chopped away unavailingly.

"I wish the younger one would be there," thought Nānabushu.

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<sup>2</sup> The Foolish Maiden and her younger sister, sisters of Nānabushu.

<sup>3</sup> The confusion of the subject of a question, as here, is common.

Cigwasa utäckika·u·gōn i·i<sup>u</sup> nantugā·u·gut, pīnic mätci-  
ki·kwāwis ka·kina kā·pīguga·a·nk; mī'sa kā·i·cigwīnawābā-  
māt. Misa a<sup>u</sup> i·kwā wācīmāmāwit iimā<sup>n</sup> āyāt kāga·pī  
kā·i·cipō'kwisitōt i·i<sup>u</sup> uwāgā'kwat.

- 5 "Nicīm," udinān a·pī kāpō'kwisitōnit 'i·i<sup>u</sup> uwāgā'kwatōni;  
"Misa nīn tci·u·nābāmiyān," ugī·i·nān inī<sup>u</sup> ucīmāyān.

- "Wā'kāgāsa kayā wīn." Ō·o·dāc kī·i·nāndam: "Āmbā-  
šanō, mīyātaḡu ābiding tcibiyāpaḡitōt 'i·i<sup>u</sup> uwāgā'kwat,"  
udinānimān. Āci·a·cōwināt; cigwa gāgā't udäckika·u·gōn;  
10 ācipāsiguntcisāt. Nānabucōwān inī<sup>u</sup> undcipāsiguntcisāwān,  
ānigagawā'piwān. "Kāgā'tigu wāpigāk āndāt ināntāmōḡ!"

- Misa kānīcimāmādcāt Nānabucu. "Āmantcigic kā·i·ci-  
tcigāwānān," kī·i·nāndam; "wawiyāc tcitōtawāk kayā wīn?"  
udinānimān inī<sup>u</sup> pināsiwān. Ācimādābīt sāga·i·ḡān, mīdac  
15 'i·i·mā<sup>n</sup> micawī'kwām kā·i·ci·u·cicink. "Āmbāšanō, ninga·a·  
mugōk ānōtc, pināsiwāḡ," kī·i·nāndam. Uwī'kwatānimān  
inī<sup>u</sup> wawiyāc kā'tōtāḡut. Cigwa kāgā't udāmugō<sup>s</sup> āntēḡwa<sup>s</sup>  
ānōtcisagu pināsiwa<sup>s</sup>. Mīdac kā·i·nāt: "Kāḡu' wīn i·i·witi  
nintcīting untāmici'kāgun," ugī·i·nā<sup>s</sup>.

- 20 Mīdac kāgā't kā·i·cictcigānit, ānīc paḡāḡu ḡātanwāwā-  
'tōnit. Cigwasa uwābāmān upabāmāsimōnunit inī<sup>u</sup> pināsi-  
wān. "A<sup>i</sup>, mīsa kāwīn pī·i·cāsiwān!" ānīc uwī'kwatānimān  
tcipīcānit. Āckāmigu taḡsing kācigātinigin pāconāḡusiwān,  
kāga·pī ācipōnīnit; nāḡāwāsaḡu 'i·i·witi paḡāngicink utōnsā-

Now, (the women) began splitting a tree in an effort to find him,<sup>1</sup> (keeping it up) till the elder sister had it all in pieces; but she had failed to find him. And then the younger woman yonder, where she was, finally broke her axe.

"My little sister," (the elder sister) said to her after she had broken her axe, "so it will be I who will have a husband," she said to her little sister.

"Would the same happen to her too!" And this he thought: "Now, would that only once she might strike (the tree) with her axe," was the thought he had of her. Then he watched for her; presently was the tree really split up by her; then up he leaped. And there was Nānabushu leaping away, falling headlong with laughter as he went. "That it actually was the home of a Gray Porcupine they thought!"

And so upon his way continued Nānabushu. "I wonder what I shall do," he thought, "in order that I may play a trick on him too!" such was his thought of the bird. When he came out upon a lake, then far out there on the ice he went and lay down. "Now, I shall be eaten by all kinds of birds," he willed. He formed a scheme to get the one that had done him a trick. Then truly was he eaten by crows and by various kinds of birds. Then this he said to them: "Don't you eat upon me yonder at my buttocks," he said to them.

Whereupon truly such was what they did, and a continuous din did they keep up. At last he then saw the bird sailing about through the air. "Alas, he is not coming!" for he longed in his mind for him to come. Gradually as the days came and went, nearer it could be seen, till at last it then alighted; and a good way off from yonder place where it came down was (Nānabushu) observed.

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<sup>1</sup> This passage is in the passive, with "Nānabushu" as subject; but in the translation it is turned about, with "him" as object, and "the women" as subject.

bamigōn. Mīdāc kägä't ā'pidci ugusigōn. Tcigwasa wī'kā  
upināsi'kägōn. Ācipa'kiwāgīt, ācīkwāckwāckwaninit. Mīdāc  
tcigwa āckamīgu kāwīn tō<sup>n</sup>tansīwān <sup>1</sup> kāga'pī'igu uwawān-  
gawānimigōn. Kāga'pī'igu ōwī'kitōwān: "Ānintā gīnawā  
5 untamāsiwāg o'ō'witi wīninwā'kucigānāt?" Mīsa gägä't 'i'i-  
witi wāntamīgut. Cigwa āckamīgu wāsa icipīndi'kwānuwān  
'i'i-mā<sup>n</sup> utcitīng, kāga'pīgu kāwīn sāgiti'kwānisiwān.

Ācipašiguntcisāt kackitiyāntamawāt 'i'i'ū uctigwānini.

"Micānīm Nānabucu, ningīgagwānisāgi'ik!"

- 10 Mādcipa'tōt 'i'i'ū sāga'igān. Ānīc ānupimiwī'kwātcī'ūnit.  
Mīsa' cigwa pācwābandānk wā'kwāgamīwāninik i'i'ū sāgā-  
'igān ācipagītciyāmāt, mīdāc kā'icīpāngicininit imā<sup>n</sup>  
mī'tcaya'ī.<sup>2</sup> Mīdāc kā'īnāt: "Wīnāngā kīga'igō tci'ā'ni-  
'a'kiwāng," ugī'īnān. "Kīgawīnānimik 'a' ānicinābā."

#### 17. NĀNABUSHU PRETENDS TO BE A WOMAN.

- 15 Mīsa' ānī'icīmādcāt papimusāt. Mīsa' ugītābi'tawā<sup>s</sup>  
i'kwāwā<sup>s</sup> mānisānit; ānīc ugīmī'tawā<sup>s</sup>: "Āmāntcīgic kā'ijic-  
tcīgā'ūngubānān tciwītīgāmānk 'a'a'ū inini?" i'kitōwā<sup>s</sup>.  
"Āmbāšanō, wāwīyāc ningātōtawāg awāgwāniwigwānag,"  
kī'īnāndām Nānabucu. Ugī'kānimān kāmawinit wāgwi-  
20 sisinit. Mīdāc kā'icīwawāci'ūt kā'icī'ī'kwā'kāsut. Mīdāc  
ādi'kō'ūbīnisagusīn mīdāc īnī'ū kā'ā'wā'tcīgāt i'i'ū i'kwāng.

<sup>1</sup> Āckamīgu kāwīn tō<sup>n</sup>tansīwān, "it gradually became less afraid;" literally, "it gradually did it less," that is keeping up its fear.

<sup>2</sup> Mī'tcaya'ī, "on the ice;" literally, "on the firm."

And it was true that much was he feared (by the bird). Then after a while to where he was came (the bird). As he raised the muscle on his calf, away went the other hopping. And then presently it gradually became less afraid,<sup>1</sup> till at last (Nānabushu) was made free and easy with. Then finally this it said: "Why do you not eat of him from the small of the back, where he is fat?" Thereupon truly from that place was he eaten. Presently farther into the anus yonder it put its neck, then at last it did not take its neck out from there.

Then up he sprang closing his anus tight over the other's hand.

"Confound Nānabushu, by him am I frightfully treated!"

While (Nānabushu) went running along the lake, naturally the other tried in vain to get free. And then presently, when nearing the far end of the lake, (Nānabushu) freed (the bird) from his anus, whereupon down it fell on the ice.<sup>2</sup> And this was what he said to it: "Buzzard shall you be called till the end of the world," he said to it. "For your filth will you be loathed by the people."

#### 17. NĀNABUSHU PRETENDS TO BE A WOMAN.

And then away he started upon his journey, travelling afoot. And so he came within the sound of some women who were gathering fire-wood; now he secretly overheard them saying: "(I) wonder how we can bring it to pass so that we can marry that man!" they said. "Now, a trick I am going to play on them, whoever they are," thought Nānabushu. He knew that the mother (of the man) would cry. And so he got into gay attire after he had taken on the form of a woman. There was a caribou spleen which he turned into a woman's thing. After he had taken on the form (of a woman), (and) after he had gone

Kā·i·cināgwu·ut, kā·i·cināsi·kawāt i·i<sup>u</sup> i·kwāwa<sup>s</sup>, o·ō·widac  
 ugī·i·nā<sup>s</sup> a·pikā·u·disāt: “Āninti āyāt ‘a<sup>s</sup>a’u inini cingānimāt  
 ‘i<sup>s</sup>i’u i·kwāwa<sup>s</sup> kā·i·nint?” Mīdāc kā·i·gut: “Mī·u·mā<sup>n</sup> nāwō-  
 tāna ayāt,” ugī·i·gō<sup>s</sup>. “Gagwānisagisi, āntugwān tcī·i·nān-  
 5 dānk.”

“Taḡackumā, awī·i·ni·k,” udinā<sup>s</sup>; “Ninbi·i·cinica·u·gō nini-  
 gī·i·gōk,” udinā<sup>s</sup> i<sup>u</sup> i·kwāwa<sup>s</sup>.

Misa’ kägä’t kā·i·cikiwāt päcik, kā·i·ciwīndamawint wa<sup>s</sup>a’u  
 mindimō<sup>nyā</sup> wāgusisit. Ä’kitut ‘a<sup>s</sup>a’u i·kwā mayātcī·ā·tcī-  
 10 mut: “Piwitā ōmā<sup>n</sup> ayā.” Ōḡac i·kito: “Nimbi·i·cinica·u·gō  
 ninigī·i·gōk,” i·kito. “Mīdāc kā·pīcimādcinica·ut, ‘awitibā-  
 tcimun,’ nintik. Nicāgwānim. ‘Tabīcāwāḡ nintāngwaiyāḡ.’”

Mīdāc ä’kitut ‘a<sup>u</sup> mintimōyā: “Ānin ḡac ‘i<sup>s</sup>i’u āntawā-  
 bamāsiwāk,” utinā<sup>s</sup> ‘i<sup>s</sup>i’u udānisa<sup>s</sup>.  
 15 Mīdāc kägä’t pa·i·cināntawābamāwāt igī’u i·kwāwāḡ,  
 mīsa’ kā·i·kiwāwitciwāwāt igī’u i·kwāwāḡ. Mīdāc kā·i·ci·o-  
 nōtā·i·nt iwiti wāntapinit inī’u niniwān. Mīsa’ cigwa’ ki·u-  
 nāpāmit. Cigwa uwicāmā<sup>s</sup> utāngwāyā<sup>s</sup> tcīmānisāwāt. Ānic  
 aṡcināḡu kīmaṡatwā·i·ḡāwān, āca nībiwa mīsaṡ. “Awānān  
 20 ḡac ‘a<sup>u</sup> māmīndagā kāji<sup>n</sup>cawisit?” utināwān, uwīntamawāwān  
 ugiwān. “Kägātsa kīci<sup>n</sup>cawisī ‘a<sup>s</sup>a’u nintāngwānān.”

<sup>1</sup> The woman impersonated by Nānabushu.

<sup>2</sup> A woman to whom the message had been given.

<sup>3</sup> The woman-hater.

<sup>4</sup> The formality of leading a daughter to that part of the lodge where a man

over to where the women were, this he then said to them when he came upon them: "Where is the man who is said to be a hater of women?" Whereupon he was told: "Here in the centre of the town he is," he was told. "He is hopelessly impossible, it is uncertain what his feeling would be (concerning you)."

"Then pray, do you go and give him a message," he said to them; "I have been sent hither by my parents," he said to the women.

And so truly, when back one (of them) went, then was the old woman who was mother (to the man) given the message. Then said the woman who had conveyed the message: "A stranger is here." And this she said: "I have been sent hither by my parents," she said. "And so when I was set upon my way hitherward, 'Go give the news,' I was told. I was loath (to go). 'Let my friends come hither,' (said the woman <sup>1</sup>)."

Thereupon said the old woman: <sup>2</sup> "Why do you not go look for her?" <sup>1</sup> she said to her daughters.

And so truly came the women seeking for her, whereupon back home the women went, taking her <sup>1</sup> with them. And then a place was made for her there where the man <sup>3</sup> was seated. Therefore she <sup>1</sup> now had a husband.<sup>4</sup> By and by she wished her sisters-in-law to go with her to gather fire-wood.<sup>5</sup> So in a little while after the sound of her chopping was heard, already (was there) much fire-wood. "Who is she that is such a remarkable worker?" they said to their mother, they said to her, telling her about it. "Truly a good worker is our sister-in-law."<sup>6</sup>

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seats himself, and having her seat herself by him, is the public announcement that she is his wife.

<sup>5</sup> One of the first things a bride does is to go for fire-wood or for water, a convention by which she enters her new station.

<sup>6</sup> A pleasing compliment which a wife enjoys is to hear it said of her that she is a good worker.

Anīc kägätsa minwäntam 'a<sup>a</sup>'u mindimōyā, kayä 'a<sup>a</sup>'u  
 a'kiwä<sup>n</sup>zī kicinawisinit una āngani'kwämiwān. Mīdāc  
 kār'cikānōnāt wābicāciwān: "Āmbāsanō wītō'kawicin o'ō'  
 äcictigāyān," ugī'i'nān. Mīdāc īnī'u kār'u'nītcānisit; o'ō'wi-  
 5 dāc ugī'i'nān: "Āmbāsanō, mō<sup>n</sup>jag mawī'n," ugī'i'nān.  
 Mīdāc kägä't kār'icictigānit, ta'kubināt äcictigāt mīyā'ta  
 'i'ī'mā<sup>n</sup> skijiguning saga'pināt; ta'kubināt pīmūmāwisut.

Misagu'pānā mawinit.

"Wo'ō'widāc i'kidun," ugī'i'nān. "Tagwāgicōp niwī-  
 10 'ā'mwā,' i'kitun 'i'ī'u tcimamāwiyan," ugī'i'nān.

Mīdāc kägä't ānwāt 'a<sup>a</sup>'u ābinōdcī. "Tagwāgicōp nī-  
 wī'ā'mwā!" īnwāt.

Cayīgwa nisitu'tawā. Ānīc cigwa sāgitōwān usinīšan,  
 ānīc ugimāwiwān; pō'tc kīcictigānit 'i'ī'u ānicinābā kār'ī'kītut  
 15 'a<sup>a</sup>'u a'kiwä<sup>n</sup>zī. "Ānīc, ānicinābātug, ā'kītut wa<sup>a</sup>'u nōcicān,  
 'tagwāgicōp nīwī'ā'mwā,'" i'kitō. Mīdāc kägä't kār'pīcimī-  
 nint Nānabucu tagwāgicōpīn. Pīsā a'pī kār'u'nicicinīnik  
 mādcit.

Mīdāc wāwītīgāmāt īnī'u īniniwān, cigwa ugī'kwānimān  
 20 pigickananinit īnī'u ubīnisāgusīn. Mīdāc kīgicāp āca nāma-  
 dapiwān ucinīšan kayā uzikusīšan mīsa cigwa kī'kānimāt

Now, thoroughly pleased was the old woman, as was also the old man, that such a good worker was their daughter-in-law.<sup>1</sup> And then she (Nānabushu) addressed the Marten, saying: "I wish you would help me in this that I am undertaking," she said to it. And so that was the creature she had for child; and this she said to it: "Come, now, all the while do you cry," she said to it. And that truly was what (the Marten) did. When she had it strapped to the cradle-board, her arrangement was such that she had it bound up as far as over the eyes; with it bound to the cradle-board, she played the nurse carrying it about on her back.

And so all the while did (the Marten) weep.

"Now, this do you say," she said to it. "'Some tenderloin do I wish to eat,' do you say, so that you may cry," she said to it.

And that truly was what the infant cried. "Some tenderloin do I want to eat!" it cried.

Presently they understood what it wanted. Now, then out went her father-in-law to cry aloud, for he was chief; for of necessity were the people bound to do whatever the old man should say. "Now, O ye people! thus says my grandchild, 'Some tenderloin do I want to eat,'" he said. And so truly was Nānabushu given some tenderloin. It hushed when it was given something good to eat.

And so while she (Nānabushu) continued living (as a wife) with the man, she then became aware that the spleen was decaying. And so one morning, while her father-in-law and mother-in-law were seated, she then began to realize that she was becoming rotten between the loins.

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<sup>1</sup> Pleased because their maintenance is assured. A son is seldom encouraged to marry a woman simply because she is handsome or that she is of a pleasing disposition; but if she can work, if she can turn her hands to something useful, then she is the one for him to get. Behind all this is the desire of the old folks to be cared for in their old age.

pigickanitcicā'kāmāt. "Pisō," i'kitōwān ucinisan. "Wā-  
gunānta kā'i'cimāgwa'k?" i'kitōwān ucinisan.

Kägä't məmütāwāntam; ācipasigwīt, ānu'ā nicikaskābānit.  
 Ācipangicimāt ucinisaṇ ānāsamaḃinit, ācimādcīpa'tōd. "Kā-  
 5 gā'tigu i'kwā ināntamōg!" i'kitōwan Nānabucōwan.

18. NANABUSHU SLAYS TOAD-WOMAN, THE HEALER  
OF THE MANITOU.

Misa' änicimādcāt mīnawā Nānabucu, ʔnipapimusāt  
mīnawa. Midāc kāi'nāndank: "Mimāwīn kī'pōmāgwān  
kāma'kāmīt nintōciman. Misa' cigwa tci'ʔntunāwag."  
Misa' kāgā't nantunā'wāt, ningutingigu awiya onōntawān  
10 nagamunit:

“Piyā'kwā nimbicinawicin cā.”

**Mīsa' nāsi'tawāt, mīsa' undcita āni'tawāt:**

“Piyā'kwā nīmbicinawicin cā.”

Tcigwa uwābāmān, kuniginīn uma'ka'kīn ucīcīgwaṇini  
15 ayācōningwawānit. Ācikaṇōnāt: "Ānīn nō'ko ānīn ānāno-  
'kīyaṇ?" udinān.

“Kā; nināntawikubī. Nānabucu ugīpimwān ugimām-  
cipicīn.”

Mīḍaḥ ānāt: “Ānic wā’tōtaman īni’<sup>u</sup> wīgupīn?”

20 "Kā, Nānabucu wīnantuwā'pi'kānā. Kanābatc kīnisā-

"Phew!" said her father-in-law. "What is that which smells so?" said her father-in-law.

Truly was she worried about it. When she rose to her feet, in vain she tried to keep it from falling. When she dropped it in front of where her father-in-law was seated, then away she started running. "Truly a real woman they thought!" said Nānabushu.

# 18. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

And then on his way continued Nānabushu, on his way he continued walking. Now, this was what he thought: "Perchance he thinks he is free who robbed me of my nephew. The time has now come for me to look for him." Thereupon truly, while seeking for him, he suddenly heard some one singing:

"From the ends of the earth do I come with the sound of my rattles, shā".

And so when he went to where it was sounding, it seemed as if he heard the same sound as before:

"From the ends of the earth do I come with the sound of my rattles, shā".

Presently he saw the being; lo, it was a toad with her rattle hanging under one arm from the other shoulder. Then he addressed her, saying: "What, my grandmother, what are you working at?" he said to her.

"Why, I am seeking for some bast. Nānabushu has shot the chief of the big lynxes."

And so he said to her: "What are you going to do with the bast?"

"Why, an attempt will be made to ensnare Nānabushu. Perhaps he may be drowned, for almost flooded was this

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<sup>1</sup> For other versions see Nos. 32 and 46.

bāwātug, ānīc kīnī'kibi kīgā wo'ō a'ki. Ānīnti dāc kā'u'n-  
dcipimātisit? i'kitōwag."

"Ānīn guta wīn wāntcitōtawāwāt kīma'kamāwāt inī'u  
utōcimini? Mañitōsa wīn, nīnawint ānaṅgit 'a'a'u Nānabucu.

5 "Wā, nōcis, kīn māwīn Nānābucu."

"Kā, nōma-i'kāna kitāgīnīwana-u'k 'a'a'u Nānabucu  
āwiyāmbān. Ānīn, nō'ko, ā'i'ci'ā-yāt 'a'a'u gā'pimunt?"

"Kā, kīgāsaḡu nīnōtcimō'ā'nān, nīnawint nīnañānta-  
wi'ā'nān."

10 "Nō'ko, ānīn i'ku āna'a'mān nañāntawi'āt?"

"Āye<sup>s</sup>, mīsaḡu āna'a'mān, o'ō kābi'a'i'na'a'mān :

"Piyā'kwā nimbicinawicin cā."

Ānīc ōwīngā ugāḡwātcimān ōwīngādāc uwīndamāḡōn,  
kāyā i'i'mān a'pī wāndaḡbinit <sup>s</sup>i'i' nanāntawi-i'wānit, mīdāc  
15 kāyā imā āndānit. "Ickwāyai<sup>s</sup>īḡu nintāmin. Niciwāḡ nōci-  
sā<sup>n</sup>yāḡ," udigōn. Aḡwīngā oki'kino'a'māḡōn, ka'kina ugīki-  
'kino'a'māḡōn.

Mīdāc a'pī kā'i'ciniwana'wāt, kā'i'cipa'kunāt. Mīdāc kā-  
'i'cipisi'kawāt, kā'i'cikickipināt paṅḡi imā utcīḡwanimīng.  
20 Mīdāc kā'i'cōmbiwañāt inī'u wīḡupīn, mīdāc āna'a'nk āna-  
'a'minit ānī'ā'ntcikwāskwañit :

"Piyā'kwā nimbicinawicin cā."

Ānīc mīḡu <sup>s</sup>i'u ānī'i'nwāt ānī'ā'ntcikwāskwañit. Cayīḡwa

earth with water. And in what place can he now be alive? they said."

"Now, what was their purpose that they should deprive him of his nephew? He is really a manitou, so we claim Nānabushu to be."

"Ah, my grandson! you must be Nānabushu (himself)."

"Why, long since would you have been clubbed to death if I had been Nānabushu. How, my grandmother, is the one doing that was shot?"

"Oh, nearly now have we healed him, we ourselves are giving him treatment."<sup>1</sup>

"My grandmother, how do you usually sing while you are giving him treatment?"

"Ay, this is the way I sing, this was how I sang while coming hitherward:

"From the ends of the earth do I come with the sound of my rattles, shā."

Now, quite everything he asked her, and quite everything he was told, even the place where she sat when she gave her treatment, likewise the place where she lived (in the wigwam). "In one corner of the place do we live. Two are my grandchildren," he was told. Concerning everything was he taught, concerning all things was he instructed.

And so after he had clubbed her to death, he flayed her. And when he got into (the skin), he tore a small opening there at its head. And now, when he had lifted the bast upon his back, he then sang the way she sang when she went hopping along:

"From the ends of the earth do I come with the sound of my rattles, shā."

Now, such was the sound of his voice as he went hopping

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<sup>1</sup> By conjuring with bones and flat, circular skin rattles loaded with pebbles; the bones to be swallowed to give knowledge concerning the cause of illness, and the rattle to bring one's power into action.

utābābandān mī·i·mā<sup>n</sup> āndānit. Cigwa ānināsi'kank āciwani-  
cink pā'kāṇatinik wigiwām; ānicināsi'kank sāgitcipai'i·tawā<sup>s</sup>.  
“Nō'ko, ō·o·mā<sup>n</sup> kuca āndāyang.”

“Kägä't.”

5 “Ānin wīn, nō'ko, kā·u·ndciwānicinān?”

“Kā, kāṇagu'ku awīngā gaḡibwābimoyān, mīdāc i·i·'u  
kāwīn nīsābābanda<sup>n</sup>zin 'i·i·'u āntāyang. Intawā, nōcisitug,  
icisāḡini'kāniciyu'k.” Mīdāc kägä't kā·u·nābit, ānīc mīgū  
imā<sup>n</sup> āntaci'kānit waḡitcītcīngwān i·i·'u ābinōtciya<sup>s</sup>. Cigwa  
10 umi'kawābāmīgō 'i·i·mā<sup>n</sup> kīnānigic kāwāt inī'u udōma'ka'ki-  
wayānān. “Wā, nō'ko, ānicinābāwacaga·ā·nk kīgī·i·nā-  
caga·ā·!”

“Nyā, nōcis, kāna mī·i·'u ā'pōsoyān inī'u wīgupīn icī'ka-  
mān kāḡābāḡījik pimīna'kwātāmān,” utinā<sup>s</sup> i·i·'u ōcicā'ya<sup>s</sup>.  
15 Mīdāc pī·u·t tcibisāḡaswā·i·nt. Cigwa unāḡucinini. Cayīḡwa  
kägä't pīdāwācinōn, cigwa pīta'pābiwān. “Nō'ko, awisāḡa-  
swān,” pī·i·'kitōwān. Mīdāc kägä't ānicimādcāt. Cayīḡwa  
udābābandān 'i·i·'u āndānit, uḡiwābāmān odōcimān kibi-  
ckwāntā·i·ḡāwint. Mīgu' i·i·'u ānawī āci·a·īnābinit, kāḡāḡu  
20 mawī. Ānicāḡu āntāḡāntasik kāwīn untcimawisī ācipīndigāt.  
Tcigwa kā·u·nābit, awānibān kāwābāmat.

Ādcikackikibitāni, mīdāc iwiti ayānit. Cayīḡwa nanān-  
tawī·i·wāwā<sup>s</sup> kāṇawābāmāt, pānā'ku iwiti āwasaya·ī.  
Cayīḡwa kayā wīn uwīnānāntawī·ā·n. Kīcā uḡī·u·ci'tōn

along in a newly changed form. Presently he came in sight of the place where (the manitous) lived. When on his way to the place, he lost the way (and) came to a different wigwam; while on his way to it, (he saw some children) coming racing out. "O my grandmother! why, here is where we live."

"Indeed."

"Pray, how, my grandmother, came you to lose the way?"

"Oh, by reason of too much weeping have my eyes become closed, and that is why I cannot clearly see where we live. Therefore, O my grandchildren! do you lead me thither by the hand." Whereupon truly, after he was seated, then there upon his lap played the children. Then was it discovered where he had ripped an opening in that toad-skin of his. "Why, my grandmother, like the skin of a human being is the look of your skin!"

"Ah, my grandchild! that was how I rubbed myself when working with the bast, as throughout the whole of every day I was making twine," she said to her grandchildren. And then he waited to be asked to where the smoking was being held. Already was the evening coming on. Then he truly heard the sound of footsteps approaching. Presently some one came and peeped inside. "My grandmother, come and smoke," (the person) came saying. Whereupon truly then away he went. Now, when he was come in sight of where they dwelt, he saw that his nephew was used as a cover over the entry-way. Even yet he could see it, and he almost wept. By reason solely of his power to control his feelings was why he did not cry when entering. Then, after he was seated, there was no one for him to see.

There was a hanging partition dividing the room, and there beyond was (the wounded). Then, as they began ministering, he kept watch of them, and continuously round

‘i<sup>s</sup>imā<sup>n</sup> wā‘pī‘a‘pa‘i‘wāt, mi‘tigō<sup>s</sup> ugī‘a‘kwākwa‘pinā<sup>s</sup>.  
 Mīdāc cigwa kayā wīn ʔnī‘i‘cāt ‘i<sup>s</sup>i‘witi awasaya‘i, cigwa  
 owābāmān āsotā‘kwa‘i‘gāsunit. Ā‘pidci wācā‘pīnit sāngān-  
 gāsīninik ‘i<sup>s</sup>i‘u ubigwa‘k. Wāwānigu udōninān ācīcīcīgwā-  
 5 nawāt.

“Micānim Nānabucu! Misa nicit!” i‘kitō.

Pašigwintcisāt Nānabucu udānimamipinān ōtōcimiwayā-  
 nan, mādciba‘i‘wāt. Unsusāma‘kāmik kāpiyapitcipitwāwā-  
 tciwaninik igu, ānigu‘k pimipa‘tō. Āckamigu ā‘kupiski‘kit  
 10 a‘kwa‘a‘m. Mī yānawī cigwa pācwāntānk ‘i<sup>s</sup>i‘u ōmisōnu-  
 ‘kān, cayīgwa upācwābāndan ‘i<sup>s</sup>i‘u ōmisōnu‘kān. Mī cigwa  
 ā‘kukitcipisut ā‘kwa‘a‘ng ācipōsit ‘i<sup>s</sup>i‘u ōmisōmu‘kān.

Ācini‘kipīnit i‘i‘u mi‘tigō<sup>s</sup>, mīsa‘ a‘panā kāgā‘t unāwāndān  
 wāsa anāmīndīm a‘ki ayānik. Ōwābāmā ayānit pāmātagānit  
 15 ʔnōtc awāsiya<sup>s</sup>. Misa wīpōsiwa<sup>s</sup> ‘i<sup>s</sup>i‘mā<sup>n</sup> utcimāning, mīsa‘  
 ācī‘kunīcawāt. “Pā‘kā,” udinā<sup>s</sup>. “Pānimā pīcā‘kāg,” udinā<sup>s</sup>.  
 Misa cigwa kī‘i‘nāndan: “Ānīn kācīctcīgāyān awāgwān  
 kābitōt ‘i<sup>s</sup>i‘u a‘ki?” kī‘i‘nāndan. Cigwa ugī‘kānōnā<sup>s</sup> ‘i<sup>s</sup>i‘u  
 mānitōwā<sup>n</sup>ca, mīdāc nī‘tām nigīgwan: “Kāwīnina kītānāsi-  
 20 ‘ka<sup>n</sup>sīn ‘i<sup>s</sup>i‘u a‘ki?” udinān.

Misa gāgā‘t kā‘i‘cīgōgīnit. Ningutingigu awāyāt kī‘u‘n-  
 dcī‘ā‘pōckāndcisāwan, kānisābāwānīgwan. Kā‘i‘cipābwātā-  
 nāt, kā‘i‘cīgagwātcīmāt: “Ānīn?” ugī‘i‘nān.

to the other side (of the partition they kept passing). Presently he too began ministering to him. In advance had he made ready the way by which he meant to flee, some wood he had heaped in a pile. And so when presently he too went round to the other side, he then saw him who sat propped with a support at the back. Right in his side was the feather of the arrow barely to be seen. And with a careful grip he held it as he worked it vigorously back and forth.

"Confound Nānabushu! Now he is killing me!" he said.

Springing to his feet, Nānabushu seized the skin of his nephew as he went, (and) started in flight. Frightful was the roar of the water that came pursuing after, at top speed he ran. Then by degrees till up to the knee in water was he wading. When truly, now, he thought he was nigh to his raft, then near by did he see his raft. When up to his waist he was wading in water, then he went aboard his raft.

When the water overflowed the trees, then at once he truly realized what a long way down in the water the earth was. He saw all kinds of game-folk swimming around. And when they wished to go aboard his raft, he kept them off. "Wait," he said to them. "Not till after a while do you come," he said to them. And so he then thought: "How shall I do (to select) what one is to fetch some earth?" he thought. Presently he spoke to the smaller animal-folk,<sup>1</sup> and so the first was the Otter: "Would you not go after some earth?" he said to him.

Thereupon truly down into the water (the Otter) dived. And by and by the one that had gone down came up out of the water dead, he must have drowned. When (Nānabushu) had breathed upon him, then he asked him: "Well?" he said to him.

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<sup>1</sup> Such as wolves, foxes, beavers, badgers, minks, hares, and the like.

“Migu ‘iʰiʷ təbābāmagwābān iʰiʷ miʰtigōg piwāʰkwāna-  
‘kisiwāt, mīdəc aʰpī kāʰiʰciwānāntāmān.”

“Tağa, kīn, ʰamiʰk nāsīʰkən ‘iʰiʷ aʰki.”

Kägäʰt kāʰiʰcigōgīt ‘aʰaʰu ʰamiʰk. Tcigwaʰ mīnawā kīʰā-  
5 bōckəntcisəwān. Ācipəbwātānāt, “Ānīn?” udinān. “Kāwī-  
nina kəṇəgä kībəcwābandaʰzīnābān?”

“Kägäʰt ābīʰtawāʰtig miʰtigōg nintāyānābān, mīdəc kāʰiʰ-  
ciwānāntāmān.”

“Abāʰpinisiwāgān,” udinān.

10 “Tağa, kīn, wajack.”

Mīdəc kägäʰt ācikōgīt ‘aʰaʰu wajack. Cigwa ābōckənt-  
tcisəwān. Āciwutāʰpināt ugīkəckāʰkunitcāntāmīni, āʰitawi-  
nīʰk udaʰkūṇāmīni ‘iʰiʷ aʰki; kayā usitāning, āʰitawisit  
usitāning aʰtāni ‘iʰiʷ aʰki.

15 “Ānīc mīsa ‘iʰiʷ tcikəckitōyāng tciʰōʰciʰtōyāng ‘iʰiʷ aʰki,”  
ugināʰ. Ānīc mī cigwa kīpōdātəṇk ‘iʰiʷ aʰki, āckəṇmīgu  
kīmīʰtcāni, āckəṇ kīʰāʰjīʰtōt. Ānīc mīgu kāʰiʰciʰtcigāt.  
Cigwa āʰikiʰkəndəṇk āckəṇ mīʰtcānīg, ōʰōʰwidəc kīʰiʰkitō:  
“Tağa, māʰiṇgān, wābandān ānīguʰkwāgwān,” udinān  
20 māʰiṇgāṇān kāʰāʰnōnāt.

Mīdəc kägäʰt kāʰiʰcimādcānit, mīdəc kāʰiʰcitəgwicinīnit.

“Kāwīnisa tānīguʰkwāsinōn,” kīʰiʰnāndəṇ. “Usām tāʰā-  
gāsīn.” Mīdəc kāʰiʰciʰtcigāt mīnawā nawətc tcīmīʰtcānīg,  
mīdəc mīnawā kēcīʰiʰnāt: “Tağa, wābandān mīnawā ānī-  
25 guʰkwāgwān,” ugīʰiʰnān.

Mīsaʰ kägäʰt kīmādcānit mīnawā. Kuniginīn, ānīwāʰk  
kəbāyāʰiʰ ināntiwaṇ; cigwa təgwicinōn mīnawā.

Mīdəc kāʰiʰnāt: “Aʰ, ʰəmbā, ʰəgwāʰtāyūʰk,” ugīʰiʰnāʰ ʰənōtc  
awāsīyāʰ. Mīdəc kägäʰt. Mīsa cigwa kīʰpīmādcīʰāʰt ‘iʰiʷ

"Just as I came in sight of the tree-tops, then was when I lost my wits."

"Pray, you, O Beaver! go fetch some earth."

Truly then down into the water dived the Beaver. Presently he was another to come up out of the water dead. When (Nānabushu) breathed upon him, "Well?" he said to him. "Did you not approach anywhere at all to it?"

"Truly, as far as halfway down the trees I was, whereupon I lost my senses."

"Too bad," he said to him.

"Now, you, Muskrat."

Whereupon truly into the water dived the Muskrat. Presently he came up out of the water dead. As (Nānabushu) took him up, he was holding (the earth) in his clinched paws, in both paws he was holding the earth; also in his feet, in each foot was some earth.

"So therefore shall we now be able to create the earth," he said to them. So it was then that he breathed upon the earth, and by degrees it grew in size, larger he made it. Now, such was what he did. When he knew that it was grown larger, then this he said: "Pray, Wolf, do you see how big this earth is," he said to the Wolf that he had employed.

Thereupon truly away went (the Wolf), and then afterwards back home he came.

"(This,) indeed, shall not be the size of the earth," he thought. "Too small it will be." And so what he did next was to have it larger, whereat again he spoke to (the Wolf): "Pray, do you see again how big it is," he said to him.

Thereupon truly off (the Wolf) started again. Lo, somewhat longer was he absent; then back was he come again.

Whereupon (Nānabushu) said to them: "Now, come, go you ashore," he said to all the various game-folk. And so

awäsiya<sup>s</sup>. Cigwa kītagwicinōn kā·a·nōnāt. “Äye<sup>s</sup>, osām  
tā·a·gāsā,” ugī·i·nān. “Änawi kīnicugunāntiyan, kāwīn kätā-  
bisäsīnōn kā·i·cīnit pītcīnag wā·pimātisit,” ugī·i·nān. Misa  
mīnawā kā·i·ji·ō·citōt, “Cigwa taga,” ugī·i·nān; “mīmā tac  
5 i·i·u tānigu·kwāgwān,” ugī·i·nān.

Misa’ mīnawā kā·i·cimādcānit. Misa bābī·ā·t pīnic nī·ō·  
gun. Kānī·ō·gunagātnig, cigwa tagwicinōn. “Kägātsa  
pītcā kā·i·cāyān.”

“Kāwīn,” ugī·i·nān: “usām ātcina kidinānt. Kāwīn  
10 tātā·i·nigu·kwāsīnōn,” ugī·i·nān. Misa’ mīnawā kā·i·ji·ō·ci-  
tōt; kānī·u·gunagātinink, “Tagackumā, inābīn ānigu·kwā-  
gwān mīnawā,” udinān.

Mēḍac kägā·t kīmādcānit. Cayīgwa mīnawā kīmādcāwān  
mīsa’ pābī·ā·t mīnawā. Ä·ī·, pīnic kabāya·ī· ānāntinint.  
15 Cigwa tagwicin. “Kägātsa pītcā i·i·u kā·i·cāyān,” ugī·i·nān.

Mēḍac, “Äye<sup>s</sup>, asām ātcina kidinānt,” ugī·i·nān. “Nawa-  
tcisa kāyābī ka·u·ci·tōmin o·o· a·ki.” Mīḍac mīnawā kā·i·  
ciuji·tōd, nawatc tcimi·stcānig kī·i·cictcigāt.

Mīḍac kägā·t ānī·ō·gunagātnik mīnawā kā·i·cimādcānit.  
20 Misa’ mīnawā pābī·ā·t; pīnic ningukīsis ānāntinint. “Mī-  
māwīn i·i·u ā·pitāntit,” ugī·i·nānimān. Kāwīn nāngwana  
i·u kāyā·pitāntisinik, ningukīsis kā·i·nāntinint cigwa tagwi-  
cinōn. “Kägā·tsa ā·pitci pītcā kā·i·cāyān,” i·kitōwān.

“Äye<sup>s</sup>, kāwīn i·i·u minī·k kitā·i·cināntāwānimisinōn tci·i·  
25 nāntiyan,” ugī·i·nān. “Na·ā·gātamina tātāci kābimātisit umā

it was true. So, then, now he had saved the lives of the game-folk. Now, back home came the one he had employed. "Ay, too small it will be," he said to him. "Though you have been gone two days, yet it will not be (big) enough to contain all that are to live in times to come," he said to him. And so when he had worked upon it again, "Now, once more," he said to him: "perhaps it is now big enough," he said to him.

Thereupon again off started (the Wolf). And then he awaited his coming for the space of four days. When the four days were ended, then (the Wolf) arrived. "Truly far have I been."

"No," he said to him: "too short a time have you been gone. It will not be large enough," he said to him. And then he created some more of it; when four days were ended, "Pray, now, do you see again how large it is," he said to him.

Thereupon truly off started (the Wolf). When again (the Wolf) had gone, then (Nānabushu) waited for his coming again. Oh, for a long while was he gone. Then he came back. "Truly far have I been," he said to (Nānabushu).

Thereupon, "Ay, too short a while have you been gone," he said to him. "Larger yet will we make this earth." Thereupon again he worked upon it, to the end that it might be larger he did his work.

Thereupon truly, after four days were ended, then again away started (the Wolf). And so again (Nānabushu) waited for his coming; for a moon was (the Wolf) away. "Perhaps now he is gone forever," was his thought of him. But it was not time for him yet to be gone forever; so when he had been gone for a moon, then back he came. "Truly very far have I been," said (the Wolf).

"Ay, but not for so short a time do I wish you to be absent," Nānabushu said to him. "Not so very few

a'king," ugī'inān. "Pitcinag tabā'ta'ino kăpimădisit omā"  
a'king," ugī'inān. Mīnawā kā'i'ji'uci'tōwāt, nawātci tcimi-  
stcānig kijictcigāwāt.

Mīdăc mīnawā kā'i'cimădcānit.

- 5 Misa' pābī'ā't mīnawā, pīnic ningūki'kinūnawin kī'inān-  
tiwān. Cigwa ningupibōn kā'ināntinit cigwa tagwicinōn.

"Misa i<sup>u</sup> kăgā cigwa kā'inigu'kwāg. Kāwīn pō'tc 'i'i<sup>u</sup>  
tā'inigu'kwāsinōn. Mīnawāsa nawātci ninga'uci'tōn." Misa'  
mīnawā kā'i'ci'ō'ci'tōt, "Ānīc mīnawā inābin," ugī'inān.

- 10 Cigwa mīnawā kīmădcāwān.

- Misa' mīnawā pābī'ā't. Cigwa mīnawā ningū'ki'kinōna-  
win kī'ināntiwān, mīdăc cigwa pīnic nicuki'kinōnawin  
ānāntinit. Misa pāpī'ā't awānibān kătagwicininit. Mīdăc  
kā'ināndānk: "Awānibān," kī'ināndām. Misa' ānubābī'ā't,  
15 mīsa' āci'ā'pitāntinit. Kā'i'ci'i'kitut: "Tağa, kīn, kăgāgi,  
kīwitāsān ămantc inigu'kwāgwān," ugī'inān.

- Mīdăc kăgā't cigwa kīpăsigwa'ut. Misa' 'pānă kāmă-  
dcisānit awānibān ānubāpī'ā't; wī'kă ānunantawābāmāt,  
ningūki'kinōnawin kā'ināntinit. Cigwa păgamisāwān.  
20 "Āniwă'kigu, Nānabucu, mīstcā wo'ō' a'ki," ugī'igōn.

"Misa' kăgā i'i<sup>u</sup> tā'inigu'kwāg, mănū nawātci mīnawā  
tcimīstcăg ninga'icictcigā," ugī'inān. Mīdăc kăgā't mīnamă  
kā'i'ji'uci'tōt i'i<sup>u</sup> a'ki. Kānī'ugunăttnik cigwa mīnawā  
ugănōnān inī'ū kăgăgiwān.

will the number be of them who shall live here on earth,"<sup>1</sup> he said to him. "In time many will they be who shall live here on earth," he said to him. When they had created more of it, it was to the end that it might be larger that they worked.

Thereupon again away went (the Wolf).

And then (Nānabushu) waited for his coming again, as long as a full cycle of seasons was (the Wolf) gone. When for a winter he had been gone, then back he came.

"Therefore it is now almost as large as it will be. It is not yet so large as it should be. Again will I make it larger." And when he had made some more of it, "Now again do you look," he said to him.

Then again off started (the Wolf).

And so when (Nānabushu) waited again for his coming, then for another cycle of seasons was (the Wolf) absent, and then it came to pass that for two full rounds of seasons was (the Wolf) gone. And then he waited for him, but he was not destined to come back. And this was what he thought: "He is gone," he thought. And so in vain he waited for him; but (the Wolf) was gone forever, at which he said: "Pray, you, O Raven! do you fly round over (this earth) to find out how large it is," he said to him.

Thereupon truly then up (the Raven) rose on the wing. And so gone was he when he started flying away, and it was needless of (Nānabushu) to wait for him; for a long while he vainly watched for him, for one full round of seasons had he been gone when he came flying back home. "Rather large, O Nānabushu! is this earth," he was told.

"It is now almost big enough, but to the end that it yet may be larger will I make it," he said to him. Thereupon truly more of the earth did he make. After four days were ended, he then again spoke to the Raven.

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<sup>1</sup> Meaning the people.

Mīḍaċ kägä't mīnawā cigwa äcipasigwa'u't 'a<sup>a</sup>'u kägāgi.  
Mīsa cigwa mīnawā kī'kiwitāsāt i'ī<sup>u</sup> a'ki.

Mīsa' mīnawā pāpī-ā't Nānabucu. Pīnic nīcuki'kinō-  
nuwin änāntinit; awānibāni'ku kätāgwicīninit, pīnic cigwa  
5 kəbāya'i' änāntinit; wī'kā cigwa taḡwicinōn mīnawā. Mīḍaċ  
kā'i-nāt: "A, mānu nāwatc kəyābi tami<sup>st</sup>cā." Mīḍaċ kägä't  
mīnawā kā'i'ji'ō-ci'tōt i'ī<sup>u</sup> a'ki nī-u'gun, "Änīc, taḡaċkumā,  
mīnawā awīnābin," ugī'i-nān inī'ū kägāgiwān. Cayīgwa  
mīnawā pābī-ā't, mīsa' kā'i-ci-ā'pitāntinit. Änupābī-ā't.  
10 "Mīsa 'i'ī<sup>u</sup> intawā kā'i'nigu'kwāg o a'ki," ugī'i-nā<sup>8</sup>. Mīḍaċ,  
"Mīmāwīn tciwābā-a'ngibān," kī-i'kitō. "Intawā tcigusi-  
gunk ninga'a-ci'tōn wī'kā tcibītcimi'kāsunu'k."<sup>1</sup>

SERIES II. Nos. 19-32.

19. NĀNABUSHU AND THE CARIBOU.<sup>2</sup>

Nānabucusa pāpimusä; ningutingigu pāpimusāt sībīns  
umāṭabī; ā'pidcisa maċkusī'kāni. Inābit āḍi'kwān pīmima-  
15 dāpīwān; nībiwa äċkəna<sup>8</sup> udayāwāni.<sup>3</sup> Kwaya'kigu pīmīā-  
iyawakusiwāwān, mīḍaċ i'ī'ū äjipāgimāt: "Nīcīmīcā,  
a'kawā, kīwīwāpāmin!"

Kägä't kibi'tcikāpawiwān.

Änīcināsi'kawāt; payācwābāmāt ōḡanōnān: "Kägä't

<sup>1</sup> Unfortunately the ending is incomplete.

<sup>2</sup> See series I, No. 14, p. 117.

Whereupon truly again up flew the Raven. And then again did he fly roundabout the earth.

Thereupon again for him did Nānabushu wait. For as long as two cycles of the seasons was (the Raven) gone; as time went on, there was no sight of him coming back, continuing so till he had been gone a long while; a long time afterwards he came back again. And this was what he said to him: "Well, let it be still larger." Thereupon truly, after he had been creating it for four days more, "Well, now, this time, again go you and see," he said to the Raven. Again he waited for him, but this time he was gone forever. In vain he waited for him. "That then, no doubt, will be the extent of this earth," he said to the (animal-folk). And now, "(I) fear that this will float away," he said. "Therefore in order that it may be heavy will I make it so that it shall never be moved."<sup>1</sup>

SERIES II. Nos. 19-32.

19. NĀNABUSHU AND THE CARIBOU.<sup>2</sup>

Now, Nānabushu was travelling about; now, once while travelling about, he came out upon a brook; an exceedingly broad meadow was there. While looking around, (he saw) a caribou moving out upon the meadow; many the prongs he had on his antlers.<sup>3</sup> And straight across the meadow was he moving, whereupon (Nānabushu) called to him with a loud voice: "O my younger brother! wait, I want to see you!"

Truly he stopped (and) stood.

Then (Nānabushu) walked over to where he was; when he was in close view of him, he addressed him, saying:

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<sup>3</sup> Ntibiwa āckāna<sup>c</sup> udayāwāni, "many the prongs he had on his antlers;" literally, "many the horns he had."

maṭcīna'kaṃigaṭ wāndusāyān, ōdānāng nimpī·ū·ndcī. Awa-  
 sināgō kinisitiwaḡ ininiwibānīg, mīgū ·i·u tābita kinisitiwāt.  
 Kāgā't saṇaḡaṭ. Niṇaḡaḡiniwānābān, mīdācigu i<sup>u</sup> pimini-  
 cimoyān. O·o·wisagu tōṭamōbānīg." Odōtā'pināni Nāna-  
 5 bucōwān inī'·u umi'tigwābīni; ācī'kwa'tāwānit; kā·i'·kwa'tā-  
 wānit ubi'kwa'kuni, cigwasa unānimā'kwīnu'tāgōn. Cigwa-  
 dāc kīgītōwān: "Mīsa o nāsāb āndōdamowā'paṇ."

Tā'tiwā, ācipimugut, wāntcītaḡu wācā'pīt u'tinināgōn.  
 Ānicnā piwābī'k sāgāpi'kisini i·i·mā ubi'kwa'kuning. Ānu-  
 10 kwāskuni a·a·wisa ādī'k wāndcītaḡu ā'kōnāmūt; mīsaḡu i<sup>u</sup>  
 kīnibut.

Tayā, Nānabucu gāgā't minwāntam wāntcītaḡu wīninō-  
 wān inī'·u udadi'kumaṇ. Ā<sup>s</sup>, mīsaḡu cigwa mādcī'kawāt  
 wīninū·ā·t. A'kawā, udāḡwāwānā'k udōcī'tōn; kākīcī'tōd  
 15 mīdāc imā aṇi·ā·ḡōtōd 'i'·i'·u uwīninōn. Paḡbā'pic kākīcī'kawāt  
 ā'pidcisa pa'kaḡdā. "Pāmāḡu wawāni ḡicī'tāyān ningawīsin,"  
 ināḡdam. Wīyāsi dāc mīnawā ābī'ta pimidā udcībā'kwādān.  
 Cigwasa kā'kīcitānik, "Mīsa cigwa tcimādāntcīgāyān," inān-  
 dām. Wīḡwās unāntawābāndān mīdāc imā ācāḡwā·ā·nk.  
 20 Kāyāḡwā·ā·nk Nānabucu kīgīto: "Ā'tawā, ningakīwīyāḡaṇ-  
 tān. A'pāḡicisa i'kwātug wītō'pamaḡ ā'pidcigu tatā'kwu-  
 tcīngwānāt." Tā, cigwa upa'kwācān 'i'·i'·u wīnin. "Kāḡā'tsa  
 ningawī·ā·ḡaṭān."

Pāmāḡu pi'kwaṇāng i·i·mā tcīgā'kwāwīnini, "Kāntc,  
 25 kāntc," inwāwān mī'tīgōn.

Mīsa' upaḡitinān Nānabucu wāca'kamu'paṇ. "Kāḡā'tsa  
 ningikagwānisāḡīnawāmīgun." Wāwīp ācipa'kwācānk 'i'·i'·u

"Truly a wicked time is going on at the place from whence I come, from a town is where I come. Day before yesterday were the men killing one another, actually on both sides were they killing one another. It is truly desperate. I tried to stop the fight, and then I fled away. Thus were they doing at the time." Nānabushu reached for his bow; then he strung it; after he had strung it, he then aimed (to shoot). And then he spoke, saying: "This was what they did at the time."

Poor creature! when he was shot by (Nānabushu), right in the side behind the shoulder was he shot. According to the story, a metal was sticking out of the arrow. In vain did the caribou try to leap away, even till he could breathe no more; and then he died.

Oh, now truly pleased was Nānabushu that so unusually fat his caribou should be. Ah! and then was when he began work upon it, cutting up its meat. First, he made a roasting-rack; when he had finished it, he thereupon hung up his fat. By the time he had finished his work on (the caribou), very hungry was he. "Not till I have put (things) in good order will I eat," he thought. So some meat partly fat he cooked. And when it was done cooking, "It is now time that I eat," he thought. For (some) birch-bark he sought, upon which he spread out (what he had cooked). After Nānabushu had dipped it out of (the kettle), he said: "Ah! but I shall spoil it by eating it (alone). Would that I might eat with a woman who was short from groin to knee!" However, presently he sliced off a piece of the fat. "Verily, I shall spoil it by eating it (alone)."

Then of a sudden at his back from yonder edge of the woods, "Kāntc, kāntc," came the sound of a tree.

Thereupon down Nānabushu laid what he was going to put into his mouth. "Truly am I terribly angered by

‘ wāmīdci‘paṇ ūmawinaṇān inī‘u mī’tigōn. Ājī‘a‘kwāndawāt;  
 mīdāc ‘i‘i‘u kākacki‘u‘t, mīdāc imā ājida‘tōt ‘i‘i‘u wāmīdci‘paṇ.  
 Misa ‘i‘i‘u ājita‘kwāmīgūt inī‘u mī’tigōn; payā‘ta‘u‘cigo  
 pīdānimāṭini. Ānīc mīsa ‘i‘i‘u ayāgōsit. Ānīc ānawī udā-  
 5 nuwī‘kwutci‘tōn kāwīn ugacki‘tōsīn ‘i‘i‘u unīntc. Ningutin-  
 gigu ayāgōsit inābit kā‘pi‘u‘ndusāt, owābāmān ma‘ī‘ngāṇaṇ  
 pīmatāpiskusiwānit; mīnawā pācīk, kāyābi pājīk kwaya‘kigu  
 pīmī‘ayawackusiwāwa<sup>8</sup>. Kwātīcigu pāmī‘ku‘pīnit ājīpīpāgi-  
 māt: “Nī‘tcīnīstcā!” udinā<sup>8</sup>.

10 Kibi‘tcikāpawīwa<sup>8</sup>. Ānīc ‘a‘a‘widac a‘kiwā‘zīma‘ī‘ngāṇ  
 ogaṇōnā ‘i‘i‘u unīdcānīsa<sup>8</sup>: “Misa’ a<sup>u</sup> Nānabucu kāgaṇōni-  
 nāṇk. Kāgō ugīnī‘tōnātug i‘i‘mā kibāskinawāt. Kāgōdāc  
 iciwābisitug ‘i‘i‘mā kī‘a‘gōsit. ‘A‘ā<sup>u</sup>, mādcādā’, ijātā’  
 ‘i‘i‘mā kibāskinawāt.”

15 Nānabucu kaṇawābāmāt pīmādcība‘ī‘tīnit.

Ānīn kā‘ī‘cīnaṇmowāt ma‘ī‘ngāṇaṇ paṇāgu ādī‘kwāṇ naṇ-  
 awīcīgāsūnit. Ānīc kā‘ī‘nābāmāwāt,<sup>1</sup> mīsaṇu cīgwa māṭa-  
 māwāt. Kāwīn kaṇāgā nōmaṇ kīṭācītāsīwāṇ ‘i‘i‘u kī‘kīṭaṇ-  
 wāwāt. Ā‘pīdcīgu wāwīp cīgwa aṇīmādcāwāṇ.

20 Nānabucu ugaṇōnā<sup>8</sup>: “Nī‘tcīmī‘stcā, kāgu’ tā‘taganāpi-  
 ‘kāgun!”

Ma‘ī‘ngāṇaṇ ācītā‘taganābīwāt, ā‘tiwā, ānīn ācīnaṇmowāt  
 paṇāgu wīnīn āgōtānī. Wāntcīṭaṇu kāmāma‘kantiwād  
 mīdciwād. Kāwīn kaṇāgā nōmaṇ kīṭācī‘tāsīwāṇ kī‘kīṭāmo-

<sup>1</sup> Ānīc kā‘ī‘nābāmāwāt, “they had nothing to gain by simply looking upon it”  
 (literally, “why should they look upon it,” but the sense is in the other rendering).

that." When he had quickly sliced off (a piece of) what he was going to eat, he rushed to the tree. Then up he climbed; and when he got up, he then placed there what he was going to eat. Thereupon he was caught fast by the tree; for just at the moment (a gust of) wind came. And so now up there he hung. To be sure, he tried in vain to get his finger out, but he could not succeed. Then by and by, while hanging up there and looking towards the place from whence he had come afoot, he saw a Wolf coming out into the meadow; (he saw) another, still another, coming out into the meadow. Just as they were about entering the cover of the woods, then he called aloud to them: "My younger brothers!" he said to them.

They stopped (and) stood. Now, the old Wolf addressed his children, saying: "That is Nānabushu who is speaking to us. Something probably he has killed at yonder place where his smoke is lifting. And something must have happened to him, that he should be hanging there. Well, let us go, let us go thither where he has a smoke going!"

Nānabushu then watched them as they began racing hitherward.

What should the Wolves have appear but a vast store of caribou already prepared. Now, they had nothing to gain by simply looking upon it,<sup>1</sup> so thereupon they set to work eating it. Not a whit were they a long (time) occupied before they had it all eaten up. And very soon were they started on their way.

Nānabushu addressed them, saying: "My little brothers, don't you look up!"

As the Wolves looked up, why, what were they to behold but a great heap of fat hanging aloft. What they simply did was to grab it from one another when they ate. Not at all long were they at it before they had it eaten up. Then off they started racing together; when they were

wāt. Animādcība'i'tiwa<sup>8</sup>; kāpickunāgusinit, ṇabāwic kibi-  
'tānimatini. Kutciwī'kwutci'u' ājikacki'tō't 'i'i'ᵘ anintc.

Ājiniśāntawāt, ā'tawā Nānabucu kāgāt kō'padāntam.  
Ājiki'tcimawit, ānīc ā'pidci wīwīsini. Indawā 'i'iwā mis-  
5 kwīwa'kāmīgānik mī'ᵘ itinunk mwācagāntcigāt. Ā'pidcigu  
wasitāwī. "Āmbāgicsa' kacki'tōyān 'i'i'ᵘ tciginābigōnsi-  
wiyān." Ānigu'k uwī'kwatcitōn 'i'i'ᵘ wī'kinābi'kōnsiwit.  
Kāgāt ugācki'tōn 'i'i'ᵘ kinābi'kōnsiwit, mīsadaç i'ᵘ pitcīnag  
minwīt 'i'i'ᵘ wīsinit. Āniwā'k ānitātāwīsini. Midaç i'ᵘ  
10 ustigwān āniwā'k 'i'i'ᵘ paṣiḡaṇaḡatinik āniwā'k udōntcimi-  
'kān 'i'i'ᵘ pimitā. Māgwāgu 'i'i'ᵘ witi wīsinit paṣiḡa-  
naḡatinig, ā'tiwā, ācinōntā'ā nicinābāwit. Wāntāgu imā  
ukā'tigwāng mī'i mā āji'ā'ta'ō'sut. Ā'tā, Nānabucu kāwīn  
wābānda'nzīn 'i'i'ᵘ kā'i'jāt. Wāgunāniwinān ki'tci'ā'nigu'k  
15 ājimādcāt. Papimiba'tōd ā'pidcisa kusigwānini 'i'i'ᵘ usti-  
gwān; cigwasa papimiba'tōd ājibitā'kucing, "Tcwān, tcwān,"  
kā'īnwāwākami'kicing. Nānabucu ājikīgitut: "Kidawānā-  
nā'tigu?" Cigwa ugānōnigōn: "Nīnisa'ku ucā'kāmīgānk  
kānānībiwi'ā'n."

20 "Ōᵘ, kiwīgwāsiᵘ."

"Kāgāt, Nānabucu, nīwīgwasiᵘ."

Mīnawa mādcā ānigu'k. Ningutingigu pi'tā'kucin mīnawā  
Nānabucu, mīsa kāyābi āniwāwā'kāmikicing. Nānabucu  
ājikīgitut: "Kituwānānā'tigu?"

25 "Āye<sup>8</sup>, nīni'ku ānipātinānk kānānībawiyān."

"Ōᵘ, kīcingwā'kuᵘ ingwāna." Mīsa', ājimādciba'tōt intiku  
ānibā'kāmīgā, ināntam Nānabucu. Ningutingigu mīnawā  
ājipitā'kucink. "Awānān kīn ayāwiyān?"<sup>2</sup> i'kito.

<sup>1</sup> The head of the caribou.

out of sight, unfortunately not till then did the wind go down. He tried getting his fingers loose till he succeeded.

When down he climbed, poor Nānabushu truly felt disappointed. Then he had a great cry, for he was very anxious to eat. Now, there was blood on the ground, and such was the place where he ate. Very awkward was it (for him to get to it). "Would, indeed, that I might become a little serpent!" With all his power he tried to become a little snake. Truly successful was he in changing to a little snake, and then he was in an easy position to eat. Pretty well contented was he as he continued eating. And now the head<sup>1</sup> had in it somewhat of a groove, where he discovered some fat. And while he was eating there in the groove, why, he turned into a person before he expected. Exactly over his forehead was where he was held fast. Why, Nānabushu did not see where to go. It so happened that with great speed he started. As he ran along, exceedingly heavy was the head; when running along, he bumped against a tree. "Tcwā<sup>n</sup>, tcwā<sup>n</sup>," was the sound he made when he fell. Nānabushu then said: "And what kind of a tree are you?" Then was he answered: "Always on the ridge do I stand."

"Oh, then you are a birch!"

"To be sure, Nānabushu, I am a birch."

He continued speeding on. And one other time against a tree Nānabushu bumped, whereupon he made the same noise as he fell. Nānabushu then said: "What kind of a tree are you?"

"Yea, ever on the hillside do I stand."

"Oh, then you are indeed a pine!" And then as he started, it seemed that he was running down hill, so thought Nānabushu. And another time he bumped against a tree (and) fell. "Who are you?"<sup>2</sup> he said.

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<sup>2</sup> Awānān kin ayāwiyaṇ? literally, "who are you that you are."

“Ninsa‘ku ä‘kwa‘kəmigā‘k kənānībawiyān.”

“Ō, kigici‘ki’u.”

“Nānabucu, kägä‘t ningici‘ki’u.”

Änigu‘k äjimādcāt Nānabucu. Nicingigu kă‘pəngicing,  
5 pənägu kāsāswānīk ini’u u‘tawəğan. Misa cigwa mādciyā-  
tagāt. Kāwīn ugi‘kändə<sup>n</sup>zīn ā‘pī‘tcānig ‘i‘si’u sāga‘i‘ğan.

Mi nəngwəna i<sup>u</sup> ʔanicinābā<sup>a</sup> āndaci ōdānawi‘tōnit ‘i‘si’u  
sāga‘i‘ğan iwitəc pāmātagāt. Nintigumi kägä‘t ʔdi‘k pā-  
mādagāt acināgusit Nānabucu. Pāmāgu minəngwəna i<sup>u</sup>  
10 imā u‘pimācicutā<sup>ux</sup> wāndcipa‘kubīt wa<sup>a</sup>‘u Nānabucu. “Ä‘ē,  
‘ä‘ēi, micāwā pāmātagāt! ‘Ä‘a‘u, mawinətawātā!” Pənägu  
kāmādwāta‘ta·ō·nəgwānig.

Ä‘tā, Nānabucu ənigu‘k äjimādcāt.

“Ä,” pigigitōwəg, “ä·ä·ēi, kāwāsā, kimicəğanigunān!”

15 “Minağwəna pācu ninga‘i·cimicəgā,” ināndəm. Midəc  
kägä‘t ənigu‘k Nānabucu äjimādcāt. Ningutingigu ʔjitā-  
bə‘kīckikāt.

Ä‘pidcisa upəcwābāmāwān igi’ ʔanicinābān kanawāba-  
māwāt, kuniginīn, Nānabucōwəṇ ʔni·u·ndci·ə·gwāgwāckuni-  
20 wəṇ. Änīc ʔnibā·ā·bi·kāni; kumāgu a‘pī tāgwucininit,  
ä‘tiwā, äcōcācāpi‘kicininit Nānabucōwəṇ. Äcibāsisitōnit  
‘i‘si’wā udōctigwānimini. Kā·o·nickābi‘tōnit ʔnigəgawā‘pī-  
wəṇ. Midəc ‘i‘si’u ʔnigigitōnit: “Kägä‘tigu micāwā pāmā-  
tagāt ināntəməg igi’u ʔanicinābäg.”

25 Kāwīn kənəgä tibātcimosiwan Nānabucōwəṇ ānuwīkə-  
gwātcimāwāt.

"Always by the edge of the bank do I stand."

"Oh, then you are a cedar!"

"Nä nabushu, truly am I a cedar."

With all his speed then started Nä nabushu. And when he was come at the end of the second leap, then was there a steady ringing in his ears. Thereupon he then began swimming. He did not know how big was the lake.

There happened to be some people dwelling in a town by the lake where he was swimming. Very much like a caribou swimming past was the look of Nä nabushu. Then of a sudden there was stirring at yonder place, off a way from where Nä nabushu had gone down into the water. "Halloo, an elk is swimming past! Come, let us chase him in our canoes!" And forthwith there arose a hubbub (with paddles and canoes when shoving off into the water).

Oh, how Nä nabushu went with all his speed!

"Ah," they said as they came, "too bad, impossible, we shall be beaten to the shore!"

"It must be that nigh to the shore am I getting," he thought. Thereupon truly with full speed then Nä nabushu started. Then all at once he touched the bottom.

Exceedingly nigh were the people observing (the elk), when, lo, Nä nabushu went leaping out of the water. Now, there was a bank of loose stones sloping down to the water; and when he was come a certain distance, why, upon a rock Nä nabushu slipped (and) fell. Then he burst open that (caribou) head of his. When up he sprang from where he fell, away he went falling headlong with laughter. And this he said as he went along: "So truly an elk was swimming past, thought the people."

Nothing at all did Nä nabushu tell when in vain they tried to question him.

## 20. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.

Misagu 'i·s'i'·u bā'pic ʔanimādcānit. Nānabucu ʔanibabi-  
 musāt cigwadac uṃadābī sībīns; uḁanibabima·ʔ·tōn kägä-  
 'pī'igu mi·tcānig 'i·s'i'·u sibi. Cigwadac udābābatān 'i·s'i'·u  
 sāga·i·gān, ā'pidci unicicinini imā wāndcisāgitawānig 'i·s'i'·u  
 5 sibi. Inābit Nānabuco mīnisi·u·tāwāngānig; owābamā<sup>s</sup>  
 ni'kānsa<sup>s</sup>, ā'pidcisa pā'tinīnōwa<sup>s</sup>. Nānabucu wāgunāniwi-  
 nān, nāṭagāmāba'tō, udawī·u·dā'pinān inī'·u cīngubīn; u'ku-  
 nācicing ugackīwāginān. Uciwāni'kā i<sup>u</sup> cingubī, ā'pidcisa  
 ubwāwānāna<sup>s</sup> i<sup>u</sup> cingubī. Mīḁac 'i·s'i'·u ānicimādcāt udani·ā·  
 10 sunān 'i·s'i'·u umi'kwābān. Ānisāgāwāt kigito a<sup>u</sup> ki·tcini'ka:  
 "Nānabucu sāgāwāt. Ucimuyuk, kägūgu kīga·i·gunān."

Kāwīndac win pašigu·u·siwag iḡi'·u ni'kānsag. Kuniginīn,  
 oḡanōnigōwān Nānabucōwān: "Kägä'tsagu nintinigāwāgān-  
 tam ānuwābamagwānin iḡi'·u nicimāyag. Kägä'tiginīn pā·  
 15 'pina'kāmigat wāndusāyān; mīsa' iwiti' nīmi·i·tiwāt ʔanicinā-  
 bāg. Kāgwānisāgimāminwā·i·gātāniwān inī'·u naḡamunān  
 nāḡamuwātcin. Misagu nā ōno<sup>u</sup> pāmōndamanin inī'·u naḡa-  
 munān. Āmbāšanō kanīmi·i·ninim. Mī·o·mā tcibagitōn-  
 ḁamān inī'·u naḡamunān. Ninga·u·ci'tōn 'i·s'i'·mā kātacitāyān  
 20 tcinīmi·i·naḡu'k. Ta·u·nicicin nīmi·i·tiwigāmik kā·u·ci'tōyān."  
 Nānabucu mīsa cigwa mādcitād uci'tōd, cingubī wākā-  
 'kināt; tcitāgu pācitcipāgisusinik mī'·i·u āpitā'tōd 'i·s'i'·u

20. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.<sup>1</sup>

And so in course of time he was upon his way. While Nānabushu was travelling about, he soon came out upon a brook; he followed its course till at last it (opened out into) a large river. Then presently he came in sight of a lake, very beautiful was the place where the river flowed out (into the lake). While Nānabushu was looking about, (he saw) an island of sand; he saw some Goslings, very numerous were they. Nānabushu, simpleton that he was, went running out towards the land, he went to get some balsam-boughs; in his old soiled blanket he wrapped them. He made a pack of the balsams, a very heavy pack did the balsams make. And so when he started on his way, he had his hands on the tump-line (running from the forehead back over the shoulders). When he came into view (round a point of land), up spoke a big Goose: "Nānabushu is coming into view (round the point). Do you flee, for something shall we be told."

But the Goslings did not fly away. Lo, they were addressed by Nānabushu saying: "Truly am I sad at heart whenever I fail to see my little brothers. Now, truly a merry time is going at the place from whence I come; for at that place are the people dancing together. Wonderfully good are the songs that they sing. Pray, let me make you dance. Now, these that I have on my back are those very songs. And down at this spot will I lay the songs. I will fix a place yonder where I will devote (myself) to making you dance. Handsome will be the dance-lodge that I will make." Nānabushu thereupon set to work making it, with balsams he made a stockade; at only such a height that it could not be taken at a leap was how high he

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<sup>1</sup> For other versions see Nos. 11 and 48.

unimi'i'tiwigamig. "Mī'i' u cigwa tcimādcī'taiyang tcinimi-  
i'tiyank. Ambāsa, mī'i' u ici'a'gwā'taiyu'k."

Kägä't ni'kānsag agwā'tāwag.

"Ambāsanō, kawīndāmōninim kā'a'i'ciyäg. Mīgū i' i' u  
5 kani'i'na'a'mān a'i'ciyu'k i' i' u tcinimiyäg. Ayangwāmisi-  
yu'k. Kāgu' wīwanīwisi'kāgun. Misa'gu i' u cigwa tcipīndi-  
gäyäk i' i' mā nimi'i'tiwigamigunk."

Äjipīndigāwāt ni'kānsag, kayä wīn māng; kayä wīn dāc  
cingibis äjipīndigāt.

10 Ka'kina kā'pīndigānit Nānabucu ugīpa'ā'n udickwāndām.  
Cigwa' Nānabucu wīmādcī'ā'm a'kawā mīnawā ugānōnā:  
"Mīgu i' u kania'i'na'a'mān, a'i'ciyu'k. A'pīdāc pāsīnawān-  
disuyān mī'a'pī kāpasigwīyān. Mī wīnigu i' u nānāsawaya'i'  
kābabātācīcimoyān. Mīsa cigwa tcimādcī'ā'mān."

15 "Pašangwābicimowīnān nīnpīdōnān, nīcimisitug!  
Nābanāgātācimowīnān, nīcimisitug, nīnpītōnān."

Mīdāc cigwa ā'pīdci udcī'kimā, mīsa'gu kägä't ka'kina  
pašangwābicimunit.

"Äyānsigwācimowīnān nīmpīdōnān, nīcimisitug."

20 Kägä't ayānsigwā'tāwā<sup>8</sup> pā'kic nīmīnit.

Nānabucu äjīkīgītut: "Ä' e'i, mīcīgwā pāsīnawānintisu-  
yān!" Äjīpasigwīt Nānabucu papānīmi, Nānabucu udā-  
nīnātācīcīmu'tawā<sup>8</sup>. Wāgunāniwīnān pīmī'a'yāsīgwā'tānit  
i' i' u ni'kānsa<sup>8</sup>. Äjī'udōtā'pīnāt äjīpō'kugwābīnāt; mīnawā  
25 ābīding pīmī'a'yāsīgwā'tānit äjīpō'kugwābīnāt.

Ckwāntānk iwīti tācīcīmu 'a'a' u māng. Intīgūnātagu  
umādwāgwāwābīnā, i' u nī'tām māng. Wāgunāniwīnān pāngī

made his dance-lodge. "It is now time for us to begin dancing together. Hither, now come you out of the water."

To be sure, the Goslings came out of the water.

"Harken! I will tell you how you are to act. According as I sing, so do you when you dance. Do you take pains. Don't you fail in anything. Now is the time for you to enter into the dance-lodge."

Then in went the Goslings, likewise the Loon; and also the Diver entered in.

When all had gone inside, Nānabushu closed up the doorway. Now, Nānabushu was about to sing, but first he addressed them again, saying: "Therefore according to what I say in my song, that you do. And when I become thrilled, then shall I rise to my feet. Thereupon in amongst you shall I dance. It is time for me now to begin singing:"

"A dance with the eyes closed do I fetch!

A dance upon one leg, O my little brothers! do I fetch."

Thereupon then were they much thrilled with the song, and so all of course danced with their eyes closed.

"A dance with the necks close up together do I fetch, O my little brothers!"

Of course, up close together came their necks, while at the same time they were dancing.

Nānabushu then spoke up: "Behold, now am I in a transport of delight!" Rising to his feet, Nānabushu moved about, dancing here and there, approaching (the Goslings) while he danced. Foolishly did the Goslings hold their necks close up together. As he took them up, he broke their necks; once again when they bunched with necks together, he broke their necks.

By the doorway yonder the Loon was dancing. Now, it seemed as if he heard the sound of the breaking of necks, thus it seemed to the Loon. Happening to open

äjitočkābit ä'tawā, inābit māng, na'itāg ubimibō'kugwānāni Nānabucōwān ni'kānsa<sup>6</sup>. Äjikigitut māng: "Ä'ē<sup>6</sup>ei, Nānabucu kidickwānigunān!" Misa' a'kawā ä'kitut māng, mīgu i<sup>u</sup> ānawitābācitcipāgisut.

- 5 Ä'tā<sup>a</sup>, Nānabucu mīwānigu iniwāti māngwān nwā'pi-  
 nanāt. 'Tā, māng ānupapisingwa'igāt. Änawidac pācu-  
 nāgwātini i'i-wā nibi ābānābit āca pācu Nānabucowān;  
 äjipa'kubigwackunit māng. Ä'tawā, äjitāngiskāgut 'i'i'mā  
 ucigānāng. Kayā win ä'itāg ānupa'kubība'i-wā 'a<sup>a</sup>a'<sup>u</sup>  
 10 cingibis, mī gayā wīni i'<sup>u</sup> kītāngickāgut inī'<sup>u</sup> Nānabucōwān.  
 Misa i<sup>u</sup> cigwa äjikigitut Nānabucu: "Misa i<sup>u</sup> mini'k kā'a-  
 'kiwāng kā'i'cināgusit 'a<sup>a</sup>a' māng, kayā 'a<sup>a</sup>a' cingibis."

- Misa cigwa äjigu'pīt iwiti unīmi'i'tiwigāmīgunk, āniwā-  
 'kigu nibiwa uginisā 'i'i'<sup>u</sup> nikānsa<sup>6</sup>. Nānabucu äjikigitut:  
 15 "Ämantcigic ā'pidci kā'i'cimosā'kwāyān ogo'<sup>u</sup> nini'kānsi-  
 mag? Ämbāsanō, ninganigwā'a'bwānag." Kägā't mādci'tā  
 Nānabucu ki'tcibōtawāt mi'tāwangānk. Ä'pidcisa nibiwa  
 kā'i'cāwāngitānik, misa cigwa mādci'tād ningwā'a'bwāt.  
 Midac 'i'i'<sup>u</sup> kiwitāckutā ānisāgisitācimā<sup>6</sup> 'i'i'<sup>u</sup> uni'kānsima<sup>6</sup>.  
 20 Kā'kicitād midac i'i'<sup>u</sup> kägā't winibā. "Ämbāsanō, kigana-  
 wānta'i'n igiwā nini'kānsimag," udinān inī'<sup>u</sup> utcītīn. "Nintcīt,  
 kānawānim gwātcinātawān awīya ningakimōtimik iwā nini-  
 'kānsima<sup>6</sup>." Nānabucu äjitcāngitiyākisut; midac iwiti  
 nāyāciwāninik äjitcāngitiyā'kidut. Mīnawā uganōnān inī'<sup>u</sup>  
 25 utcītīn: "Wīndamawicin ānicinābäg sāgāwa'o'wāt." Uga-  
 nōnigōn utcītīn: "Kīgawīndamōn."

his eyes a little, why, when the Loon looked, it was to see Nānabushu at just the time when he was among the Goslings breaking their necks. Then up spoke the Loon: "Look out! by Nānabushu are we being killed off." Now, when the Loon first spoke, he then cleared (the balsam enclosure), just barely getting over.

Oh, but how Nānabushu did go in pursuit of yonder Loon! Ah, and how the Loon did struggle in vain to get away! And though near by seemed yonder water, yet when he looked back, here close was Nānabushu; then into the water leaped the Loon. Poor thing! he was kicked on the small of his back. And in time did the Diver also try to escape into the water, but to no purpose, for he too was kicked by Nānabushu. Thereupon then up spoke Nānabushu: "Therefore as long as the world lasts, thus will look the loon, so too the diver."

So then up from the shore he went to his dance-lodge yonder, and rather a good many Goslings he had killed. Nānabushu then said: "Wonder in what especially fine way I may cook these Goslings of mine! I say, I am going to bake them." Truly to work set Nānabushu building a great fire upon the sandy beach. When a very great deal of the sand was hot, accordingly then did he begin baking them. And so in a circle about the fireplace he laid his Goslings, (covering them) so that only their feet could be seen sticking out. When he had finished (this work), he was of course anxious to sleep. "I say, I would have you keep watch of these Goslings of mine," he said to his bottom. "My bottom, do you keep watch over them, lest some one rob me of my Goslings." Nānabushu lay with bottom up; it was over towards the cape he lay with his bottom turned. Again he addressed his bottom, saying: "Inform me if any people come paddling into view (round the point)." He was answered by his bottom saying: "I will inform you."

Nānabucu cigwasa' ʔanibā, ā'pidci cigwa ʔanibōsāngwām.  
 ʔjia'kawābit 'a<sup>a</sup>'u miskwāšap ʔanicinābā<sup>s</sup> sāgāwa·ʔ·mō<sup>s</sup>.  
 ʔānicnā ʔjikigitut: "Piwitāg sāgāwa·ʔ·mōg."

ʔānicnā owābāmāwān Nānabucōwān tcāngitiyā'kisunit  
 5 kayā 'i'ʔi'·u undābasawānit. ʔjigikitōwāt igi'·u ʔanicinābāg:  
 "Kāgu udayānātug Nānabucu imā kī'·u'ndābasawāt.  
 ʔāmbāšanō, wī'kimōtimātā wāgutugwān āyāgwān imā kī-  
 'tcāngitiyā'kisut."

ʔānic, mī cigwa kī'kanōnigut inī'·u utcitīn, ānic ānu'·inābit  
 10 Nānabucu; mīdāc ʔjini'kāwāba·ʔ·mowāt 'i'ʔi'·u utcīmāniwā,  
 mīnawā cigwa ʔanibōsāngwāmu 'a<sup>a</sup>'u Nānabucu. Mīnawā  
 ʔjitiwābāmāwāt igi'·u ʔanicinābāg. ʔānic inābit 'a<sup>a</sup>'u Nāna-  
 bucu utcitīn, pāmāgu mīnawa ʔanicinābā pā'·u'ndcimīnāwā-  
 gumunit. "Piwitāg sāgāwa·ʔ·mōwāg!" i'kitowān utcitīn.

15 ʔānic Nānabucu ānu'·inābit, ānicnā āca kī'a·cā'·u'ta·ʔ·mōg  
 igi'·u ʔanicinābāg. "Kāgā't kīgakīnawick," udinān inī'·u utcitān.  
 Wāgunāniwinān upāpāšagupinān inī'·u utcitān. "Pāmāgu  
 kāgā't wābāmātwābān igi'·u ʔanicinābāg kitākikānōc. Kāgu'  
 mīnawā kanocici'kān. Mīni'kigu wānibāyān niwīnibā."  
 20 Mīsa gāgā't Nānabucu nibāt.

Mīdāc 'i'ʔi'·u ʔjikigitōwāt igi'·u ʔanicinābāg: "ʔāmbāsa,  
 mī'i'·u cigwa kīpōsāngwāmīgwān a<sup>u</sup> Nānabucu." Cigwa  
 ʔjimādcikwaciwāwād ina'kwaciwāwāt Nānabucōwān. ʔjigā-  
 bāwāt ʔji'·i'jāwāt imā cktāwāninig. ʔā'tawā, pānāgu ni-  
 25 kānsa<sup>s</sup> sāgisitācinō<sup>s</sup>! Wāwīp umō'kāwāngawāwā 'i'ʔi'·u  
 ʔjikimōtimāwāt Nānabucōwān. ʔānic mātwāngwāmōwān.  
 Wāwīp ugicpisitāpināwā; nāyāp tibickō ʔji'a'yāni'pān usi-

Nānabushu presently went off to sleep, he was soon in very deep slumber. While the bottom was watching, some people came paddling into view (round the point). Naturally then up he spoke: "Some visitors are paddling into view (round the point)."

Of course, they saw Nānabushu lying bottom up, and also the smoke of his fire. Then up spoke the people: "Something must Nānabushu have yonder where the smoke of his fire is lifting. Pray, let us go rob him of whatever he has yonder where he lies with bottom up."

Well, so when he was addressed by his bottom, then did Nānabushu look, but to no purpose; and so when they paddled round to the other side of the point, then again into sound slumber did Nānabushu fall. Then another look at him the people took. So while the bottom of Nānabushu was looking about, then suddenly again the people came into view on the water. "Visitors are appearing (round the point)!" said his bottom.

Now, when Nānabushu looked, it was no use, for naturally back did the people turn their canoes. "A truly down-right liar you are," he said to his bottom. Foolishly he scratched his bottom. "If you had really seen the people, you should have spoken to me. Don't you speak to me again. As long as I had intended sleeping, so do I wish to sleep." Thereupon truly Nānabushu went to sleep.

Thereupon then said the people: "Come, now is when Nānabushu must be sleeping soundly." Then off they started in their canoes, going towards where Nānabushu was. When they landed, then they went to where the fire was. Ah, what a heap of Goslings with feet sticking out! Quickly they dug them out of the ashes when they robbed Nānabushu of them. Now they could hear the sound of him asleep. Quickly they broke off the legs; back in the same way as before they placed their feet

'təm usāgisitōnāwā. Wāwīp opōsi·ā·wā 'i·s'i·u ni'tānsa<sup>s</sup>,  
mīsa cigwa ājimādcāwād.

Cigwasa kuskusi Nānabucu; ājicīpīt, "I'a', nindōsāmi-  
gwān. Kwātcinaṭawīn ta'u'sāmisōwag nini'kānsimaḡ." Misa  
5 cigwa udā'pinang 'i'ṣi'u pājik usitāni inī'u uni'kānsimaṇ,  
mī nangwāna i'u āji'u'ndcibi'tōd 'i'ṣi'u usitāni. "Pabāpinisi-  
wāḡan, misa gāḡā't kī'u'sāmisuwāt igiwā nini'kānsimaḡ."  
Minawā pājik umāmōn 'i'ṣi'u usitāni, misa kāyābi āji'u'n-  
dcibitōd 'i'ṣi'u usitāni. Midac 'i'ṣi'u ājimāmōt 'i'ṣi'u mi'tig  
10 ājinantwāwāḡawāt; awānibaṇ awīya. "Abā'pinisiwāḡan,"  
ināndaṃ. "Gwā'tcinaṭawīn ningī'kimōtimigo nini'kānsimaḡ."  
Misa' undcita ānunantwāwāḡawāt. Wāgunāniwinān naṇ-  
du'kawātcigā; kāḡā't mi'tāwāḡānk pimi'kawāwa<sup>8</sup> kī'kabā-  
nigwān 'i'ṣi'u ānicinābā<sup>8</sup>. Misa cigwa kī'kwaya'kwāntānk  
15 'i'ṣi'u kī'kimōtimint. Wāgunāniwinān ājikacki'tōt udijibā-  
'pāsāgupinān inī'u utcīṭan. Kāḡā'tsa unickī'i'gōn inī'u utcīṭin.  
Nānabucu ājikigitut: "Kā, māwīni i'u ā'tagu ningatōtawāsi,  
ānawiwīn i'i'u pā'pāsīgupinaḡ. Intawā ningatcāḡiswā."  
Nānabucu ājimādcī'tāt mi'tigōn u'kwā'kuwābinaḡ; a'pī  
20 kā'tcipiskānānik, wāgunāniwinān ācinisawa'ā'nk ickutā, misa'  
i'u tcāḡiswāt inī'u utcīṭan.

Wibago, "Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>," inwäwäsu.

Äjikigitut Nānabucu: \*Ä<sup>a</sup>na<sup>n</sup>, 'tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>, ' kaa-i-n-  
wāyaṇ, kāwindamawisiyaṇ nini'kānsimaḡ ki'kimōtimigowā!"  
25 Mīḡac i<sup>u</sup> ā'pidci a'ka'kacānk kā-i-nitānik 'i'ē<sup>i</sup>-u utciṭ, mīḡac  
i<sup>u</sup> āci'kugābawit. Ä'tawā, kāwīn kaṇaḡā uḡacki'tōsīn tci-  
pimusāt; mīḡu i<sup>u</sup> äjimiskwīwinit 'i-i'-u unici<sup>i</sup>ciwa<sup>g</sup>, ā'pidci  
uḡacki'tōn wawāsa a'tōd inī<sup>u</sup> u'kāṭaṇ, ānugutcimādca;  
mīyā'ta i<sup>u</sup> āniwā'k paṅgī äjikaskitōt tōṅgitiyā'a'mit.

sticking out. Quickly they put the Goslings into their canoes, and then they started away.

Presently from slumber woke Nānabushu; as he stretched (himself), "Oh, I slept too long! It is possible that overdone might be my Goslings." And so when he reached for the foot of one of his Goslings, why, he really pulled out (only) a leg. "Too bad! it is the truth that too long have these Goslings of mine been cooking." One more foot he took hold of, and in the same way he pulled out another foot. Thereupon taking a stick, he searched for them digging in the ashes; but there wasn't a single one. "Bad luck," he thought. "It is possible that I have been robbed of my Goslings." And so with a will he tried to dig them out (of the ashes), but with no result. It occurred to him to seek for tracks; truly, on the beach were some footprints which the people must have made when they landed. Thereupon now quite sure was he that he had been robbed. Foolishly then as much as he could he scratched his bottom. Truly was he angered by his bottom. Nānabushu then said: "Ah! this is not all that am I going to do to him, even if I am scratching him. Indeed, I will give him a thorough burning." Nānabushu then set to work piling up some wood; when a big blaze was going, he then foolishly straddled the fire, whereupon he gave his bottom a good burning.

In a little while, "Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>," was the sound (his bottom) made when being burned.

Then said Nānabushu: "Oh, so 'Tcī<sup>n</sup>, tcī<sup>n</sup>, tcī<sup>n</sup>,' was what you said, you who did not inform me when I was being robbed of my Goslings!" And so when his bottom was burned like charcoal, he then stepped away. Poor creature! not a whit could he walk; since he was bloody at the testes, as wide as was possible for him to do he placed his feet, in vain he tried going; it was but a short distance he could walk with feet apart.

Äniwä'kigu wása ʔanitagwicin ningutingiku inābit mi'ti-  
 gōnsan ugwa'kitāniwan; wāgunāniwinān udāninisawa'ā'nan.  
 Kānigabi'kank āci'ā'banābit; ā'tawā, paṇāgu kāmiskwiwā-  
 'kwaṭinig ini'<sup>u</sup> mi'tigōnsan. Äjikigitut Nānabucu: "Miskwā-  
 5 bimāgōn uga'i'cini'kātānāwān igi'<sup>u</sup> ʔanicinābāg mini'k kă'a-  
 'kiwāṅ kayā mini'k kăgicigōwāṅ. Äntagā ugawusāmān-  
 tānāwā igi'<sup>u</sup> ʔanicinābāg, ugapā'kusigānāwā."

Misa' minawā ʔanimādcā Nānabucu. Kägä't kāwin  
 ugacki'tōsīn ānuwī'pimusāt, ā'pidci sītawitiyā. Ningutingiku  
 10 papimusāt owābandān cōckwaṇābi'kānig, wāgunāniwinān  
 Nānabucu äjicōckwaṭciwāt. Kā'kabāyābōnut, midac 'i'ḡi'<sup>u</sup>  
 āci'ā'banābit. Ä'tiwā, otōmigīwitiyān. Kägä't kăgwānisagi  
 nāgwaṭini. Nānabucu äjikigitut: "Ēi, mīsa i'<sup>u</sup> kă'i'jini-  
 'kātāmowād ʔanicinābāg, wā'kunāg uga'i'cini'kātānāwā.  
 15 Ändaḡādac ugawu<sup>n</sup>sāmāntānāwā 'i'ḡi'<sup>u</sup> tci'ā'ni'a'kiwāṅ  
 kayā dāc ugāmīdcināwā igi'<sup>u</sup> ʔanicinābāg."

## 21. NĀNABUSHU AND THE CRANBERRIES.<sup>1</sup>

Misa' Nānabucu ʔanijimādcāt, āniwä'k ugacki'tōn tcimi-  
 nopimusāt. Kumāgu a'pī tāgucing sībīns umātābīn; inābit  
 paṇāgu ʔanībiminān; kāmiskwa'kubānig mīgu ḡi'<sup>u</sup> ʔanijināzi-  
 20 'kang. "Ä'tiwā, kägä'tigu nibiwa ningamidcinān; pāmāgu  
 ā'pidci kī'tāwisiniyān nīngapōni'tōnan." Wi'kwä'tigwāyānik  
 Nānabucu ucigābawi isibīns; inābit ʔanāmibīg midac kägä't

<sup>1</sup> For another version see Nos. 13 and 59.

At some distance away was he come, when suddenly, on looking about, (he saw) some brambles standing in dense growth; without reason he walked straight through their midst. After he had passed through them, he then looked back. Oh, how completely red with blood were the brambles! Then said Nānabushu: "Red willows shall the people call them as long as the world lasts and as long as there is a sky. Special delight shall the people take in them, they shall use them for a mixture in smoking."

And so on his way continued Nānabushu. To be sure, he was not able to walk, in spite of his efforts; exceedingly stiff was he at the bottom. Once while going along he saw a place where the rock was smooth, and then like an idiot down slid Nānabushu. When he was come at the other end of the slide, he accordingly looked back. Why, there were the sores of his bottom. Really it was a frightful thing to see. Nānabushu then said: "Oh, this is what the people shall call it, lichens they shall call it. And very much shall they esteem it, and as long as the world lasts shall the people also eat it for food."

## 21. NĀNABUSHU AND THE CRANBERRIES.<sup>1</sup>

Accordingly, when Nānabushu departed on his way, hardly was he able to walk with any comfort. After he was come a certain distance, he came out upon a brook; while looking about, (he saw) nothing but high-bush cranberries, and that they were of a red kind of bush. "Ah, surely a heap will I eat; and not till I am thoroughly satisfied with eating will I leave them alone." By the bend of the brook Nānabushu went and took his stand; while looking into the stream, he then of course saw high-bush cranberries

wābandank ʔnībiminān 'i-i-witi agawātābigisininik. Nānabucu  
 ʔjikigitut: "Taḡa, miwaṇiwāti kāmīdciyānin." ʔjiciga'kwāḡa-  
 gisut; ʔnunandōbiginigāt, mīsa' kāwīn umi'kaṇzīnaṇ. Intawā  
 ʔ'kwānābāwāt ʔjimōckamut ʔḡwāsiit; mīgu' pimi'ḡnwā'tinī-  
 5 kāmīsānik. Inābit, ʔ'tawā, mīsa untcita ʔnībiminān wāban-  
 dank ʔnāmibīg; mīgu mīnawā tciga'kwāḡagisut, ʔ'tiwā  
 Nānabucu ʔcikitcikīskīngwācing. Tci'ḡnigu'k ʔjikaski'tōt  
 ijmawī. ʔnīcnā kīwaskwācin. Māḡwāḡu mawit kāḡō  
 omānācābiskāgun. ʔjibā'katawābit māḡwā mawit, kuniginīn  
 10 ʔnībiminān nānācābiskāgut. Tayā, ḡḡḡ't ā'pidcisa min-  
 wāntam. Mīsicigwa māntāntcigāt; ā'pidcisa kātāwīsinit  
 kāḡḡ't minwāntam. Mīḡac kāḡḡ't wāwāni kacki'tōd pimusāt.

## 22. NĀNABUSHU AND THE DANCING BULLRUSHES.<sup>1</sup>

Ningutingigu papimusāt awiya ōnōntawā sāsā'kwānit.  
 Wāgunānīwinān unāsī'tawa. Kuniginīn, sāḡa-i'ḡāns sāḡita-  
 15 wānig 'ii sībīns, mī-i-mā ayānit 'i-i-wā ininiwa<sup>2</sup>, picicig 'i-i-  
 ininiwa<sup>2</sup>. Ka'kina pingwācāḡitiwa, kayāḡac ʔci-u'nit ka'kina  
 wābigunīn ubāta'kibinā-u'ni. Cigwa owāḡamigō. "Ā ē'ēi,  
 Nānabucu, niwīnīmi-i'timin, nicwāsugun niwīnīmi-i'timin.  
 Kāḡḡ'tigu niwiki'tcinīmi-i'timin."  
 20 "Ni'tcīmi'tcā,<sup>3</sup> mīsaḡu 'i-i- pābā-i'naṇō'kiyān, pābāṇa  
 ntanīmi-i'tiyān. Ki'tci'ḡnigu'k kīḡawi'tō'kōninim."

<sup>1</sup> For another version see No. 6.

<sup>2</sup> Ni'tcīmi'tcā, "my little brothers;" for nicīmātug, a form used by Nānabushu in addressing the people.

reflected yonder in the water. Nānabushu then spoke up: "Why, these are the ones I will eat." Then he dived into the water; in vain he tried to feel for them in the water, but he could not find them. Accordingly, when he was out of breath, then to the surface he rose (and) came on out of the stream; whereupon the water became smooth (again). As he looked, why, he was bound to see high-bush cranberries down in the water; and so when he again dived into the water, poor Nānabushu fell upon his face, cutting a great gash. As hard as it was possible for him did he weep. To be sure, he was knocked out of his wits when he alighted. Now, while he wept he felt something rubbing softly against his eyes. When he opened his eyes while crying, he was surprised to see that he was being gently rubbed across the eyes by high-bush cranberries. Ah, truly was he highly pleased. And so he then began eating; after he was thoroughly satisfied with the eating, he was truly pleased. Thereupon he was truly able to travel comfortably.

## 22. NĀNABUSHU AND THE DANCING BULLRUSHES.<sup>1</sup>

And once, while travelling about, he heard the sound of some one whooping. Like a dunce he went to where he heard the sound. Lo, where out into a pond flowed a brook was the place where those men were, a vast throng of men. They were all nude, and they all had flowers sticking upon (their heads). Presently he was seen. "Halloo, Nānabushu! we expect to dance, for eight days we intend to dance. To be sure, we hope for a big dance."

"My little brothers,<sup>2</sup> this is precisely what I am travelling about for, round about am I seeking for a place to dance. With all (my) might will I help you."

“Nānabucu, kăgu, kănabătc kīga·a·yă·kus. Nicwāsugun wīnimitiyāng, mīgu kayă<sup>6</sup>, i kăgăbătibi·k wīnīmī·i·tiyāng.”

“Nīstcimi·stcā, mănō, kayă nīn nīnganīmī·i·ti.”

“Nānabucu, ānīc mănō kayă kīn kitānim, kwaya·kigu  
5 kīga·a·yă·kus.”

Ānīc, mīsagu cigwa mādci·tānit; ā·tā, cigwa paşigwīwa<sup>8</sup>.  
Ānīc Nānabucu kayă wīn kīpata·kibină·ō·nā ini<sup>u</sup> misābi-  
gunīn. Ā·tā<sup>a</sup>, ā·i·cīnit nāmi·i·ti·i·nit! Nānabucu ketci·ā·i·jit  
nānimit, mīsa' kayă wīn tibickō ā·i·ntōtānk. Iskwaţci nī·o·gun  
10 nāmi·i·timint mīcigwa kī·kāndānk ayă·kusit. Abā·pic nījwā-  
sugun nāmi·i·timint ānicāgu nāmađabi; ā·pidci aiyă·kusi,  
kayă wīwīsini. Abā·pic ānitibi·katinik, ā·pitci nānōntaya-  
gāntam tcibwāwābāninig. Mīcigwa Nānabucu cingicing  
ānunīmī·i·tit. Mindcimigo tcibītābāninig ājimawit Nānabucu.  
15 Āpipā·pi·i·nt. Cigwasa' pīwābānini, cigwa imā tibickōtca-  
ya·i·pimi·a·kwābānini. Kuniginīn, kibi·tānimatini. Ā·tawā,  
Nānabucu mägwā cācāgānacku·kānk, mīnaŋgwaŋa ini<sup>u</sup>  
kā·i·cinānk, ānicinābānk ugī·i·cinānan. Kăgă't māma·kă-  
dāntam Nānabucu, mī·i<sup>u</sup> kī·i·nāndānk ānicinābā kă·tcinō-  
20 tingin, kī·i·cināŋ; mīnaŋgwaŋa i<sup>u</sup> kā·i·jinīmī·i·tiwāt cācāgān-  
askōn. Mīsa imā cācingicing Nānabucu, kāwīn okacki·u·sī  
tcipimōtāt wāwīcinawīn tcipasigwīt. Intawā ājinibāt. A·pī  
nīcugun kānibāt mīđac 'i·i<sup>u</sup> pīcīnağ kăckitōt pīmōtāt,  
ājinātağāmāyōtāt.

"Nānabushu, don't you do it, perhaps you might grow tired. For eight days we intend to dance, and also throughout the whole of every night do we expect to dance."

"My little brothers, never you mind, I too will dance."

"Nānabushu, naturally unconcerned about care, you too should dance, but certainly you will be tired."

Well, so presently they began; ah, then they rose to their feet. Now, Nānabushu also wore large blossoms standing upon his head (for feathers). Oh, how they who danced did carry on! Nānabushu was quite beside himself when he danced, for he did the same (as the others). At the end of four days' dancing, he then began to realize that he was tired. By the time they (had) danced seven days, then it was all he could do to sit down; exceedingly tired was he, and he wanted to eat. By the time that night was coming on, he grew deeply worried (that he would not survive) before it was day. So then Nānabushu lay down, trying in vain to dance. Just as the dawn was breaking, then began Nānabushu to cry. Then was he laughed at. Presently came the morning, soon straight overhead was how far the light of the morning had come. Lo, the wind died down. Why, Nānabushu was in among the bullrushes, that was what he really had seen, like people they had seemed to him. Truly surprised was Nānabushu, for he thought that they were people when the wind was blowing hard, so it had seemed to him; as a matter of fact, he had been dancing with the bullrushes. And so there lay Nānabushu for a long while, he was neither able to crawl nor even to get up on his feet. Accordingly he went to sleep. After he had slept for two days, he then was able to crawl, he then crawled out to the edge of the (swamp).

23. NĀNABUSHU EATS THE ARTICHOKE.<sup>1</sup>

Ningutingigu papimōtāt owābandān kägō sāga'kinig,  
kumā omōna'ā'n; kägō ājimi'kwāni'kātank, kumāgu a'kwāni.  
Midac 'i'i' u ājikānōtānk: "Kāwīnina kitāmagōsīn? Kī'wī-  
zumina? ānīn i' u ācini'kāsuyāg?"

5 "Askibwā nintigōmin."

"Ānīn āni'kā'kāyāg kīcpin nibiwa āmukōyākun? Kägōna  
kitini'kāgām?"

"Kāwīnsagu; ningīciwackatā'i'wāmin, kayā dāc nimpōgi-  
si'kāgāmin. Ānīc mīsaḡu i' u āni'kāgāyāng."

10 Nānabucu omā ājimādcī'tāt, nibiwa omōna'wā 'i'i'wā  
askibwā<sup>s</sup>; ācigisibigināt, ājimādāntcigā, wāntcitāgu tāwīsini.  
Ā'pidci nibiwa kā'kitām wāt kudcipasigwī. Kāwīn kānagā  
minān ici'a'yāsī, kägā't minumādcī'ō'. Ājimādcāt, kägā't  
minopimusā. Kumāgu a'pī tāgwicing kägā't kīciwackatā.

15 Cigwasa ā'pidci kīciwackatā. Ningutingigu māgwā pimusāt  
ājpōgitit. Kägā't kuckupāgisō; ājikwā'kipāgisut. "Awānān  
kānōcit?" Āca mīnawā iwiti upi'kwanāng. Kāga'pī umi-  
'tigwābīn uti'kwātāwān. "Ā<sup>u</sup>, kānōciciyu'k." Māgwāgu  
wī'pimutcigāt, u'pi'kwanāng āca mīnawā, "Pū<sup>n</sup>!" Iwiti u'pi-  
20 'kwanāng Nānabucu kāwīn kägō owābandā<sup>n</sup>zin. "Wāgu-  
nān dāc i' u nwāntāmān?" Ācagu mīnawā, mīsaḡu pāci-  
gwanung āni'tānk. Kāga'pī mādciba'to, mīgu i' u ājikātā-  
pāgisut, "Pu<sup>n</sup><sup>s</sup>, pu<sup>n</sup><sup>s</sup>, pu<sup>n</sup><sup>s</sup>, pu<sup>n</sup><sup>s</sup>," inwāni. Ningutingigu

<sup>1</sup> For another version see No. 12.

23. NĀNABUSHU EATS THE ARTICHOKE.<sup>1</sup>

And once, when he was crawling about, he saw something that grew out of the ground, accordingly he dug it up; something he then found on digging it up, a certain length it extended. Whereupon he then spoke to it, saying: "Are you not eaten for food? Have you a name? What are you called?"

"Artichoke we are called."

"What physical effect do you produce if much of you be eaten? Do you cause some sort of bodily ill?"

"Not at all; we produce a pain in the stomach, and we cause wind. Now, that is the bodily effect we produce."

Nānabushu then here set to work, he gathered many artichokes; when he wiped them clean with his hands, then he began eating them, till he was quite satisfied he ate. When he had eaten a bountiful supply of them, he tried to rise to his feet. He was feeling very well, truly very well was he feeling. When he started to go, really he went walking easily. After he was come a certain distance, truly his stomach ached. Presently he had a very painful ache in the stomach. Then by and by, while walking along, he broke wind. Truly was he startled with surprise; then he whirled about. "Who spoke to me?" (he said.) The same thing over again (he heard) there behind him. Finally he strung his bow. "Now, do you speak to me." And as he was going to shoot, then behind him once again, "Pū!" Over there at his back Nānabushu saw not a thing. "And what do I hear?" And the same thing over again (he heard), and it was the same sound that he heard. Finally he started running, whereupon at every step he made, "Pu, pu, pu, pu," was

pimipa'tōd kăga'pī nōgiba'tō, kibi'tcisä. Nānabucu äjikikitut:  
 "Äu, migāciciyu'k!" Äñic kăwīn kăgō owâbanda<sup>n</sup>zin.  
 Ningutingigu mīnawā mīdăc kăgä't äñigu'k äjimădciba'tōt,  
 mīsa untcita, "Pu<sup>n</sup>, pu<sup>n</sup>, pu<sup>n</sup>, pu<sup>n</sup>," inwānik. Nānabucu  
 5 kibi'tcisä. Kă'kibi'tcisät, mī'kwăntān 'i'i<sup>u</sup> kī'i'gut inī<sup>u</sup>  
 askibwān. "Măgicānanta nimpōgit." Äñi'äjimădcāt; äñi-  
 nōmăgăskāt mīnawā pōgiti. "Ēi, nimpōgit! Mīsa kă'i'cini-  
 'kātang pitcīnăg kă'ā'nipimădisit, 'nimpōgit,' ta'i'kito.  
 Păpăcig tapōgisi'kăgăwān, askibwā ka'kinăgu kăgō, kayä  
 10 u'pinīg kayä wă'kunăg."

#### 24. NĀNABUSHU AND THE WINGED STARTLERS.<sup>1</sup>

Mīsa' i<sup>u</sup> äjimădcăd Nānabucu păpimusät; kumăgu a'pī  
 tăkucink owâbamă<sup>s</sup> pină<sup>n</sup>sa<sup>s</sup> wădiswāning, ā'pidcigu mōcki-  
 năwă<sup>s</sup> i'i'mă wasiswāning. Nānabucu udunăbī'tawā, ā'pidci  
 ucawănimă<sup>s</sup>. Uđăgimă ändăcinint; midăswi ācini<sup>n</sup>jtačiwa<sup>s</sup>.  
 15 Cigwadăc uđănōnă<sup>s</sup>: "Äñin äcini'kăsuyăg?"

Äñic săgisiwăg igi<sup>u</sup> pină<sup>n</sup>săg. Kăwīn ugăcki'tōsīnăwă<sup>s</sup>  
 tciğikitōwāt. Păcig gīkitō: "Kăwīn niwīsusimin."

Nānabucu niskătcikigītō: "Äñin kăgicinăgwa'k kăwīsu-  
 siwăg? Kīcpīn tibătcimusiwăg äcini'kăsuyăg, kănăniwă-  
 20 nu'i'nim."

Äñic ā'pidci osăgimă<sup>s</sup>; wī'kă kīgītōwă<sup>s</sup>: "Äñic, kuckun-  
 găcīns mī'i<sup>u</sup> äjini'kăsoyăng."

<sup>1</sup> For another version see No. 5.

the sound made. And once, as he was running along, he came to a sudden halt, he ceased running. Nānabushu then said: "Now, do you fight me!" Of course, not a thing did he see. So another time, when he really started to run with all his speed, the same thing happened as before, "Pu, pu, pu, pu," was the sound that was made. Nānabushu stopped in his career. When running he had come to a stop, he thought of what he had been told by the Artichoke. "Perhaps I am breaking wind." Then he started on his way; when he was come a little ways, again he broke wind. "Halloo, I am breaking wind! And this is what he who will live in the future shall call it, 'I am breaking wind,' he will say. Various things will make (one) windy, (such as) the artichoke and all sorts of things, and potatoes and lichens."

#### 24. NĀNABUSHU AND THE WINGED STARTLERS.<sup>1</sup>

Thereupon departed Nānabushu, travelling about; when he was come a certain distance, he saw some young ruffed grouse in a nest, and very full they filled the place in the nest. Nānabushu sat down beside them, very tender was his feeling for them. He counted how many they were; twelve was their number. And then he spoke to them, asking: "By what name are you called?"

Naturally afraid were the little ruffed grouse. Not were they able to speak. One spoke up: "We have no name."

Nānabushu spoke in an angry way: "How is it possible for you not to have a name? If you do not tell me what you are called, I will club you to death."

Naturally much did he alarm them; after a long while they said: "Why, Little Frightener is the name we are called."

"Ōu," Nānabucu i'kitu; "mīnangwana iu!" ājipasiḡwīt Nānabucu; ācinisawawāt ācimīdcināt. Paṇāgu kāwaṣibi-  
'tōnit, Nānabucu uḡanōnā<sup>8</sup>: "Nāpisawugu kuckungācīns!'  
Mu!" inwā Nānabucu ājigi'tcibā'pī-ā-t. "Wāwāni wīnda-  
5 mawī'k kimāmā-i-wā tagwicing."

Mīsaḡu iu ānīcimādcāt Nānabucu; pācugu āniṭaḡwicing,  
panāgu micawābamināḡwātini ā-i-cāt. "Undcitāmāwin  
sāḡa-i-ḡan mādābiyān," ināndam. Kāḡā't sāḡa-i-ḡan umā-  
dābin, ā'pidcisa' kīckābi'kāni. Kāḡā't nāwināḡwātini 'i'i'u  
10 nibi. Kāḡātsa unicicinini mī-i-mā uḡidābi'k. A'pidci i-i-mā  
āḡōkīckābi'kāniḡ kā-i-cāt, āciwānīnigātānit Nānabucu ājiki-  
gitut: "A'tiwā, āmbāḡicsa a'tāting, mām-wā'tcigu wāckinigit  
a-i'kwā a'tāting, kayāḡu ta'tā'kutcingwānāt, ā'pidcigu kayā  
minugit; undcitāmāwin nintā-i-cikwāskun, awāḡwān kā-i-ci-  
15 kwāskunigwān mī-a'-uāk āwīdigāmāt i'kitung a-i'kwā. Kwa-  
ya'kigu nintā-i-cikwāskun." Mīḡu mīnawā āciwānīnigātānit.  
"Undcita nintā-i-cikwāskun."

Ciḡwāḡac iwiti pinā upīta-wā<sup>8</sup> kāmīdcinīt unīdcānisa<sup>8</sup>, ānīn  
kā-i-cinawāt unīdcānisa<sup>8</sup>! Ā'tawā, wāntaḡu kāwusibi'tōnit.  
20 "Awānāc kā-i-nigā-i-nāk."

"Nānabucu."

"Kāḡōna kitigōwābān?"

"Ānīn ācinī'kāsuyāḡ?' i'kito. 'Kuskungācīns,' nintinā-  
nābān, mīḡac 'i'i'u kā-i-cimīdciciyāngit. A'pidac ānimādcāt  
25 ki'tcibā'pī-i-ḡunān. Ningikānōnigunān ḡac: 'Wāwāni wīn-

<sup>1</sup> Nāpisawugu kuckungācīns! "Yes, you are a little frightener!" This could have been given in other ways; as, "Like the deuce you are a little frightener!" "The idea of your being a little frightener!" etc.

"Oh," Nānabushu said; "that is it!" Then up to his feet rose Nānabushu; standing over them with legs spread apart, he eased himself upon them. (Observing) them suddenly groping about in the slush, Nānabushu addressed them, saying: "Yes, you are a little frightener!"<sup>1</sup> Phew!" exclaimed Nānabushu, laughing heartily at them. "Correctly inform your mother when she arrives."

And so upon his way went Nānabushu; when a little way on his journey he was come, immediately a wide view opened out, whither he was bound. "It seems as if out upon a lake I am coming," he thought. In truth, out upon a lake he came, and there was a very steep precipice. Truly distant was the sight of the water. Really beautiful was it there on the summit. When he had gone over to the very edge of the cliff, then about over the verge Nānabushu swung his leg, saying: "Ah, would that there were a wager, and that a particularly youthful woman were up as the prize, and that she were short from the knee to the groin, and that she were of a very handsome figure! if such could be, I would jump off, if it were said of the woman that whosoever would leap off would be the one to have her for a wife. Actually would I jump off." And so again he swung his leg out over the cliff. "For a purpose would I leap off."

And when at yonder place the Ruffed Grouse was come, fetching home to her children some food for them to eat, how was she to find her children! Oh, they were completely submerged in it. "Who has done you the injury?"

"Nānabushu."

"Were you told something?"

"By what are you called?" he asked. 'Little Frightener,' we said to him, and thereupon was when we were eased upon. And when he started away, we were very much laughed at. And we were told: 'Correctly inform your

damawi'k kimāma-i'wā taḡwicin.' Mīdāc 'i'i'ᵘ kā-ḡ-nicimād-  
cāt ājikigitut. 'Nāpisaṇā kuskungācīns!' nintigunān."

Ā'tayā, pinā unawāṭamān pācig kayā udōdā'pinān pācig;  
ācipaṣigu'u't, sāga-i'ḡaṇīḡ udiciwinān kisibigināt. Misa i'ᵘ  
5 kā-i'cipinī-ā't, mīsagwa'panā kā'tōtawāt pīnic acinī<sup>c</sup> tacinit.  
Unītcanisa<sup>s</sup> ka'kina kā-i'jikisibigināt, abā'pic kā'kiji'tāt, āji-  
kikitut: "Āmbāsa', ninganōsunā<sup>s</sup>wā 'a'a'ᵘ Nānabucu, kayā  
wīn wāwiyoc niwītōtawā." Ājimādcāt omāda-ḡ-nān. Nin-  
gutingigu mī-i mā tayōc udābi'tawān mād-wākāgikitōnit inī'ᵘ  
10 Nānabucōwān. Tiwā, undcita guca inābit na-i'tā pimiwā-  
ninigātānowān. Pinā ināndam: "Wikāḡā mīnawā tatōṭam."  
Nawātc pācu' ḡnī-i-cā. Cigwa mīnawā uninigāniwān wāgu-  
nānīwinān ācipaṣiguut; ā'pidci i-i mā tēgitawāḡ ḡnī-i-cisāwān,  
pāmāgu Nānabucu kā-i-nitāṅk: "T!"<sup>1</sup>

15 Ā'tā, Nānabucu tabāsi, ā'tawā ājika'kābi'kisāt, ḡnicāgu  
kācō'kānig inī'ᵘ u'tawagān. Ā'tā, ājipāḡicing nibī'kāḡ,  
"Tcam'ᵘ," inwāwākāmicin. Ā'tā, ki'tciwī'kā pāpimakōtcing  
mica'kisāt. Mīdāc i'ᵘ kāmica'kisāt, ki'tci-ā-nigu'k kīsīntci-  
'kāmi; agāwā mōckāmō, ā'pidci kāḡ wayā'kwānāmu.

20 Ānīc mī-i'ᵘ pinā nāmāḡabit kḡnawābāmāt Nānabucōwān.  
Cigwa mōckāmōwān, tāyā, mīgu iwiti kāpīnābinit kigitōwān:  
"Ii, kāḡātsa kuckungāci." Ā'tā, Nānabucōwān māḡwābā-  
'piwān. "Pinā, mī ḡwaya'k tōtawiyān kimīdcinaḡwā igi'ᵘ

<sup>1</sup> "T!" trill with the lips, imitating the whir of the grouse in flight.

mother when she arrives.' And so when he was setting out, he then said: 'Yes, you are a little frightener!' we were told."

Well, the Ruffed Grouse took up one with her mouth and another with her claws; then, flying up, to a lake she carried them to wash them. And when she had made them clean, then the same thing she did to the rest until (she had finished with) the twelve. When she had made all her children clean, and by the time she was done with her work, then she said: "Now, then, I am going to follow up Nānabushu, and I intend doing him a trick too." When she started, she followed his trail. So by and by she came within hearing distance of Nānabushu, who still could be heard talking. Ah, it was precisely at the moment she looked when he was swinging his leg out over (the precipice). The Ruffed Grouse thought: "Would that he might do it again!" Nearer to the place she went. When again he was making ready (to swing his leg), she happened then to fly up; ever so near past his ear she flew, and suddenly Nānabushu heard the sound of "T!"<sup>1</sup>

Well, Nānabushu dodged, but unfortunately over the precipice he fell, going so fast that the wind went whistling past his ears. Ah, when he fell into the water, "Tcam" was the sound of his fall there. Oh, for a great while was he falling through the water. And so when he got to the bottom, all his strength he used in pushing back up to the surface; barely was he able to reach the surface, almost was he on the very point of losing his breath.

Naturally there was the Ruffed Grouse seated watching Nānabushu. When he came to the surface, ah, then up from where he fell he looked, saying: "Well, (that) really is a little frightener." Oh, how Nānabushu could be heard laughing! "Ruffed Grouse, it was right what you did to

kinītċānisag. Kāwīn wī'kā mīnawā ninga'ī'ciċtigāsī." Misa' āji'ā'gwā'tāt Nānabucu, ājinādcāt papimusāt.

## 25. NĀNABUSHU AND THE GREAT FISHER.

Ningutinggigu papimusāt awiya ōnōntawān maḍwānaga-  
munit. Ā'pidcisa uminu'tawān. "Ā'tiwā, āmbāgicsa wā-  
5 bamag awāgwāniwigwān 'a'a'ᵘ nāgamut. Āmbāsa, ninga-  
wikagwāwābamā," inānḍam. Ājimādcāt Nānabucu. Ābā'pic  
payācu'tawāt, undcitasawīn kāwīn pācigwānung ayāsītug  
āni'tawāt. Cigwasa pācu' owābandān ki'tcigami, kuniginīn  
miciwutciḡan ayācawikwāskwāniwān 'i'i'ᵘ ki'tcigami. Miḍac  
10 'i'i'ᵘ sasipuckānik 'i'i'ᵘ ki'tcigami miḍac imā ayācawikwās-  
kuninit, pā'kicidac naḡamōwān :

"Ki'tcigami sāsi'pu'kāg,  
Ki'tcigami sāsi'pu'kāg,"

ina'ā'mōn.

15 Kāḡ't uminwānimān. "Āmbāgicsa kayā nīn kacki'tōyān  
tci'ī'ciċtigāyān. Kāwīn nīn nintayānici'ta'zī. Kāwīnina,  
Miciwutciḡ, nindākacki'tōsīn 'i'i'ᵘ tci'ī'ciċtigāyāmbān?"

"Nānabucu, māwica nimādcī'tānābān i'ī'wā untaminoyān.  
'Āᵘ, kīni'tam ijicicigān. Ā'pidci nimpa'kadā. A'kawā  
20 nīwi'ā'ntawāntān 'i'i'ᵘ wāmītcīyān. Kīni'tamidac kayāyāca-  
wikwāskwān. Misai'ī'ᵘ cigwa tci'īmādcī'tāyān, Nānabucu  
kāḡu' wīn bābīni'taḡān wā'ī'ninān. Mīḡu'ī'ᵘ mō'jag tci-  
naḡamuyān :

"Ki'tcigami sāsi'pu'kāg,  
Ki'tcigami sāsi'pu'kāg,'

25 tcina'ā'mān. Kīcpin,

me for easing upon your children. Never again will I do so." And so when out of the water came Nānabushu, then off he started walking about.

## 25. NĀNABUSHU AND THE GREAT FISHER.

And once, while walking about, he heard the voice of some one singing. Much was he pleased with the tune (of the singer). "Ah, would that I might see who the singer is! I say, I am going to try to see (who it is)," he thought. Then off went Nānabushu. By the time he was in close hearing distance of him, it seemed by the way he heard him that the being was not in any one place. When he had a near view of the sea, lo, (he saw) a great fisher<sup>1</sup> leaping back and forth across the sea. It was at the coming-together of the shores of the sea where to and fro he leaped, at the same time he sang:

"The shores of the sea meet together,  
The shores of the sea meet together,"

(such) was the song he sang.

Truly was he pleased with him. "Would that I might be able to do that too! I would not cease. Might I not be able, O Fisher! to do that?"

"Nānabushu, long ago I began this that I am playing. Very well, take your turn at doing it. Very hungry am I. In the mean while I want to look for something to eat. So take your turn at leaping across back and forth. Therefore now you may begin, Nānabushu. Do not do otherwise than what I have told you. Therefore always should you sing:

"The shores of the sea meet together,  
The shores of the sea meet together,' ,

(thus) you should sing. If

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<sup>1</sup> The constellation of the Great Dipper is called the "Fisher star," and this is the Great Fisher referred to here.

“Ki'tcigami tāsikī'käg,  
Ki'tcigami tāsikī'käg,”

ina·a·man, mīdāc i<sup>u</sup> kanābatc kīganisābāwā.” Misa' i<sup>u</sup>  
cigwa animādcānit.

5 Nānabucu ājimādcī·a·nk :

“Ki'tcigami sāsipu'käg,  
Ki'tcigami sāsipu'käg.”

Mīgu i<sup>u</sup> gägä't ājisipuskānik. Ā'tā, kägä'tsa minwāntam.  
Misa' kəbāgīcig kāwīn ānicī'ta<sup>n</sup>zī ācawigwāskwānit. Abā'pic  
10 tābi'kətinig, mīsa' gu kayā kəbātibi'k; wayābaninig kāwīn  
kanagā wī·ā·naci'ta<sup>n</sup>zī. Awāndcis bā'pināntam. Cigwa  
unāgucinini, mīcigwa ayā'kusit Nānabucu. Ningutingigu  
ogīmi'kwāndān: “Amāntcigic 'i'i' kāwundcī·i'·kitut, 'Kāgu'  
wīn ina·a·ngān.” Wāgunāniwinān. Nānabucu ājawik-  
15 wāskwānit,

“Ki'tcigami tāsikī'käg,  
Ki'tcigami tāsikī'käg,”

ina·a·m. Wāntagu nāwagām pangicin. Ānic ācisikwāsāt.  
Ānumōckamut inābit, kāwīn kanagā pima'kamigā<sup>n</sup>sininik.  
20 Mīnawā ānugwā'kagumu, mīsa' undcita kāwīn owābanda<sup>n</sup>zīn  
'i'i' tcipima'kamigānik. “Pabā'pinisiwāgān, mīsa gägä't  
nibuyān!” Wāgunāniwinān ājikaski'tōt tcipipāgi: “Mici-  
'u'tcig!” Ānigu'k pīpāgi.

Māgwāgu ḥabā'tana'kamigisit awiya onōntawān mādwā-  
25 bīpāginīt. “Mīmāwīna·a· Nānabucu,” ināndam. Pīnicigu  
mādwāmawiwān inī<sup>u</sup> Nānabucōwān. Ā'tā, intawāsa mā-  
dciba'tō ki'tci·ā·nigu'k. Cigwa māḍābiba'tō Mici·u'dcig,

"The shores of the sea draw apart,  
The shores of the sea draw apart,'

you should sing, then perhaps you might drown." And then he departed on his way.

Nānabushu then began singing:

"The shores of the sea meet together,  
The shores of the sea meet together."

Whereupon truly the shores came together. Oh, truly happy was he! And so throughout the day he did not cease leaping back and forth across. And when night came on, it was the same the whole night long; when the morning came, not a whit was he anxious to stop. Increasing joy he got from it. When it was growing evening, then was Nānabushu becoming weary. Then he happened on a sudden thought: "Wonder why it is he said, 'Don't you sing (the other way)'!" But foolishly, as Nānabushu leaped across,

"The shores of the sea draw apart,  
The shores of the sea draw apart,"

he thus sang. And in the very centre of the sea he fell. So down (out of sight) he fell. When on coming up to the surface he tried to look about, there was not a single bit of shore-line to be seen. Again he vainly tried turning the other way, but, just as before, he did not see the shore-line. "Woe is me, for now surely I shall die!" In distress he called out as loud as he could: "O Great Fisher!" with a loud voice he called.

Now, while (the Fisher) was roaming about, he heard the voice of some one calling aloud. "That must be Nānabushu," he thought. Then presently (he heard) the voice of Nānabushu crying. Ah, accordingly then he started running at full speed. When the Great Fisher came running out upon (the sea), why, there was Nāna-

ä'tawā, Nānabucōwān nānāwiki<sup>9</sup>tcigami maḍwāmawiwān.  
 "Cici, indackā mī'i<sup>u</sup> ānugi<sup>u</sup>ndcibwāmit 'a<sup>a</sup>'<sup>u</sup> Nānabucu."  
 Ānīc pisānigu mādcī'a<sup>m</sup> Mīci<sup>u</sup>dcig. Äjikwāskwānit mīsa'  
 undcita äci'a<sup>yānik</sup> sipuskānik.

- 5 Misa cigwa Nānabucu kī'a<sup>gwā</sup>tāt. Kägä't minwāntam  
 Nānabucu. "Ä<sup>a</sup>, Mīci<sup>u</sup>dcig, kägä't inangwāna kimānidō<sup>wi</sup>.  
 Māgicā nīnā'ta nīmānidō<sup>wi</sup> nintināntānābān. Intawāsa' kīn  
 kīgazazī'kis. Misa' 'i<sup>i</sup>'<sup>u</sup> kā'i<sup>cinaga</sup>nīnān," Nānabucu  
 äjimādcī'a<sup>cagāmāt</sup> 'i<sup>i</sup>'<sup>u</sup> ki'tcigami.

## 26. NĀNABUSHU AND WĪNDIGO.

- 10 Ningutingigu papimācagāmāt inābit iwiti aḡāmikistci-  
 gami awiya owābāmān 'i<sup>i</sup>'<sup>u</sup> pimācagāmānit, ā'pidcisa min-  
 ditōwān. Kāwīn kanagā ä'kōnīngitawītiyānit a'kōsisiwān  
 'i<sup>i</sup>'<sup>u</sup> mī'tigō<sup>8</sup>. Ānīc, mīwānini<sup>u</sup> Wīndigo. Wāgunānīwinān  
 upīpāgimān: "Nīcīmisa, wātcaka'ä'ā'nowān kāmāmīdcitā-  
 15 mān! Pāmācagāmāyān, woi!" ānīc, nāmā wāsa ināntam  
 Nānabucu.

- Ä'pidcidāc unickimigōn Wīndigo Nānabucōwān. "Kägä't  
 māma'kātc. Kunigā, 'Nīnā'ta nīmānitōwi,' inānamutug 'a<sup>a</sup>'<sup>u</sup>  
 Nānabucu. Ämbāsanō, ningagīwi'tagāmāba'tō." Kägä't  
 20 mādcība'tō Wīndigo, ki'tciwība udōdī'tān imā pimācagā-  
 mānit inī<sup>u</sup> Nānabucōwān. Wāgunānīwinān äcitcāngitiyā-

bushu to be heard crying exceedingly far out on the water. "There, that is on account of Nānabushu's failing to heed (my words)." So then softly began the Great Fisher to sing. When over he leaped, then back, as it did before, came (the shores of the sea) together.

Thereupon then Nānabushu came out of the water. Truly pleased was Nānabushu. "Ah, Great Fisher! really indeed you are a manitou. That perhaps I was the only manitou, was the thought I entertained heretofore. Accordingly you are to be older (than I).<sup>1</sup> Therefore shall I now leave you." Nānabushu then went his way along the shore of the sea.

## 26. NĀNABUSHU AND WĪDIGO.

And once, while walking along the shore (and) looking towards the other side of the sea, he saw one passing along the coast, tremendously huge was the being. No-where near to his buttocks were the trees in their height. Well, of course it was Wīdigo. Like a fool he called aloud to him: "O my younger brother! upon the dry tail of a beaver did you ease yourself. You passer along the shore, halloo!" Well, at a safe distance away Nānabushu thought (he was).

Now, very angry was Wīdigo made by Nānabushu. "It is really absurd. Perhaps 'I am the only manitou existing,' may be Nānabushu's thought. Well, I will run round (to where he is), keeping to the shore." Truly off went running Wīdigo, in a very little while he arrived at the place where Nānabushu was coming along the shore. What did Wīdigo do but get down and lay with his bottom up. It was but a short while when up came

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<sup>1</sup> The passage is given literally. The sense is, "being older, you are a greater manitou than I."

cing 'a<sup>s</sup>a'u Windigō. Nāḡatcigu cigwa paḡamācāḡāmāwān  
Nānabucōwān. Cigwa owābāmigōn; ānīn ḡā'i'cināḡ awiḡa  
kiṡcāḡḡitiḡācinōn. Migu i<sup>u</sup> ānawī'i'ciḡāsō'tawāt omādwā-  
kānōnigōn Nānabuco: "Ondās, a'kawā, ninganawāṡcīn 'i'i'<sup>u</sup>  
5 kiya'u. Wāwīp, ontās."

Ā'tawā, Nānabucu aḡiḡāḡīmōta'tāmo aḡinā<sup>n</sup>zi'kawāt.  
Cigwa imā odōdisān; kāḡātsa māḡitcītiwān, micicāḡu 'i'i'<sup>u</sup>  
odā'i'ni. Uḡānōnigōn: "Nānabucu, mānisān. Nīḡa'a-  
'kawā'a'bwān 'i'i'<sup>u</sup> kiya'u."

10 Kāḡā't āḡigu'pīt Nānabucu mānisāt. Ā'tawā, mōḡaḡ  
mawī. Cigwasa nibiwa kā'u'kwā'kwisi'tōd inī'u misān,  
uḡānōnigōn: "Mī'i'<sup>u</sup> icibōdawān."

Nānabucu āḡibōdawāt. Kā'pōdawāt uḡānōnigōn: "Nā-  
nabucu, mī'i'<sup>u</sup> ici'a'ntawābāntān 'i'i'wā kāwātabwānā'kuyān  
15 'i'i'<sup>u</sup> kiḡawic. Ā'pidci wānā'kwa'k, māḡicā ṡaḡitā'kwitin  
'i'i'<sup>u</sup> kiwīsāncis."

Kāḡā't aḡimādcā Nānabucu. Ānīc mōcāḡ mawī, ā'pī-  
tcisāḡisit. Ā'pidcigu 'i'i'wā wayānīnā'kwāṡinik 'i'i'wā mī'tiḡ  
umī'kān, kāyā i<sup>u</sup> sāḡaḡati'kwāṡiḡānīnīk. Āḡimādcāt icāt  
20 ācimīnāt; ō'ō' udinān: "Tawa't, tawa't, tawa't!"<sup>1</sup> Ā'i'nditcīn  
'a<sup>s</sup>a'u Nānabuco.

"Kāwīnīnawīn ṡaḡitā'kwitin iwā kiwīsāncic? Bā'kāḡaḡ iwā  
mī'tiḡ ḡāndawābaḡdan, wānā'kwāḡ."

Ā'tawā Nānabucu. Mīdāc ḡāḡāt aḡimawit, pīnicigu  
25 wāsa aḡiṡaḡucīn. Pāmāḡu aḡī'i'nābīt, tā'tiwā, cīḡusaḡ  
kībimiba'tōwān āḡiḡānōnāt: "Nīstcīmīstcā, nīnīp nōḡum."

<sup>1</sup> Tawa't, tawa't, tawa't! "Oh, oh, oh!" a masculine exclamation denoting anger,  
often applied angrily to dogs when in the way or when disobedient.

Nānabushu to where he was on the shore. Then (by Nānabushu) was he observed; what was he to see but somebody lying with bottom pointing up. Accordingly, when he made an attempt to hide from him, Nānabushu heard (Wīndigo) saying to him: "Come hither, wait, I want to make a small meal out of you. Make haste, come!"

Alas! Nānabushu began weeping silently on his way over to where (Wīndigo) was. Presently he came to where (Wīndigo) was; truly big was his anus, and in plain view was his heart. By him was he addressed, saying: "Nānabushu, go gather some fire-wood. I will first roast your body."

Truly then up from the shore went Nānabushu to gather fire-wood. Poor fellow! all the while was he crying. After he had piled up much fire-wood, he was addressed: "Now, do you kindle a fire."

Nānabushu then kindled the fire. After he had kindled the fire, he was addressed: "Nānabushu, now go you hence to seek for something which I can use for a spit to roast your old body on. (Let it be) very straight, else perhaps your old spleen might be forced out."

Truly away went Nānabushu. Now, all the time was he weeping, he was so scared. So a stick with a very big curve he found, and it had many twigs. Then he started going over to give it to (Wīndigo); this he said to him: "Oh, oh, oh!"<sup>1</sup> Such was the way Nānabushu acted.

"Would not your old spleen be forced out by that? For a different one do you seek, one that is straight."

Hapless Nānabushu! Thereupon truly off he went crying, (going) till he a long way off was come. And suddenly, while looking about as he went, why, here was a Weasel whom he addressed as it went running past: "My little brother, I am now going to die."

Kibi'tcisāwān ini'ᵘ cingusaṇ. Otā'tagaṇābamiḡōn ājiga-  
nōnigut: "Nānabucu, wāgunāc wā'u'ndcinibuyaṇ?"

"A'tawā, miḡini'ini'ᵘ wī'a'kawinawātcīt wa'a'ᵘ Wīndigō  
'i'i'ᵘ nīya'ᵘ. Kāwinina kitānisāsī?" Ājigaṇōnigut: "Nāma-  
5 dapiṇagu 'a'a'ᵘ Wīndigō?"

"Kāwīn, tcāngitiyācin, micicāgo iwā utcīt, kayā 'i'i'ᵘ utā."

"Nānabucu, mīnōtcisa ningawikagwānisā. Māskwāti  
dāc wīn kīgapagusānimin kāgō. Intawā dāc kīcpin kāgō  
tōtawisiwān kāwīn nintānisāsī."

10 Kīgitōwān Nānabucōwān: "Māskwat kīcpin nisat, tcipi-  
cagāntāmaṇ 'i'i'ᵘ kīya'ᵘ kīga'i'ci'i'n." Ājikanōnint Nāna-  
bucō: "Mī'i'ᵘ icipindōmun 'i'i'wā nīyawic."

Ā'tayā, kāgā't minwāntāma Nānabucu. 'I'i'ᵘ ābwānā'k  
wānicicininik 'i'i'wā mi'tig āntawābandānk, kayā ā'pidci  
15 wānā'kwutinig; mīdāc 'i'i'ᵘ kā'kīka'a'nk. Ānji mādci'tōt,  
kāyābi kītcāngitiyācinōn iniwā Wīndigōn. Ugaṇōnān:  
"O'o'wā udābwānā'kun." Mīdāc imā ājigitcibagwīt ini'ᵘ  
cingusaṇ, paṇagu āni'u'tānawāsānit. "Ā'tawā, āmbāsaṇō  
kīni'tāma kīga'u'jī'tōn iyabwānā'k."

20 "Kāwīn," udigōn ini'ᵘ Wīndigōn: "kinigu ujī'tōn."

Nānabucu udōdā'pinān iiwā mi'tig; pītcīnāḡigu wātā-  
'pīṇang ugaṇōnigōn: "Kāwāsa, Nānabucu, ningi'tcisāsā-  
ḡitā'ā. Nintigwā awiya uwīpa'kāndān 'i'i'wā nintā'ā'yāp."

Nānabucu ugaṇōnān: "Kācitinā unakā'ku'u'tcin. Wā-  
25 wīpigu āpwān i'ᵘ nīya'ᵘ. Kāmā ḡayā wīsāsa'ku'kwātāmaṇ  
iwā nīya'ᵘ."

In its flight stopped the Weasel. By it was he gazed up at when by it he was addressed: "Nänabushu, why are you going to die?"

"Alas! because a light meal does that Wīndigo intend to make of my body. Could you not kill him?" Then he was addressed by it saying: "And is the Wīndigo sitting down?"

"No, he lies with bottom pointing upward, and in full view is his anus, likewise his heart."

"Nänabushu, nevertheless I will try to slay him. And as a reward for myself I shall expect some kind of blessing from you. So, therefore, if you fail to do something for me, I would not kill him."

Up spoke Nänabushu: "As your reward for killing him, I will make you proud of yourself." Then was Nänabushu told: "Therefore do you put me in the bosom of your garment."

Ah, truly pleased was Nänabushu. The roasting-spit which he sought to find was of excellent wood and very straight; and that was what he had cut. When he went thither taking it to him, still yet was Wīndigo lying with bottom pointing up. He spoke to him, saying: "Here is your spit." Then it was that he pulled the Weasel forth from the bosom of his garment, and away whirled its tail as it flew in. "Oh, well! then do you take a turn at making a roasting-spit."

"No," he was told by Wīndigo: "do you make it."

Nänabushu took up the stick; as soon as he picked it up, he was addressed by the other saying: "Impossible, Nänabushu, my heart beats with great fear. It seems as if something is about to bite off the cord of my heart."

Nänabushu addressed him, saying: "Make haste and impale me upon (the spit)! Hurry and roast my body! Or, if you wish, you may fry my body."

Mīnawā kigitōwān : “Ēi, kāwāsā, Nānabucu ! kāwāsā kuca. Mī guca kāgā’t, i’i’u wīwānāntāmān.”

Nānabucu omā uḍanigā’kikābiwī’tawān. “O’o’o’, kaci-tinā unakā’ku’u’tcin !” inābit Nānabucu, ācikawā’kwitiyā-  
5 sānit ; mīsaḡu ‘i’i’u kāgā’t kī’ā’ninibunit. Kānibunit pi’u’n-  
dcisāgitcisāwān cingusaṇ.

“Ā’tawā, nicīmisa ! aṃāntcigic ā’pidci kā’i’cimāmōyāwa-  
kāntāmōgubānān ? Intawāsa’ ningawawāci’ā.” Nānabucu  
udōdā’pinān ācigisibiga’wāt. Ā’pidcisa kā’pinābāwānāt,  
10 wāgunānīwinān wāpāpigāṇān unāṭawābāmān. Kāmi’kawāt  
nawātc utcāḡiswān īnī’u wābābigāṇān. Ā’pidci kā’i’jiwā-  
bickisinit kā’kīci’ā’t, mīḍac ‘i’i’u mīsiwā āciwawāci’ā’t cin-  
gusaṇ ; wāna’kwāno uma’katāwānawānān. “Ningatāḡa  
kāḡwātciba’tōn.”

15 Kāgā’t cingus kāḡwātciba’tō. Ā’tiwā, kāgā’t picigānimu.  
Nānabucu uganōnān : “Mīsaḡunā i’u ācimāmōyawāminān.  
Ninibunābaṇ cingus. Mīḍac i’u kā’i’cināḡusiyaṇ pāpōḡin  
ā’ta. Mīḍac ‘i’i’u minī’k kā’a’kīwāṇk kā’i’cināḡusiyaṇ.  
Āmbāḍac kaba’kāwīnin.” Nānabucu ājimādciyācāḡāmāt  
20 ‘i’i’u kī’tcigāmi.

## 27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Ningutingsa anipapimosāt cigwasa udābābandān ō’ku-  
misāṇ kāpi’u’ntcikaṇā’paṇ. Kāgā’t kāyābi kī’a’tāni utci-  
mānini. Kāgā’tsa minwāntām Nānabuc tayōc ‘i’i’u pimā-  
disinit. Aṇigu’pitā’itāḡ māḍwāmawīwān : “Nōjis !” māḍwā-

Again he spoke: "Oh, impossible, Nānabushu! Impossible really! Perhaps, indeed, I am now growing unconscious."

Nānabushu then went up close and stood beside him. "Oh, do hurry and impale me upon (the spit)!" While Nānabushu looked on, then down to the ground fell (Windigo) with his bottom; thereupon truly was he dying. When he was dead, then out from thence came the Weasel running.

"How now, my little brother! Wonder what (I can do) so that he may be very thankful! Therefore then will I paint him." Nānabushu took him up (and) then washed him in water. After he had made him thoroughly clean, what should he do but seek for white clay. After he had found it, whiter still he burned the white clay. After it was made exceedingly white, then he had it finished, whereupon all over he painted the Weasel; at the end of the tail he painted it black. "Now, just you try and see how you run."

To be sure, the Weasel started running. Oh, how really proud he was! Nānabushu spoke to him, saying: "Therefore in this manner do I render thanks to you. I was dying at the time, Weasel. And that is the way you shall look only in the winter-time. And as long as the world lasts, this is the way you shall look. Therefore I now take leave of you." Nānabushu then departed, keeping along the shore of the sea.

## 27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Once, while travelling along, he came in sight of where he had left his grandmother. To be sure, there still was her canoe. Truly pleased was Nānabushu that she was still alive. When he went up from the shore, at that moment he caught the sound of her voice crying: "O

·i·naṭāmowaṇ. Änida'pābit 'i'ⁱ'wä ändānsiwit, kuniginin, kicingicinōn, ämi'kwān kigicinōn. Nānabucu äjikanōnāt: "Nō'kō, nintaḡwicin."

5 Kā'kwābatawaṅgā'i'gānit 'i'ⁱ'ⁱ'ⁱ' utāmi'kwānini upī'a'pagi-tōni. "Cici, maṭci'a·nimōḡ! Ningigagwānisagānimāḡ iḡi'ⁱ'ⁱ' maṭciwābicāciwicag wīnanāpagānsumiwāt."

Äjikanōnāt mīnawā: "Nō'kō, kägä't kuca nintaḡwicin." Nānabucu ōmā äni'i'jipīndigāt; uḡani'·u'di'tinān. "Nō'kō, kägä't kucagu nintaḡwicin." Wāgunāniwinān wāwānigu  
10 udābi'tōtcīnān, ā'pidcigu wīnisiwaṇ, kayä imā uskicigunink mi'tāwangōwiwaṇ. Mīḡac äjisāḡisi·ā't Nānabucu ō'kumi-saṇ, aḡamīḡ ijiwināt. "Nō'kō, intawā misawā kabing-wācāḡitōbinin." Kägä't wawīḡä uḡi'tcikunayä·ā'n; äciki-siyābāwaṇāt, ā'pidcigu upini·ā'n. Kā'pini·ā't äji'i'jāt äntāt.  
15 Ka'kina ucki'a·yi'i'n ubisi'kōnān. "Nō'kō, mī'i'ⁱ'ⁱ' icikiwātā imā äntānsiyaṅ." Mīsa' kātāḡwicinuwāt ändāwāt uḡaṇō-nigōn ō'kumi-saṇ: "Nōcis, kāwīn wīn nimpa'kādäsi. Maga-'kuckwāmaḡ päjik naṇta wābāntcikān, mī'i'·mā'n tcimi'kaṇaṇ wānicicing wīsiniwin."

20 Nānabucu uḡā'kikipitōn 'i'ⁱ'ⁱ'ⁱ' māḡa'kuckwāmaḡ. Ä'tiwä, ānīn kā'i'cināḡ picicig 'i'ⁱ'ⁱ'ⁱ' pimitā kayä wiyās! "Nō'ko, kägä'tigu kīḡaminowīsinimin." Nānabucu mīsaṇā i'ⁱ'ⁱ' pītcīnaḡ minowīsinit.

my dear grandchild!" was the sound of her voice crying. When he went up (and) peeped into her little dwelling, lo, there she lay, by a spoon she lay. Nānabushu then addressed her, saying: "O my grandmother! I am come."

Dipping up some ashes with her spoon, she threw them toward (the speaker). "Begone, vile creature! I thoroughly loathe those wicked martins that wish to sadden me."

Then he spoke to her again, saying: "My grandmother, in reality have I come." Nānabushu at that moment went on in; he went over and took hold of her. "My grandmother, in reality have I come." At last he put his arms tenderly around her waist, and she was very unclean, and there in her eyes was sand. Thereupon out of doors Nānabushu took his grandmother, to the shore was where he took her. "My grandmother, therefore entirely of all your clothes will I strip you." Really of every single piece of clothing he stripped her; then by washing he made her clean, and very clean he made her. After he had made her clean, then he went home. With clothes all new he dressed her. "My grandmother, now let us return to the little place where we dwell." And so when they were come at their home, he was addressed by his grandmother, saying: "My grandchild, I am not hungry myself. In one of the birch-bark boxes do you search, for there will you find some food that is nice."

Nānabushu ripped open the birch-bark box. My! what should he behold but a vast store of grease and meat! "My grandmother, in truth, shall we be well supplied with food." Nānabushu then for the first time in a long while ate a hearty meal.

28. NĀNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

Mīsa' ājitibi'katinik; weyāḇaninig ayāḇi āndānsiwāt.  
 Abā'pic nāwa'kwānig uḡanōnān ō'kumisaḇ: "Nō'ko, kana-  
 ḇatc ningacacigatāḇ. Kāwīninā wāwāḇanāḇān kitayāsīn?"

"Nōjis, kāgā't nintaiyān."

- 5   Ā'tayā, kāgā't minwāntam Nānabucu. "Nō'kō, ăm-  
 bāsa niwīwāwāḇanāḇi. Intawā i<sup>u</sup> kicīmān ningayāḇatci'tōn."  
 Nānabucu ājipōsit micawāḡām āji'i-cāt. Ā'pidci micawā-  
 ḡām kā'taḡwicing, ānīc ki's'tcigāmi, "Mīsa' omā kāḇaci-  
 ḡwāḡwāskwāpitcigāyān," i'kido. Nānabucu ubōna'kaḇtōn  
 10 i'i<sup>u</sup> umīḡiskān; kāmica'kīsānik mādcī'ām:

"Micīḇamāḡwā, pinawā'kuntci'ān i'ku'kāya".  
 Micīḇamāḡwā, pinawā'kuntci'ān i'ku'cāya."

- Midac i'i-mā na'i-tāḡ ayāt a<sup>a</sup>'u micīḇamāḡwā. Mām-wā-  
 'tcidac imā unowāḡḡigānig mīsa imā sinīḡuskāḡut. Kāḡa'pi  
 15 iḡutci ānu'i-cā, mīsa' untci'ta i'i<sup>u</sup> sinīḡuskāḡut i'i<sup>u</sup> mīḡis-  
 kān. Kāḡa'pīsa oḡanōnān āḇi'kamāḡwān:<sup>2</sup> "Adi'kamāḡ,  
 ămḇāsaḇ, nawatantama'u Nānabucu iwā wāwāḇanāḇān."

- Kāḡā't ācinawatatānk i'i<sup>u</sup> uwāwāḇanāḇānini. Ki'tci-  
 wickāni i'i<sup>u</sup> owāwāḇanāḇān. Ājiwī'kubidōt, "Ā'tā, mīsa'  
 20 mīsa', mīsa' wā'tiyān!" Cīḡwa omō'kibinān āḇi'kamāḡwān.  
 "Isā,<sup>3</sup> kāwīn kīn kīnantawānimisiḇnōn! Kīwīnantān i'i<sup>u</sup>  
 wāwāḇanāḇān."

<sup>1</sup> For other versions see Nos. 7, 29, 61.

<sup>2</sup> Āḇi'kamāḡwān, "white fish;" literally, "caribou fish."

28. NÄNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

And then night came on; on the morrow he remained idle at their little home. And when it came noon, he spoke to his grandmother, saying: "My grandmother, perhaps I shall grow weary with being idle. Have you not a hook and line?"

"My grandchild, to be sure, I have one."

Oh, truly pleased was Nänabushu. "My grandmother, therefore do I wish to fish with hook and line. Accordingly your canoe will I use." When Nänabushu got into (the canoe), then out to sea he put. When very far out on the water he was come, for it was the sea, "Here is where I will fish with my hook and line," he said. Nänabushu cast his hook into the water; when it touched the floor (of the sea), he began singing:

"O big sturgeon! come swallow me, here is my decoy.  
O big sturgeon! come swallow me, here is my decoy."

And so at that very place the big sturgeon happened to be. And it was there that he felt a rubbing on the cheeks (by the hook). At last away he tried in vain to go, but exactly as before he felt the rubbing of the hook. Then finally he spoke to the Whitefish,<sup>2</sup> saying: "O Whitefish! please seize that bobbing (hook) of Nänabushu's with your mouth."

Truly then it seized that bobbing (hook) with its mouth. There was a hard pull on the bobbing (hook). When he pulled on it, "Ah, that's it, that's it, that's what I want!" Presently he drew the Whitefish to the surface of the water. "Bah!<sup>3</sup> I don't want you. You befoul the bobbing (hook)."

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<sup>1</sup> Isä, "Bah!" an exclamation of reproach; with most Ojibwa dialects it is uttered only by the feminine sex.

Kägä't intawā upagidāndān 'i'i'u wāwāḅanābān. Intawā  
 ājikīwāt ādi'kāmāg. Cigwa anitāgwicīn. Micīnamāgwān  
 ājikakwātcimigut: "Ānīntac ā'kitut?"

"Kā, 'Kiwināntān iu wāwāḅanābān,' i'kitō Nānabucu  
 5 Micīnamāgwā yā'ta nināntawānimā."

Misa keyābi onowāngikānig sinigwisānig 'i'i'wā uwāwā-  
 . banābānini. Ā'pidcisa umiguckātāntān micīnamāgwā.  
 "Taḡa, kīn, nāmāgus, awinawātāntān."

Tōkisāni iu wāwāḅanābān. Ājiwī'kubitōt Nānabucu  
 10 uwāwāḅanābān, mīsa' nāsāo ā'kitut: "Misa wā'tiyān."  
 Omō'kīḅanān ini'u nāmāgusaḅ. "Isā, kāwīn kīn kinānta-  
 wānimisinōn! Kīwināntān 'i'i'u niwāwāḅanābān."

Mīnawā ubāgitāntān nāmāgus. Ājimādcāt; tāgwicing  
 udōgimāmāḅ uganōnigōn. "Ānīc ā'kitut?"

15 "Kāwīn kuca kīn kinantawānimisinōn. Micīnamāgwā  
 yāta nināntawānimā."

Misa 'i'u ingutci āji'icāt micīnamāgwā. Kāwāsa ugacki-  
 'tōsīn pa'kān tciwāwāḅanābīnit. "Ācimādcisawīna'a'u Nā-  
 nabucu! Mīni'k ningitāci'kāg wīnicki'i't!" Nānabucōwan  
 20 unawatantamawān i'i'wā uwāwāḅanābānini.

Nānabucu mīgu iu ājiki'tciwibitōt i'i'u wāwāḅanābān.  
 Inābit micawagām, minisāns ināntām wāndcimō'kibīnik.  
 Mīḅangwāna iu ucigwānāni ini'u micīnamāgwān. Cigwasa  
 ningutingigu paḅāgu kāsāswānik u'tawāḡaḅ. Mīḅangwāna  
 25 iu kōḡamigut mīgu i'i'u kigitcīmān. Mīsaḡu a'paḅ āciwān-  
 āntāḅ; wī'kāsa mī'kawī. Mā'kawit, "Wāginugāning nin-  
 taiyā," ināntām. Inābit, icpīming ki'tcimaskimut āḡōtānik;

Truly, therefore, (the Whitefish) let go from his mouth the bobbing (hook). And so back home went the Whitefish. Soon he came home. By the big Sturgeon was he asked: "And what did he say?"

"Oh, 'you befoul the bobbing (hook),' said Nānabushu. 'It is the big Sturgeon I want.'"

And so once more against his cheeks rubbed the bobbing (hook). Very much was the big Sturgeon annoyed: "I say, you, Trout, go seize it with your mouth."

There was a gentle pull on the bobbing (hook). As on his bobbing (hook) Nānabushu pulled, so the same thing as before he said: "This is what I want." Out of the water he pulled the Trout. "Bah! you are not the one I want. You befoul my bobbing (hook)."

The Trout was the next to let go from his mouth the bobbing (hook). Then he departed; when he got home, by his chief was he asked: "What did he say?"

"You are not the one I really want. It is only the big Sturgeon I wish."

Thereupon away went the big Sturgeon. He found it impossible to make (Nānabushu) fish elsewhere with his hook and line. "Confound that Nānabushu! He has been pestering me so long as to anger me!" He then seized hold of Nānabushu's bobbing (hook) with his mouth.

Nānabushu thereupon held tight to the bobbing (hook). As he looked out over the broad sea, an island he thought was appearing on the surface of the water. But it happened to be the tail of the big Sturgeon. Then of a sudden there was a continuous ringing in his ears. It happened that he was being taken down into the water together with his canoe. And so straightway he lost his wits; after a long while he came to. When he was revived, "In a circular place am I," he thought. While looking around, up overhead a huge bag was hanging; it hap-

mimigu i<sup>u</sup> äcimamäsi'känik. Minawā iwiti inābit wä'kwāyāi awiya owābamān täcika'kawatābinit. Äcipasigwīt Nānabucu; äciwanabi'tawāt, äjikanōnāt: "Ä'tawā nīcimisā, ānīndac äci'a'yāyan?"

- 5 Agāwāgu pimādisiwan. Cigwa kigitōwan: "Nānabucu, mīsa kayā kīn kī'kuni'k a<sup>a</sup>'u micināmāgwä."

"Abā'pinisiwāgan!" ināntam Nānabucu. "Ambāsanō, wīndamawicin ānti kā'taciguni'k."

- "Kāwīnīnac; iwiti nawāyā'kwucink cingwā'k mī'i'witi  
10 ayāwāt igi'ū wacackwätōwag; <sup>1</sup> mīdāc iwiti ānāntawāyāmbān; piniwāpamāgwā igi'ū wacackwätōwag, nibi'kāngidac pangi-cinōg igi'ū ucackwätōwag; mīdāc 'i'i'ū nātagwanä'ō'nağitwā mīdāc imā kīnawātāmit micināmāgwä. Nānabucu, am-bāsa', kīgawīndamōn. Mīginīni i<sup>u</sup> ōdä<sup>s</sup> kāyagōtānig. Am-  
15 bāsanō, kīcpin āyāwanān 'i'i'ū mō'komān, paciba'ā'mu'wi."

Nānabucu dāc udaiyān i<sup>u</sup> mō'kumān. Wāgunānīwinān pāngi ājitca'ka'ā'mawāt.

Mādwāgīgitōwan micināmāgwān: "Kāgä't nīsāsāgitä'ä."

- Nāwatcidāc ānigu'k ubaciba'ā'mawān 'i'i'ū udä'i'ni:  
20 Minawā mādwāgīgitōwan: "Kāgä't nīmāni'kāg 'a<sup>a</sup>'u Nānabucu kī'kunāg." Mādwākanōnimāwan: "Kāwāsa, kīdāwiskīwigusī wā<sup>a</sup>'u Nānabucu. Kāgä't mātcī'i'ciwābisi Nānabucu."

Wāgunānīwinān ājibabacipa'ā'mawāt 'i'i'ū udä'i'ni.

<sup>1</sup> Wacackwätōwag, "cones;" it is also the name of the leathery hard shell-like

pened to be in motion. Again while looking yonder at the other end he saw some sort of a creature seated, swinging back and forth. Then up rose Nānabushu to his feet; taking his seat beside him, he then addressed him, saying: "My poor little brother, and what is the matter with you?"

And barely alive was the other. Presently he said: "Nānabushu, and so you too have been swallowed by the Big Sturgeon."

"(That is) dreadful!" thought Nānabushu. "Please tell me where it was you were swallowed."

"Oh, it was over yonder; where a pine hangs out over the water is a place where there are some cones;<sup>1</sup> it was there I climbed, searching for them; I bit off the cones, letting them fall, and into the water they dropped; and so when we were hauling them ashore by canoe was the time that the Big Sturgeon seized me with his mouth. Nānabushu, come, I will give you some information. Behold, that is his heart which hangs from up there! Please, if you have a knife, do pierce it."

Now, Nānabushu possessed a knife. And so what did he do but give the heart a gentle prick.

Then was heard the voice of the Big Sturgeon saying: "Really, I am afraid in my heart."

So harder still (Nānabushu) pierced his heart.

Again was heard the voice of him, saying: "Truly in discomfort am I for having swallowed Nānabushu." Then was heard the voice of some one addressing him: "Why, you would not be free of harm from Nānabushu. Truly a baneful being is Nānabushu."

What should he do but stab away upon the (Big Sturgeon's) heart.

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fungi found on various trees, the poplar in particular; it may be that is what is meant here.

Änigu'k maḍwägītōwā<sup>s</sup>: "Ä<sup>s</sup>, mīsā'paṇā kīnibut kitō-gimāminān! Äñic kägītōtawānk? Mādcinācinā tākacki'ā-tcipimādisit. Intawāsagu mānu mī'ī'ū kā'i-ci'ā-yaguntcing."

Kumāgu ya'pī äji'ā-bōskāntcisāt.

- 5 Äñic mī cigwa kī'ki'kānimāt Nānabucu kī'ā-bōckāntci-sānit, äjigaṇōnāt wāḍabimādcin. Äñic ādcitaṁōn ini'ū wāḍabimāt, mīwānini<sup>u</sup> kayā wīn kā'kunigōgubānān ini'ū micinaṁāgwān 'a<sup>a</sup>'u ādcitaṁō. Midāc a'pī äjikīgītut Nānabucu: "Ambāsaṇō i'īmā nō'kumis utaḡamīming  
10 tawī'i-ci'ā-gwaiya'a'gu wa<sup>a</sup>'u micinaṁāgwā; ningaki'tcimīn-wāntām."

- Mīsā' gāgā't na'itāḡ 'i'īmā āci'ā-gwaiyā'a'gunīt. Nin-gutingigu ā'pidci māṁātcisāwāḡ. "Mīmāwīni i<sup>u</sup> kīmicāḡā-māyā'u'gut," udinān ini'ū ādcitaṁōn. "Taḡa, mī'ī'ū kā'i-ci-  
15 baḡutcināḡ." Äñic ānawigu kinwābi'kaṭini i'iwā omō'ku-mān. Nānabucu äjimādicwāt, ki'tciwī'kā ubaḡunācwān. Abā'pic bāḡunācwāt oganōnān ādcitaṁōn: "Ä'ā<sup>u</sup>, ādcitaṁō, sāḡa'ā'n."

- Kāḡa't äjisāḡa'ā'nk 'a<sup>a</sup>'u ādcitaṁō, kayā wīn Nānabucu  
20 äjisāḡa'ā'nk. Kāsāḡa'ā'nk, utcimān usāḡisi'tōn. Mīsā cigwa ānici'kupīt, äjipīndigawāt ō'kumisaṇ. A'pī kā'pīndigawāt ini'ū ō'kumisaṇ, äjikanōnāt: "Nō'kō, mīsā' i<sup>u</sup> kīnisāḡ 'a<sup>a</sup>'u micinaṁāgwā. Ambāsaḡa awimādcinaṁā'kān."

"Nōjic, kāwīn kaṇabatc kitānisāsī 'a<sup>a</sup>'u micinaṁāgwā."

- 25 "Kāwīn kuca ānicā kiwī'i-nisinōn. Naskā kuca nāzibītā, mī'i-mā tciwābamāt."

Loud sounded the voices of them, saying: "Yea, gone is our chief now dead! What can we do for him? It is difficult to be able to bring him back to life. So therefore he may just as well be left to drift upon the water."

It was some time before (the Big Sturgeon) came up to the surface of the water.

Well, now, when Nānabushu learned that (the Sturgeon) was come up to the surface of the water, then he spoke to the one by whom he sat. Now, it was the Squirrel by whom he sat, for it was the Squirrel that had been swallowed too by the Big Sturgeon. And so then Nānabushu said: "Pray, yonder to my grandmother's landing-place let the Big Sturgeon drift; I shall be greatly pleased."

And so truly that was precisely the place where it drifted ashore. And by and by they were much shaken up. "It is possible that he has drifted ashore," he said to the Squirrel. "Now, therefore, will I open him at the belly." Of course rather long was that knife of his. When Nānabushu was cutting him with the knife, he was a long time cutting a hole through the body. By the time he had made a hole through him with a knife, he addressed the Squirrel, saying: "Now, Squirrel, do you go outside."

To be sure, then out went the Squirrel, and Nānabushu too went outside. When he had gone out, he then took out his canoe. And so when on up from the shore he went, he entered into where his grandmother was. After he had gone into where his grandmother was, he then spoke to her: "My grandmother, now have I slain the Big Sturgeon. So please do you go dress the Sturgeon."

"My grandson, you could not possibly slay the Big Sturgeon."

"Why, not a whit am I deceiving you. Just let us go down to the water, and there shall you see him."

Kägä't 'a'a'u mindimōyā äjināzibIt, ā'taiyā, ki'tcigi-gō<sup>n</sup>yan.

"Nō'kō, mīsa wa'a'u kănāmā'kānāt."

"Mī-i'u, nōjis kă-i'cināmā'kānag."

29. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.<sup>1</sup>

5 Weyāḅaninik äjimādcāt Nānabucu, sāga-i'gāning odōdisā 'i'i'u ḅnicinābā<sup>s</sup>; kuniginīn, ininiwān kayā wīwini; nīciwa<sup>s</sup> kwīwisānsa<sup>s</sup>, unīdcānisini. Pājikidāc pa'kān i'kwāwān nin-gutci imā tāwān, ā'pidcisa usāgī'i'gōn inī'u ininiwān. "Kägä'tsa, Nānabucu, ambāsa, wīwin imā a'u i'kwā."

10 "Nīcīmīsā, kāwāsa nintā-i'cictigāsī. Kāwīn pō'tc kabā-ya-i' nintāwīwisinān kīcpin wīwiyān."

"Nānabucu, mānōgu, tābwā'tawicin."

"Āu, mīsa i'u tābwā'tōnān." Mīsa' kägä't wīdigāmāt inī'u i'kwāwān.

15 Ānīc, mī-i'u cigwā ḅnitaḡwāgininig; kayāḡāc pāpa'kān tāwāḡ, ānīc mamawadisitiwāḡ inī'u ininiwān. "Mīsa cigwā tcimādcī'taiyānk 'i'iwā tcinōtcigī'ngō<sup>n</sup>-i'wāyānk." Ānīc kägä't äjinōtcigī'ngō<sup>n</sup>-i'wāwāt, adi'kāmāḡwa<sup>s</sup> ki'tcinibiwa unisāwa<sup>s</sup>. Ānīc ḡdcidāḡōnā'ku'kāwāḡ. Ā'pidcisa nībiwa unisāwa<sup>s</sup>,  
20 Ningutingigu ḡcikackātininig 'i'īmā ḡndācīkī'ngō<sup>n</sup>-i'kāwāt; misā'pān kīkackātininig 'i'i'u sāga-i'gān. Āḅāpic kākacka-tininig, "Āmbāsānō," i'kito Nānabucu: "intawānā kīnī'tā-mawā kīga'ḡmwānānig īḡiwā kīḡatcīḡḡtākaniminānig."

Sure enough, when the old woman went down to the water, why, (there was) a great fish.

"My grandmother, this is the sturgeon which you are to dress."

"Very well, my grandson, then will I dress the sturgeon."

29. NĀNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.<sup>1</sup>

When the morrow came, then off started Nānabushu; at a lake he came upon some people; lo, there was a man and his wife; there were two boys, their children. And there was one other woman who lived in another place, very much was she loved by the man. "To be sure, Nānabushu, come, do you take to wife the woman yonder."

"My little brother, I could not possibly do it. Not even for a brief period of time could I have her for a wife if I should marry her."

"Nānabushu, never you mind, but do as I tell you."

"Very well, then will I do as you say." Thereupon truly he married the woman.

Well, it was now getting well on into the autumn; and (Nānabushu and his wife) lived apart from (the other family), but they visited back and forth with the man. "It is now time for us to set to work getting fish." Now, to be sure, when they went to get fish, whitefish in great plenty they killed. Now they made a rack to hang them with head down. Ever so many they killed. And once the place froze up where they were fishing; accordingly all frozen up was the lake. Seeing that it was frozen, "Come," said Nānabushu; "on that account let us first eat up those (fishes) of yours which we have hung up with head down."

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<sup>1</sup> For other versions see Nos. 7 (p. 49), 28 (p. 207), 61 (p. 467).

Ānīc, mīgu i<sup>u</sup> gāgā't ācictcigāwāt. Kumāgu ā'pītcibi-  
 bōninig ājigitāmāwāt, mīdāc ā'ta wīnawā ugī<sup>u</sup>gō<sup>u</sup>i'miwā.  
 Cigwasa mādca 'a'a' u īnini; ānītagwicing wānāgucininig;  
 ā'tawā, kuniginin kā'u'ndcikusinigwān. Mīdāc awinini  
 5 ācigañōnāt īnī<sup>u</sup> wīwān: "Mīmāwīni i<sup>u</sup> kṇabātc tcikitcinōn-  
 tāyābānicicyang. Intawāsa mīnōtc ningakīyusā." Ānīc  
 kāgā't ājikiyusāt, kāwīnsa kāgō unī'tōsīn. Kāgā't ṣaṇa-  
 gātini; wī'kā'ku pājik pināwān upīnān. Kāga'pīgu pa'ka-  
 dāwag. Ningutingigu kāwīn kṇagā ōpīnāsīn īnī<sup>u</sup> pināwān.  
 10 Mīsa' gāgā't ājipa'kadāwāt. Intawādāc ugīnī<sup>u</sup> unāntunā-  
 wāwān. Mīṣanā 'ī'ī<sup>u</sup> ugīnī<sup>u</sup> ājīamwāwāt, wānkitci cigu  
 kawānāntamōg.

Ningutingidāc minawā ājīmādcāt papāṇandawīgīnīwāt  
 ā'pidcigu kisināni kayādacigu gī'kātci. Sāga'ī-gāning āji-  
 15 māḍābit. Mīdāc imā ānāṣamā'tāwāninig ānī'ī-jāt ā'pidcigu  
 umī'kawā<sup>u</sup> 'ī'ī<sup>u</sup> ugīnī<sup>u</sup>. Ānīc papāgiwāyānāckimutācing  
 udānibīnawā<sup>u</sup>. Ningutingigu ānīpīmācagāmāt, pāmāgu kāgō  
 nwāntānk māḍwāsīninig imā mī'kwāmīng. Ājī'ī-nābit kāgō  
 k'ī'ā'tāni. Wāgunānīwīnān nīmīnā'ku nā<sup>u</sup>zi'kank; payācwā-  
 20 bāḍānk, kuniginin pikwa'k ma'ku'tawāgān āsawāwīnk!  
 Ājī'ō-dōdā'pīnānk wīwāwānbāḍānk, pāmāgu awīya wānd-  
 cikanōnigut: "Tawā't, tawā't! Kīnina kīpī'kwa'k wātā'pī-  
 nāmaṇ?"

Ājīkṇāñōnāt: "Kāwīn, ānīcāgu nīwīwābāḍān." Papa'kiwis  
 25 ājīkṇāñōnigut: "Kīgī'kātca māwīn."

Well, that was what they truly did. And later in the winter when they ate them all up, there still remained the fish (of Nānabushu and his wife). Then off went the man; he arrived at where he went<sup>1</sup> in the evening; alas! he found that they must have moved camp. Thereupon the man spoke to his wife, saying: "There is a doubtful chance if we shall be able to live through the winter. Therefore on that account I will hunt for game." So truly off on a hunt he went, but he could not kill anything. To be sure, it was a trying time; once in a long while he fetched home only a single ruffed grouse. And at last they were in want of food. Then by and by not even a single ruffed grouse did he bring home. Thereupon they were truly hungry. So on that account for sweet-brier berries they went to seek. Although they had sweet-brier berries to eat, yet by degrees were they starving.

And another time when he set out to seek for sweet-brier berries, the weather was very cold and he was shivering. Out upon a lake he came. And so when he went along yonder sunny side, in abundance he found the sweet-brier berries. Now, into a miserable cloth bag he put them. And by and by, while going along the shore, he suddenly heard the sound of something fall yonder on the ice. When he looked, something was there. Thereupon he went out upon the ice, going up to where it was; when he got a near view of it, lo, (it was) an arrow feathered with the ear of a bear! As he started to pick (the arrow) up to examine it, all at once by some one there was he addressed: "Hold, hold! Is the arrow yours that you are picking up?"

Then he spoke to the being: "No, I only wanted to look at it." Pilferer then was addressed: "You are cold, no doubt?"

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<sup>1</sup> At the place where he and Nānabushu had been in camp together.

"Kägä't ningi'kātċ."

"Taġa, kaḃōtawānin, intigu kigi'kātċ." Kägä't nādagā-  
'kōwān pōdawāwān. Kāki'tcibōtawānit, a'ī'ta ickutāng  
cingobin uda'paġināni; kayä dāc gagītcīwān maḃwägīgītō-  
5 wān: "Ba'kiwis, kāwīnina kitāmīdcisīnaḃ inī'ᵘ nintācīḡaḃaḃ?"

"Āᵘ, ningamīdcīnaḃ." Opi'ā'cawagāmāwāpina māḡōn.  
Ājīwābandānk, kuniginīn, kāškāmi'kwānowān! Ānīc ā'pidci  
pa'kadā, mīdāc 'ī'ᵘ ācimīdcit. Udānuwī'ī'ckwāntānaḃ.  
"Kāḡu'!" udigōn; "mānōḡu ḡa'kina mīdcin."

10 Mī cigwa kīcī'tānit, kīmāckwātcīpīta'kisinānit. Cigwa  
pasigwīwān, "Pa'kiwis, wāḡunān 'ī'ᵘ kāpinōndaḡaḃ?"

"Kā, uḡinīg. Kägātusagu nimpa'kaḃāmin. Minā īḡi'ᵘ  
wāḡmwāḡitwā."

Kuniginīn, upimi'ᵘtā'pināmini 'ī'ᵘ umackimut, pītawai-  
15 ya'ī' kā'tānīnaḡinit; ācisīḡwābinānit, a'paḃā tcātcatcīpān  
ācipāḡcīcinīnit udōḡinīma<sup>ᵘ</sup>. "Ā'tawā, uḡī'ī'nigā'ā'ᵘ 'ī'ᵘ  
unīdcānisa<sup>ᵘ</sup>!" ināntaḡ. Āniniminā'kowān ānita'kunāḡinit  
'ī'ᵘ umackimut; kīmāḃwāsīḡwa'ī'ḡāwān.

Kuniginīn, inābit, kaḃāwābamāt udācimōckina'ā'ni 'ī'ᵘmā  
20 umāckimutāḡ inī'ᵘ mī'kwamīn. Uḡānōnigōn Pa'kiwis;  
āmbā, niminā'ku Pa'kiwis. "Āmbāsa', wīpisintawicin wā'ī-  
ninān, mīḡu ḡāḡāt'ī'ᵘ tcīpa'kaḃāyaḃ kīcpin nōndaḡisiwān  
kā'ī'ninān. Pa'kiwis, āmbāsaḃnō! ompīwānaḃ wa'a<sup>ᵘ</sup> mī'kwān.  
Ōwiti dāc wāḡā'kwāḡamīwānk mī'ī'witi kā'ā'ba'tōyaḃ;  
25 o'o'māḡu tciniminā'kuyaḃ, mī'ī'mā aḡiya kīḡanōntawāḡ  
tcībībāḡimi'kwā: 'Ā'ā'ēi, Pa'kiwis! Kungwā'ᵘ'k! Wāḡunāc

"Indeed, I am cold."

"Well, I will build you a fire, for it seems that you are cold." Truly, then on the ice went the other towards the shore to build the fire. When he had a great fire going, then right into it he flung some balsams; and as he was taking off his moccasins, he was heard to say: "Pilferer, would you not eat those stockings of mine?"

"Very well, I will eat them." He had them flung over to him from across the fire. As he looked at them, lo, there was the dried tail of a beaver! Naturally he was exceedingly hungry, and therefore he ate (it). He tried in vain not to eat it all up. "Don't!" he was told; "you must eat it all."

Now, when he was ready, he put on the moccasins of the other. When he rose to his feet, "Pilferer, what is that you are carrying on your back?"

"Oh, sweet-brier berries. Really we are in want of food. Those are what we are going to eat."

Lo, the other went over and took up his bag; on the inside between two layers he got hold of it; when out he poured them, forthwith in every direction fell his sweet-brier berries. "Oh, how ill he treats his children!" he thought. Then out on the ice went the other, carrying in his hand the bag as he went; then was heard the sound of him (chopping on the ice).

Lo, as he looked, he observed him filling up his bag with the ice. By him was the Pilferer addressed; accordingly out on the ice came the Pilferer. "Hark! do you listen to what I intend to tell you, for surely you will go hungry if you do not heed what I tell you. Pilferer, listen! do you put upon your back this pack of ice. And over toward this other end of the lake is the way by which you are to run; for as you go by this place on the ice, then will you hear them yelling at you: 'Halloo,

pāmōndank?' Iwiti dāc ʔnigu'piyaṇ mī'i' a'pī kābōni'i'kwā.  
 Kāwīn kīgawābāmāsīg īgī'u kābimini'i'ca'u'kwā. Tcīgaya'i  
 dāc āndāyāg tcikistciwāṇatināg, mī'i'wā kāṇantawābanda-  
 maṇ. A'pidāc wābandamaṇ, mī'i'mā kā'i'cinisatciwāyaṇ.  
 5 Ugidā'kidāc kī'i'caiyaṇ, mī'i'mā kā'i'cipagitciwāba'kāmāt.  
 Kāgu' wīn piyābaṇābi'kān. Gikicāpidāc mī'i'u tcipicāyāg  
 'a'a'u kimindimōimīc. Aiyāngwāmisin, kāgu' wīn babini'ta-  
 wici'kān. 'Ā'ā'u, mī'i'u cigwa tcimādcība'tōyaṇ."

Nīminā'kuba'tō Ba'kiwis. Ājikaski'tōt ānigu'k mādcība'tō.  
 10 Ā'taiyā, tcibaḡamānimatini. Awiya onōntawā<sup>s</sup> pīpāginit:  
 "A'ā'ēi, Ba'kiwis pimiba'i'wā! 'Ā'a'u, kungwa'u'k!" Paṇāḡu  
 kābitcīnguskwānik. "U<sup>s</sup>, u<sup>s</sup>, u<sup>s</sup>, kungwa<sup>s</sup> wātā!"

Ā'taiyā! midāc kāgā't mādcība'i'wāt. "Intigwa cigwagu  
 ningagungwa'u'gu," ānāntāṇk. Cigwa ubācwābantān 'i'i'u  
 15 a'ki. A'pī tā'ku'kātāṇg a'ki, awānibaṇ awiya; mī'i'u  
 kī'pōni'i'gut. Ānibaḡimusāt, uḡani'ṇtawābandān 'i'i'u tcī-  
 wāṇatinānik. Cigwa gāgā't owābandān; ānī'i'jinisatciwāt.  
 Tāḡwucing ugidā'ki, ājibaḡitciwāba'kāmāt inī'u umi'kwamī-  
 maṇ. Kāwīn kaṇagā a'kawā ābaṇābisi. Ānicikiwāt.  
 20 Tāḡwicing āntāwāt, ā'tawā wīwaṇ ṇamaḡabiwaṇ kayā 'i'i'u  
 unītcānisa<sup>s</sup>. Ā'pidcisa pa'kadāwa<sup>s</sup>. Uḡaṇōnigōn wīwaṇ:  
 "Ānīnā? Intigwadāci'ko ubīnābaṇin uḡinīn, kitinānīmīni-  
 nābaṇ."

(there is the) Pilferer! Give him a push! What is he carrying on his back?' And when you go up from yonder shore, then will you be left alone by them. You will not see them who are to pursue after you. And nigh the place where you live is a great depression in the ground, so for that you are to seek. And when you see it, then from there shall you descend the slope. And when to the summit (again) you get, then there shall you put down your pack. Look not behind you. Then in the morning hither shall come you and your old woman. Do you be careful, pay heed to what I have told you. Now, then, it is time that you were off on the run."

Over the ice went the Pilferer running. With all the speed he was able he started running. Ah, what a gale there was behind (him)! Somebody he heard calling aloud: "Halloo, the Pilferer is fleeing by! Come on, give him a push!" And forthwith rose the din of ice cracking. "Hu, hu, hu, hu, let us give him a push!"

Ah! thereupon he truly started fleeing. "It seems as if I shall now be given a push," he thought. Presently he was in close view of the land. When he stepped upon land, gone were the beings; accordingly he was left alone. As on his way he walked, he kept looking for the place where there was a great depression. In a while, sure enough, he saw it; then on down the slope he went. When he came on the (other) summit, he put down his pack of ice. Not a moment did he wait to look back. Then on his homeward way he went. When he was come at home, there sat his poor wife and those children of his. Very much were they in want of food. He was addressed by his wife saying: "How is it? It seemed that it was his wont to bring home sweet-brier berries, in such manner have I been thinking of you."

Ājikanōnātwiwan: "Kāgu' ningutinō ināntagān, gaṇaḇaṭc maṇidō nindānucawānimik."

Misa' pīnic kā'i'cikawicimowāt. Kāwīn kägō umīdcisi-nāwa<sup>8</sup>. Māgwāgu tibi'kaḍinik unickā Pa'kiwis. Ājikanōnāt  
5 wiwan: "Mindimōyā, unickān."

Gägä't mindimōyā unicikā.

"Babi<sup>s</sup>'tcīn taga, mādcātā, päcu' imā kiga'i'cāmin."

Misaḡu cigwa ānimādcāwād. Cayiḡwa udābābandānāwa imā ki<sup>s</sup>tciwānātinānik. Ānisāḡaṭciwāwāt, ā'tawā, ānīn  
10 kā'i'cināṇk Pa'kiwis! Ā'pidci mōckinābini 'i<sup>s</sup>i'u ki<sup>s</sup>tciwā-  
nātinān. Ā'tiwā, paṇāḡu ṇamāwa<sup>8</sup> kāsāḡicigwaṇāninit.  
"Naskāḡinīn, mindimōyā<sup>n</sup>! 'Ā'ā'u, agwāwābinātānik."  
Kumāḡu mini'k udāḡwāwābināwa<sup>8</sup>. "'Ā'ā'u, mindimōyā,  
kayā kīn mini'k kākaskōmaṭwā pimiwaṇān." Ācō'o'ciwa-  
15 ni'kānāwāt, cigwadāc ājikiwāwāt ājipīndigāwaṇāwāt āndāwāt.  
Kägä't mōtcigisiwa<sup>8</sup> 'i<sup>s</sup>i'u unītcānisiwā. Misa cigwa ājitci-  
bā'kwāwāt. Kā'i'ckwāwisiniwāt, "'Ā'ā'u, āmbādāc kägāt  
awiagwāwābinātānig."

Mīdāc kägä't ājimādcāwād. Cigwasa umādcī'kawāwa.  
20 Ānawi guca, ki<sup>s</sup>'tcinibiwa udāḡwācimāwa<sup>8</sup>. Kāwīn kaṇagā  
ubacināṇāsiwāwa, kaḇāḡicig udāwanāwa, i'i'mā āntāwāt  
ināwaṇāwāt. Misa cigwa agwāwānā'kukāwāt. Anicāwā-  
waḡ ānīnt aḡwaṭcing udāḡōnāwa<sup>8</sup>. Abā'pic kā'kīci'tāwāt,  
ānīc mī'i'u cigwa' Nānabucu ki<sup>s</sup>'kitāmwāt 'i<sup>s</sup>i'u ugīḡgōn'i'ma<sup>8</sup>.  
25 Wāḡunāniwinān ācimawaṭiciwāt 'a<sup>s</sup>a'u Nānabucu. Ānīn

Then he spoke to his wife, saying: "Take no thought whatever of that, for maybe by a manitou am I really to be blessed."

And so time passed on till they lay them down to sleep. Nothing had they to eat. And while it was yet dark, up from bed rose the Pilferer. Then he spoke to his wife, saying: "Old woman, do you rise up from bed."

To be sure, the old woman rose up from bed.

"Put on your moccasins now, let us be going, a short way over there will we go."

And so then away they started on their journey. In time they came within sight of the place of the great basin. When they came out upon the summit, why, what was the Pilferer to behold! Very full of water was the great basin. Why, nothing could be seen but the tails of sturgeons sticking out. "Just look, old woman! Come, now, let us fling them out!" So a certain number of them they flung out. "Now, then, old woman, as many as you can carry do you make up into a pack." When they made up their packs, then they returned, carrying their burdens into where they lived. To be sure, pleased were their children. And so then they cooked some food. When they had eaten, "Now, then, therefore let us in good earnest go fling them out of the water."

Thereupon truly they departed. Presently they were at work on them. Oh, but a vast number of them they drew out of the water! By no means did they get anywhere all of them, all day long were they hauling them, over to where they lived they hauled them. Thereupon they then set to work making a rack (to hang the fishes on). They removed the scales from some (which) they hung up out of doors. By the time they were done with their work, then it was that Nānabushu had eaten up all his own fish. What should Nānabushu do but go for a

kā·i·cināṅk ānipīndigāt! Nānabucu ājikigitut: “Ā·ā·ā·ēi, mīdcisāsī·kisi! Kāwīninac wīni i<sup>u</sup> kigīgā·tāsī. Āntidac ō·ō·kā·u·ntcināṇatwā ogō<sup>u</sup> ṇamāwag?”

“Migu i<sup>u</sup>, nīdcisazī·kisi, i·i·mā nintōta·i·bānināṅ mī·i·mā  
5 kā·u·ndcināṇangwā igi<sup>u</sup> ṇamāwag.”

“Āmbāsa, ki·kino·ṇ·mawicin ānīn ājictcigāyan ‘i<sup>ṣi</sup>·i<sup>u</sup> ni-  
satwā.”

“Kā, pisānisagu kī·pīmina·kwā ‘a<sup>a</sup>·a<sup>u</sup> nimindimō·i·mic.  
Mīdāc ‘i<sup>ṣi</sup>·i<sup>u</sup> kā·kīci·tōd pīmina·kwān, mīdāc ‘i<sup>ṣi</sup>·i<sup>u</sup> nīn nī·tām  
10 kā·i·jimādcī·taiyān kī·u·ci·ṇ·g ‘a<sup>a</sup>·a<sup>u</sup> wā·u·mī·tcigīyān. Mīdāc  
‘i<sup>ṣi</sup>·i<sup>u</sup> kā·kīcī·ṇ·g nīndōnda·i·bānināṅ mī·i·wā nawāt c nīngī-  
mī·tcā·tōn ‘i<sup>ṣi</sup>·i<sup>u</sup> nīndōnda·i·bāninān. Mīdāc imā mām·wā·tci-  
dāc kigicāp kigi·tcibōtawā ‘a<sup>a</sup>·a<sup>u</sup> nimindimōyāyīm. Kā·i·ci-  
ta·kubicit ‘i<sup>ṣi</sup>·i<sup>u</sup> pīmina·kwān; kāta·kubicit, kā·i·cība·kubiyān.  
15 Kumāgu a·pī ānītagwīcinān ṇamā niwābama. Ācipacipawak,  
ācitō·tō·kābigibitōyān ‘i<sup>ṣi</sup>·i<sup>u</sup> pīmina·kwān; ācikitcitābācit ‘a<sup>a</sup>·a<sup>u</sup>  
nimindimō·i·mic. Mīsā·pī kānīṣak ‘a<sup>a</sup>·a<sup>u</sup> ṇamā. Mīnawā  
kā·i·ckwā·ṇ·wasoyān, mīnawā kā·i·jīpa·kubiyān. Mī·i·i<sup>u</sup> kṇā-  
gījik kā·tōtāmān. Mīsagu i<sup>u</sup> wāndcināmā·kāyāṅ. Nāna-  
20 bucu, nīnkackika·ō·nīnān ṇanita·kun.”

“Ō<sup>u</sup>, mīsā·i<sup>u</sup> kṇāḡāḡgījik kā·i·cīctcigāyān,” i·kitōwān  
īnī·i<sup>u</sup> Nānabucōwān. Mīsā·ṇan ṇnīkiwānīt. Pītcīnāgīku  
ānībā·kintānāṅ Nānabucu ‘i·wāndāwāt, oḡanōnān wīwān:  
“Mīndimōyā, kīgākōmīn. Āmbāṣanōgu awīmādcībīmīna-  
25 ‘kwān, mīsā nangwana wīnawā odōntaībānīwāṅ wāndci-  
nānāwāt ‘i<sup>ṣi</sup>·i<sup>u</sup> ṇamāwā<sup>a</sup>. Kṇāḡ·t kāwīn kīgapa·kṇādāsīmīn  
kīcpīn kṇackī·tōyān ‘i<sup>ṣi</sup>·i<sup>u</sup> tcībīmīna·kwāyān.”

“Kṇāḡ·t nīngakackī·ton ‘i<sup>ṣi</sup>·i<sup>u</sup> tcībīmīna·kwāyān,” udīgōn

visit. What was there for him to behold as he went entering in! Nānabushu then spoke up: "Why, why, why, my old friend! You are getting just the kind of food we like. Now, where did you kill these sturgeons?"

"Why, my old friend, yonder from our hole in the ice was where I killed these sturgeons."

"Oh, do you teach me how you did to kill them."

"Why, simply to work making some cord set this old woman of mine. Thereupon, when she had finished with the cord, I then in turn began making what I should use for a spear. And so when I had finished it, I then enlarged the size of our water-hole. Accordingly, on that very same morning did my old woman build a great fire. After that she bound me with the cord; after she had me bound, then down into the water I went. When I arrived, after some little time on the way, I saw a sturgeon. When I speared it, I then jerked upon the cord; then out my old woman drew me. Now, that was when I slew the sturgeon. After I was warmed by the heat of the fire, then again down into the water I went. And that was what I did all day long. And that was the way we fished for sturgeon. Nānabushu, (the one that lies across) our doorway do you take as you go."

"Why, this is what I will do throughout the whole of every day," said Nānabushu. And then straightway home he returned. As soon as Nānabushu drew open the entry-way of where they lived, he spoke to his wife, saying: "Old woman, we have some food given us. Now, please do you set to work making some cord, for it is the truth that from their water-hole was where they killed the sturgeons. Really we shall not be in want of food if you can make the cord."

"Truly, I shall be able to make the cord," he was told

ini<sup>u</sup> wiwān. Ānīc, mīsaḡu cigwa mindimōyā unābit pimi-  
na<sup>kwāt</sup>; kayā wīn Nānabucu odōci<sup>tōn</sup> ānit. Wāyābāninik  
mīsa cigwa kī<sup>kīci</sup><sup>tōwāt</sup> kayā <sup>i<sup>ḡ</sup></sup><sup>u</sup> pīmina<sup>kwān</sup>. Mīsaḡu  
cigwa kigicāp. Mīnōtc mādcāwāḡ ini<sup>u</sup> wiwān: ā<sup>pidci</sup>  
5 kisināni. Abā<sup>pic</sup> cigwa tāḡwicinowāt i<sup>i</sup><sup>mā</sup> udōnta<sup>i</sup><sup>bāni</sup>-  
wāng, a<sup>kawā</sup> ogagagwātcimān ini<sup>u</sup> Pa<sup>kīwisān</sup>: “Ānīn,  
nītcisāsī<sup>kisī</sup>, kā<sup>i</sup><sup>cictigāyān</sup> kicpin nibiwa āniniḡwā?”

“Tayā, pisānigu tabāswāwāḡ.”

Abā<sup>pic</sup> Nānabucu kākī<sup>tcibōtawāt</sup>, mīsa<sup>u</sup> cigwa pa<sup>kubīt</sup>.  
10 Ā<sup>tawā</sup>, mīnōtc kī<sup>tcikisināni</sup>. Wiwān kāsaḡisitāyābinikā-  
nigut, Nānabucu ājipa<sup>kupīt</sup>. Kumāḡu a<sup>pī</sup> ānitāḡwicink,  
ṇamāwān owābāmān; Nānabucu ājipacipa<sup>wāt</sup>, utō<sup>kibitōn</sup>  
<sup>i<sup>ḡ</sup></sup><sup>u</sup> ubimina<sup>kwānim</sup>; ājigītcitābānigut ini<sup>u</sup> wiwān. Kāḡā<sup>t</sup>  
minwāntām ṇamāwān nisāt. “Ā<sup>tiwā</sup>, kāwīn bā<sup>pic</sup> ninda-  
15 iyānicī<sup>tā<sup>n</sup>zī</sup> kābāḡījik.” Mīnawā kā<sup>i</sup><sup>ckwā</sup><sup>a</sup><sup>wasut</sup>, ājipa-  
<sup>kubīt</sup>. Mīsa<sup>u</sup> kāyābi ṇamāwān wābāmāt, ājipacipa<sup>wāt</sup>.  
Mīsa<sup>u</sup> kāyābi tō<sup>tō</sup><sup>kīpitōt</sup> <sup>i<sup>ḡ</sup></sup><sup>u</sup> pīmina<sup>kwān</sup>, mīnawā āciki-  
<sup>tciwābinigut</sup> ini<sup>u</sup> wiwān. Mīsa<sup>u</sup> kāyābi ṇamāwān nisāt,  
mīdāc kāḡā<sup>t</sup> ninwāndānk <sup>a<sup>ḡ</sup></sup><sup>a<sup>u</sup></sup> mindimōyā, kayā <sup>a<sup>ḡ</sup></sup><sup>a<sup>u</sup></sup>  
20 Nānabucu.

Ānīc Pa<sup>kīwis</sup> ānicā uḡi<sup>āḡwāntcimā<sup>ḡ</sup></sup> ānāmibīḡ i<sup>u</sup> ṇa-  
māwa<sup>ḡ</sup>, mīyā<sup>ta</sup> nī<sup>n</sup>, ā<sup>pidci</sup> kayā māmānātisinit i<sup>u</sup> ṇamāwa<sup>ḡ</sup>.  
Mīnawā ānupa<sup>kupī</sup> Nānabucu, kāwīn kāḡō owābanda<sup>n</sup><sup>zīn</sup>.  
Ā<sup>pidci</sup> ā<sup>kwānābāwāt</sup>, intāwā ācimōckamut. Mīnawā ājī<sup>ā</sup>-  
25 wasut, kāyābāwasut pa<sup>kubī</sup> mīnawa. Mīdāc kāḡā<sup>t</sup> wāsa<sup>u</sup>  
ānu<sup>i</sup><sup>cāt</sup>. Ā<sup>pidci</sup> āyā<sup>kwanābāwāt</sup>, intawā ācimōckamut.

by his wife. Well, then it was that the old woman sat down to work making cord; and Nānabushu too made a spear. When the morrow came, then they were done with their work and with the twine. It was now morning. Determined were he and his wife to go: it was exceedingly cold. At the time when they came to their water-hole, they waited first to inquire of the Pilferer: "How, my old friend, am I to do in case I should happen to kill heaps of them?"

"Why, they are easily dried."

When Nānabushu had a great fire going, then into the water he went. Oh! it was extremely cold. When by his wife he was bound at the feet, then Nānabushu went into the water. When he was come, after some little time he saw a sturgeon; when Nānabushu speared it, he jerked on the line; then was he drawn up by his wife. Truly pleased was he to kill a sturgeon. "Why, not a moment will I stop all the day long." After he was warmed by the fire, then again he went into the water. And so another sturgeon he saw, which he speared. And so when again he jerked upon the line, then again was he drawn out by his wife. Accordingly, when another sturgeon he slew, then really pleased was the old woman, and Nānabushu too.

Now, the Pilferer, by the way, had put back into the water some sturgeons, only two, but sturgeons that were very ugly looking. Again into the water went Nānabushu, but to no purpose, for he did not see anything. When he stuck it out to the very last breath, accordingly, then up to the surface he came. Again was he then warmed by the fire. After he was warmed by the heat of the fire, he went into the water again. Thereupon truly a long way off he went, but without result. When he had gone to the end of his breath, thereupon up to the surface he

Ä'tawā! ā'pidci kī'kātābāwā. "Äwās intawā kīwātā," i'kitu Nānabucu.

Äjikiwāwāt. Kumāsaḡu mini'k udānukīpimamāwa<sup>s</sup> 'i'i'u unamāmiwā'. Äbā'pic ka'kitām wāwāt, mīsa' cigwa' Nāna-  
 5 bucu wīni'tām pa'kadāt. Ningudingigu nāntawikīniwā, aḡāwāḡu upīnā<sup>s</sup> 'i'i'u uḡini<sup>s</sup>. Ä'pidcisa' kāwīn unisitu'kā-  
 ḡusī a<sup>s</sup>wi'kwā; wānkītciciku pa'kadāwān īni'u wīwān. Nin-  
 gutingigu mādcā Nānabucu ubabagiwayānäckimut 'i'i'u  
 10 kāwuna'pitōd. Äni'i'jimādcāt, ā'pidcisa' kisināni. Cigwasa'  
 aḡinantawikīniwā, pāmāḡu ningutingigu sāḡa'i'ḡaḡ mātābit;  
 ā'pidcisa kīnugāmāni. Änāsamā'tānk inaka'kāyā aḡni'i'jā.  
 Äniwā'k udānimī'kawā<sup>s</sup> uḡini. Ä'tawā! ā'pidci kī'kātci.  
 Ningutingigu aḡipimācāḡāmāt, pāmāḡu kāḡō nwāntāḡk  
 mādwāsininik i'i'mā mi'kwāmīḡ. Äji'i'nābit, kāḡō owā-  
 15 bāndān. Äjiniminā'kut, pi'kwa'k kī'a'tāni ma'kutāwāḡaḡ  
 āsawāwīnt. Nānabucu kācitinā omāmōn. Äjigīntcitāwā-  
 ḡunānāḡk, pāmāḡu kānōnīḡut awiḡa: "Nānabucu, kīna 'i'i'u  
 kībi'kwa'k?"

"Äye<sup>s</sup>, nīnsa, nicīn, nimbi'kwa'k."

20 "Kāwīn wīn kī'i'kitusī a'pī Papa'kiwis cāwānimāḡ."

"Kāḡä't kāwīn nīn nīndōbi'kwa'k osīn, nicīn."

"Nānabucu, kīḡi'kātci māwīn."

Tayā! Nānabucu uḡi'scikaḡawābāmān. Oḡaḡnōnān: "Äci-  
 winān kīḡi'kātci! Nīndābwāc kuca."

25 "Ta'wa't, ta'wa't, ta'wa't! Kāwīn kuca wīn kī'i'kitusī  
 Pa'kiwis a'pī cāwānimāḡ."

came. Poor fellow! he was very much chilled by the water. "Off for home now let us go!" said Nānabushu.

Then back home they went. And in the course of time they ate up their sturgeons. And by the time they had eaten them up, then was when Nānabushu had a turn at being hungry. And once while looking for sweet-brier berries, only a few of them he fetched home. Scarcely any nourishment from them did the woman get; continually hungrier became his wife. So once away went Nānabushu after tying his old wretched bag of cloth secure. As he started forth on his way, it was extremely cold. In a while he was going along in search of sweet-brier berries, when all of a sudden out upon a lake he came; very long indeed was the lake. Along by way of the sunny side he went. But a few sweet-brier berries he found along the way. Poor fellow! he was so very cold. Now, once while going along the shore, there was a sudden sound of something that he heard fall on the ice. When he looked, he saw something. When he went out on the ice, there was an arrow feathered with the ear of a bear. Nānabushu at once took it. As he shoved it into the snow, he was suddenly addressed by some one saying: "Nānabushu, is that your arrow?"

"Yes, my little brother, it is my own arrow."

"That was not what the Pilferer said when I blessed him."

"Really, it is not my arrow, my little brother."

"Nānabushu, you must be cold."

Ah! Nānabushu was closely observing him. He spoke to him, saying: "How can you say that<sup>1</sup> I am cold! Why, I am sweating."

"Come, come, come! the Pilferer certainly did not say that when I blessed him."

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<sup>1</sup> Āciwinān, "How can you say that," ... an adverbial expression. It might be put in this form: "The idea that" ...

"Ictä, kägä't ningi'kāt!"

"Ä<sup>u</sup>, Nānabucu, kəbōtawin."

"Ä<sup>u</sup>, pōtawacicin." Kägä't äcinātagā'kut Nānabucu.

Äcipōdawānit. Kā'ki'tcipōdawānit, ä-i'tawickutä cingubi  
5 uda'pağināni. "Ambä, Nānabucu, awazun."

Tā'tayā! Nānabucu äji-ā-wazut.

Cigwasa' tajikag<sup>t</sup>ciwān kayä tacigītaçiga nāwān. Äci-  
kanōnigut: "Tağa, Nānabucu, midcin ini'<sup>u</sup> nindaçiganan."

"Ä<sup>n</sup>, aciwinān 'Midcin'! Nindanimucuwina kāmıdcıyān  
10 ini'<sup>u</sup> gitaçiganan?"

"Ta'wa't, ta'wa't! Kāwin kuca win kī-i'kitusi Pa'kiwis  
a'pī cāwānimak."

"Ictä, kägä't ningamıdcinan."

Kägä't ubi-a'pağidōni. Kumiginin, kaskami'kwāniwān!  
15 "Nānabucu, kəgu' win ckwāntangān."

Nānabucu mīgu imā wānimō'k kā-u'ndcipıdōmut. Cigwasa  
äjimādañtcigāt a<sup>a</sup>'<sup>u</sup> Nānabucu, kuniginin, tapimipasigwīwān  
udōdā'pinañmini 'i<sup>i</sup>'<sup>u</sup> umackimut. "Nānabucu, wāgunāni-i'<sup>u</sup>  
kā'pimōndañman?"

20 "Kā, uginig kuca kāpimōmağwā."

Udañcitwāpināni, pañägu tcātcacipān pañgicinō.

"Tawa't, tawa't! Kwä'tcinantawin kīga-i'nigā'tā. Anin  
wini i<sup>u</sup> wāñdcitōtañman?"

"Nānabucu, pişān ayān. Kāwin win kī-i'kitusi a'pī  
25 Pa'kiwis cāwānimak." Aniniminā'kōwān kīmağdāşikwa-i-  
gāwān. Midac i-i'mā pīna'wānit umickimutāng ini'<sup>u</sup> mi'kwa-  
mīn, "Nānabucu, āmbāsa', pişindawicin! Kicpin pañani-  
'tawiyān, mī-i'<sup>u</sup> kāwin kīgağābānicizi. Umbōm wa<sup>a</sup>'<sup>u</sup>

"Why, yes, to be sure I am cold!"

"Very well, Nānabushu, I will build you a fire."

"Good, build me a fire." Truly then over the ice towards the land went Nānabushu.

Then the other built a fire. After he had a big fire going, then on both sides of the fire he piled the balsams.

"Come, Nānabushu, warm yourself!"

Ah! now Nānabushu warmed himself.

Ere long the other took off his moccasins and removed his stockings. Then by him was (Nānabushu) addressed:

"Now, Nānabushu, do you eat those stockings of mine."

"Indeed, why should you say to me, 'Eat them!' Am I a dog, that I should eat those stockings of yours?"

"Come, come! The Pilferer really did not say that when I blessed him."

"Why, yes, of course I will eat them."

Truly, the other flung them over to him. Lo, it was the dried tail of a beaver! "Nānabushu, do not leave any of it uneaten."

Nānabushu thereupon secretly put some away in the bosom of his garment. When Nānabushu began eating, lo, the other rose upon his feet (and) picked up (Nānabushu's) bag.

"Nānabushu, what were you carrying upon your back?"

"Why, only some sweet-brier berries was I carrying."

The other turned (the bag) upside down and let them spill, and straightway in every direction they fell.

"Stop, stop! There is a chance that you will do (us) harm. Why have you done that?"

"Nānabushu, do you keep silent. The Pilferer did not say that when I blessed him." Then out over the ice he went (where) he could be heard (chopping). And so when out there he was putting the ice into the bag, "Nānabushu, come, do you listen to me! If you fail to heed what I say, then you will not live through the winter.

mi'kwam, awä'kwāgām kīga'i'ciwānānān. Omā tciniminā-  
 'kuyan, päcu' anitāgwicinān, 'ä'ä'e', Nānabucu kägō ubi-  
 mōntān — ā'a'u, kwungu'u'k!' kīga'i'ni'tam. Kāgu' āba-  
 nābi'kän. A'pī mīcagā'kuyan kāwīn kāyābi kīga'i'ni'ta<sup>n</sup>zi.  
 5 Mīdāc iwiti, tcīgaya'i' ändäyäg, tci'a'nināntawābantaman  
 tciwānatināg. Mī'kaman dāc, mī'i'mā nīsatci'<sup>u</sup> kānī'i'jaiyan.  
 Kī'kīcāmātciwāyan mīnawā, mīdāc 'i'si'<sup>u</sup> kā'i'cipāgitciwāba-  
 'kāmāt 'a'a'u mi'kwam. Kāgu' wīn ābanābi'kän. Pāmādāc  
 kīgicāp kīgāpīnāpim 'a'a'u kimindimō'i'mic. Mīsa 'i'si'<sup>u</sup>  
 10 cigwa' tcipa'kāwīninān."

Äciumbiwanāt Nānabucu, äjimādcāt, anigu'k mādcī'ba'tō.  
 Päcugu tāgwicing awīya ōnōndawā<sup>8</sup>: "Ä'e'e'i, wāgunān  
 Nānabucu pämöntānk? A'a'u, kwungu'u'k!" Tā! mīdāc  
 kägā't anigu'k mādcī'ba'tō. Kākācitināgu päcu' pīcingwus-  
 15 kwāni. "Intigu mī'pī kägā kwugwa'u'kuyan," ināntam  
 Nānabucu. Wāgunāniwinān äjipāgitciwāba'kāmāt inī'<sup>u</sup>  
 umi'kwāmīman. "A'a'u, kwungu'u'k!" i'kito Nānabucu.  
 Ä'tawā! wāntāgu kägāt kägō owābanda<sup>n</sup>zīn. Mīnawā  
 umbiwanā. Kwātcigu mājagā'kuba'tōd, mīnawā ubāgitcwā-  
 20 ba'kāmān. "A'a'u, kwungu'u'k!" i'kitō. Pa'kitā'i'gā inī'<sup>u</sup>  
 umi'tigwābin, kāwīn kägō owābanda<sup>n</sup>zīn; pägwanāgu icipa-  
 pa'kitā'i'gā. Mīnawā udōmbiwānānān inī'<sup>u</sup> umi'kwāmīnan.  
 Mīsa' cigwa äcimicagā'kut, ānī'i'cigu'pīt; kägā't unānta-  
 wābandān tciwānatinānik. Kägā't omī'kän 'i'si'<sup>u</sup> wānatinānig.

Put upon your back this ice, (and) to the other end of the lake shall you carry it. As you go hence over the ice, when a short distance on your way you have come, then, 'Halloo, there! Nānabushu has something upon his back — come on, give him a push!' you will hear. Do not look back. When you get across the ice to the shore, no longer will you hear the sound. And then over there, nigh to where you live, you should seek for a great depression in the earth. And when you have found it, then down the hill should you go. When you come out upon the summit again, then you should put down your pack of ice. Do not look back. And not till in the morning shall you and your old woman go to look. Therefore now shall I leave you."

Then up Nānabushu lifted his pack, as he departed with all speed, he started running. And when a short way he was come, he heard (various) ones: "Halloo, there! what is Nānabushu carrying upon his back? Come on, give him a push!" Ah! and then, to be sure, with all speed he started running. And of a sudden close by rose the din of roaring ice. "It seems that now am I nearly pushed over," thought Nānabushu. What should he do but lay down his pack of ice. "All right, give him a push!" said Nānabushu. Poor man! not a single thing did he really see. Again he took up his pack. The instant he gained the shore from the run over the ice, again he laid down his pack. "Very well, give him a push!" he said. He swung to hit with his bow, but nothing he saw; and blindly did he strike to hit. Again he took up his pack of ice. Thereupon, when he came off the ice onto the shore, then on up inland he went; truly he sought for the great depression in the earth. To be sure, he found the hollow space. In time, when he was come at the top the hill, he put down his pack.

Cigwasa k̄ata'kwāmatciwāt, ubāgitciwāba'kāmān. Äji·ā·ba-nābit, panāgu namāwa<sup>8</sup> kāsābīnit. Äni·i·cikiwāt. Äni·i·ji-pīndigāt āndāwāt, "Ä'tawā, wābāng kīganamā'kāmin. Kägä't pā'tanīnowāg namāwāg kāwābamāgwā."

- 5 Misa' äjitibi'ka'tinik. Nāyāgigu unickā. Nānabucu Äjikanōnāt wīwān: "Ämbāgickānā unickān. Kānāntakin kiki'kānda<sup>9</sup>zin tcinamā'kāyan?"

- Äjimādcāwāt ijāwāt iwiti kāwābamāt 'i'si'u namāwa<sup>9</sup>. Kuniginin, a'pī ānisāgatciwāwāt, ānīn kā·i·cināmowāt?  
10 Wāndcitāgu kā·i'ska'tānigwān 'i'si'u wānātinā! Inābiwāt, iwiti ā'pidci nāwātināng pājik kī·a·biwān īni'u pikwā'kuctigwānānamāwān. Agāwāgu nābōpiwāgamisowān ānukabā-cimāwāt. Ä'tawā! kägätsa mindcinawāzi 'a'a'u mindimōyā. Nānabucu k̄anōnā: "Indackā kägō kigipābīnitāmitug."

- 15 Ä'tawā! wāndaḡu gägä't ä'pī'tanātamowāt. Kāwīn wī'kā kägō ubidōsīn ānukī·o'sāt Nānabucu. Ningutingigu oḡanōnān wīwān: "Ämbāsa', unāpi'tōn mackimut 'i'si'u kābābāmiwānāyān. Mīnōtc nīawinantawī·u·kinīwā." Äjimādcāt Nānabucu. Äniwā'k udānīmī'kawā 'i'si'u uginī<sup>8</sup>. Cigwasa  
20 āni·u·nāgucinini. "Kāwīn k̄anāḡā intawā nindākiwāsi," ināntām Nānabucu.

### 30. NĀNABUSHU AND THE WOLVES.<sup>1</sup>

Ningutingigu sāḡa·i·ḡan omāḡā'kun. Äjimādcī·ā·ḡāḡā'kut, wābigāmānig pācwābandank, awiya owābamān pimāḡagā-

<sup>1</sup> See Series 1, No. 7, p. 49.

On looking back, (he saw) vast numbers of sturgeon moving about in the water. Then on his homeward way he went. As he went on into where he (and the others) lived, "Hurrah! to-morrow will we fish for sturgeon. Truly, many are the sturgeons I saw."

And so night came on. And before it was time, up from bed rose Nānabushu. Then he said to his wife: "Do please rise up from bed. Do you not know that you are going to fish for sturgeon?"

Then they departed to go to the place where he had seen the sturgeons. Lo, when they came out upon the summit, what were they to behold? Why, completely dry must the basin have become! As they looked, yonder in the very centre of the basin lay but a single, large, round-headed sturgeon. And scarcely any soup did it make when they tried to cook it. Ah! but truly disappointed was the old woman (at not getting more sturgeons). Nānabushu was addressed: "No doubt but that you must have failed to heed what was told you."

Alas! by degrees then were they really starving. Never a thing did Nānabushu fetch home when he went out in vain to hunt. And once he spoke to his wife, saying: "Well, tie up the bag which I will carry as I wander from place to place. In spite of ill luck, I will go seek for sweet-brier berries." Then departed Nānabushu. A few sweet-brier berries he found along where he went. Then was the evening coming on. "Not at all, as matters stand, would I go back home," thought Nānabushu.

### 30. NĀNABUSHU AND THE WOLVES.<sup>1</sup>

Now, by and by he came out upon a frozen lake. As he started forth on the ice, as nigh to the narrows of the

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<sup>1</sup> For other versions see Nos. 8 (p. 73), 9 (p. 85), 44 (p. 373).

'kupa'tōnit; āca mīnawā, nīwiwa<sup>8</sup>. Kuniginīn, ma'ingana<sup>8</sup>!  
 Ājipīpāgimāt: "Nī'tcīmī'tcā, a'kawā, kawābāmininim!"

Kägä't kipitciba'tōwa<sup>8</sup>; āciwawānābinit anināsi'kawāt.  
 Ājiganōnāt: "Nītcisasi'kizī, ānti ācāyāg?"

5 "Kā, o'ō'witi, kīcika'tikwāning, mī'witi ācāyāng. Nibi-  
 nunk ki'ā'santcigōbānig ogō'u kitōcimāg, ki'tci'a'yābān  
 uginisāwābānīn. Mīdāc iwiti ācāyāng."

"Ā'tiwā, mī gayā nīn iwiti ācāyān, kīcika'tikwāning, —  
 mīsa' 'i'i'u tci'ā'niwāwitciwinaguk."

10 Ānīc, mī'ī'u cigwa wunāgucininig.

"Ānīc 'i'i'u, Tcītcīgwānowis,<sup>1</sup> aninanta'u'ninamāsiwan,  
 māgicā takisinā tibi'kāt. Tāga, kimicōmā'iwā tāni'ā'n-  
 tō'u'nināmā."

Ānīc, mīsa' gägä't Nānabucu aninanta'u'ninamāt. Kāwāsā  
 15 nī'tāwusāsi, ānuwītcīwāt 'i'i'u ma'ingana<sup>8</sup>. Ājikanōnint  
 Nānabucu: "Āmbāsinō, āntōtāmāngigu pimiba'tōyāng, mī  
 kayā kīn kātōtāmān."

Tāyā, kayā wīn tōtām. Ānīc mīdāc i'u kāwīn kägō 'i'i'u  
 osō, mīdāc 'i'i'u wīnag 'i'i'u wāsowāt. Kāwīn kaganāgā nōmāg  
 20 cigwa animaskawā'kwatininig.

"Kägä't mīmāwīni i'u tcīnibut kimicōmānān, maskawā-  
 'kwatininig 'i'i'u wīnag. Intawā kīcō'tōwātā." Mīdāc 'a'a'u  
 pājik ma'ingan ubī'tawajān<sup>2</sup> āciwīwa'kwāpitcīgā'tānig.

<sup>1</sup> The name by which one of the young Wolves was called.

lake he drew, he saw some one running past over the ice; then some more, four of them. Behold, (they were) Wolves! Then he called aloud to them: "O my little brothers! wait, I wish to see you."

To be sure, they came to a sudden halt; then they sat down, while he went up to where they were. Then he spoke to them, saying: "My old friend, whither are you going?"

"Oh, over here, for the place of cedar boughs, is where we are bound. Last summer did these nephews of yours make a cache there, a great bull (moose) they killed then. Now, that is the place (for which) we are bound."

"Why, that is the place, too, for which I am bound, — to the place of cedar boughs, — so therefore it is my wish to go along with you."

Well, it was then evening.

"Now, Thin-Tail,<sup>1</sup> do you go find a place where to camp, for perhaps it will be cold in the night. I say, let your uncle find a place where to camp."

So thereupon, truly did Nānabushu go to find a place to camp. Not at all was he familiar with (their way of) travelling, as he tried going along with the Wolves. Then was Nānabushu told: "Come, as we do when we run along, so in like manner should you do too."

Ah, and he did the same. Naturally, there was nothing in the way of a tail, therefore his penis was what he used for a tail. It was but a very little while before it was frozen stiff.

"Surely now without doubt will our uncle die, for that his penis is frozen stiff. Therefore let us warm it for him." Accordingly, with the top blanket<sup>2</sup> of one of the Wolves was it wrapped about the head. And very awkward was his aspect as he tried in vain to run along. In time he

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<sup>2</sup> Referring to the tail of a wolf.

A'pidcigu wasi'tāwināgusi ānupimiba'tōd. Cigwasa' umi'kān  
ā'pidci tabinawānig. "Misa' omā tcinibaiyang."

"Ei, kāwasa', kitāgī'kātccimin."

"Taga, kīn Tciticgwānowis," inīmāwān iní'u a'kiwāzī  
5 ma'inganān.

Gägä't mīdāc 'i'i'u nantukabācit ā'pidci omi'kān ānāsa-  
a'maninig. "Misa' omā tcinibāyang." Ānīc mīsa'n utō-  
'kwākuwābinānān.

"A'ā'u, Nānabucu, pōdawān," inā Nānabucu. Ānīc  
10 misa' Nānabucu ānawibōtawāt. A'kawā kīci'kisagōn ugīci-  
bāwābinān. Ājiganōnint: "Nānabucu, āninnā āntōtamān  
wī'pōtawāyan? Nackāsa, kanawābāmicin āntōtamīnk wā-  
pōdawāngin." Kuniginīn, iní'u a'kiwāzī ma'inganān pāsi-  
gwiwān, u'kwā'kwisininig iní'u mīsa'n ācipācitckiwāskwāninit;  
15 mīsa' ickutā ājipiskā'kunānik.

Cigwasa' tibi'kādini, ājikawicimut Nānabucu. Ā'tawā  
Nānabucu! ā'pidci nōndāgusi, ā'pī'tcigī'kātccit.

"Ictā, kimicōmānān mīmāwīni'í'u wīkawātcit, intawā  
pī'tawacā'í'k,"

20 Pājik pa'ijīnānawāninit.

Wībāgo āmātcibiso. "Cī, kägātsa o' ānimwānowic nin-  
dābwäckāgun!" Ānīc wībāgu mīnawā gī'kātci. Ājīnōndā-  
gusit, "Ānīnta, pī'tawacā'í'k mīnawā kimicōmā'í'wā."

Pājik ājigīkitut: "Ingutci kuca ugī'a'pagitōn ānubi-  
25 'tawacā'ā'g." Kägä't mīnawā pa'icī'īnānowāninit iní'u  
ma'inganān.

Mīdāc nā i' ājiwābāninig. Cigwa kigicāp ājikanōnint  
Nānabucu: "Nāwā'kwāg mī'a'pī kā'u'dī'tamāng 'i'i'u āsa-  
tcigwān."

found where there was excellent shelter from the wind. "Now, here is where we will sleep," said Nānabushu.

"Why, impossible! we might be cold."

"I say, you, Thin-Tail, (go look for a camping-place)," thus to one said the old Wolf.

It was so that when he looked for a place to camp, he found a place that was exceedingly windy. "Here is where we will sleep." So a great pile of fire-wood he heaped on.

"All right, Nānabushu, do you kindle the fire," was told Nānabushu. So accordingly Nānabushu tried in vain to kindle the fire. He first tried twirling a piece of cedar wood. Then he was addressed: "Nānabushu, how do you go about it when you want to make a fire? Just look, observe me (and see) the way it is done when fire is made." Behold, the old Wolf then rose to his feet, (and) over where lay piled the heap of fire-wood he leaped; thereupon the fire blazed up.

It was now getting night, when down to sleep lay Nānabushu. Poor Nānabushu! he was heard making a very loud noise, he was so cold.

"I declare, our uncle no doubt is about freezing to death, therefore put another cover over him."

One then laid his tail over him.

In a little while he became awake because of the warmth. "Oh, how really much am I made to sweat by this confounded tail of a dog!" So in a little while he was again cold. When he was heard making a noise, "Why, put another cover over your uncle," (said the old Wolf).

One then spoke up: "Why, off he flung the cover when I tried to put it over him." Truly again the Wolf laid his tail (over him).

And so by that time it was day. Then in the morning was Nānabushu addressed: "By noon is when we shall arrive at the cache."

Äjimādcāwāt, udānāṅ pimusāwag ini<sup>u</sup> wida<sup>u</sup>kiwā<sup>n</sup>ziyan  
moḡag uniḡāni<sup>i</sup>ḡōn. Ningutingigu uḡānōniḡōn a<sup>u</sup>kiwā<sup>n</sup>zi  
ma<sup>i</sup>ṅḡanaṅ: “Nānabucu, aḡbāsaṅō, intawā, kagu<sup>u</sup> usowā-  
‘kān i<sup>i</sup>wā kīṅag, osām mācimāḡwāt. Intawāḡu āci<sup>i</sup>ctigā-  
5 yāmbaṅ mī<sup>i</sup>‘u ici<sup>i</sup>ctigāṅ tcipimusāyaṅ.”

Nānabucu mīsa<sup>u</sup> ḡāḡā<sup>t</sup> āci<sup>i</sup>ctigāt, mīsa<sup>u</sup> pitcīṅag mino-  
pimusāt. Ā<sup>i</sup>pidcigu udibi<sup>ā</sup> ‘i<sup>i</sup>‘u ma<sup>i</sup>ṅḡana<sup>ḡ</sup>. Cigwasa  
tagwicinōḡ aṡantciguniḡ. Āca tana<sup>u</sup>kamigisiwa<sup>ḡ</sup> mōna<sup>ā</sup>-  
minit aṡantcigun. Oḡānōniḡōn wīta<sup>u</sup>kiwā<sup>n</sup>ziyan: “Nānabucu,  
10 mīsa<sup>u</sup> cigwa tciwīsiniyaṅ. ‘A<sup>ā</sup>‘u, wītcī<sup>i</sup>‘wān tcimō<sup>u</sup>‘ka<sup>ā</sup>-  
ṡandcigunḡ.”

Kāḡā<sup>t</sup> Nānabucu wītcī<sup>i</sup>‘wā ‘i<sup>i</sup>‘u mō<sup>u</sup>‘ka<sup>i</sup>ḡḡādāniḡ aṡan-  
tcigun. Cayiḡwa owābandāṅḡ Nānabucu. Ā<sup>u</sup>tawā, wātō-  
pā<sup>u</sup>kunisagōn kayā ‘i<sup>i</sup>‘u aṅḡā<sup>u</sup>kwāṅ kātāwāṅānit. “Tawa<sup>t</sup>,  
15 tawa<sup>t</sup>, awānāniwīnāṅag uḡō<sup>u</sup>! Mī<sup>i</sup>‘u<sup>u</sup> kāwīn wīn wī<sup>u</sup>kā mīd-  
ci<sup>i</sup>sīm ini<sup>u</sup> mī<sup>u</sup>tigucaṅ!”

“Nānabucu, kagu<sup>u</sup> ikidu<sup>u</sup>‘kān. Nāskā pitcīṅag kigicāp,  
kīḡaminowīsin.”

Pangī minā ‘i<sup>i</sup>‘u udōpā<sup>u</sup>kunisag kayā i<sup>u</sup> aṅḡā<sup>u</sup>kwāṅ.  
20 “Kāḡu<sup>u</sup> wīn nōntātibi<sup>u</sup>‘k wābandāṅḡ. Pāmā kigicāp  
kawīsinimin.” Mīsa<sup>u</sup> cigwa tibi<sup>u</sup>‘katinig Nānabucu āni<sup>u</sup>‘kwāciḡ  
uda<sup>u</sup>tōn ‘i<sup>i</sup>‘u kāmīnint. Ājinibāt Nānabucu. Ningutingigu,  
tibi<sup>u</sup>‘kadinik wāḡunāniwīnāṅ owābandān i<sup>i</sup>‘wā kāmīnint.  
Ā<sup>u</sup>tiwā, kunigīnīn, mō<sup>n</sup>sonāḡic mī<sup>i</sup>‘wā i<sup>u</sup> wadōpā<sup>u</sup>kunisagun<sup>k</sup>  
25 kā<sup>i</sup>‘cināṅk, mīnawā wāḡāḡā<sup>u</sup>kwāṅ mī ini<sup>u</sup> ocōbīn. Mīḡū  
i<sup>i</sup>‘u āci<sup>i</sup>pā<sup>u</sup>kwāṅdāṅk, kāḡā<sup>t</sup> uminu<sup>u</sup>‘pitān. Mīsa<sup>u</sup> mīnawā  
āci<sup>i</sup>‘a<sup>u</sup>‘pi<sup>u</sup>kwācimut.

Cigwasa wābanini, paṅāḡu kāmōdtigisinit ‘i<sup>i</sup>‘u ma<sup>i</sup>ṅ-  
ḡana<sup>ḡ</sup>, wāṅḡaḡu ḡāḡā<sup>t</sup> minowīsiniwa<sup>ḡ</sup>.

30 “‘A<sup>ā</sup>‘u, Nānabucu, kayā kīn ābīḡiṅḡāṅ kidāca<sup>u</sup>mīḡōwīn.”

When they started, behind walked he and his old companion who always had him keep ahead. And once he was told by the old Wolf: "Nänabushu, I beg of you, really, do not use your penis for a tail, for it smells too vile. Therefore, according to the manner you are accustomed (to), so you do when you travel."

Nänabushu then truly did so, whereupon he then travelled with ease. And very well he kept pace with the Wolves. In time they arrived at the cache. Already were the others busily at work digging up the cache. He was addressed by his old companion: "Nänabushu, it is now time for us to eat. Come, go aid in the work of opening the cache."

Truly, Nänabushu aided them in the work of opening the cache. In a while Nänabushu saw (what was there). Why, it was choice fire-wood and some bark that they were taking out. "Stop, stop, you rascals! Why, never is this wretched wood to be eaten."

"Nänabushu, do not say that. Just you wait till in the morning, you will have nice food to eat."

A little was given him of the choice wood and the bark. "Do not look at it during the night. Not till in the morning shall we eat." Thereupon, when it was night, then Nänabushu placed where he lay his head that which had been given him. Then to sleep went Nänabushu. By and by, in the night, what should he do but look at that which had been given him. Why, behold, a moose-gut was that which had appeared to him as choice fire-wood, and the bark was tenderloin. Accordingly, when he bit off (a piece), he truly found it savory. And then he used it again for a pillow.

In time came the morning, and forthwith pleased were the Wolves, and very heartily indeed did they eat.

"Now, then, Nänabushu, do you too unwrap the food that was given you."

Nānabucu ājiwābandank, ä'tawā, mī gāyābi udōbā-  
'kunisag kayä 'i'i'u wanagä'kwān. Ājikañōnint Nānabucu:  
"Tibi'kunksa kigiwābandān ō.ō."

"Kāwīn ningiwābanda<sup>n</sup>zin."

- 5 "Nānabucu, kitānābitācin tibi'kunk 'i'i'u kīpa'kwāndamō-  
wanān."

"Intawā, açami'k kimicōmä'i.wä."

Misa gāga't açamā, wāndaḡu gāgä't Nānabucu tāwisini.  
Cigwasa' ājikañōnint Nānabucu: "Intawā kiwān. Kamā-  
10 tcīta-i'kō kimintimō'i'mic kāmīdcit."

"Kūwīn, osām pa'kaḡä. Manū kawīdcīwininim."

"Ä<sup>u</sup>, Nānabucu, kawīdcīwikō. Āyāngwāmisin, kwaya'k  
wī'i'ciwābišn. Wābank kigāḡusimin. Wī'ā'ntawāntciwāḡ  
ogo'<sup>u</sup> kidōcimāḡ, mōsōn wī'ā'ntawābāmāwān."

- 15 Misa' weyābaninik ājigusiwāt. Ä'pitci kigicāp mādcāwa<sup>8</sup>  
'i'i'u udōckinawāmiwā<sup>8</sup>; wī'kāḡac ānimādcāwāḡ Nānabucu  
inī'u wīda'kiwā<sup>n</sup>ziyān māda'ā'nāwāt mā'i'ngāna<sup>8</sup>. Nayāwa-  
'kwānik mī'i'<sup>u</sup> uci'kawānigubānān 'i'i'u mōsō<sup>8</sup>. Pācigidaḡigu  
kimādcinīcawānigubān, mīsa' pima'ā'nāwāt. Ningutingigu  
20 upimwäckitiwinini inī'u ma'i'ngānān kī'ā'ni'a'täni. Nānabucu  
ājikañōnint: "Nānabucu, ānita'kuna<sup>u</sup> inī'u ubi'tawacān a<sup>u</sup>  
kitōjim."

"Ānīnta kätōtāmān ānimumōwic kē'ā'nita'kunāmān?"

- "Taiyā, Nānabucu! kāwīn kīta'i'kitusi." Ma'i'ngān āji-  
25 ō.tā'pināḡ, kuniginin, ma'katāwāḡin udōntcimāmōnini; inī'u  
ma'i'ngānān pā'pāwiwābināminit.

"Nīcīmisā, nīn ningānipimiwitōwān nintōcim 'i'i'u ubi'ta-  
wacān." Mīsa' ānīcita'kunāmawāt.

When Nānabushu looked at it, why, it was yet choice fire-wood and the bark. Nānabushu then was told: "Last night you really looked at this."

"I did not look at it."

"Nānabushu, you have left the mark of your teeth on what you must have taken a bite last night."

"However, do you feed your uncle."

Thereupon truly he was fed, and thoroughly indeed was Nānabushu satisfied with food. Presently was Nānabushu addressed: "Therefore go you back home. We will send by you some food for your old woman to eat."

"No, she is too hungry. Please let me go along with you."

"Very well, Nānabushu, you may go along with us. Do you be careful, in the right way do you conduct yourself. To-morrow we will move camp. For some game do these nephews of yours intend to hunt, for moose do they expect to hunt."

And so on the morrow they moved camp. Very early in the morning started their youths; and a long while afterwards departed Nānabushu and his old companion, they followed in the path of the Wolves. At about noon was when they laid plans how to get at the moose. Now, one pursued after the moose, whereupon they trailed after (the moose and wolf). And once some fresh dropping of the Wolf lay along the way. Nānabushu was told: "Nānabushu, as you go along, pick up the top blanket of your nephew."

"What am I to do with the foul dropping of a dog, that I should pick it up as I go along?"

"O Nānabushu! you should not say that." When the Wolf picked it up, lo, a black cloth he picked up from the place; the Wolf then gave it a shaking.

"My little brother, let me carry for my nephew his top blanket." Thereupon, as he went along, he carried it for him.

Misa' 'i'i'u ani'i:cinica'i:gä'kawänit ani'i:jawät ini'u ma'i-  
ngana<sup>s</sup>. Ningutingigu mi'tigunk pata'kă'kwisinini 'i'i'u  
wibitani ini'u mā'ingānan. "Načkă kuca'! kitōcīm kăpitā-  
'kwa'ă'gwän. Tağa, kītcigubitōn, Nānabucu, kitōcīm 'i'i'u  
5 umi'tigwānwi ănitakwunamu'."

"Ānīnta kătōtāmān ănimwābitic kănita'kunāmān?"

"Nānabucu, kăgu' i'kitu'kăn." A'kiwă<sup>u</sup>zīma'ingān äci-  
kī'tcigwāndanċ. Kuniginin, mi'tigwānwi udōntcimāmōn.

"Tağa, nīn ningānita'kunān."

10 "Nānabucu, kăgu' wīn ingutci pağitō'kăn. Kīgaşanaği'ă-  
kitōcim kīcpin ingutci a'pağitōwāt."

Ningutingigu papima'a'nawāt 'i'i'u, kuniginin, ā'pidci  
păcigini udădăgwānăsăwān nīpităyăbanigusinit. Nānabucu  
kănōnă: "Awānăn kīn kăci'kăgwän kitināndanċ?"

15 Udicinōwān ini'u mătci'kawă'ă't, äjikigitut: "Năpisa nac  
wīna a<sup>u</sup> mindimōyănc wīna'ă'ă'. Ogōwi'tcăgu mīwăgugu  
kănağaciwawāt."

"Kăwīn, mīsa' wa<sup>a</sup> kănağaciwāt."

Ānīpapimusăwāt. Cigwa ā'pidci kă'ki'ă'nigubān. Nin-  
20 gutingigu owăbamăwa<sup>s</sup> cingicininit. "Ā'ă'e'ă'i, kăwīnnina-  
wīn kīgīgăgōsīmin. 'A'ă'ă', Nānabucu, ucī'tăn, kădăcimō-  
su'kăyānċ kawīci'tōmin."

Ānīc Nānabucu ānu'ī'nābit, kăwīn awiya owăbamăsīn  
tcī'ă'binit mō<sup>s</sup>sōn. Ānīc miyă'tăgu i<sup>u</sup> umiskwīwăgunăgānik  
25 weyăbandānċ. Ā'pidcisa' tatăpisiñiwa<sup>s</sup>. Nānabucu äjima-  
năjităt, mīdăc imă ä'icăt a'ităg cingicininit ini'u păcik ini'u  
ma'ingānan. Wăgunăniwīnăn upapasiguntciwăpiskawăn.  
"Ātcimătciŋsta<sup>a</sup>! mīni'k kīgītănawă?"

And so along the trail the Wolves made in their pursuit was the way (Nānabushu and the old Wolf) went. Now, once there was sticking out of a tree the tooth of a wolf. "Oh, look! your nephew must have struck the tree accidentally. I say, pull it out, Nānabushu, carry along your nephew's arrow!"

"What am I to do with the miserable tooth of a dog, that I should carry it as I go along?"

"Nānabushu, do not say that." The old Wolf took it out with his mouth. Behold, an arrow he took out.

"I say, let me carry it along."

"Nānabushu, don't you fling it away. You will make things difficult for your nephew if you throw it away."

Then presently, while trailing after the Wolves (and the moose), lo, (they saw that) one of them went with dragging feet through the snow as they moved abreast in line. Nānabushu was addressed: "Which one do you think is swifter?"

He pointed to the one that trailed along in difficulty, then he said: "Why, this one here is nothing but an old hag. Now, these are the ones that will lead in the run."

"No, this is the one that will be in the lead."

On then they went walking. Now, very hard were they pressing the pursuit. Then by and by they beheld the others lying down. "Halloo! why, they are getting us something to eat. Come on, Nānabushu, get ready! a place for us to dress the moose we will make."

Naturally, Nānabushu tried looking about, but to no purpose: he saw nothing of any moose that was there. Now, the only thing he saw was some blood on the snow. Thoroughly sated was each one with food. Then Nānabushu went for some balsam boughs, and the way he went was directly where one of the Wolves lay. What should he do but give him a kick to make him stand up. "For goodness, sake! have you eaten so much as that?"

Tcāngā'kwānowān. "Kägätsa' kiwāwisagicka", Nānabucu. Kāgu' icictigä'kän, Nānabucu." Kānōnā Nānabucu: "Pisān ayān. Kīcpin mīnawā kägō wītōtāman, mī'i' u kāwin kīgacāmigōsī." Ā'tayā, Nānabucu ānigu'k āno'ki. Kāwā-  
 5 na'pī ugīci'kānāwā 'i'i' u wātaçimōsu'kāwāt. Ājiganōnāwāt: "Misa' i' u kīgīci'taiyānk." Papasigwiwa<sup>s</sup> pimi'i'cāwa<sup>s</sup> i'i'mā kī'a'picimōni'kāwāt. Cigwa pācik cicigagowāwān, mīgu i' u pācig 'i'i' u usagīni ājimiziwāpangisininik. Kägä't mā-  
 10 bā'kic nāṇagāmōsiwi, āpī'tciminwāndānk 'a'a' u Nānabucu.

"Āmbāsa', aḡwāwānā'kukātā."

Gāwāna'pī ugīci'tōnāwā 'i'i' u aḡwāwānā'k. Misa' pitcināḡ kīcisā'kwāwāt Nānabucu ā'pidcisa' tāwisini. Ābā'pic tāpi-  
 15 wān inī' u a'kiwā<sup>a</sup>zima'i'ngāṇān: "Misa' cigwa tcigī'a'kāy-  
 āmbān. Ānic kāwin wī'ka awiya ninganawābāmigōsī 'i'i' u wāya'kāyānin. Intawā a'kawā pāḡagwīngwācinuk."

Kägä't pāḡagwīngwācinōwāḡ. Ānic Nānabucu kayā wīn pāḡagwīngwācin. Indigunāta madwāḡaṇagāntcigā, ināntām  
 20 Nānabucu. Wāgunāniwīnān pāngī odōntcikanawābāmān na'i'tāk udācigagwātigwāntāmini i' u'kān. Wāgunāniwīnān ājipicagwāntāminīt. Ā'tawā! ā'pidci i'i'mā uskīcigunk āci-  
 pāngisininik. Nānabucu mīsa' ācigīwāskwāckāgut. Ānicāḡu' tā'kābāwānint wāndcimi'kawit. Kāmi'kawit, kānōnā: "Nāna-  
 25 bucu, kanawābāmiwāmbān 'i'i' u a'kāyān."

Up he raised his head. "Really, you hurt me with your kick, Nānabushu. Don't you do that again, Nānabushu." Nānabushu was told: "Be quiet. If you intend doing anything (like that) again, then you will not be fed." Oh, but Nānabushu labored hard. In a little while they finished working on where they intended to dress the moose. Then they said to him: "Therefore are we ready." Then up they rose to their feet (and) came over to the place where they had spread out the balsams. Presently one began to vomit, whereupon the whole of one foreleg fell. To be sure, amazed was Nānabushu, really pleased he was; and during all the while he hummed a song, so very pleased was Nānabushu.

·"Come, let us make a meat-rack!"

In a little while they completed the meat-rack. Thereupon, when they had finished cooking, Nānabushu became thoroughly sated with food. When it began to grow dark, they then went to sleep. In time came the morrow. And in the morning up spoke the old Wolf: "Therefore now will I make some grease from the bones. Of course, by no one am I ever observed while boiling grease from the bones. On that account you shall first cover up your faces."

To be sure, they covered up their faces. Now, Nānabushu covered up his face too. It seemed that he heard the sound of bones being cracked with teeth, so thought Nānabushu. What would he do but take a little peep at him at the very moment when he was gnawing ravenously upon a bone. What should (the Wolf) do but let (the bone) slip from his teeth. Poor (Nānabushu)! right square across his eyes it fell. Nānabushu was then knocked out of his senses. It was only by having water splashed upon him that he was revived. After he had revived, he was addressed: "Nānabushu, you must have watched me while I made grease from the bones."

Misa' i<sup>u</sup> mīnawā äcitibi'kätinik ; cigwa wāḅanini. Ä'pidci kigicäp kīgitu Nānabucu : "Mīstcatcigwa wī'a'kāyān. Kāwīn ānistcā wī'kā ningānawāḅamigōstcī 'i' i<sup>u</sup> wā'a'kāyānin. Intawā paḅaḅwīngwācinuk."

- 5 Äñic, ga'kina äjipaḅaḅwīngwācinowāt, Nānabucu maḅwä-wä'i'gä bigwa'a'nk inī' u'kaḅaḅ. Äñic, ä'pici pimiti'kwä-cinōn inī' a'kiwā<sup>n</sup>zi ma'ingāḅaḅ. Wāgunānīwinān udāni-nāzi'kawān. Kāmāmōt udō'kaḅim, gi'tci'ä'niguk u'kwägaḅā-ning äjiba'ki'tä'o'wāt. Wāntaḅu gägä't mī'i' äjitäyāpita-  
10 gaḅāmāt. Kägätsa sägisiwāḅ igi' wāwōsiwāt. Tawā' äjita'kāḅawānawāt. Gägä't paḅgi kägō inā mā'kawinit : "Nānabucu, intawā mī'i' ijickwā'tān, usām wītcīwigōyaḅ, ānōdcigu kiticiwāḅis."

- "Kāwīn, mānōgu kiwītcīwininim!"  
15 "Ä'u, Nānabucu, piśān ayāyaḅ kawītcīwigō."

Wayāḅaninig kaḅägi'cik wīsinīwāḅ. Cigwa wānāḅucininig kigitōwān inī' a'kiwā<sup>n</sup>zi ma'ingāḅaḅ : "Intawāsa wāḅaḅ kamādcāmin tcigusiyaḅ."

- Äñic Nānabucu nawātcigu cingānimā. "Nānabucu,  
20 āmbāsa, wāḅaḅk kīwipa'kāwinigō."

"Kāwīn. Ämbāśānō, 'a'a'u päcik nintōcim ningawītcī'ai-yāwā kīcpin ināndaḅmaḅ. Kāwīn wī'kā kägō tä'i'ciwāḅisī."

"Äñic nā, Nānabucu, kamīnin 'a'a'u ninīdcānis. Kigi-kānimin maḅnitōwiyaḅ, mī'i' wā'u'ndcimīninān."

And so it was night again; then came the morrow. Very early in the morning up spoke Nānabushu: "And now I want to make some grease from the bones. Never for the mere sake of observing am I watched when making grease from bones. Therefore cover up your faces."

Now, when all covered their faces, Nānabushu could be heard breaking up the bones. Now, in plain view, with his head resting on his side (facing Nānabushu), lay the old Wolf. What should he do but go over to where (the Wolf was). When he had picked up his bone, then with all his might upon the back of his neck he struck him. To be sure, he then laid him out completely with the blow. Really scared were they who were his children. Poor fellow! they then dashed cool water on him. Indeed, a little something was said (to Nānabushu) after (the Wolf) had revived: "Nānabushu, therefore now you had better cease, too much have you been in our company, and you do things you should not."

"Nay, please let me go with you!"

"Very well, Nānabushu; if you behave, you may go along."

On the morrow throughout the whole day were they eating. When evening came on, then up spoke the old Wolf: "Therefore to-morrow will we depart to find another place to camp."

Now, Nānabushu was somewhat disliked. "Nānabushu, come! to-morrow we will part company with you."

"Nay. Please let me remain with one of my nephews if it be your will. Never will anything (harmful) happen to him."

"Of course, Nānabushu, I will give you one of my children. I know that you are a manitou, for such is the reason why I give him to you."

## 31. THE DEATH OF NĀNABUSHU'S NEPHEW, THE WOLF.

Ä'tayā, kägä't minwäntam Nānabucu. Wayāḅaninig  
 kusiwa<sup>8</sup>. Pācigigu utōcimān kayä wīnawā ingutcigu icimā-  
 dcāwag. Ugañōnigōn īnī'u udōcimān: "Nānabucu, pācugu  
 kiganibāmin." Misa' ä'i-na-ḅ-nāt udōcimān. Kumāgu a'pī  
 5 cigwa owāḅamān aṇi'tāwānini'k nāmaḅabinīt. "Nōs, mī'o-mā  
 tcinibaiyaṅk," Nānabucu udigōn. Kā'i'skwāwīsiniwāt, awā-  
 ningwāmi. Kīciginibāt. Māgwāgu nānāmaḅabit pāmāgu  
 wāndcimawinit Nānabucōwān. Ajidcīcābināt. "Cī, indāskā  
 nīn nīmānāḅamigutug," udinān. Cigwa tayānibānit, kuskū-  
 10 siwān. Ānīc, tana'kāmigisi 'a'a'u ma-i'ngān. "Ānīn ānā-  
 ḅandamān kīmawiyān?"

"Ä'tawā, nindōcim kīmānāḅamin. Wāḅang 'a'a'u mō's  
 wī'piminicawāt. Āmbāsañō, kāgu' ickwā pagitō'kän 'i'i'u  
 mī'tigōns sībīnsing mīsawāgu cigwa tābāḅamaṭ 'a'a'u mō's;  
 15 mīgu i'u wī'i'cimindcimāntān."

Cigwasa' wāḅanini. Kigicāp mādcāwān wī'piminica-i'gānit,  
 Nānabucu aṇimādcā, udōcimān pima-ḅ-nāt. Cigwasa' äci-  
 'kawānit 'i'i'u uci'kawānigubānān īnī'u mō'sōn. Ānīc, ā'pidci  
 sīgwañini. Mīsa i'u ä'i-na-ḅ-nāt kayä mī'i-wā i'u ācināmā-  
 20 'tōnit īnī'u udōcimān; mī'tigōns aṇi-a'pagitōnit i-i'mā paṅgī

31. THE DEATH OF NÄNABUSHU'S NEPHEW, THE WOLF.<sup>1</sup>

Ah, truly pleased was Nänabushu. On the morrow they moved camp. And with one of his nephews he went off in another direction. He was addressed by his nephew saying: "Nänabushu, not far away shall we stop for the night." And so he followed in the tracks of his nephew. Some distance on the way he saw (his nephew) seated in a spot free from snow. "My father, here is a place for us to sleep," Nänabushu was told. After they had finished eating, he made ready to sleep. He then had a nap. And while (the Wolf) was yet sitting up, all of a sudden into weeping burst Nänabushu. Then he waved to him with the hand.<sup>2</sup> "Foh, (I) fancy that he probably is having a bad dream about me," he said of him. When (Nänabushu) had sleep enough, he then woke up. Now, busy at work was the Wolf. "What were you dreaming about, that you should weep?"

"Ah, my nephew, I had a bad dream about you. To-morrow you will pursue a moose. Please don't you delay throwing a stick into the brook, even though you are then in sight of the moose. Now, do try to keep that in mind."

Now the morrow was at hand. In the morning, when (the Wolf) departed to go in pursuit (of game), Nänabushu set out; in the trail of his nephew he followed. Now, by the trail he made, (the Wolf) was stalking the moose.<sup>3</sup> By the way, it was well on towards spring. That was how he trailed up (his nephew), and that was how he could tell by the trail (what) his nephew was doing;

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<sup>1</sup> For other versions see Nos. 10 (p. 89), 45 (p. 389).

<sup>2</sup> In a disdainful way.

<sup>3</sup> It takes a great deal of manoeuvring to come upon the moose and not be discovered.

sibinsiwa'kamigānik; cigwasa täpābāmānigubān ini'<sup>u</sup> mō<sup>n</sup>sōn;  
 midac kägä't ki'tci ānigu'k mādcānigubānān ini'<sup>u</sup> odōcimān;  
 midac 'i'i'<sup>u</sup> cigwa täbibinānigubānān 'a<sup>a</sup>'<sup>u</sup> ma'ī'ngān ā'pidci  
 5 pāngī sibinsiwa'kamigānik. Migu' mīnōtc ācawikwāskwā-  
 nigubānān, kā'i'jidiskī'kāg i'i'<sup>u</sup> sibīns, midac imā nānāwā-  
 gām kā'i'jipāngicink. 'Pānāgu kāsāswānik ini'<sup>u</sup> u'tawagān.  
 Mišagu 'i'i'<sup>u</sup> kāwīn kīmōskāmusīg. Ānīc mīsa kiwānāndānk  
 tci'a'pagitōd i' mi'tigōns.

Nānabucu cigwa odābābandān sibi pimi'tigwayānik, 'pānā  
 10 udōcimān pä'kubīkawānit. "Ä'tawā! mīmāwīnini'i'<sup>u</sup> kīnīsā-  
 bāwāt 'a<sup>a</sup>'<sup>u</sup> nindōcim." Äni'i'ji'ā'cawā'u't; miziwā nīzātcī-  
 wān ānu'i'cā. Mīsa' kāwīn inkutci unāmāāsīn. Gitci'ā'ni-  
 gu'k ājimawit Nānabucu; mīsa' kabāgījik pabāmawit,  
 ānunāntunāwāt ini'<sup>u</sup> udōcimān. Skwatci midāsugun ānu-  
 15 nāntunā'i'gāt, mīsa' kāwīn umi'kawāsīn. Ä'pidcisa cigwa  
 kawanāndām.

Ningutingigu nīsātcīwān icimādcāt 'i'i'<sup>u</sup> sibi, ningutingsa  
 papimācagāmāt, owābāmān ugīskimanisīn āgōsinit i'i'mā  
 nibi'kāng imā inābinit. Wāgunānīwīnān ugāgīmā'ā'n;  
 20 päcu' odōdisān. Ānawī'i'cinawatināt, pāngī'ī'gu upicigupi-  
 nān. Midac 'i'i'<sup>u</sup> kā'i'pināgubānān, mī'i'<sup>u</sup> kīnīskawāyāntipāt  
 a<sup>a</sup>'<sup>u</sup> ugīskimanisī. Äjigānōnigut ugīskimanisīn: "Utcitāyāp  
 Nānabucu niwīwīntamwābān wīn ini'<sup>u</sup> u'tōjimān."

"Tiwā, nīcimīsā'! wāgunān wāwīntamawīyān?"

(he saw) that (his nephew) had flung a small stick ahead on going down into the dry bed of a little brook; (he saw) where (the Wolf) had come in sight of the moose at the time; and then really with great speed was his nephew going at the time; and then now was the Wolf overtaking (the moose) at where there was a dry bed of a very small brook. But in an unguarded moment, when he tried to take it with a leap, apart spread the brook, and so far out yonder in the middle of the stream<sup>1</sup> he fell. And at once there was ringing in his ears. And then he did not come up to the surface. Well, this was because he had forgotten to throw the little stick (ahead of him).

Nānabushu then came in sight of a river that went flowing by, straight on down to the water he trailed his nephew. "Alas! it is possible that that nephew of mine has drowned." Then on over to the other side he went; everywhere downstream he went, but in vain. And so nowhere saw he a sign of him. With great affliction then wept Nānabushu; whereupon all day long he wandered weeping, as he sought in vain for his nephew. For full ten days he sought, but without result, for he did not find him. Completely now was he starving.

Now, once while down the course of the river he was going, once while he was walking along the shore, he saw a kingfisher perched aloft (and) looking down into the water. What should he do but slip stealthily up to it; nigh up to it he came. In an attempt to grab it he just missed catching it. And the place where the kingfisher was seized at the time was by the tuft on its head. Then he was addressed by the Kingfisher saying: "About the anal gut of his nephew was I going to tell Nānabushu."

"O my little brother! what were you going to tell me?"

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<sup>1</sup> A stream that of a sudden and miraculously came into existence the moment the Wolf disobeyed the warning.

“Kā, kitōcim. Ningānawābāmā imā nibi‘kāng kī‘i-nā-  
 biyān; mī‘a’<sup>u</sup> kānawābāmāg. Nānabucu, āmbāšanō, kīga-  
 wintāmōn kā‘i-ci-wābisit ‘a<sup>a</sup>‘a’<sup>u</sup> māntcinawāsiyaṇ. Miginīni‘i’<sup>u</sup>  
 kā‘i-ci‘a‘yāt ‘a<sup>a</sup>‘a’<sup>u</sup> kitōcim: ugiṁāmicibici ugīwudā‘pinān inī’<sup>u</sup>  
 5 kidōcimāṇ. Imāḍac sāgitawāg i<sup>u</sup> sibi mī‘i-mā ayāg ‘i<sup>ṣ</sup>‘i’<sup>u</sup>  
 mīnisinatāwangā; mīḍac imā āṇḍacikīcigaṇicit ‘a<sup>a</sup>‘a’<sup>u</sup> ugiṁā-  
 micipici kīcpīn mica‘kwatinig. Ā‘pidci minugīcigaṭinig mī  
 pitcināg aḡwā‘tāt i‘i-mā mīnisinatāwangāṅ. Nānabucu,  
 kīcpin babīni‘tawisiwāṇ, kitāwābāmā ‘a<sup>a</sup>‘a’<sup>u</sup> kitōcimiwayān,  
 10 kīpa‘kunā kuca ‘a<sup>a</sup>‘a’<sup>u</sup> kidōcim. Mīgu ‘i<sup>ṣ</sup>‘i’<sup>u</sup> kā‘i-citābwā‘ta-  
 wiyaṇ kā‘i-ci-wābisit ‘i<sup>ṣ</sup>‘i’<sup>u</sup> wā kā‘u-ndciwāni‘a‘t kidōcim.  
 Pā‘tanīnowāṇ kānawānimigut. Kīcpin idac wīn nōndawiyaṇ  
 ‘i<sup>ṣ</sup>‘i’<sup>u</sup> kā‘i-ninān, mīgu i<sup>u</sup> wātō‘tawāṭigu, tcitōtawitibāṇ.  
 Āmbāšanō mī‘tigwāb kīga‘u‘ci‘ā. Kī‘kici‘a‘tidac, mīnawā  
 15 kīga‘u‘citōn ‘i<sup>ṣ</sup>‘i’<sup>u</sup> pikwa‘k ‘i‘i’<sup>u</sup> wā kāyābāṭci‘tōyaṇ. Kīga-  
 mīnin ‘i<sup>ṣ</sup>‘i’<sup>u</sup> kānāba‘i‘gāyaṇ.”

Nānabucu omīnigōn pājig inī’<sup>u</sup> uska<sup>n</sup>jini. Ājikanōnigut:  
 “Nānabucu, mī‘a‘wā kānāba‘i‘gāyaṇ ‘i<sup>ṣ</sup>‘i’<sup>u</sup> kibikwa‘k. Mām-  
 wā‘tcidac apaskwāckwai mī a<sup>u</sup> kā‘u-da‘tcābiyaṇ. Ā‘pidac,  
 20 Nānabucu, wī‘pimwāt, kāgu’ wīn wīyawink pimwā‘kān.  
 Tcinā‘tācink mī‘i-tinunk kāpimwāt āyāṅgwāmisin. Wīpisi-  
 dawicin. Kayā ‘i<sup>ṣ</sup>‘i’<sup>u</sup> ānusāgaṇ tci‘u‘ji‘tōyaṇ, ā‘pidcigu kīga-  
 mistcā‘tōn ‘i<sup>ṣ</sup>‘i’<sup>u</sup> ānusāgaṇ. Ā, kīcpin ā‘ta maṇidōwiyaṇ,  
 miyā‘ta i<sup>u</sup> kāgō tcinā‘pināṇat. Maṇidōwi ugiṁāmicibici.  
 25 Miṣagu ‘i<sup>ṣ</sup>‘i’<sup>u</sup> minī‘k āciki‘kino‘a‘mōnān. Āyāṅgwāmisin,  
 kāgu’ ānwā‘tawici‘kān.”

<sup>1</sup> The water-monsters of lakes, rivers, and seas.

<sup>2</sup> From the fibre.

"Why, about your nephew. I was watching for him yonder, where I was looking into the water; he was the one I was watching for. Nānabushu, listen! I will declare to you what happened to him for whom you have a longing. Now, this was what became of your nephew: the chief of the big lynxes<sup>1</sup> has seized your nephew. Now, yonder, where the river flows out into the open, is an island of sand; and it is there the chief of the big lynxes whiles the day away when the sky is clear. When the day is very pleasant, then from the water he proceeds out upon the sandy island. Nānabushu, if you heed what I say, you can behold the skin of your nephew, for flayed was that nephew of yours. Therefore shall you believe me concerning what befell your nephew when you lost him. By many is he guarded. Now, if you harken to what I say to you, then whatsoever you may wish to do to (the chief of the big lynxes), that you may do to him. Therefore a bow do you make. And when you have finished it, you shall next make the arrow which you are to use. I will give you what you shall use for a point (on your arrow)."

Nānabushu was then given one of the claws (of the kingfisher). Then he was addressed: "Nānabushu, that is what you shall use for a point on your arrow. And of all things, it is from flag-reed<sup>2</sup> that you shall obtain your bowstring. And when, Nānabushu, you are ready to shoot him, do not shoot him in the body. Where he casts his shadow<sup>3</sup> is the place for you to shoot him. Do you be careful that you heed my words. Likewise a raft shall you build, and very large shall you make the raft. Oh, if you were only a manitou, then would you be able to get him under your power! A manitou being is the chief of the big lynxes. Now, that is as much as I shall impart to you. Take pains, do not fail to follow my words."

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<sup>2</sup> Shadow and soul are associated together as the same thing.

“Ō<sup>n</sup>, mīgwetc wāndaṃawiyān. Mäckut, tcipicigāntāṃaṃ kiya’<sup>u</sup> kīga’i’ci’i’n.”

“Mīgwetc, Nānabucu, ‘i’i’wā ä’kitoyān.”

Mīsa cigwa Nānabucu mādcī’tād wawāci’ā’t ugīskimānisīn.

5 Cigwasa’ kā’kīci’ā’t, “Mī’i’<sup>u</sup> iciwābandisun, ugickimānizī,” udinān.

Mīsa’ gāgā’t ājiwābandisut, gāgā’t picigānimu ‘a’<sup>a</sup>’<sup>u</sup> ugickimānisī.

“Mīsa’ i’<sup>u</sup> kā’i’cināgusiyaṃ tci’ā’ni’a’kīwāṃk,” i’kido Nā-  
 10 nabucu. Mīsa’ Nānabucu ājimādcāt, nīsātcīwāṃ icāt. Pācugu tāgucīnk, kāgā’t owābandān sāga’i’gān. Wāgunā-  
 niwinān udōci’tōn ‘i’i’<sup>u</sup> ānusāgān, ā’pitcigu umi’tcā’tōn. Kā’kīci’tōt, ājipōsit āji’i’jāt imā minisina’tāwāgānik. Wā-  
 gunāniwiwinān ājikābāt imā mī’tāwāngāng. Ā’tayā, awiya  
 15 pimi’kawāwa<sup>s</sup>, ānōtc awiya pimi’kawāwa<sup>s</sup>. Mīsa’ cigwa nāyāp ājipōsit, ingutcidāc ugātōn ‘i’i’<sup>u</sup> utcīmān. Mīsa  
 cigwa mādcī’tāt umi’tigwābīn uci’ā’t kayā ‘i’i’<sup>u</sup> upikwa’k;  
 uji’tōd kayā ‘i’i’<sup>u</sup> kānāba’ā’nk, udōcka’jīmaṃ nāba’i’gāgāt. Wāwīngā kā’kīci’tōt, cigwa tibi’kādini. Mīsa cigwa ājiwā-  
 20 bāninig, Nānabucu ājikīgītut: “Āmbāsaṃō, tawī’ā’nwā’tin kābāgīcik, kayāgu tciwīmīcakwa’k.” Nānabucu omā nawā-  
 tcigu nō’pīmīng āji’a’sātīsagu’kāsut. Cigwa pī’i’cpagōtcinōn inī’<sup>u</sup> kīsīsōn, owābandān kagicibātcīwāninik ‘i’i’<sup>u</sup> sāga’i’gān. Nī’tāṃ omaka’kīn mōckāmowan, kayāgu ānōtcigu i’i’wisa  
 25 mānidō<sup>s</sup>, ka’kina awiya mīgu ‘i’i’<sup>u</sup> pāmīcāgwā’tānit ‘i’i’<sup>u</sup> mīnisiṃatāwāgānik. Mīgu i’<sup>u</sup> piminibānit ānint.

“Āmbāsaṃō, aiyāngwāmīsin,” i’kito a’<sup>u</sup> ma’kwa: “Indigu

"Oh, (I) thank (you) for what you have told me. In return, I will make you so that you will be proud of yourself."

"(I) thank (you), Nānabushu, for what you say."

And so then Nānabushu set to work painting the Kingfisher. When he was done with him, "Now look at yourself, Kingfisher," he said to him.

It was true that when he looked at himself, really proud was the Kingfisher.

"And this is the way you shall look till the end of the world," said Nānabushu. Thereupon Nānabushu started away, down the stream he went. And when a short way he was come, sure enough, he beheld a lake. What should he do but build a raft, and very large he made it. When he had finished it, he then got aboard (and) went over to yonder sandy island. What should he do but go ashore upon yonder sandy beach. Lo, living beings left the signs of their footprints, all kinds of living creatures left the marks of their tracks. Thereupon then back on his raft he went, in a certain place he hid away his float. Thereupon he set to work making his bow and his arrow; he also fixed what he was to have for a point, his claw he used for the point. When all his work was entirely done, by that time it was night. Thereupon, when it was day, Nānabushu spoke, saying: "Now, let there be a calm throughout the whole day, and may there be a very clear sky!" Nānabushu then, in this place but towards the woods, became a poplar. When high the sun was risen, he beheld moving circles upon the water of the lake. First a toad came up to the surface, and then the various manitous, every living being then came forth from the water out upon that island of sand. And as fast as some of them came, they went to sleep.

"Please be careful," said the Bear. "It surely seems

kuca' Nānabucu kīḡanawābāmīgunān, nintināndam. Aṃan-  
tcisaṇā kā'i·kitogwān 'a<sup>a</sup>·u kitōgimāminān."

Inābit Nānabucu, paṇāgu kāwāsātīgusānik. Ningutingsa'  
pāmāgu nāwāḡām wāntcimōskāmunit; kuniginin, micibicin!  
5 Gāḡā't minditōwān, pinābiwān, maḡwāḡīḡitōwān: "Nāna-  
bucu awāti kānibawit, asātisaḡunk kī·icināḡu·u."

Ānintigu maḡwāḡīḡitōwā<sup>s</sup>: "Kaya't ayābaṇ 'a<sup>a</sup>·u asātisaḡ."

"Kāwīn, mīgu ya<sup>a</sup>·u kā·i·cināḡwa·u·t."

Ānintidaḡ i'kitōwāḡ: "Pā'katcigāṇanta mānitōwit tā·i·ci-  
10 nāḡu·u naskā guca', miciginābi'k, awititibinā'kwābīḡa<sup>u</sup>."

Kāḡā't pimādcāwān kinābigōn. Cigwasa' udōdisigōn,  
mīsa' ājikaskābigi'tānit ānigū'k. Ānīc kibānāmu Nānabucu.  
Kwā'tcigu wā'pagitaṇāmut, āci·ā·nawāntcigānit. Ānigīḡitō-  
wān: "Mī'tig 'a<sup>a</sup>·u! Ānīn kāḡi·i·cināḡusit Nānabucu  
15 kāyāwit?"

Mīsa' kāwīn tābwā·ḡ·nda<sup>n</sup>zi 'a<sup>a</sup>·u ugimā. "Taḡa, ḡīn  
ma'kwa, awibāsāḡubic. Mī guca a<sup>u</sup> Nānabucu."

Cigwa pi·a·yāwān īnī<sup>u</sup> ki<sup>s</sup>tcima'kwān. Cigwasa udōtisi-  
gōn, ājibāsāḡubinigut. Wībaḡu upōnī·i·gōn, ānijimādcānit.  
20 "Ānīn kāḡicināḡwāḡ Nānabucu kāyāwit? — Mī·i<sup>u</sup> ici·ḡ-  
ḡwā'tān."

Kāḡā't pimi·ḡ·ḡwā'tāwān. Ā'pidci nāwaya·i· kawicimō-  
wān. Nānabucu ājikānawābāmāt, kāyābi'ku wāndcimayā-  
wi'kwāninit. "Wī'kāḡāsa ā'pitci tawipōsāḡwāmi, ka'kinagu  
25 kayā 'i<sup>s</sup>·u udōckinawāma<sup>s</sup> tawipōsāḡwāmiwa<sup>s</sup>."

that by Nānabushu are we being observed, thus do I feel. (I am) curious to know what our chief may have to say."

While Nānabushu was looking, everywhere was there splashing of water. By and by all of a sudden far out upon the water something came up to the surface; behold, (it was the) Big Lynx! Truly big was he, hitherward he looked as he came. He could be heard saying: "Nānabushu is the one standing yonder, the form of a poplar has he taken."

And some could be heard saying: "Long since has that poplar been there."

"No, it is really he who has taken on its form."

And some said: "He is not so powerful a manitou as to take on such a form. Why, Big Serpent, do you go coil round about him."

Truly hitherward came the Big Serpent. When (Nānabushu) was reached, then did (the Serpent) squeeze him tight. Of course Nānabushu held in his breath. Just as he was about to breathe, then the Serpent thought it a fruitless task. Away he went, saying: "A tree that! How is it possible for Nānabushu to become such a thing?"

But the chief did not believe (what the Serpent said). "I say, you, O Bear! go claw him. It surely is Nānabushu."

Then hither came the Great Bear. When (Nānabushu) was reached, he was clawed by it. And in a little while he was let alone, then away started (the Bear). "How is it possible for Nānabushu to become so? — Therefore come you out of the water."

Truly on out of the water it came. In their very midst it lay down to sleep. As Nānabushu was watching it, every once in a while it would lift up its head to look around. "Would that it might fall into deep sleep, and that all its youths might sleep soundly too!"<sup>1</sup>

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<sup>1</sup> Willed by Nānabushu.

Kägä't ka'kina nîbāwa'.

Cigwasa' Nānabucu nāyāp ʔacinābāwi, ʔjiicāt udānusā-  
gāning. Nimināwā'ki'u ʔji-ō-dōti'tānk i'i-mā ʔntācinibānit.  
ʔjikābāt, ʔnāsawaya-i ʔnitatā'ku'ki 'i'i'u mānidō'. Cigwasa  
5 udōdisān inī'u ugimān. ʔ'pidci wācā'pīnit upimwān.

Kāwīn kanagā kuckupagisusiwān. Pabā'pinisiwāgān!  
Kāyābi pājik udaiyān 'i'i'u upikwa'k ʔjimāmōt. Mīdāc  
i'i-mā pitcināg ʔtcinā'tācininit, ʔcipimwāt. ʔ'tawā, kucku-  
pagisōwān. ʔ'tawā, ki'tcibāwi'tigōwānini, ʔgāwāgu odōdi-  
10 'tān i'u udānusāgān. Mīsaḡu i'u cigwa ʔnini'kibīnik 'i'i'u  
sāgaigān kayā i'u wādciwān. ʔ'tawā, sāgisi Nānabucu.  
Cigwa imā pibōniwān inī'u ugīckimānisīn ʔjikānōnigut:  
"Nānabucu, mīsa i'u inigā-ʔt 'a'a'u pāmādisi'pān o'o-mā  
a'king."

15 'Pānāgu kāwānātagānit, ʔnōdc awīya. Kwā'tcigu nā'ki-  
bīnit 'i'i'u mī'tigō', mī-ʔ-pī ʔcinōgimōcka-ʔ-nīnik. Kuniginīn,  
nāyāp ani'i-ska'tāni.

"E'e'e'i," udigōn ugīckimānisīn, "Nānabucu kāwīn kinisāsi  
ugimāmicipī!"

### 32. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.

20 Mīsa' nāyāp ʔ'kubiyānigibān kī'a-ʔkubiyāni'k. Abā'pic  
nāyāp kā'a-ʔkubiyānik, mīsa' cigwa wāwānigu udōnābandān  
wā'tāt. Mīdāc i'i-mā wā'u'ntcīt 'i'i'u tayōc wīnāntunā'igāt.

Sure enough, all went to sleep.

In a while Nānabushu became a human being again. Then he went over to his raft; he poled it along as he went over to where they were asleep. When he went ashore, in among the manitous he stepped as he went along. Presently he came to where the chief was. Squarely in the side he shot him.

No surprise whatever did (the manitou) display. Too bad (for him)! He had yet one other arrow, which he took. And so there, where (the manitou) then was casting a shadow, was where he shot him. Behold, then was (the manitou) startled with surprise. Oh! but there was a mighty rushing of water, and barely did he reach his raft. Thereupon then under water went lake and mountain, one after the other. Oh, afraid was Nānabushu! Then yonder where he was, alighted the Kingfisher by whom he was addressed: "Nānabushu, therefore now have you done injury to them that have been living upon this earth."

Oh, everywhere were they swimming about, beings of every sort! And as the trees were about to disappear under the flood, then was when the water ceased rising. Lo, the water receded, leaving (the earth) as dry as before.

"Well, now," he was told by the Kingfisher, "Nānabushu, you did not kill the chief of the big lynxes!"

### 32. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

Thereupon back to its former depth did the water recede. When the water got to where it was before, he accordingly then with care selected a place where he would have his lodge. And so from there he intended yet to seek (for his nephew). And so while wandering

<sup>1</sup> For other versions see Nos. 18 (p. 145) and 46 (p. 399).

Misa' käyābi pabāmaṭāmut, ningutingsa awiṃya onōntawān pimināḡamunit :

"A'kiyā'kwāḡ nimbicinawicin, nimbicinawicin sā".

A'kiyā'kwāḡ nimbicinawicin, nimbicinawicin sā."

- 5 Udini'tawān awiṃya pimināḡamunit. Wāḡunānīwinān unā<sup>n</sup>zi'tawān. A'pī tābāḡamāt, kuniginin, umaka'kīn pimi-yāntcikwāskuniwān. Wīgubīn pāmōṭāminit, kayā cicīgwanān upimiwinānini udōḡanāning ta'kubisōwān. Nībiwadāc inī<sup>u</sup> wīgubīn bāmōndāminit āḡimawinānāt. Āḡi-u'disāt, ānīc, 10 ā'pidci mindimōyāyan. "Nō'kō, ānīn wāndcināḡamoyan?"

"Kā, Nānabucu kuca wīnāntubi'kāsu. Mīwāninu wayā-bāḡa'kin onō<sup>u</sup> wīgubīn kābimōndāmān. Nānabucu kuca wīn kā'pimwāt inī<sup>u</sup> ugimāmcibicīn."

- "Nō'ku, ānīn wīn i<sup>si</sup>'u wā'u'ndcināḡdōbi'kāsut 'a<sup>a</sup>'u 15 Nānabucu?"

"Kā, kāwīnac wīn mīgu i<sup>u</sup> āḡisāḡisininik 'i<sup>si</sup>'u ubikwa'k a<sup>a</sup>'u Nānabucu. O<sup>o</sup>'u ōḡāna mī'i mā pā'u'ndciyān. Mīḡāc imā āyāwa pimāḡdisi a<sup>a</sup>'u ugimāmcibicī."

"Nō'kumis! ānīn ḡāc wīn i<sup>si</sup>'u 'i<sup>si</sup>'wā kipimināḡamuyan?"

- 20 "Kā, kāwīnac wīn nīnānāntawī-ā-nān 'a<sup>a</sup>'u ugimā, mīḡāc i<sup>u</sup> āna-ḡ-mān 'i<sup>si</sup>'wā nānāḡdawi-ḡ-g :

"A'kiā'kwāḡ nimbicinawicin."

"Misa i<sup>u</sup> ā'pidci ḡinīn nimino'tāḡō. Nāḡamun unicicin."

<sup>1</sup> Other translations of the song would be: "From the beginning of the world has the sound of my voice been heard; From the ends of the earth is the sound

about weeping, he once heard somebody going along singing :

"From the ends of the earth do I come with the sound of my rattles, sā".  
From the ends of the earth do I come with the sound of my rattles, sā".<sup>1</sup>

Such was the way he heard some one sing while going along. What should he do but go towards the sound of the being. When he came in sight of the being, lo, (he saw that) it was a toad<sup>2</sup> leaping along from place to place. Some bast she bore upon her back, and some rattles she carried bound to her heels. Now, a good deal was the bast she carried on her back when he rushed up to her. On coming up to her, why, she was a very old woman. "O my grandmother! for what reason are you singing?"

"Oh, a snare is really to be laid for Nānabushu. And this bast which I carry upon my back is the thing to be used for the purpose. It was Nānabushu who really shot the chief of the big lynxes."

"O my grandmother! pray, why is a snare to be set for Nānabushu?"

"Oh, well! it is for the arrow of Nānabushu, which is now sticking out of (the chief of the big lynxes). From this town yonder do I come. And over there hardly alive is the chief of the big lynxes."

"O my grandmother! pray, what was that you were singing about?"

"Oh, why, we are ministering to the chief; and this is what I sing when I am attending him :

"From the ends of the earth do I come with the sound of my rattles."

"It is so much pleasure I impart when I sing. The song is fine."

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of my coming heard." The second rendition is preferred to the first, but the one given in the story is preferred to all.

<sup>2</sup> The old Toad-Woman, mother earth.

"Nō'kō! ānti tinunk nāmaḍapiyaṇ?"

"Ā'pitcigu mayāwickānt mī'ku imā āndanapiyān. Iwitac kā'i'ciṭcigāwāt, ābi'ta kackikibitā; mīḍaḥ iwiti awasaya'i' cingicink 'a'a'u nintōgimāminān."

5 "Āntidaḥ wīn i'i'u āndāyaṇ?"

"Migu imā ā'kwā'kwāg āntāyān. Ā'pitcigu aḡā'sā i'i'u niwigiwāmāns. Kayāḍaḥ nīciwāg nōcisag, ā'pidcigu papī-wiciyōwāg kwīwisānsag; mīyā'taḡu iḡi'u wātigāmagwā."

"Nō'ko! ānīn wīn i'i'u kā'i'cinawā-ā't inī'u Nānabucōwāṇ?"

10 "Kā, kānawīn ugī'u-dā'pinamawān inī'u odōcimīni. Ā'pidci Nānabucu usāḡi-ā-banīn inī'u udōcimāṇ. Mīḍaḥ 'i'i'u kīnis-ki-ā't, kā'u'ndcipimugut."

"A<sup>n</sup>, ānīnguta wīn āci'kawāgubānān a<sup>u</sup> ugimāmcibicin i'i'wā mamawāgubānān inī'u udōcimīni? Kāwīnsa wīn aḡā'si  
15 maṇidōwisī 'a'a'u Nānabucu ājini'kāsut."

Utā'taḡanābamiḡōn: "Nyā<sup>n</sup>, māḡicā kīn Nānabucu!"

"Tā'tiwā! Kāwīn mīni'k i'i'u kitākaganōnigusi Nānabucu āwit. Māwica kitānīwana'u'k kīcpīn āwiyān Nānabucō. Nō'kō! taḡa, minawā māḍciāṇ kīṇaḡamun! Kāwīn ḡwātc  
20 ningi'kānda<sup>n</sup>zīn i'i'u kīṇaḡamun."

Ānīc kāyābi:

"A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā."

A'kiā'kwāg nimbicinawicin, nimbicinawicin, sā."

Wāḡunānīwīnān Nānabucu unīwana'wān. "Taḡa, awā-  
25 nānīwīnāna a<sup>u</sup> maṭcimīndimōyāciḥ." Ā'tayā, Nānabucu umāṭci'kawān 'i'i'u pa'kunāt, wawīḡā uba'kunān. Kā'kī-

"O my grandmother! at what place do you sit?"

In the very middle of the doorway is where I always sit. Now, this is what they have done: a partition divides the space in two equal parts; and so over on the other side lies that chief of ours."

"And where is it you dwell?"

"Why, yonder at the edge of the forest do I dwell. And very small is that little wigwam of mine. And there are two of my grandchildren, and very tiny are the boys; now, they are the only ones with whom I live."

"O my grandmother! how was it that (the chief) angered Nānabushu?"

"Why, he actually took his nephew away from him. Very fond was Nānabushu of his nephew. It was on that account (the chief) angered him, which was why he was shot (by Nānabushu)."

"Now, pray why should he be so treated by the chief of the big lynxes as to be deprived of his nephew by him? By no means a small manitou is he who goes by the name of Nānabushu."

She lifted her head and looked up at him: "Ah, me! perhaps you are Nānabushu!"

"Nonsense! Not so long as this would you be held in conversation if it were Nānabushu. Long ago would you have been clubbed to death if I were Nānabushu. O my grandmother! do start that song of yours once more! Not exactly yet do I know that song of yours."

So once more:

"From the ends of the earth do I come with the sound of my rattles, sā".  
From the ends of the earth do I come with the sound of my rattles, sā".

What did Nānabushu do but club her to death. "Well, what a fool this wretched old woman (was)!" Ah! Nānabushu then set to work flaying her, from every part he

cipa'kunāt, ā'pitci agāci'yi'kāsu Nānabucu. Wāgunānīwinān  
 ājipisi'kawāt ini'ᵘ umaka'kiwayānan, wawīngā udāpickawān.  
 Paṅgī omā upwāning ugā'kikickawān. Kā'pisi'kawāt, ini'ᵘ  
 ucicigwānan udōndanānk uda'kupinān, kayā ini'ᵘ wīgupīn  
 5 udōmpōntānan. 'Ā, Nānabucu ājikwāskwanit ājimādcī'ā'nk:

"A'ki'ā'kwāg nimbicinawicin, nimbicinawicin, sā".  
 A'ki'ā'kwāg nimbicinawicin, nimbicinawicin, sā'."

Ā'pitcigu kiciwā pimināgamut. Cayigwa udābābandān  
 ōdāna. Ābā'pic ā'kwā'kwānig tāgucing, kagā't owābandān  
 10 wīgiwāmāns. "Mimā wīni'i'ᵘ kā'i'tānk," ināndam. Kumāgu  
 a'pīsināgwāṭiniwān ini'ᵘ wīgiwāman. Ānīc, ā'pitci ānigu'k  
 pimināgamu, nōntawā pimināgamut.

Pājik ājikikitut: "Āᵘ, cigwa mīnawā kō'kōnān pītwāwītam.  
 Mī'i'ᵘ cigwa mīnawā tci'a'wisāgaswā'ā'k."

15 Mī cigwa āni'ᵘ di'tānk wīgiwāmāns, nāyāgigu pisāga'ā'mōᵘ  
 kwīwisānsaᵘ. "Nō'ko, kitagwicinina?"

"Āyeᵘ, nōsisitug, nintaḡwicin." Ānīcipīndigāt, waḡitci-  
 tcingwān nāmāḡabiwaᵘ 'i'i'ᵘ ōsisāᵘ. Wāgunānīwinān pācig  
 ini'ᵘ ōsisan owābāmīgōn i'i'mā kīkā'kikickawāt ini'ᵘ uma-  
 20 ka'kiwayānan. "Nō'ko, ānīn wīn i'i'mā kī'i'cināḡusiyaṅ?  
 Ānicinābā wacāḡa'ā'ng kidicināḡus."

"Kā, nimbīgwa'taḡi icī'kamāni'ku ini'ᵘ wīgupīn wī'ā'ntawā  
 pī'kāsut 'a'a'ᵘ Nānabucu."

Ā'pidcisa kī'tci ānigu'k naḡanun. Misa ḡāḡā't kā'pī'i'jisa-

removed the skin. After he had finished flaying her, very small then Nānabushu made himself. What should he do but get into the toad-skin to wear it, in every respect did he fit into it. Slightly here on the hip he tore it. After he had got into it, then he bound the rattles to his heels, and put the bast upon his back. Ah! as Nānabushu went leaping along, he then began to sing:

"From the ends of the earth do I come with the sound of my rattles, sa".  
From the ends of the earth do I come with the sound of my rattles, sa".

And very loud was the sound of his voice as he went singing. In a while was he come in sight of the town. When he was come at the edge of the forest, sure enough, he saw a small wigwam. "This must be what she spoke of," he thought. Farther on was a view of the wigwams. Now, ever so loud he sang as he went; he was heard as he went singing along.

One then spoke up: "Yea, now once again comes the sound of our dear grandmother singing. Therefore now again should you invite her to the gathering to smoke."

Then presently, as he was about to arrive at the little wigwam, but before he got there, out came the boys. "O my grandmother! have you come home?"

"Yes, my grandchildren, I am come home." When in she entered, then on her lap sat her grandchildren. What should happen to him<sup>1</sup> but to be seen by one of his grandchildren at the place where he had torn open the toad-skin. "O my grandmother! why do you look that way there? Like the skin of a human being is the way you look there."

"Oh, I wore it through while at work on the bast (to be used for a snare) that is to be laid for Nānabushu."

As loud as she could she sang. Thereupon truly was

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<sup>1</sup> Gender is confused here, but it is given as in the text.

gəswā'nt, mīdəc k̄ā'ijimādcāt. Cigwa kō'kōnān ubācwā-  
 bāndān 'i'ŋ'wīgiwām. Ā'tawā, ckwāntānk ānīn k̄ā'icinānk  
 udōcimiwayānān kipickwāntāigāwān. Mīgu i<sup>u</sup> wīpitāni  
 ācigigisininik. Ā'tiwā Nānabucu! mīgu i<sup>u</sup> ācisiḡisānik inī'<sup>u</sup>  
 5 uskīcigōn. Kāgāgu ājiki<sup>st</sup>tcimawit, wāwīcwīn a'pī ānipā-  
 'kintānānk. Paṇāgu ā'pitci mōckināwa<sup>8</sup> wānanātawī'iwānit.  
 Ickwāntānk āciwunāpit. Kāgā't owābāndān 'i'ŋ' kacki'ki-  
 pitānik, mīdəc iwiti āntānwāwitaṁinit inī'<sup>u</sup> ugimān māmat-  
 wānit. Cigwasa' mādcitāwa<sup>8</sup> nānātawī'iwānit. Mīsa i<sup>u</sup>  
 10 ājipācitcita'ku'kiwāt iwiti āntānwāwitaṁinit inī'<sup>u</sup> mwā'kunānit.  
 Ānīc pā'tānīnōwa<sup>8</sup>.

Cigwasa' pācunāḡwātini kayā wīn 'i'ŋ' tcmādcitād, cigwa  
 kayā wīn wīnānātawī'iwā. Ā'tayā, Nānabucu ājimādcitāt,  
 umātciwābinān inī'<sup>u</sup> cīcigwānān, ā'pidci ānigu'k naḡamu:

15 "A'ki'ā'kwāḡ nimpicinawicin nimbicinawicin, sā".  
 A'ki'ā'kwāḡ nimpicinawicin nimbicinawicin, sā."

Ina'ḡm. Cayīḡwa paḡigwī ājiicāt ugimāmicipicīn. Ā'tawā,  
 a'pī āni'ō'nabī'tawāt, wāntcidāgu wācā'pīnit 'i'ŋ'wā ubikwa'k  
 kisāḡā'kusinini. Mīgu i<sup>u</sup> paḡitaṇāmunit, ānā'kuskānik.  
 20 Wāwānigu udōta'pinān i'ŋ'wā ubikwa'k ācicicigwānawāt.  
 Ā'tā', Nānabucu ājipaḡiguntcisāt, ācikā'kikiwābickawāt inī'<sup>u</sup>  
 umaka'kiwayānān, mīgu imā wāntcipapicigunint. "Ā'ā'ēi!  
 mīsa i<sup>u</sup> piyā'pitcinānāt 'a'a'w Nānabucu inī'<sup>u</sup> kitōḡimāmi-  
 nānin."

she invited to the assembly to smoke. Accordingly then she went. Presently our grandmother was approaching nigh to the wigwam. Oh, in the doorway what should he<sup>1</sup> behold but the skin of his nephew then being used for a flap over the entry-way. And there still were left upon it some of the teeth (of his nephew). Sorrowful Nānabushu! then did tears pour from his eyes. And almost did he weep aloud, especially when opened the flap on his way in. Throughout every part was the space crowded with them who were to heal. By the doorway he sat down. Sure enough, he saw that there was a partition, and it was over beyond he could hear the sound of the chief as he groaned in pain. Already began they who were to do the healing. Thereupon (the throng) stepped over to the place where they heard the sound of him who was suffering. Of course they were many.

Now the time drew nigh for him also to begin, now he too was about to begin healing. Well, when Nānabushu began, he began wielding the rattles with a swing, very loud he sang:

"From the ends of the earth do I come with the sound of my rattles, sā".  
From the ends of the earth do I come with the sound of my rattles, sā".

(Thus) he sang. Presently up he rose to his feet when he went over to the chief of the big lynxes. Ah, when he went over to sit beside him, square in his side was the arrow sticking out. Accordingly, when he breathed, then to and fro moved the arrow. Now with care (Nānabushu) seized the arrow, which he worked back and forth into him. Ah! when Nānabushu sprang to his feet, he thus tore up that toad-skin of his, whereupon they tried in vain to catch him there. "Alas! it was to kill this chief of ours that Nānabushu came."

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<sup>1</sup> Gender is confused here, but it is given as in the text.

- Migu imā āni'ō'ntcipa'kibināt ini'ᵘ udōcimiwayānan. Ä'tawā, migu iᵘ pā'a'kubīnik pimōskaṇinik, ānunātciba'i-wāt 'i'i'ᵘ udānusāḡan. Ä'tawā, mintcimigu cigwa' udānu-pācwāntān, cayigwasa mīdāc ä'ta ustigwān ānisāḡibatōt.
- 5 Cayigwa udābābandān, āḡawa udōdi'tān; mīdāc ācipōsit i'i'ᵘ udānusāḡan, ä'tawā Nānabucu, skwatci nā'kibīni'k wātcīwān. Ä'tā', ki'tcikabāya'ᵀ kāyābi kimōskaṇini. Ēi, ānicāḡu kāwānātaḡānit 'i'i'ᵘ awāsiya<sup>s</sup> kayā igi'ᵘ pābāmisānit. Ānintigu udānapōsi'ā<sup>s</sup> pāpiwici'i'nit; iwidāc wīn māmāndi-
- 10 dunit ānicāḡu sa'ki'kwāḡumōwa<sup>s</sup>. Pō'tcidāc migu iᵘ kintā-bickāminit 'i'i'ᵘ utcimān. "Misa' kāwīn wī'kā minawā a'ki'kāḡ kīḡataiyāsīmin," ināndamōḡ.

- "Mīmāwīni'i'ᵘ kāḡā't pātā'tcigāyān," ināndam. Oḡanōnā<sup>s</sup> awāsiya<sup>s</sup>: "Ä'tawā mīsa iᵘ kiwāni'kāyān i'i'ᵘ a'ki. Āmbāḡic
- 15 paḡi pi'a'yāyāmbān 'i'i'ᵘ a'ki! Āmbāsa, kāwīn inā awiya odābītōsīn 'i'i'ᵘ a'ki? Kīcpin cacāḡōwisiyāḡ mī iᵘ ḡa'kina tciniboyāḡ. Mīnōtc minī'k nā'tāḡōḡiyāḡ, nāntawābandamu'k i'i'ᵘ a'ki. Kāḡu' wīn māmāwīnu'kāḡun, aiyā'kowātc kīḡamādcām."
- 20 Mīdāc 'a'a'ᵘ māḡ ni'tam kānōnint: "Taḡa', kīn, ni'tam nāntawābandān 'i'i'ᵘ a'ki. Ayāḡwāmisin wīpidōn."

- "Ānic, mīnōtcsa," i'kito 'a'a'ᵘ māḡ. Ä'tā, 'a'a'ᵘ māḡ nōntāḡusi: "Ā<sup>a</sup>, wīwīwi'!" Ä'tā', a'pa'n kwāḡit. Ä'tawā, wī'kāḡu kiyābōskā'ḡguntcisāwān. Ä'tawā acimāḡwān
- 25 wādā'pināt. Nānabucu kā'u'dā'pināt, ācibābwātānāt, mīsa' nāyāp ki'pimādisinit. Āḡikānōnāt: "Ānīn, kāwīn inā kīḡi-

And then from its place he tore off his nephew's skin as he went. Oh, thereupon, as the flood came, as the water rose, then he fled, seeking to find his raft. Oh, at the very moment when he felt he was getting near to it, then already was he going along with only his head out of the water. Presently he came in sight of it, barely did he get to it; and when he got aboard his raft, poor Nānabushu (saw that) now under water were the mountains. Why, for a great while did the water rise. Well, to swim aimlessly about was all that the animal-folk and the beings of the air could do. Now, some that were tiny he tried to put aboard; and those that were big hung to (the raft) by their chins. Yet, for all that, his float was weighed down with its burden. "Therefore never again shall we be upon land," they thought.

"Perhaps it is true that I have done a wrong (which may never be repaired)," he thought. He spoke to the animal-kind, saying: "Pity it is that I forgot (to fetch along) some earth. Would that I might have brought a little! Now, is there no one able to fetch some earth? If you continue passive, then shall we all die. Even so, do you, as many as are good at diving, go seek for some earth. Do not all go together, one after the other shall you go."

Accordingly the Loon was the first to be addressed: "I say, you, do you first go seek for some earth. Take care that you fetch it."

"Well, I will try," said the Loon. Lo, a cry the Loon was heard to give: "Ā, wīwīwi!" Oh, then down he dived into the water. Why, it was a long time before he came back up to the surface of the water. It was a poor dead loon (Nānabushu) then picked up. After Nānabushu had picked him up, he then breathed upon him, whereat back to life he came. Then (Nānabushu) spoke to him, saying: "How now? Did you not come in sight of

tābābanda<sup>n</sup>zin 'i<sup>8</sup>i' u a'ki?" Äjika<sup>n</sup>önigut Nānabucu: "Kāwin  
kaṇaḡä ningitābāba<sup>n</sup>dazīn, mī a'pī kā'i-ciwa<sup>n</sup>āntāmān."

Ä'pitci sāgisi Nānabucu. "Aṃbāsa, gīn aṃi'k, ṭaḡa kīn.  
Pāmāgu nipuyan mī-i' u tci-ā-naci'taṃaṇ. Kāgu' wīn māgwā  
5 pimātisiyaṇ pigiwā'kān."

Ä'taiyā, mīsa' kayā wīn a'kawā nōndāgusit aṃi'k.  
A'paṇ kwāḡit 'a<sup>a</sup>a' u aṃi'k. Ä'tawā! paḡima'kwaciwāt 'a<sup>a</sup>a' u  
aṃi'k, mīgu i<sup>u</sup> cigwa waṇāntaṅk; ānutābāḡamāt 'i<sup>8</sup>i' u mī-  
'tigō<sup>8</sup>, mīsa' kā'i-ciwa<sup>n</sup>āntaṅk.

10 Mīsa' Nānabucu, aya'kawābit. Ä'tawā! ningutingigu  
ki'u'ndcāboska-ḡaḡun tcisāwaṇ mīnawā uḡaḡwācimān i<sup>n</sup>i' u  
aṃi'kwaṇ utci<sup>m</sup>māning. "Ä'tawā, ācimādcī, mīsa' kīnisābā-  
wāt nicimisā!" Mīsa minawā kā-i'jipaḡbwātānāt, mīsa' nāyāp  
ki'pimādisinit. Äjika<sup>n</sup>önāt: "Änīn kā-i-ciwābisiyaṇ?"

15 "Ä'tawā, mīgu i<sup>8</sup>i' u tābāḡamaḡwā mī'tigōḡ, mī a'pī kā-i-  
ciwa<sup>n</sup>āntāmān."

"Änīc nā, mīsa ḡāḡā't nībuyaṅk. Intawā mī-i' u ka'kina  
nā'tāḡōḡi<sup>y</sup>āk icimāmawīnuyu'k. Iwitāc kā-i-cictciḡāyāk,  
pāmāgu nībuyāk kīḡayānicī'tām."

20 Ä'taiyā, ānīc ḡa'kina mīnī'k nā'tāḡōḡiwāt āciḡōḡiwāt.  
Anīc ināndaṃ nīḡik tcibītōt 'i<sup>8</sup>i' u a'ki. Cigwa a'kawā na-  
waṭcimōwaḡ, a'pa'n kwāḡīnit, ā'taiyā, tci-a-yanagōtcininit.  
Mīnī'k paḡima'kwaciwāwāt, ānintigu tcibwādābābandaṃowāt  
mī-i' u ājiwa<sup>n</sup>āntaṃowāt. Äninti ḡaḡ kayā ābi'tawā'tig  
25 mī'tigunk mī-i' u ājiwa<sup>n</sup>āntaṃowāt; mīsa' kāwīn kaṇaḡä  
paṅḡi awiya ubīdōsīn 'i<sup>8</sup>i' u a'ki. Änicāyā'taḡu, kāwaṇaḡun-

the earth?" Then was Nānabushu told: "Not even did I come in sight of it, for when (on the way down) did I become insensible."

Very much afraid became Nānabushu. "Now, you, Beaver, do you (go). Not till you are dead shall you give up. Do not return as long as you are alive."

Lo, therefore the Beaver too, before (he went), was heard giving forth a cry. Then down dived the Beaver. Alas! as down through the water the Beaver was going, then was when he became unconscious; (it was when) he tried in vain to get sight of the trees that he lost his wits.

And now Nānabushu was keeping watch. Alas! by and by up to the surface he came, and he drew the Beaver up into his canoe. "Ah, what a pity, now that drowned is my little brother!" And so again, when he had breathed upon him, then accordingly, as before, (the Beaver) came back to life. Then he spoke to him, saying: "How did you fare?"

"Why, just as I was coming into view of the trees, then did I become insensible."

"Well, then, it is certain that now we shall die. Therefore then do all you that are good at diving go hence together. And this is what you shall do, not till you are dead shall you give up."

Behold, naturally, all that were good at diving then dived into the water. Now the Otter thought that he would fetch the earth. So before starting they (all) whooped, then down they dived, (being gone) oh, till they (were drowned and) came floating to the surface. Of as many as went into the water, some became unconscious before they got sight of the earth. And now some were halfway down the trees when they then lost their wits; whereupon not even a small bit of earth did any one fetch. Yea, of a truth, afloat on the water were all those

tcininit mini'k ānugi kōgīnit. Āji·a'gwābigināt, mīnawā  
 ājibabwādānāt, mīsa' nāyāb ājipimādisinit ka'kina. Mīdāc  
 'i'i' u a'ki? "Awānān kā'pācwābandānk 'i'i' u a'ki?"

Nigikidāc kīgito: "Nīnsa' nīntānugipācwābandān."

5 "Ānīnigu wā'pī?"

"Kāwīn wīn ābi'tawā'tig nawātc pācu' ningī·u·sābandān  
 'i'i' u a'ki."

"Taḡa', mīnawā, nigig."

Mīsa gāgā't ājikōgīt, pabima'kwaciwāt; tcibwāgua'kwanā-  
 10 bāwāt, mī·i' u cigwa tābābandānk 'i'i' u a'ki mindci mīgu  
 pācwābandānk, āciwanāntānk. Ā'tawā! Nānabucu untci·ā·  
 bōska·a'guntcisāwān. "E", mīsa' gāgā't nibōyānk." Intawā  
 nāyāp udōdā'pinān. Bābwādānāt ājigagwātcimā: "Ānīn  
 kā·i·jiwābisiyan?"

15 "Mīsa' undcita kāwīn nindākacki'tōsīn nīn tcibidōyāmbān."

Ā'tawā Nānabucu! mīsa gāgā't sāgisit. Tiwā, ugīmi-  
 'kwānimān īni' u wājackwan. "Taḡa', kīn. Minōtc, wa-  
 jack, kōgīn."

"Ānic, mīnōtc mānō kayā nīn ninganisābāwā."

20 "A'ā' u, waja'ck, aiyāngwāmisin."

Tā, waja'ck ōsō u ōdōmpinān; cayīgwa, kwātcak! inwāwā-  
 gamicinōn. Ā'tā! waja'ck pabima'kwaciwāt, ningutingigu  
 utābābāmā<sup>8</sup> mī'tigō<sup>8</sup>. Kāwīn ānawī ā'pidci a'kwanābāwāsī.  
 Cigwa ābi'tawātig mī'tigunk odōdi'tān; mīgu' cigwa' wā-  
 25 nāntānk tagwicing iwiti a'kīng. Ājikāna'kāntānk 'i'i' u a'ki',  
 kayā ānīnt unīntcīnk ugani'kibi'tōn. Mī·i·mā utcitcā'kānk

who had tried to dive. When he drew them out of the water, again he breathed upon them, whereupon back to life they all came. And then he asked of them, one after another: "Who was it that got a near view of the earth?"

And the Otter spoke up: "I myself tried to get within easy view of it, but without success."

"And how close?"

"Why I was more than halfway down the trees when I saw the earth."

"I say, once more, Otter."

Whereupon truly down he dived, down into the water he went; and before he was out of breath, then he came in sight of the earth. And the moment that he got within easy reach of it, then he became insensible. Alas! Nānabushu (saw) him come floating on the water. "Oh, therefore certainly now shall we die!" Consequently, just as before, he took (the Otter) up. Breathing upon him, he then asked of him: "How did you fare?"

"Why, it seemed fated for me not to be able to fetch home (some earth)."

Poor Nānabushu! thereupon truly was he scared. Behold, he remembered the Muskrat. "Now you, despite our failure, Muskrat, do you dive into the water."

"Well, anyhow, I will try; but I too shall drown."

"Good, Muskrat, do all you can."

Ay! the Muskrat lifted his tail; then "kwatçak!"<sup>1</sup> was the sound he made as he dived into the water. Ah! as the Muskrat was on his way through the water, he by and by came in sight of the trees. Not so very much out of breath was he for all that. In a while halfway down the trees was he come; and when he got to the earth, he then became insensible. When he took some earth in his mouth, he also took up some in his paws.

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<sup>1</sup> The sound of the water as he went down.

äjitcāngā'kuskānig 'i'i'ⁱⁱ usōⁱⁱ kayä wināgā'tig. Mägwāgu  
 Nānabucu a'kawābamāt, ä'tiwā ningutingigu undci'ā-bo-  
 cka'ā'gundcisāwān wāntcitōgu kāpikwā'kwataguntcininitigu.  
 Mīnōtc ödōdā'pinān Nānabucu. Añicā tōtāṅk, ubā'kā'kin-  
 5 intcībinān. Ä'tawā, a'ki ugikaskā'kunintcāntāmini. Mīnawā  
 ācawinintc mīnāsāb, a'ki uduntcimi'kāmawān. Imā udcit-  
 cā'kayānink udici'ā'ntawābandāmawān, kāyābi a'ki umi-  
 'kwunāmawān; kayä iwiti pindcikunā'ⁱⁱ nawatc nībiwa udōn-  
 tci'kāmawān. Mīsa äjibābwādānāt mī'i'ⁱⁱ mīnawā kā'i'ji-  
 10 pimādisinit.

Äcibāsāṅk 'i'i'ⁱⁱ a'ki, "Mīsa 'i'i'ⁱⁱ kägā tcigīci'tōyān 'i'i'ⁱⁱ  
 a'ki." Nānabucu äcibōdātāṅk, kuniginīn! minisāns kī'ā-  
 gwantāni. Migu' āca wī'pimi'ā'gwā'tānit 'i'i'ⁱⁱ mañidōwāncā⁸,  
 äjikanōwāt: "Bā'kā, pāmā nawāt c mī'tcāg āgwā'tā'käg."

15 Mīnawā äjipōdādāṅk, ki'tciminis kī'ā'gwantāni. Mīdāc  
 imā ki'tcibā'tānīnātinink kā'i'jibōtātāṅk, mīsa cigwa pimā-  
 disiwaḡānimunit 'i'i'ⁱⁱ mañitōwāncā⁸. Mīnawā mādcī'tā  
 pābwātātāṅk 'i'i'ⁱⁱ a'ki. Äjigānōnāt inī'ⁱⁱ kēcīsānit kā'kā-  
 'kwān: "Tāga, kīwitāsān o'o' a'ki āmantc ānigu'kwāgwān  
 20 oō'ⁱⁱ a'ki."

Gägä't äjimādcāt kā'kā'k. Kumāgu kī'ā'pī'tānti, cigwa  
 tagwicinōn äjikanōnigut. "Kāwīn ā'pidci mī'tāsinōn."

Mīnawā äcipōdādāṅk, kābāya'ī taci'tābābwādādāṅk.  
 Mīnawā oḡānōnān inī'ⁱⁱ kāḡākiwān: "Tāga, kīn kāḡāḡi,  
 25 wīkī'kāḡān āmantc āniku'kwāgwān i'i'ⁱⁱ a'ki."

Then there between his groins he flung his tail and his stiffened penis. Now, while Nānabushu was watching for him, why, by and by (he saw) the poor creature floating on the water (looking) quite (like) a ball that was carried on the flood. Even so Nānabushu reached down and picked him up. Doing it in play, he opened out (the Muskrat's) paws. Why, (the Muskrat) was holding fast to some earth in his clinched paw. Likewise in the other paw, in just the same way, he found him with some earth. There in his groins he sought to find him with it, even more earth he found upon him; and there in his throat too he found him with much more. And so when he breathed upon him, he then came back to life.

When he had dried the earth (he found on the Muskrat), "Therefore now am I about to create the earth." When Nānabushu blew his breath upon it, behold! a small island floated on the water. Accordingly afterwards the small animal-folk were eager to go out upon it, when he then spoke to them, saying: "Wait! not till it is larger may you go out upon it."

When again he blew his breath upon it, a great island was floating on the water. And so upon the place where he had blown his breath there was much earth, whereupon then began the little animal-kind to feel themselves secure. Once more he began breathing upon the earth. Then he spoke to the swift-flying Bird-Hawk, saying: "Now fly you round about this earth and see how large this earth is."

Sure enough, away went the Bird-Hawk. For some time was he gone, in a while he came home. Then was (Nānabushu) told by him, "Not so very large is (the earth)."

When again (Nānabushu) breathed upon it, for a long while was he busy breathing upon it. Next he spoke to the Raven, saying: "Now, you, Raven, do you find out how big this earth is."

Kägä't äjimādcāt 'a<sup>a</sup>u kägāgi. Aṃantcītug taṣugīsis  
 ānāntit kägāgi; wī'kā taḡwicin. Cigwa tibātcimu: "Kāwīn  
 ningīmi'ka<sup>a</sup>zīn aṃantc āniku'kwāḡwān 'o<sup>o</sup>u a'ki, mīgū i<sup>u</sup>  
 kā'i'cinōntākiwāyān."

- 5 Nānabucu ḡaḡ äjigaṇōnāt inī' u kägāgiwān: "Ambāsa,  
 tcipicigānimoyān kiga'i'ci'i'n. Ānīn i' i' u kā'icipicigāni-  
 moyān?"

"Nānabucu, 'i' i' wā kīmicakwa'k kā'i'cināḡwa'k kiyōcā-  
 wackwāḡ, mī' i' u aṃbāḡic ici' i' yān."

- 10 Misa' ḡaḡä't Nānabucu kī'ō'cāwaskunāt. Kägāḡidāḡ  
 kā'i'cināḡusit mī' i' u inī' u Nānabucōwān.

SERIES III. Nos. 33-38.

33. NĀNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

- Ānīc, mīcigwa aīndāwāḡ, Nānabucu ucīmāyān wīḡigāmān.  
 Misa' pībōniciwād i' i' mā, ningudingigu ināntāṃ Nānabucu:  
 "Aṃantcigic kā'i'cictigāwābānān 'i' i' u misawānimāḡ 'a<sup>a</sup>u  
 15 nicīmā 'i' i' u tciwīḡigāmāḡibān!" Misa cigwa kīṇāntāmi-  
 'kwāntāṃk, mīsa' āci'ā'kusi'kāsut. Misa kägä't ugā'tinigōn  
 ā'pidci. Kägä'tīsa ugagwā'tāḡiān inī' u ucīmāyān, mīsa'  
 cigwa: "Kunigā mīgū' i' u kägä't tcinibugwān wa<sup>a</sup>u nisayān!"  
 ināndāṃ 'a<sup>a</sup>u i'kwā. Mīdāḡ cigwa kā'i'nāndāṃk udinān  
 20 inī' u usayān: "Mīṇāḡu kägä't 'i' i' u tcinibuyān?" udinān.  
 Wō'ō'ḡaḡ ugī' i' ḡōn: "Kunigā ā'pidci kāmānāndāṃ!" ugī' i' -  
 nān inī' u ucīmāyān.

"Äye<sup>a</sup>," kī' i' kitu a<sup>a</sup>u i'kwā; "kägä't ninganagagwāta-  
 ḡāntāṃ."

Truly then away started the Raven. It is not known for certain how many moons the Raven was gone; after a long time he returned. Then he told, saying: "I have not learned how large this earth is, so therefore I came back before I could find out."

So Nānabushu then spoke to the Raven, saying: "Come, so that you may be proud of yourself will I make you. In what manner, then, do you wish to feel pride in yourself?"

"Nānabushu, as it looks on a clear day when the sky is blue, so would I have you make me."

Thereupon truly Nānabushu colored him blue. Now such is the look of the Raven, he was made so by Nānabushu.

#### SERIES III. Nos. 33-38.

##### 33. NĀNABUSHU FEIGNS DEATH TO MARRY HIS SISTER.

Well, so then there they dwelt, Nānabushu dwelt with his younger sister. And so while they were passing the winter there, then once thought Nānabushu: "Wonder how I shall do to marry that little sister of mine<sup>1</sup> whom I desire!" And so he began seeking for a way, whereupon he made out as if he were sick. And now truly by her was he nursed very tenderly. Truly, so much care did he make his young sister bestow upon him, that at last (she began to think): "Wonder now if my big brother is really going to die!" (thus) thought the woman. And so when she had had this thought, she said to her elder brother: "Is it really true that you are going to die?" she said to him. And this she was told: "Wonder if you would feel very sad about it!" he said to his younger sister.

"Yes," said the woman; "truly, I should be grievously sad."

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<sup>1</sup> The younger of the Foolish Maidens.

Ō·o·dāc ugī·i·nān mīnawā nā'kwā'tawāt ini'ᵘ ucīmāyaṇ :  
 "Kunigä kiga·i·nāntam 'i'ᵘ kă·i·ninān. Ambäsa, kiga·i·nin  
 'i'ᵘ kă·i·nāntaman. Misa win cigwa kägä't 'i'ᵘ tcinibuyān,"  
 ugī·i·nān ini'ᵘ ucīmāyaṇ. "Ānīc, kă·i·cictcigāyaṇ wīsiniwin  
 5 kīgata'tōn i·i·mā kätäcicinān," ugī·i·nān ini'ᵘ ucīmāyaṇ.  
 "Migu·i·i· äjipapağāntaman i·i· āninān, ānīc kāwāsa i·i·wīn  
 tcipimādisiyāmbān," ugī·i·nān ini'ᵘ ucīmāyaṇ. "Miyä'tagu iᵘ  
 kă·i·ciwābantamān i·i·mā tci·i·cipa'pagitāndamāmbān, i·i·mā  
 anikwācinān tci·a·'tōyaṇ iᵘ wīsiniwin. Pō'tcidāc nīngāmīdcīn.  
 10 Misa' iᵘ kädicictcigāyaṇ."

Mīdāc kägä't kă·i·cinibunit ini'ᵘ usayāyaṇ 'a'a'ᵘ i'kwä,  
 mīsa' kă·i·cisaka'kināt. Kāwīndāc ugīna·i·nāsīn, mīgu·i·i·mā  
 pīndik āntāwāt kă·i·cicininit. Mīdāc mōᵘjag mawi 'a'a'ᵘ  
 i'kwä, mīsa' kägābagījik mawit. Mīdāc kägä't kă·i·cictcigāt  
 15 'i'ᵘ kī·a·'tōt 'i'ᵘ wīsiniwin i·i·mā ānikwācininit. Mīsa',  
 tasing paṭagwicingin pī·a·ntawābandank 'i'ᵘ mīdcīm imā  
 kă·a·'tōt, kägä't owābandān äjigaṇjicininit. "Kägä't mīn-  
 aṅwāna umīdcinātug," inādam.

Mīdāc kă·a·nimādcānitcin ini'ᵘ ucīmāyaṇ, mī cigwa uniskāt  
 20 wīsinit; ānicā nibu'kāsu. Mīdāc äcictcigāt 'i'ᵘ i·i·mā āni-  
 kwācing ä'tānik, iᵘ wīsiniwin äjipāpāzagapi'tōd. Ānīc mīgu  
 taṣing i·i· äjictcigāt, kayä wīsinit kaṇimādcānitcin.

Ningutingiku aṇitagwicing, 'a'a'ᵘ i'kwä wāwābigunōtciyaṇ  
 pīmī·ā·cawiba'tōnit owābamān i·i·mā utickwāntāming; utā-  
 25 nupa'kitā·o·wān, utānupapīnowān. Ō·o·dāc udinān: "Ningi-

And this he said to her when again he replied to his younger sister: "(I) wonder if you would consent to do what I am to tell you. Therefore I will tell you what you should be willing to do. The time is now truly at hand when I should die," he said to his younger sister. "Now, what you should do is to place food there where I shall lie buried," he said to his younger sister. "Now, this request do you heed, according as I tell you, for there is no hope at all that I shall live," he said to his younger sister. "So all that I can now look forward to is the food which now and then you will offer; there where I rest my head is where you will put the food. And of necessity shall I eat it. Therefore that is what you shall do."

And so truly, when the woman's elder brother was dead, then did she dress him ready to put away. But she did not bury him, so there inside of their dwelling-place was where he lay. And so continuously did the woman weep, even throughout the whole of every day she wept. And so, truly, what she did was to place the food there where he laid his head. Accordingly, as often as she came to examine the food which she had placed there, truly she saw where (the dead) had left the mark of finger-nails. "Surely, in good sooth must he have eaten it," she thought.

And so every time that his younger sister would go away, then would he rise from where he lay (and) eat; he was only feigning death. And that was what he did to what lay there where he laid his head, at the food he kept scratching. Now, that continually was what he did, and what he ate every time that she would go away.

Now once, upon her arrival, the woman saw a mouse come running across the entry-way; she tried hitting it, but without success, for she failed every time she tried to hit it. And this she said to it: "I thoroughly detest that hateful

gagwāsagānimā ‘a<sup>a</sup>’u maṭciwāwābigunōtcī’c wīn awimīdcit  
 nisayā<sup>a</sup>yan ācimimāḱ.” Mīdāc āgut īnī’u wāwābigunōtcī-  
 yan: “Wīntamawāḱan pīna’,” udigōn īnī’u wāwābigunōtcīyan.  
 ‘O<sup>o</sup>wīdāc ugī’i’gōn īnī’u wāwābigunōtcīyān: “Kitāgīwīnta-  
 5 mōn i’i’u ānānīmī’k ‘a<sup>a</sup>’u kisayā<sup>a</sup>.”

“‘A<sup>a</sup>, wīndamawicin! Māskut nimpīndcipimāgānan kī-  
 ga’ā’cāmin, wīntamawīyan.”

“‘A<sup>a</sup>,” udigōn īnī’u wāwābigunōtcīyan. “Ānicā kuca  
 kitōtāk i’i’u kīnibu kī’i’nāntāman. Kāwīn kuca kāgā’t  
 10 nibusī. Ānicā kuca tōtām. Mīginīnigu kā’ā’nimādcāwādcin  
 cigwa uniskāt. Ānicā kuca kiwī’tōtāk. O’ō’ kuca kitinā-  
 nimik, ‘Āmbādacsā wītīgāmaḱ,’ kitinānimik. Mī guca ānicā  
 wāntcidōtāḱ ‘i’i’u nibu’kāsut. Mī guca i’i’u ānānīmī’k kiwīn-  
 dāmōn wāwānī,” udinān ‘a<sup>a</sup>’u wāwābigunōdcī. “Mīsāgu  
 15 minī’k āciwīndāmōnān,” udigōn īnī’u wāwābigunōtcī’ān.  
 “Āmbāsānō, āyāngwāmisin, pō’tcigu tciwīdigāmi’k, mī’i’u  
 ānāntāḱ.”

“Mīnāngwana i<sup>a</sup>!” i’kitu a<sup>a</sup> i’kwā. Mīsa kāwīn kāyābi  
 kaskāndāngiban<sup>1</sup> utaiyāsīn. Mīsa’ kiwābināḱ ājikīwāt.  
 20 Cigwa pīndigāt āntāwāt, ubā’kingwābinān īnī’u usayāyan.  
 Ānīc mawī pā’kingwānāt īnī’u usayāyan, o’o’tāc udinān:  
 “Ānīc, mīsa intawā tcipāgitānimāḱ wa<sup>a</sup>’u nisayā, mīsa  
 intawā tcina’i’ḱ nōngum kīciga’k,” i’kito ‘a<sup>a</sup>’u i’kwā.  
 “Āmaṅtcigic kā’i’ci’ā’wāgān wa<sup>a</sup>’u nisayā! ningawāci’ā’  
 25 māwīn.” Mīsa’ āciwāwānāntāḱ i’i’u āniwawāji’ā’t. Cigwa

<sup>1</sup> Kaskāndāngiban, “her sadness;” literally, it is a construction meaning “in the sadness she was in.” Most Ojibwa dialects would have the noun kaskādamowīn, “sadness.”

Mouse, for he is the one that keeps eating what I feed my elder brother." And this she was told by the Mouse: "You should by all means tell him about it," she was told by the Mouse. And this she was told by the Mouse: "I would have told you what designs your elder brother had on you."

"Ah, do tell me about it! In return I will give you (one of) my bladder-pouches (of grease) to eat, if you tell me about it."

"Good!" she was told by the Mouse. "Why, only a trick is he playing you, to have you think that he is dead. Not really in good earnest is he dead. He is only shamming. Now, it is really true that just as soon as you are gone, then up he rises from where he lies. Why, he is only deceiving you. This really is his thought of you, 'Would that I might marry her!' (such) is his thought of you. Such really is the foolish cause of his feigning death. So what his actual design upon you is I have now told you plainly," to her said the Mouse. "Therefore such is all I have to tell you," she was told by the Mouse. "I warn you, take care! for he is determined to marry you, and that is his desire."

"So that is the intent!" said the woman. Whereupon she carried (her) sadness<sup>1</sup> no longer. Leaving the place there, she went back home. When she entered into where they lived, she uncovered the face of her elder brother. Still was she crying when she uncovered the face of her elder brother, and this she said to him: "Well, the time has now come for me to give my elder brother up for burial, hence it is for me to bury him this very day," said the woman. "Would that I knew what to do with my elder brother! I should paint his face."<sup>2</sup> And then she was at a loss as to how she would paint him. Then she

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<sup>2</sup> It is the custom to paint the face red at burial; the design is round.

ugīkəṇōnigōn : “Ō·o· iji·i·cin,” ugī·i·nān īnī<sup>u</sup> ucimāyaṇ.  
 “Kīwī·tāskicig mī·i·<sup>u</sup> iji·i·<sup>u</sup>cin,” ugī·i·nān īnī<sup>u</sup> ucimāyaṇ.  
 Mīdəc kəgā·t kə·i·ci·i·gut īnī<sup>u</sup> ucimāyaṇ.

Kā·kīji·ā·t, cigwa kīmādcī·tā kī·u·ji·tōt wānī·kān, mīdəc  
 5 kə·i·ji·pagunāgwātəṅk ō a·ki. Mīsa’ kəcīctcīgāt ‘a<sup>a</sup>·<sup>u</sup> i·kwā.  
 Mīsa’ cigwa kīnā<sup>u</sup>·zi·kawāt usayāyaṇ, i·i·mā kīciwināt owānī·  
 ‘kāning. Mīdəc kə·i·ci·ā·dcīta·kiwābināt, kə·i·jiningwa·ā·nk.  
 Mīdəc cigwa kīmādcī·tād mī·tigōn kī·i·nā·kwāgawāt i·i·mā  
 kə·pəgināt īnī<sup>u</sup> usayāyaṇ; nībiwādəc mī·tigōn i·i·mā ugī·i·  
 10 nā·kwāgawān. “Mīmā·i· āniwā·k tcibwānawī·u·‘pəṇ nōməg,”  
 kī·i·nāntəm ‘a<sup>a</sup>·<sup>u</sup> i·kwā. Mīdəc ācīkəṇōnāt īnī<sup>u</sup> wāwābi·  
 gunōtcīyaṇ : “Āmbāsaṇō, wīdō·kawicin,” ugī·i·nān. “Kə·i·  
 cīmīnāt ‘i·i·<sup>u</sup> wāgā·kwāt : “Āmbāsaṇō mawī·n, kəgəbāgījik  
 tcīmādwā·i·gāyaṇ. ‘Nisayā<sup>u</sup>!’ kīga·i·nātəm tcīmawīyaṇ.  
 15 Mīnōtc nīwīmādcīnīcīmā. Kəgu’ wī·kā kibi·twā·i·gā·kān,”  
 ugī·i·nān īnī<sup>u</sup> wāwābigunōtcīyaṇ. Mīsa’ kə·i·cīmādcāt a<sup>u</sup>  
 i·kwā pəbīmība·tōt.

Mīsa’, Nānabucu cacīngicing pisintawāt ucimāyaṇ mawīnīt  
 kəgəbāgījik, wō·o·dəc kī·i·nāndəm : “Nīngī·i·nīgā·a· nīcīmā,  
 20 āmbāsaṇō ningawābāmā.” Mī cigwa kīwī·kwatci·u·t. Mīsa’  
 kə·i·jikaski·u·t, ānīn kə·i·cinəṅg imā kə·pəginīgūt mī·tigō<sup>s</sup>  
 ayāpītā·kucinīnīt. Onōntān mədwā·i·gānīt ucimāyaṇ. Mīdəc  
 kə·i·jināsi·tawāt, ānūānī·i·nābit; kāwīn wābamāsin āntəṅwā·  
 wāsīnīg i·i·<sup>u</sup> wāgā·kwāt. Kunīgīnīn ugīwābāmān wāwā·

was addressed by him saying:<sup>1</sup> "In this manner do you paint me," he said to his younger sister. "Round about the eyes, there do you paint me," he said to his younger sister. Thereupon truly was he painted by his younger sister.

When she was done with him, she then set to work making a hole in the ground, whereupon she dug clear on through this earth. Such was what the woman did. And so then she went to get her elder brother, she fetched him to yonder hole in the ground. And when she had pitched him in head first, she covered up the hole. Thereupon she then set to work felling trees over the place where she had flung her elder brother; and many a tree she felled over the place there. "It is possible that for some time he will be unable to get out," thought the woman. Thereupon she spoke to the Mouse, saying: "Pray, do help me!" she said to him. When she had given him an axe, "I beg of you, cry! throughout the whole of every day I would have you heard chopping here. 'O my elder brother!' is the way you shall wail. In the mean while I will try to flee from him. Never let up with the sound of your chopping," she said to the Mouse. Thereupon off started the woman, running as she went.

And so, while Nānabushu lay there listening to his younger sister crying throughout the whole of each day, this was his thought: "I feel sorry for my little sister, so I will go see her." Then he began trying to get out. And when he had succeeded in getting out, what was he to see at the place where he was thrown but (numerous) trees piled up high. He heard the sound of his little sister chopping. Thereupon, when he went to where he heard the sound of it was, he looked, but without result; he did not see her there where the sound of the axe was

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<sup>1</sup> For the dead to speak is not inconsistent with Ojibwa beliefs.

bigunōtciyan maḍwā'i-gānit. Ājinā<sup>2</sup>zi'kawāt ājiniwānawāt.  
 "Awānāniwinān! maḍci-ḍ-nīm wāwītō'kawāt!" ugī'i-nān.  
 Misa kā'i'kitut: "Kāwīn pō'tc kigawāni'i-sinōn ānti kānī-  
 cāyan." Misa kāgā't kī'kiwi'tānāntuwātcigāt. Kāgā't udō-  
 5 'kawi-ān ḍnimi'kawānit, misa' kā'i'jimāda-ḍ-nāt. O'o-ḍac  
 ugī'i-nān: "Ānīnti pī'tcāg a'ki wāa'pa-i-yan? Pō'tcigu  
 kiwidigāmin," ugī'i-nān.

Miḍac a'a-wāti i'kwā piminijimut, cigwa ugī'kānimān  
 piminica-u-gut. Miḍac kā'i-nāntān wa<sup>a</sup>'u i'kwā: "Mīmāwīn  
 10 kāgā't tcinicit," kī'i-nāntam. Sāga-i-gān umāḍā'kwan.  
 Inābit kumā a'pī owābandān ubāciwāninig, awiya owāba-  
 mān nībawinit, nabānāgātāwān īnī'<sup>u</sup> ḍnicinābān weyābamāt.  
 Misa kā'i-cimawinānāt, nāyāgigu ugīpīpāgimān, wo'o-wiḍac  
 ugī'i-nān: "Nōsā, maṇitō nimpimamitāwi-i'k!" ugī'i-nān.  
 15 Kāwīn kanagā ugīkānōnigusīn. Mīnawā ugī'kanōnān:  
 "Nōsā, manidō kuca nimpimamitāwi-i'k!" ugī'i-nān. Misa'  
 ugī'i-gōn: "Āye<sup>8</sup>, indānis," ugī'i-gōn; "o'o-mā pimi-i-jān,"  
 ugī'i-gōn; "cibāgātā-ā-n."<sup>1</sup>

Miḍac kāgā't i'i-mā kā-ḍ-nī-jāt inābit, ābanābamāt ani-  
 20 cinābān pāmōmānit maskawā'kutciwān. Mīnāngwana īnī'<sup>u</sup>  
 kāwābamāt kōtagatān.<sup>3</sup> Cigwa ugī'kinaomāgōn 'a<sup>a</sup>'u i'kwa:  
 "Mī-i-wāti āntāyān, mīgu 'i'<sup>8</sup>'u ḍnicipīndigān," ugī'i-gōn.

<sup>1</sup> A set phrase which the Coot is made to say to all passing by, for he stood only on one leg.

heard. He was surprised to see a Mouse that was chopping away. On going up to where he was, he clubbed him till he was dead. "Pshaw! (what a) wretch that would want to help her!" he said to him. And this was what he said: "It is impossible for me to lose you, no matter where you may go." Thereupon truly he sought all around for the signs of her footprints. Truly found he the trail along which she had gone, whereupon he followed her, keeping on her trail. And this he said to her: "Where is the world so large that you could escape me? for I am determined to marry you," he said to her.

But that woman now far away was in full flight, for she knew that she was being pursued. Accordingly this was what she thought: "There is a chance that really he might kill me," she thought. Out upon the ice of a lake was she come. Looking across at a certain distance away, she saw where (the lake) narrowed, some one did she see standing (there); on one leg was standing the person she saw. Thereupon she rushed to where the (person was); and while on the way, she kept crying aloud to him, and this she said to him: "O my father! by a manitou am I hard pressed," she said to (the person). But no reply at all she got from him. Again she spoke to him, saying: "O my father! really by a manitou am I hard pressed," she said to him. Then this she was told: "Yes, my daughter," she was told; "by this way do you come," she was told, "through the space between my legs."<sup>1</sup>

It is true that when she had gone on (through), she looked; when looking back, she saw him carrying the frozen body of a dead person upon his back. It happened that the one whom she saw was the Coot.<sup>2</sup> Then by him was the woman instructed: "At yonder place is where I

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<sup>2</sup> Kōtagat, the story name of the Coot, whose real name is Ātcigātē.

Midac gägä't ʔnibabimiba'töd 'a<sup>a</sup>'u i'kwä, cigwa kägä't  
 owābandān kickābi'kānig, ʔnōtc i-i'mā ājabī'kung wānda-  
 mu'tōnit ini'ʔ ōṣan. Cigwa kī'ʔnitagwicin, kägä't owāban-  
 dān skwāntām. Ācipā'kā'kunang, mīnangwāna asin pijicik  
 15 wāwigiwāminit. O-ō'dac ugī'i'gōn: "Āmbāṣanō, ānigu'k  
 kibā'ku'ʔn kibīndigāyaṇ," ugī'i'gōn. "Pāmā nīn unāgucig  
 ningatagwicin," ugī'i'gōn.

Ānīc maḍā'kut Nānabucu; inābit ugīwābamān ʔnicinābān  
 nībawinit awānibān u'kāt pājik; unisi'tawīnawān Nānabucu.  
 10 Mī cigwa kī'ʔnimādcī'ʔnk, o-ō'widac ki-i'na'ʔn:

"Kōtugatā! ākikibōbō'kunōntiyā,  
 Kayā kikumāmā'kinōntiyā."

Ānīc utaṇinā'zi'kawān Nānabucu. Cigwa upācwābamān,  
 cigwa kaṇōnān: "Ānti kā'a'nī-i'jāt nimindimō-i'mic?" udinān.  
 15 "Ānīc, kīn kuca kā-i'ninān, kōtagat!" udinān.

Ānīc kāwīn ugaṇōnāsīn.

"Kīn kuca kā-i'ninān, kōtagat. Ānti kā'a'nī-i'jāt kiti-  
 nin kuca."

"Kāwīn kuca," udigōn, "awiya o-o'mā kīpimosāsī 'a<sup>a</sup>'u  
 20 kimindimo-i'mic," udigōn. "Mī yā'ta o-o'mā kā'pimusāt  
 indānis, kāwīndac wīn awiya 'a<sup>a</sup>'u kimindimō-i'mic tcigī-  
 'pimosāt. Kāwīn ningīwābamāsī," udinān.

"Āntikuta kā'a'nī-i'cāt?" udinān 'a<sup>a</sup>'u Nānabucu.

"O-o'mā cibāgātā-ān kī'pimi-i'jā."

25 Mīdac ājibā'pit Nānabucu: "Kitō'kātinag cibāgātāyaṇ  
 kānīcāyāmbān!"

"Ānīc, mīsa wīn i-i'mā kā'pimi-i'jāt indānis."

"A", kayā nīn imā ningaijā."

Mīsa kägä't cigwa i-i'mā pimiayāwaṇ, ājipagitciwāpa-

live; so straight in do you go," she was told. Thereupon truly, as she went running along, then did she really see a steep cliff, and she found her father's path leading among yonder lofty rocks. While arriving there, truly she saw a door. On opening it, it was found that wholly of rock was his wigwam. And this she had been told: "Pray, tightly shut the door when you pass inside," she was told. "Not till in the evening shall I arrive," she was told.

Now, out upon the ice came Nänabushu; as he looked about, he saw a person standing only upon one leg; him Nänabushu recognized. So then he began singing, and this was his song:

"O Coot! you are broken at the back of the pelvis,  
And you are maimed in a bad way at the buttocks."

So up to where he was went Nänabushu. When he was near to him, then he spoke to him, saying: "Whither did my old woman go?" he said to him. "Why, it is really you whom I am asking, Coot!" he said to him.

But he did not answer (Nänabushu).

"You are the one I am really addressing, Coot. Whither has she gone? I am speaking to you in earnest."

"Really," he was told, "there was no one like your old woman who passed this way," he was told. "The only one who passed here was my daughter, but there was no one like your old woman to pass this way. I did not see her," he said to him.

"Pray, whither did she go?" to him said Nänabushu.

"Through here, between my legs, she went."

Thereupon did Nänabushu laugh. "The idea of your having legs in between which I am to pass through!"

"Well, by that very place did my daughter pass."

"Very well, then will I too pass by that way."

And so truly, when (Nänabushu) was passing under, then

'kāmāt ini'ᵘ maskawā'kutci'ḡ.nicinābān, mīsa kīnisāt Nānabucōwān. Mīsa' wānāgucininik kā'ḡ.nī'ijikiwāt, cigwa tagwicin i'iwiti āntāt.

Mīsa' ōwābāmān ōsān tagwicininit 'a'a'ᵘ i'kwā. Mīsa' 5 udigōn: "Kägä'tigunā kīgāpapagwātānīmīn māgwāgu ṇānī-sānisiyān!" Mīsa' udigōn ini'ᵘ ōsān: "Kägä't ubā'ta'i'nu-tōṇān ḡno'kātciḡān.<sup>1</sup> Awawa<sup>u</sup>, indānis, pisanigu udā'pinān wāgunān utinōwa wā'a'yāyān. Wajī'tōn kitaiya'i'mān kägigickamān," ugī'i'gōn ini'ᵘ ōsān.

10 Ānīc mīsa kägä't kā'i'ci'ctigāt wa'a'ᵘ i'kwā. Wo'o'widac ugī'i'gōn: "Āmbāsanō, kāgu' wī'kā ciayā'kwisitō'kān o'ō'wisa skwāntām. Kāwīn kägä't nīnisāsī 'a'a'ᵘ Nānabucu. Kāgu' pā'kā'kunāmawā'kān. 'Pā'kā'kunān,' kīga'i'k. Kägä't mas-kawī kipā'ku'ḡ.n. Kāwīn nīnwī'kā nīndābīsī, pānīmā unān- 15 guciḡ nīntāḡwicin," udigōn ini yōsān; "mīgu i'iwiti kībī-wābāmīyān, pānā iwiti ayāyān, nōtci'ḡ.gwā adī'kwamāḡwāḡ. Mīdāc iciāiyāḡwāmīmīnān." Mīsa kägä't a'panā mādcānīt ini'ᵘ ōsān.

Nīngutingiku, a'i'nāntīnīt ini'ᵘ ōsān, cayīḡwa kägä't ḡmā- 20 nīsu. "Pā'kā'kunān!" umādwā'i'gōn awiya. Onīsitu'tawān Nānabucōwān. Ānīc, kī'i'nā kāwīn dāc wīpā'kā'kunā'nzīn, mīsa' āndacīmīḡut. "Pā'kā'kunān!" īḡut. Ānīc, kāwīn uwī-pā'kā'kunā'nzīn. Kāga'pī mādwātāḡickāmīnī skwāntām; kāga'pī'i'gu ānīḡu'k, ḡāga'pī nīnguting ājīkākci'tōnīt, ācipā- 25 'kā'kwīsānīk 'i'i'ᵘ skwāntām. Mīsa' ājīpīndīḡānīt. Mīḡutawīn wā'kwāntāsīḡ ḡḡōtānīḡ upapīḡwānīnī ini'ᵘ ōsān, mīgu iwiti pāmī'a'pāḡīsūnīt. Ājīnōndā'ku'tōnīt, mīdūḡīḡu ānupī'i'cīkī-

<sup>1</sup> ḡno'kātciḡān, "objects of barter;" sometimes "goods" fits the meaning. The word is used for things bought at the trader's store, and also for things that are given or received as presents, such as wearing-apparel and food and ornaments.

(the Coot) dropped the frozen human body upon him, whereupon he killed Nānabushu. And then in the evening on his way back he went, soon was he come there where he lived.

And so the woman saw her father when he came home. And this she was told: "How truly happy I shall be to have you dwelling with me at just the time when I am so lonely!" And this she was told by her father: "Truly numerous are the objects of barter.<sup>1</sup> Yea, my daughter, at your pleasure take whatsoever thing you wish. Make whatever garments you are to wear," she was told by her father.

Now that, in truth, was what the woman did. And this she was told: "Please never leave this door open. I did not really kill Nānabushu. Do not open the door for him. 'Open it!' he will tell you. Without fail tightly do you close it. Never am I here at home, not till in the evening do I return," she was told by her father; "for at yonder place, where you came and saw me, is where I continually stay, hunting for whitefish. That is why I am urging you to keep alert." Thereupon truly off went her father.

Now once, while her father was absent, she became greatly alarmed. "Open the door!" she heard some one saying to her. She recognized the voice of Nānabushu. Now, she had been told that she should not open the door, but she was continually besought. "Open the door!" she was told. Now, she had no desire to open the door. Finally she heard him kicking against the door; and at last (it was) with so much force, that all at once he forced his way in, and open flew the door. Thereupon he went in. Now, truly at the rear of the lodge was hanging her father's flute, and straight for it he flung himself. As he blew upon it, then it was that in vain did her father try

wäba'tōnit ini'u ōsān. Ānīc mīdāc Nānabucu nōndā'kutciḡāt cayigwa pīticipa'itiwa<sup>s</sup> 'i<sup>s</sup>i'u piji'kiwa<sup>s</sup>. Mīṇāḡwāṇa i'u wāndcikanawāntāminīt 'i<sup>s</sup>i'u upīpigwānini. Cigwa kīpašin-gutcisä 'a<sup>s</sup>a'u i'kwä, cigwa owābamān 'i<sup>s</sup>i'u piji'kiwa<sup>s</sup> ājipīn-  
 5 digāsānit. Ājinawātcigwānigut ini'u pājik, ājimādcība'i'gut.

Anitābābandān kōtagāt āntāt, āca udānisaṇ pimādcīwi-tciḡāsowaṇ. Mīsa' kā'i'jipīndigāt misā'paṇā udānisaṇ kīma-'kamint. Ō'o'dāc kī'i'nāndām: "Āmbāsānō a'pī ninga'a'n-tawābamā," kī'i'nāndām, uḡi'kānimān i'i'mā. Mīdāc  
 10 kā'i'nāndān: "Pāmāḡu nāḡātc; māḡicā nintaki'kānimigō; wībaku ningaṇantawābamā," kī'i'nāntām. Mīdāc kāḡā't kā'i'cikacki'tōt, mīdācigū kī'i'nāntān unāḡucininig kuckwā-wāṭābit: "Kāḡā'tsa, ningi'tciḡwīnumā 'a<sup>s</sup>a'wisa indānis. Mīsa cigwa tci'a'ntawābamāk 'a<sup>s</sup>a'u nindānis." Mīsa kā'i'cimādcāt  
 15 kī'a'ntawābamāt ini'u utānisaṇ. Cigwa utābābandān i'i' ōdāna, picī'kiwa<sup>s</sup> udōtānawini. Ānīc mīwanini<sup>u</sup>, wāḡimāwinit kāmā'kamigut iniyōdānisaṇ. Cayigwa āniōnāḡucininik, uda'kawā'tōn tcitibi'katinik. Cigwasa kāḡā't kitibi'kātini. Ājinā'zi'kāṇk 'i<sup>s</sup>i'u ōdāna, wō'o'dāc kī'i'nāndām: "Wī'kāḡāsa  
 20 tāṇōnā tcinibinātīt!" Cigwa kāḡā't ōnōndawān mādwānō-nimint tcinibinātinit. Āji'a'kamawāt ima āḡamīḡ, cigwa owābamān kāḡā't. "Ict," udinān; "indānis!"

Ājipīpāḡinit, ājinawātināt; ājimādcība'tōt. A'panāḡu kābitigwānik nō'pīṇānigut. Ānīc ānigū'k pimiba'tō. Kāḡā't

to hasten home. So it was that as Nānabushu played upon the flute,<sup>1</sup> then in came rushing the buffaloes. It was for that very use that (her father) kept his flute. Just as the woman sprang to her feet, then she saw the buffalo come dashing inside. When she was caught upon the horn of one, then away was she carried.

By the time that the Coot was coming in sight of his home, already then was his daughter being carried away. And when he went inside, then (he knew that) gone was his daughter who had been carried away. Now, this he thought: "Now will I go seek for her," he thought, for he knew where she was. And this was what he thought: "Not for a while yet (will I go to her); perhaps I might be found out; but soon will I go to seek her," he thought. And so truly, when he was able (to go), this was his thought (one) evening while he was sitting silently (alone): "Truly, very lonesome am I for that daughter of mine. So now the time has come for me to go seek my daughter." Thereupon off he started to seek his daughter. Soon he came in sight of the town, the town of the Buffaloes. Now, it was the chief of that place who had kidnapped his daughter. As the evening was now coming on, he waited for it to grow dark. Soon was it really dark. When he started to go to the town, this he thought: "Would that she might be sent to get water!" Presently he truly heard some one bidding her go after some water. As he lay waiting for her there by the bank of the stream, soon he saw her in reality. "Hist!" he said to her, "my daughter!"

As she screamed, he seized her; then he started running. And there was a continuous roar when he was pursued. So with all his speed he ran. Truly, he was hard pressed

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<sup>1</sup> The use of a musical instrument or song as a miraculous agent in having animate objects appear, is a prominent literary element.

ogā'ki'igō päminica'u'gut. "Mimāwīn tcinōntayanigōyān,"  
 ināntam. Kägä't ānigu'k pimiba'tō, māwinatang 'i'i'ū  
 āndāt. Mindcimigu tābābandank i'i'ū āndāt, mī'i'ū cigwa  
 tābābamāt inī'ū päminicu'u'gut. "Mimāwīn kägā tcitāpīndi-  
 5 gāba'i'wāyān," ināntam 'i'i'ū āndāt. Cigwa ubācwābandān  
 'i'i'ū āndāt, mī cigwa ā'pidci päcwābamigut inī'ū päminica-  
 u'gut. Āca kitibānāntamāsut, ānīc ugīcāyā'kwisitōn mī'i'ū  
 āntāt. Ānīc ājipīndigāt, kackā'kuwābinang mī'i'ū āntāt.  
 Kägāku ōnōndānigūn 'i'i'ū päminica'u'gut. Ānīc cigwa  
 10 ugīpīndigāba'ā'n; kāwīn dāc tākaski'u'siwa<sup>s</sup> tcipīndigānit  
 mī'i'ū āndāt. "Āmbāšanō, ayāngwāmisin," ugī'i'nān inī'ū  
 utānisan. "Kāgu' minawā awiya ugawikacki'tōsīn tciwīpā-  
 'kā'kunang 'i'i'ū āndāyang," ugī'i'nān inī'ū udānisan. "Kägä't  
 kigi'kwānumin, idāc kā'u'ndcinā'za'kawinān. Āmbādāc,  
 15 ayāngwāmisin," ugī'i'nān inī'ū udānisan. Ānīc mīsa kāyābi  
 āyinañu'kīnit inī'ū ōšan. Kägä'tidacigu ānawī kabāya'i-  
 ugīwītcayāwān, cigwa mīnawā, "Kanabātc mīnawā kägā  
 tci'ā'mānisuyan," uđinān inī'ū udānisan. Ānīc adi'kamā-  
 gwan ubābitciwāñānini inī'ū ōšan; ānīc mīgunā i'ū āmwāwāt,  
 20 "Kāwīn kuca kägä't ningīnisāsī 'a'a'ū Nānabucu."

Ningutingiku, kägä't awiya onōntawān i'i'mā āgwatcīng  
 mādwākigītōnit. O'o' i'kitōwān: "Pā'kā'kunān!" udigōn.  
 Unisita'tawān inī'ū āwīnit Nānabucōwān, mīsa' kāwīn  
 uwīpā'kā'kunāsīn. Mīdāc kāga'pī mādwā'i'citāngickāmīnit  
 25 'i'i'ū skwāntām, ānīc kāwīn ānawī ugackitōsīnini 'i'i'ū  
 skwāntām. Ningutingiku kāga'pī pā'kā'kwisānik i'i'ū skwān-  
 tām, mīku i'i'witi pāmā'a'pāgisunit āgōtānik ōšan papig-  
 wānini. Ācinōndāgwātōnit, cayīgwa ōnōntān 'a'a'ū wāda-

by them that pursued him. "Possibly I shall be overtaken before I get home," he thought. Truly, with all his speed he ran, when making for his home. Just as he came in sight of his home, then he caught sight of them who were pursuing him. "It is barely possible that I shall be able to flee inside," he thought concerning his home. Then he was nearing his dwelling, when very close upon him were those that pursued him. As now he looked back, then was the door of his home already open. Now, as he entered, he slammed the door of his home shut. Almost was he overtaken by those that pursued him. Thus he then got her inside; and unable would the others be to get into where he lived. "Please be on your guard," he said to his daughter. "Never again let any one succeed in opening the door of the place where we live," he said to his daughter. "Truly mindful was I of you, and on that account I went to get you. Now, please be careful," he said to his daughter. And so still on with his work her father continued. Truly, in spite of the long while that she was spending with him, yet again, "Perhaps the time is near at hand for you to be alarmed again," he said to his daughter. Now, whitefish was her father continually fetching home in his pack; and while they were (once) eating it, "Why, I did not really slay Nānabushu."

Now, once she truly heard the voice of some one speaking there out of doors. This (the person) was saying: "Open the door!" she was told. She knew by the voice that it was Nānabushu; but she was not anxious to open the door. And then finally she heard him kicking against the entry-way; but, in spite of his efforts, he could not succeed. Suddenly at last open flew the entry-way, and (Nānabushu) rushed straight to where her father's flute was hanging. As he blew upon it, presently the owner

i'imit. Ānubicikiwāba'tōt; ānicinā pāsī'kā 'i'si'u ānubiki-  
 wāba'tōt. Cigwa otābābāntān 'i'si'u āndāt. "Kägätsa  
 nīngagwānisagānimā 'a'a'u Nānabucu kacki'tōgwān 'i'si'u  
 skwāntām," i'kito. Cayigwa ānīnābit, āca pimisāgitcipa-i-  
 5 mint inī'u udānisān. Mīsā'pānā mīnawā kīma'kamint inī'u  
 udānisān. Mīdāc kā'tōtawāt inī'u Nānabucōwān kīsāgitci-  
 pasiga'kwaṇāwāt. Kägä'tsa mānāntām inī'u udānisān mī-  
 nawā kīpīma'kamint inī'u. Mīsā' mīnawā kīnicikāwisit. Ānic,  
 mīsā' mīnawā kā'i'ci'a'yayāt pisān, "Kägätsa ningi'tcigwīna-  
 10 wānimā 'a'a'u indānis. Āmbāsanō'pī mīnawā ninga'ā'nta-  
 wābāmā," kī'i'nāntām. Mīsā' kägä't cigwa mīnawākīmādcāt.  
 Mīsā' mīnawā ācictcigāt, ānipī'tōt tcitibikātinig. "Wī'kā-  
 gāsa tawimini'kwā," udinānimān inī'u uningwāṇān. Cigwa  
 kägä't mādwākigitōwān: "Taḡa, nibinātin," mādwā'i'nīmān  
 15 inī'u udānisān. Ānic, mī'i'u cigwa mīnawā kī'u'na'kamawāt,  
 kägä'tigu kāwīnidac uḡānōnāsī. Mīdāc kägä't owābāmān  
 pīni'tcigusānit inī'u udānisān. Mīsā' ājinawātināt inī'u  
 udānisān, kāwīnidac māmawātc uḡānōnāsīn. Mīgu i'u pisān  
 ājinawātināt.

20 Wībaḡu cigwa mādašinimā, cigwa mīnawā mādcinīcawā.  
 Ānic ānigu'k pīmiba'tō. Kägä't uḡā'kī'i'gōn 'i'si'u pāmīni-  
 ca'u'gut. Ānic mī kāyābi kā'i'jītcigāt, kīcāyā'kwisitōt 'i'si'u  
 āntāt. Cayigwa ubācwāwābāntān. "Mīmāwīn tcinōntaya-  
 nigoyān," kī'i'nāntām. Cayigwa o'o'wā pīni'kwāniwān  
 25 wī'pīwāpa'u'gut, ānic mīsā' kā'icīpīndīgābā'ā't. Mīgu  
 kackā'kuwābināḡ, i'i'mā pīmādwācinīnit. Inābit, mīṇān-

heard it. He tried running home, but to no purpose; why, it was slow progress as he tried in vain to hurry home. Finally he came in sight of his home. "Truly do I thoroughly loathe that Nānabushu, for that he should be able to force the entry-way," he said. By the time he was there to look, he saw that already had his daughter been carried out. And so gone again was his daughter who had been taken from him. And what he did to Nānabushu was to kick him out of doors (and send him to the lake). Truly ugly did he feel to be deprived of his daughter. And so once more he was alone. Well, when again he had remained inactive, "Truly am I exceedingly lonely for my daughter. Therefore I will go seek for her again," he thought. Thereupon truly soon was he off again. And so he did the same as before, he waited for darkness to come. "Would that he might thirst!" was the thought he had of his son-in-law. Presently he truly heard him saying: "Come, go fetch water!" he heard him say to his daughter. Well, accordingly, then again did he lie in wait for her, and really he did not even speak to her. Thereupon truly he saw the dim figure of his daughter walking hitherward (through the darkness). And so, when he seized his daughter, it was necessary for him to speak to her. So he quietly took her away.

Now, in a little while her presence was missed, then again she was pursued. Naturally hard ran (the Coot). Truly hard was he pressed by those who were pursuing him. Now, what he did was the same as before: he had left open the door of the place where he lived. Finally he was in close view of it. "There is a chance that I shall be overtaken before I get there," he thought. Now by the horned creature was he about to be hooked, but it was then that he carried her inside. Just the moment that he slammed the door to, then he heard some one

gwana uctigwānini kīgackā'kāmawāt; gī'a'tāni i'i'mā pīndig, kākīwa'ō'dānik uskiciguni, kā'i'cikickigwāsānit īnī'u unīn-gwāṇan. Mīwānini'u wāgimāwinit, mīsa' kā'i'cinisāt.

Ānīc, mīsa pināwītīt kī'a'gōtā.

34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

- 5     Ānīc, a'i'ntāwag imā ānicinābāg, Nānabucu unīdcānisa<sup>s</sup> nīciwa<sup>s</sup> wīwāṇ kayā. Mīsa' imā papipōniciwāt, ānicīnā, nawātciku kāwīn kāgō una'ā'nimusīn. Ānīc, mīsa' tcigwa tcipipōnini, mīsa' kāwīn wī'kā nā ubītōsīn kāgō. Ānīc mīsa' pa'kadāwād. Ningutinbiku, pābāmusāt, ānicinābā<sup>s</sup>  
10 ājiudisāt; nīciwa<sup>s</sup> abinōtciya<sup>s</sup> ābiwāṇ īnī'u inīniwāṇ.

- Ānīc, mīsa', ā'kitunit: "Ānīn dāc nā, kīgā'ā'siwang 'a'a'u kīpīwitāminān," udinān wīwāṇ. Ānīc, skwāntāng nāsāma-piwaṇ īnī'u i'kwāwāṇ. Āci'ō'nagōtā'kī'kwānit. Ānīc, ācigīnī-bōtōnit umō'kumānini, mackimutā'kāwan īnī'u wīwini. Mīsa'  
15 kā'kīcibōtōnit 'i'i'u umō'kumānini, ubiminānā'tabī'tawānini īnī'u wīwini. Ājigītaskā'kunamawāt īnī'u wīwāṇ udānikā-mānini,<sup>1</sup> ājimi'tawagānābināt; ājipājicwāt nawāwigāṇ; mīsa' ācipa'kwāninwācwāt; kāwīn kāṇagā mādapisiwāṇ īnī'u i'kwāwāṇ. Mīsa' kā'i'jīpicagāwiganācwāt īnī'u wīwini, āci-  
20 pōdā'kwāwānit i'i'mā a'kī'kung. A'ka'kāṇjā ājī'ō'dā'pīnā-minīt, ācisinigunamawānit i'i'mā u'pī'kwanāning. Ācisāgā-'kuwāt mīnawā. Mīsa' kāwīn kāṇagā gīmādapisiwāṇ īnī'u

<sup>1</sup> The Buffalo that had taken his daughter.

<sup>2</sup> U'dānikāmānini, "her shoulder-straps," a sort of suspender going over the shoulder, and thus holding up the skirt. This piece of garment is no longer worn by the women of to-day.

come up against it. He looked, and it was the head (of his son-in-law,<sup>1</sup>) from whom he had severed it; it lay there indoors, out bulged his eyes, off had broken the neck of his son-in-law. Now, the one that had been chief was the one (the Coot) slew.

Well, so then the buttocks of the ruffed grouse now hangs aloft.

#### 34. NĀNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

Now, abiding at the place were some people, the two children of Nānabushu and his wife. And so there, where they passed the winter, why, hardly any food had they in store. Well, it was now far into the winter, and never a single thing did he fetch home. Naturally, therefore, they grew hungry. And once, when walking about, to where some people were he came; there were two children, (and) at home was the man.

So, therefore, said (the man): "Why, let us feed our visitor," (thus) he said to his wife. Now, with her face towards the door was the woman seated. Then she placed her kettle hanging from a hook. Now, while (the man) was sharpening his knife, his wife was weaving a bag. And when he had finished sharpening his knife, he moved over to sit next to his wife. Then, unfastening his wife's shoulder-straps,<sup>2</sup> he exposed her at the back; he then sliced her down the middle of the back with a knife; and he then sliced away a piece of fat from her; not a whit did his wife budge. And so, when he had sliced a piece from the back of his wife, she then put it into the kettle to boil. Picking up some charcoal, he then rubbed it on her back.<sup>3</sup> Then he fastened her garment on again. And

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<sup>3</sup> In order to render the place whole again, — a common formula for miraculous restoration.

i'kwāwān. Tcigwa kīcisā'kwāwān, "Ānīc, mīsa i'ū āciwīsi-nīyāmbān," inā Nānabucu.

Mīdāc kägä't ājiwīsinit, paṇāgu kāniskininu'tānig mīsa' ājiwīsinit. Kumā mini'k skwāntcigā Nānabucu.

5 "Mī-i'ū ijikīwāwita<sup>a</sup> kinītcānisag nā mini'k āckwāntci-gāyān."

Mīsa' cigwa wī'kiwā. "Awāgwānigic?" kī-i'nāntam.

Mīnāngwāna umackōsōn kāwudisāt. Ānīc mīsa cigwa kī'ki'kānimāt āyāwinit. Cigwa wī'kiwā, āci-ā-bawāt 'i'i'ū  
 10 ugīcōtābisona<sup>a</sup> 'i'i'ū wābōsowayāna<sup>a</sup>; āciāngwāntagināt 'i'i'ū ugīcō'tāwuna<sup>a</sup>, ājisāga-ā-nk. Kumā'pī-āni-a-yāt, usāgitcini-ca-u-gō 'i'i'ū ābinōtcīya<sup>a</sup>. Mīdāc ācipīpāgit "Āi!" i'kito; "kiwāni'kā kīgīcō'tā-u-nag!"

"Nīndōcimāg ugāpīnāwa," udinā.

15 Mīsa' kägä't wābāmimāwāt ābinit.

"Wāsagu udciwābināmawī'k. Kāwīn kīgapašāmīgusiwa<sup>a</sup>."

Mīdāc kägä't wāsagu wā-u'ndciwābināmāgu 'i'i'ū ābinōtcīga<sup>a</sup>. "Ic!" udina<sup>a</sup>; "kāwunāgunāwābināwāg," udinā<sup>a</sup>. "Pimīciyu'kiku!" udinā<sup>a</sup>. Ānīc mīsa' kägä't āwicimīnigut,  
 20 mīdāc ānicimādcība-i'tinit. Ānīc, ugī-i'nā<sup>a</sup> a<sup>a</sup> awāti wānītcānisit: "Wāsagu undciwābināmawī'k, kāwīn kīgapašāmīgusiwā." Mīdāc kägä't ānawī'tōtāminīt, ānīc ugī-u'ndcī-ā-nidic. Mīdāc kā-i'nāt a'pī kāmīnigut: "Āmbāsinō, wābāng kōsiwā tabicā," ugī-i'nā<sup>a</sup>. Mīsa' kā-i'cikīwāba-i'tiwāt igī'ū

not a whit had his wife moved. So when she had finished with the cooking, "Well, you may now as well eat," was told Nānabushu.

Thereupon truly did Nānabushu eat, forthwith after the fat was boiled was when he ate. A certain part of it Nānabushu refrained from eating.

"That much which you saved do you take to your children."

Therefore now was he on the point of going back home. "Who in the world (is it)?" he thought.

Now, it happened to be the elk whom he had visited. So then at last he found out who it was. As he was about setting out for home, he untied his mittens of rabbit-fur; then, putting his mittens in the balsam boughs (under the mat), he went out of doors. When some distance away he was come, out of doors rushed the children after him. And then one called aloud (to him): "Hey!" he said, "you forgot your mittens!"

"My nephews will fetch them," he said to them.

And then they saw where they were.

"And from afar do you throw them to him. He will not refrain from saying something to you."

Thereupon truly from afar were the children intending to throw them to him, when, "Stop!" he said to them; "do not throw them into the snow, (lest they be lost)," he said to them. "Come, hand them to me!" he said to them. So accordingly he truly had them handed to him, whereupon back (the children) started racing as they went. Now, yonder parent of the children had said to them: "From afar do you hand them to him, for he will not refrain from saying something to you." Therefore they truly tried to do so, but (Nānabushu) prevented them. And this was what he said to them when he was given (the mittens): "Now, to-morrow let your father come," he

kwīwisānsag, ājiwīndamawāwāt unīgīgowā<sup>s</sup> a'kitunit Nāna-  
bucōwān : " 'Kāba'katāmwāsa kīnawā!, ' " udinā 'i'i' u unīgī-  
'i'gowa<sup>s</sup> īgi' u kwīwisānsag.

Misa' ā'kitut ainini : " Ānīcinā, ninga'i'cā, " i'kito.

- 5 Cigwasa' anitaḡwicin āndāwāt. Ānīc ubītawā<sup>s</sup> unīdcā-  
nisa<sup>s</sup> 'i'i' u kā'a'caminit. Cigwa' uḡanōnān īnī' u wīwān :  
" Kāwīnsanā wī'kā tci' u mackimutā'kāyaḡ? " udinān īnī' u  
wīwān.

- " Indaḡkā mīnawā awiya kīwābamaḡwān 'i'i' u ājictigānit, "  
10 udigōn īnī' u wīwān.

" Awawa' ijictigān! " udinān.

- Misa' kāḡā't ājimackimutā'kāt wayābaḡinik 'a'a' u i'kwā.  
Ānīc aḡi' 'a'a' u Nānabucu, obī'ā'n. Cigwasa' pikīgītōwa<sup>s</sup>  
unīdcānisa<sup>s</sup> : " Naḡkāḡinin, cigwa pīwītā! " udigō<sup>s</sup>. Ānīc  
15 mīsa' ācipīndigāḡowāt īnī' u pīwītān. Mīsa' nāmaḡaḡbinit.

" Wāḡunāna' kāḡīgā'a'nk 'a'a' u pīwītā? " udinān īnī' u wīwān.

" Wāḡunāndac 'i'i' u āyāyaḡ? " udigōn īnī' u wīwān.

Ānīc mādcibōtōn omō'kumān.

Cōcamīḡwāniwān upīwītāmaḡ.

- 20 Mī cigwa kī'ō'nagōta'ki'kwāt. Ānīc cigwa uḡīgīdis kā-  
'kunamaḡwān uḡani'kamaḡnini īnī' u wīwān, ācini'tāwagaḡābīnāt  
īnī' u wīwān ; ājipācīcwāt imā pī'kwānāning. Ānīcinā, " Igō'! "  
udigōn.

- Cōcamīḡwāniwān īnī' u ubīwītāmaḡ. " Taḡaḡkumā, Nāna-  
25 bucu, " udigon. Ānīc, mīsa' āci'a'ntutaḡmāḡut 'i'i' u mō'kumān,  
mīdaḡ āḡut : " Taḡa, Nānabucu! " udigōn. " Aḡaḡkumā,  
Nānabucu! " udigōn.

- Ācimīnāt 'i'i' u mō'kumān, ācipācāwagaḡācumīnt īnī' u  
wīwān, mīsa' kāwīn kaḡaḡ māḡaḡpīsiwān. Pa'kwadīcumīnt  
30 īnī' u wīnīnōn. Cigwa uḡīpa'kwadīcwānini, " Ā, Nānabucu,

said to them. When the boys had raced back home, they told their parents what Nānabushu had said. "‘You must be hungry!’" the boys said to their parents.

Thereupon said the man: "Of course, I will go," he said.

In the mean while (Nānabushu) was arriving home. Now, he fetched home to his children what had been given him to eat. Then he spoke to his wife, saying: "Why do you never weave bags?" he said to his wife.

"No doubt but that again he must have seen somebody doing that," he was told by his wife.

"Go ahead and do it!" he said to her.

Thereupon truly did the woman set to work weaving a bag on the morrow. So at home was Nānabushu, he was waiting for (his guest). At last came his children, saying: "Oh, see! here is a visitor!" he was told. So thereupon in where they were came the visitor. And then he sat down.

"What shall we feed the visitor?" he said to his wife.

"Now, what do you have?" he was told by his wife.

So he began filing his knife.

Then a smile was on the face of their visitor.

Then finally (Nānabushu) hung up the kettle. So when he had unfastened his wife's shoulder-straps, he uncovered his wife at the back; then he sliced her down the back with a knife. Naturally, "Ouch!" he was told.

There was a smile on the face of his visitor. "Pray, let me, Nānabushu!" he was told (by the visitor). Now, therefore, when (Nānabushu) was asked for the knife, this he was told: "Do, Nānabushu!" he was told. "Please let me, Nānabushu!" he was told.

When (Nānabushu) gave him the knife, then was his wife sliced down the back, and so not a whit did she wince. What was cut from her was her fat. When the fat was cut from her, "Now, Nānabushu, therefore now do you

mi'ⁱᵃ äjicibā'kwän," udigōn. Äji'o·dā'pināminit 'i'ⁱᵃ a'ka-  
 'kanjä äjisinagwānāminit i'i·mā pi'kwānāning ini'ⁱᵃ wiwān.  
 Cigwa pasigwiwān, "Mi'i·ⁱᵃ, Nānabucu, ta'i·ciwisiwāg kinīt-  
 cānisag," udigowān. Misa gägä't a'pañā misa' kā·a·ni-  
 5 mādcanit ini'ⁱᵃ piwitāmiwān.  
 Misa' cigwa wisiniwāt.

### 35. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Cigwa pa'kadāwāg ā'pidci, misa' äcimādcāt Nānabucu.  
 Cigwa, mīnawā udiciwā. Misa' mīnawā äcinawāt ānicinābā<sup>8</sup>,  
 nīciwā<sup>8</sup> unidcānisini. Kāwīn kägō wābandamawāsin; wā-  
 10 'kwāgān 'i'ⁱᵃ āndānit. "Wāgutugwānigic mādciwāgwān!"  
 ināndām.

"Cigwa, ānindācnā iⁱᵃ kīgä·ā·siwānk 'a'ⁱᵃ kipiwitāminān?"  
 Misa' kägä't cigwa ujī'tāwān ini'ⁱᵃ ininiwān; wawāci·ō·wān  
 uka'tigwāning, udicicimāni ini'ⁱᵃ miskōsānāmañan; mīnawā  
 15 udōntcibitōnini piwābi'k ā'pidci kācibōtāni.

Änic, unisitawinān äyāwāninig, mīnangwāna 'i'ⁱᵃ ijictci-  
 gāwāt ini'ⁱᵃ o'kunāsanwīn<sup>2</sup> cāgunānit i'i·mā ucangwanāning  
 ānic mägwāgu kīnāmaḍabinīt. A'pī kā'kīci·u·nit, pānimāgu  
 wāndcinawātinānit ini'ⁱᵃ mi'tigōn pāta'kisunit i'i·mā āndānit;  
 20 nōndāgusiwān. "Ku'ku'k, ku'kuk!" inwāwān.

Änic inābit Nānabucu, māmān owābāmān; cigwā utāni  
 kwā'kwānibābāmāni ini'ⁱᵃ mī'tigōn. Cigu'ku' udānikutciṣa-  
 gawāni; mi'ku äcigu'kwāninit i'i·mā tcīgā'tig. Änic, pīnicigu  
 i'i·witi cpiming āni·a·yāwān, apī'tcināg ini'ⁱᵃ cayigwa mādci-  
 25 'kwā'i·gāwān. Mīḍac ningutingiku, ini'kwānininit, āsibāñan

<sup>1</sup> For other versions see Nos. 42 (p. 357) and 53 (p. 423).

cook," he was told. Taking up some charcoal, he rubbed (Nānabushu's) wife with it on the back. Then rising to his feet, "Now, Nānabushu, your children will eat," they were told. Thereupon truly forthwith went the visitor upon his way.

Thereupon now did they eat.

### 35. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Soon were they much in need of food, whereupon off went Nānabushu. Now, again was he a-visiting. And so again they whom he saw seemed like people, (and) they had two children. He saw nothing of what they had; a long lodge they occupied for a home. "Wonder what in the world they eat!" he thought.

"Now, what had we better feed our visitor?" Thereupon truly the man began getting ready; he painted himself on the forehead, the kind of paint he used was the red; furthermore, he took up a piece of metal, with a very keen edge due to filing.

Now, (Nānabushu) recognized what it was, for the thing that they did was to put the bone-pointed spear<sup>2</sup> into the nostrils while he was seated there. When he had finished painting himself, he suddenly made for a post that was standing there where they lived; the sound of his cry could be heard: "Ku'kuk, ku'kuk!" was his cry.

Now, when Nānabushu looked, he saw the red-head (woodpecker); and (the bird) kept busily nodding his head to see where to find something on the post. At last he began to try pecking the post; and occasionally, ceasing from his work, he held his head close to the post. Now, by degrees he began making his way upward, every now and then he would begin pecking away. And so by and

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<sup>2</sup> O'kunāsanwīn, "bone-pointed spear;" literally, "bone missile."

pimiba'tōwān, mīsa' minawā päjik pimibisōwān. Mīsa' nīj  
 kīnisāt 'i'i'u äsibāna<sup>s</sup>, pā'i'jinisā'kwacimōnunit. Mīsa' äci-  
 māmōnit i'i'mā kā'a'tōnit ucāngwanāning 'i'i'u pīwābi'k.  
 Mīsa' äcigāba'tawint 'i'i'u äsibāna<sup>s</sup>; cigwa āgwā'ā'mawā  
 5 tciwisinit. Mīsa' cigwa' kīwisinit, cigwa' kənōnā: "Änic  
 mīsa' kā'i'jikiwāwitawatwā kinitcānisāg minī'k äckwāntcigā-  
 yān," kī'i'nā.

Mīsa' mīnawā, wānimō'k, 'igu'i'mā kā'u'ndcicägōntāgināt  
 mīnawā 'i'i'u ugīcō'tā'u'nā<sup>s</sup>. Mīsa' mīnawā ānimādcāt.  
 10 Pānimāgu mādwāpīpāgi, "Ai!" mādwā'i'kitowān. "Kiwāni-  
 cigāgomä!" mādwā'i'kitowān. "Änic, wāgutugwānigic?"  
 i'kituwān ininiwān. Mīnāngwāna guca kägä't kābunit 'i'i'u  
 ugīcō'tā'u'nā<sup>s</sup>. "Wāsāgu undciwābināmawī'k. Kāgu' wīn  
 i'i'witi pācocā'kāgun," udinā<sup>s</sup> 'i'i'u unīdcānisa<sup>s</sup>. "Kāya'ku'  
 15 tābiwābināmawāg mī'i'mā a'pī undciwābināmawī'k," udinā<sup>s</sup>  
 'i'i'u unīdcānisa<sup>s</sup>. Änicā' kägä't cigwa' o'ō'wīdac udinā<sup>s</sup>  
 'i'i'u unīdcānisa<sup>s</sup>: "Kāwīn ningutinō kīgabwā i'gusiwā."

Cigwasa' kägä't udānawī'a'pāgitawāwān, o'ō'wīdac udinā<sup>s</sup>  
 Nānabucu: "Kāgu' kāwānāgunāwābināwāg." Mīdac kägä't  
 20 kā'i'cimīnāwāt. Änawī pīmādcī ba'i'tiwāg igī'u kwiwicāncāg  
 kā'i'ciināt: "A'kawā, i'i'mā ayāyu'k!" O'ō'dac udinā<sup>s</sup>:  
 "Kägä'tisa' kiba'kadāmwāsa," udinā<sup>s</sup>. "Mī guca wīni i'u  
 pābātāci'kāwāt igī'u kītcikiwān-i'wāg; mīgu i'u pimitā pāpā-  
 o'pāgāmāgāniwāt pāpātāci'kāwāt igī'u kītcikiwān-i'wāg, 'i'i'u

by, as he pecked, (Nānabushu saw) a raccoon come running (out), and then another came falling down. And so, after killing the raccoons, he came down from the post. Thereupon he removed the metal which he had placed there in his nose. And then the raccoons were cooked for (Nānabushu); then they were dipped out for him to eat. And so then was he eating when he was addressed: "Now, therefore, do you carry back to your children as much as you do not eat," he was told.

Thereupon again, without being seen, he slipped his mittens (in the balsam boughs under the mat). So then again he set out on his way. After a while he heard somebody calling aloud: "Hey!" he heard some one saying. "You have forgotten something!" he heard him say. "Why, what in the world is it?"<sup>1</sup> said the man. It was really true that where (Nānabushu) had been were his mittens. "From afar do you fling them to him. Do not go near to him," he said to (his boys). "And from as far as you can throw is the distance you fling them to him," he said to his children. Now, really, for fun only did he say this to his children: "In no way will he refrain from saying something to you."

When they were really in earnest about throwing them to him, then this Nānabushu said to them: "Do not fling them, lest they become lost in the snow." Whereupon they truly went and handed them to him. In the act of starting to run away were the boys when (this) he said to them: "Hold, wait there!" And this he said to them: "Really, you must be pretty hungry," he said to them. "That is exactly the way of your brothers wherever they are; it is grease that your brothers give so bountifully wherever they are, the hard frozen grease. Pray, when

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<sup>1</sup> The sense of the sentence is perhaps best conveyed by turning it into this: "(I don't know) what it can be (that he has forgotten)."

maskawatcipimitä. Ambäsinō, a'pī wābāng kōsiwā tapī-  
i'cā," udinā<sup>8</sup>. Misa' ānicimādcāt. Tāgucing āndāwāt, ujī'tā  
mi'tigōn; ubada'kinān āndāwāt, wā'kwāgān ugī'u'jī'tōn  
kayā. Midac āgut ini'u wīwān: "Indackā mīnawā kā'i-ci-  
5 nawāgwān awiya," udigōn ini'u wīwān.

"Amāndcigisa', ācimiwānān kīgō ānawi cictcigāyānin?"  
udinān ini'u wīwān. Ānic, ugī'u'ninān kayā ini'u usānāma-  
nān kayā ini'u ukānāsānwīn. Misa' kī'kici'tāt cayigwa  
kigitōwa<sup>8</sup> unīdcānisa<sup>8</sup>: "Pīwitā!" i'kitōwa<sup>8</sup>.

10 Ānic Misa' ācipīndigāguwāt ini'u pīwitān.

Mīngwana dāc ini'u māmān, ānic, mīwānini<sup>u</sup> tinowān  
kā'u'disāt. Cigwasa' oḡānōnān ini'u wīwān: "Ānīn dācinā  
i<sup>u</sup> āmbā, kīgā'ā'siwāng 'a<sup>8</sup>a' u pīwitā?" udinān ini'u wīwān.  
Cigwa ugānōnigōn: "Wāgunāci i<sup>u</sup> āyāyang kāgigā'i'wāyāng?"

- 15 Ānic unickimigōn ini'u wīwān. "Cayigwusa pī'tca unagōc  
'a<sup>8</sup>a' u aki'k," udinān ini'u wīwān. Misa' gāgā't 'a<sup>8</sup>a' u i'kwā  
ānagōnāt ini'u udāki'kōn. Ānic, mīsa' cayigwa wawāci'ut  
Nānabucu, ācimiskunānk 'i' i' u ucāngwan. Ānic, cigwa,  
mīnawā ucāgwunān 'i' i' u piwābi'k i' i' mā acingwānāng.  
20 Māgwāsaḡu nāmāḡabit wādcipasingwitcisāt nawātināt ini'u  
mi'tigōn kāpata'kināt; ānia'kwāntawāt. Cayigwa nōndā-  
gusi: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k," inwā. Cayi-  
gwasa ānic kā'i'cinawātigu ijictigā, cigwasa' uwīpā'kwāwān  
ini'u mi'tigōn. Pīcīnāḡ ābiting āni'kwānit, ācipata'kiskāgut,  
25 pānā mī'i'gu kīpimibisu; pāngicing pāḡu kābi'ti'ku'k-  
mīgicing. Ānic, miskwi ucāngwanāng. Misa' ā'kitonit ini'u  
upīwitāmiwān: "Ānīnā i<sup>u</sup> mayāwibināsiwāt?" ini'u māwān  
ini'u i'kwāwān.

the morrow comes, let your father come over," he said to them. And then on his way he went. When he arrived at where they lived, he made ready for a post; he placed it standing in (the place) where they lived, for he too had made a long lodge. And this he was told by his wife: "No doubt but that he must have seen somebody else doing that," he was told by his wife.

"Now, why should you want to dissuade me from something I wish to do?" he said to his wife. Now, he put in order for use his paint and his bone spear. And so by the time he was ready, then said his children: "A visitor!" they said.

So thereupon in where they were came the visitor.

It happened to be the red-head, why, the very same one whom he had visited. Then he spoke to his wife, saying: "Why is it, pray, we don't feed the guest?" he said to his wife. Then he was answered: "What on earth have we to feed him?"

Naturally he was angered by his wife (for speaking so). "Now, you hang up the kettle," he said to his wife. Thereupon truly the woman hung up her kettle. So it was then that Nānabushu began painting himself, painting his nose red. Now, then, next he stuck the metal in his nose. And while seated, up from there he leaped, seizing the post that he had put up; on up the post he went. Presently he was heard uttering: "Ku'ku'k, ku'ku'k, ku'ku'k, ku'ku'k!" (such) was the cry he uttered. Now, what he had previously seen them do he was doing now, he was now pecking the post. At the first peck he made, he was pierced by the metal, whereupon down he fell; when he fell, he struck the ground with a thud. Well, his nose was bleeding. Thereupon said their visitor: "Why do you not lift and set him up?" was what he said to the woman.

Misa' gägä't äjimaŷawibināt 'a<sup>s</sup>a<sup>u</sup> i'kwä. O·ō·widac udigōn iní<sup>u</sup> piŷitāmiwān: "Udickunān māwīn iní<sup>u</sup> usāṇaṇaṇ. Aṃbāsinō, pīc," udigōn. Mīdāc gägä't, äcimināt, acimiskunaṃmit 'i<sup>s</sup>i<sup>u</sup> uska'tiguni. Mīnawā utibābandamo-  
 5 wānini kāgīcāgunāṅk imā cingwānāṅ. Kägä't, äjiwī'ku-bitawāt, äcimināt iní<sup>u</sup> piŷitāmiwān.

Māgwāgu ṇaṃaḍabinit, pānimāgu undcinōndāgusinit māman; äcinawātinānit iní<sup>u</sup> mi'tigōn, mīsa' utaṇikwä kwā-nibābamāni, andigwa'ku aṇigakwātikwä·i'gāwān. Cigwasa  
 10 mādi'kwä·i'gāwān, äsibāṇaṇ kīpimibisōwān, āca mīnawā päcig; mīsa nī<sup>j</sup> kīnisānit, pa·i·cinīsa'kucimōṇanit.

Äñic, mī i<sup>u</sup> cigwa kīmi'kawit Nānabucu, udigōn: "Mī i<sup>u</sup> ta·i·ciwīsiniyu'k kinīdcānisag," udigōn. Mīsa' gägä't aṇici-mādcānit, mīsaṇā kiwīsiniwāt.

### 36. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

15 Ningutingiku mīnawā ā'pidci pä'kudāwāt; paḅā·a·yāt, mīnawā piŷitā<sup>s</sup> udōdisā<sup>s</sup>, mī gāyābi nī<sup>u</sup>ciwa<sup>s</sup> aḅinōtciya<sup>s</sup>. Mīsa' mīnawa cigwa wi'kīgä·i·nt. Mīsa' ä'kidunit: "Wā-gunāc kāgīgä·a·ṇk?" i'kitōwa<sup>s</sup>. "Ä<sup>u</sup>, igickāna kisīṇaṇ 'i<sup>s</sup>i<sup>u</sup> unāgaṇ, mi'tigunāgaṇ."

20 Mīsa' gägä't äcigisīṇamōwint. Māgwāgu kīṇaṃaḍapinit iní<sup>u</sup> ininiwān, pānimāgu wāndcināwātinaminit 'i<sup>s</sup>i<sup>u</sup> utaḅacīni; mīdāc ānwānit: "Sa sa sa sa!" inwāwān. Mīdāc i·i·mā upimitā'kupitcikaṇiawāṅ äji·ä·gōsinit, äciwācānānit iní<sup>u</sup> uniciwāni. Migōsidac uda'kunāmini, nōndāgusiwān: "Sāṅk,

<sup>1</sup> See Nos. 40 (p. 341) and 52 (p. 421).

Thereupon truly the woman lifted and set him up. And this she was told by their visitor: "Doubtless he may have left unused some of his paint. Pray, give it to me," she was told. And so truly, when she gave it to him, he painted the forehead (of her husband) red. Furthermore, she examined what he had stuck into his nose. Truly, when she pulled it out, she then gave it to their visitor.

And while seated, of a sudden the red-head began calling; when he seized the post, he examined place after place as if, as he went along, he was testing where to peck. Presently, when beginning to peck, a raccoon came tumbling out, then later another; whereupon, on killing two of them, he then came down from the post.

Well, so when back to consciousness came Nānabushu, he was told: "Therefore do you and your children eat," he was told. Thereupon truly when the other set forth on his way, then did they eat.

### 36. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

And another time they were very much in want of food; while wandering about, to some other strangers<sup>2</sup> did he come, and they also had two children. And now again was he to be fed. So this they said: "What have we to feed him?" they said. "Well, then you had better cleanse the vessel, the wooden vessel."

Thereupon truly she cleansed it for him. Now, while the man was seated, suddenly from where he was he grabbed his lodge-pole; and then he uttered the cry: "Sa sa sa sa!" (such) was the cry he made. And so upon the cross-pole (over the fire) he went (and) perched, holding his testes in such way that they bulged out solid. And with an awl in his hand, he could be heard saying:

<sup>2</sup> Piwītāḡ, "strangers." The usual meaning of this word is "visitor" or "guest;" i.e., one to whom one renders hospitality.

sank, sank!" inwawān. Misa' mīgu o'o'dac āndasānōndā-  
gusit nīmawāt inī'u uniciciwān. Ningutingiku ācipacipawāt,  
paṇāgu pimitā kāsiḡisānik, ma'kupimitā. Misa' cigwa  
mōckinābīni 'i'i'u mi'tigunāgaṇ. Ācinīsāndawānit, āci'a·cā-  
5 mint<sup>1</sup> 'i'i'u pimitā.

Ānic, misa' kiwīsinit. Cigwa mīnawā inā: "Kā·i·ckwān-  
tamaṇ, kinī'tcānisag anikikīwāwi'ta", kī·i·nā.

Misa' mīnawā, aṇimō'k, i·i·mā kā·i·jicāgwāntagināt 'i'i'u  
ugīcō'tā·u·na<sup>8</sup>. Cigwa' ānijimādcāt, ogīnōndawān tābībāginīt:  
10 "A<sup>i</sup>, kiwānicigāgimā!"

"Taḡa, inābiwi'k i·i·witi kāḡi'taṇabit."  
Inagwānadac kāḡā't kā·a·binit ugīcō'tā·o·na<sup>8</sup>.

"Wāsagu' undciwābinamawi'k. Kāwīn ingutinō kibwā-  
i·i·gusiwā. Wāsagu undciwābinamawi'k."

15 Cigwasa' gāḡā't udānuwī·a·paḡitawāwān.  
"Cā, cā, cā, pīni'kigu!"

Misa' gāḡā't aṇiwīpimātciba·i·tiwa<sup>8</sup> 'i'i'u aḡinōtciya<sup>8</sup>, āji-  
kaṇōnāt: "Kīpa'ka'tām·wāsa kīnawā. Wābaṇg kōsiwā  
tapicā."

20 Ānic, mīgu mīnawa taḡwicin āndāwāt. Ānic mīnā mi-  
nawā kiwīsinit unīdcānisa<sup>8</sup>. Misa' cigwa' kī·u·ci'tōd mi'ti-  
gunāgāns. Ānic, cayīḡwa pikīḡitōwa<sup>8</sup> unīdcānisa<sup>8</sup>: "Pīwitā!"  
i'kitōwa<sup>8</sup>. Ānic pīndigāwān piwitāmiwān, cigwa ugaṇōnān  
inī'u wīwān: "Aḡbāḡickānā, wāgunācwīnā āyāyaṇg pā-  
25 'kāṇaḡ?"

"Mīmāwīn ā'tanā 'i'i'u āyāyaṇg kāḡiḡāwāṇg 'i'i'u pimitā."

<sup>1</sup> Āci'a·camint, "he gave the grease" (to Nānabushu) to eat; literally, "they gave it to him to eat," or, more literally, "he was given it to eat."

"Şank, şank, şank!" (such) was what he uttered. And in time with each of these words he aimed a blow at his testes. By and by he pricked them gently with the point, and straightway out flowed the grease, bear-grease. And so in a while full was the wooden vessel. Then, climbing down, he gave the grease (to Nānabushu) to eat.<sup>1</sup>

Well, and so he ate. Then again he was told: "What you fail to eat up, then back home to your children do you take," he was told.

Thereupon again, when no one was looking, (in among the balsam boughs<sup>2</sup>) did he put his mittens. When on his way, he could hear the sound of some one calling to him in the distance: "Hey! you have forgotten something."

"Do you look there where he sat."

And so it was true that there where he had sat were his mittens.

"From afar do you throw them to him. He will not refrain from saying something to you. From afar do you throw them to him."

By and by they tried throwing them to him.

"Wait, wait, wait, wait, just you fetch them to me!"

Thereupon truly on their way back did the children start to run, when he spoke to them, saying: "You people surely must be in want of food. To-morrow let your father come over."

Well, accordingly again was he come at home. So again did his poor children eat. And then in time he made a wooden vessel. Now, presently hither came his children, saying: "A visitor!" they said. So when in came their guest, he then spoke to his wife, saying: "Well, now, what else have we that is different?"

"The only thing we have to feed him is the grease."

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<sup>2</sup> Under the mat, as a bedding.

“Ā<sup>u</sup>, ąbągickąnā, kisina<sup>n</sup> i<sup>u</sup> mi'tigunā<sup>u</sup>gāns,” udinān  
ini<sup>u</sup> wiwān.

“Kągątsa kitaiyāwinā'ku i<sup>u</sup> ā'i'kitoyān. Ānti kă'u'n-  
tinamąng 'i'i<sup>u</sup> pimitā kągigă'a'wāyąng?” udinān. Ānic,  
5 unickimān.

‘Ā<sup>u</sup>! mągwāsągu kina<sup>n</sup>madabit Nānabucu, pāmągu wāndci-  
nawatnąng 'i'i<sup>u</sup> udąbąnc; kăwīn kijinja' kaski'u'si āni'a-  
'kwāntawāt. Wi'kă mīna' kaski'o' i'i'mā ubimidā'kupitci-  
ganiwāng. Cigwasa' kiwanągōsi. “Ā'a<sup>u</sup>, mindimōyā!  
10 Naskā a'tōn cibaiyā'i' 'i'i<sup>u</sup> mi'tigunągąn.” Ācigitcipināt  
ini<sup>u</sup> uniciciwān, āciwācānāt. Misa' ācinānimawāt nōndągusit.  
“Sąnk, sąnk, sąnk, sąnk!” inwāt. Ningutingiku ācipācipawāt,  
kibimibisō.

Kigitōwān ini<sup>u</sup> upiwi<sup>t</sup>amiwān: “Āgwāwābini'k! Āwānā-  
15 nīwinān dąc wīn a'a<sup>u</sup> ā'i'ndit wi'kągickąku Nānabucu!”  
Misa' ācągwāwābinigut ini<sup>u</sup> upiwi<sup>t</sup>amān. Cigwa kigitōwān:  
“Tąga kisina<sup>n</sup> i<sup>u</sup> mi'tigunągąn.”

Kągą't 'a'a<sup>u</sup> i'kwā ugikisinān.

“A'tōn imā cibaiya'i,” utigōn. Pānimągu wāntci'a'kwān-  
20 dawāsānit ini<sup>u</sup> piwi<sup>t</sup>amiwān, ādcitāmōn nōndągusiwān:  
“Sąnk, sąnk, sąnk, sąnk!” Misa' āntōtāminit; wācānānit  
ini<sup>u</sup> uniciciwāni, ācipācibawānit; pąnągu' ma'kupimitā kāsī-  
gitciwāninik. Kăwīn kąnagă waya<sup>u</sup> ācimōckinābinik 'i'i<sup>u</sup>  
mi'tigunągąn. “Ā<sup>u</sup>,” udigōn kānisāndawānit. “Nānabucu,  
25 mī'i<sup>u</sup> tāciwisiniyu'k kinitcānisąg,” udigōn. Misa' ānici-  
mādcānit.

Misanā mīnawā kiwīsininit 'i'i<sup>u</sup> unīdcānisa<sup>s</sup>.

"Very well, come on, cleanse the little bowl!" he said to his wife.

"Truly do I dislike you for what you are always saying. Where shall we get the grease with which to feed him?" she said to him. Well, she angered him.

How now! for while Nānabushu was seated, he suddenly seized the lodge-pole from where he was; but he was not able to go nimbly up the pole. After a long while was the poor thing able to reach his place on the cross-pole. At last he was perched aloft. "All right now, old woman! See that you place the wooden bowl directly underneath (me)." On taking out his testes, he squeezed them till he held them bulging tight. And so every time he aimed as if to hit them, he was heard to say: "Sank, sank, sank, sank!" (such) was the sound he made. And when he suddenly pricked them, down he came falling.

Then said their guest: "Jerk him out (of the fire)! What a fool Nānabushu must be to be ever trying to do what (he sees) others do!" Thereupon he was pulled out (of the fire) by his guest. Then he said: "Do cleanse the wooden vessel."

The woman truly cleansed it.

"Put it there beneath (me)," she was told. Suddenly from where he was the guest went skipping up, the Squirrel could be heard saying: "Sank, sank, sank, sank!" Thereupon he did as before: holding his testes so as to bulge out solid, he pierced them; forthwith some bear-grease came flowing out. It was but a moment when full was the wooden vessel. "Now, then!" (Nānabushu) was told when the guest was come down from the pole. "Nānabushu, therefore will you and your children now eat," he was told. And then away went (the visitor).

So again his poor children had food to eat.

37. NĀNABUSHU AND THE MALLARD.<sup>1</sup>

Ānic, cayigwa mīnawā pa'kadā Nānabucu. Ningutingiku mīnawā udōtisān ānicinābā<sup>s</sup>, mī kāyābi nī<sup>n</sup>ciwā<sup>s</sup> unitcānisini. Misa' anī<sup>i</sup>nābit, "Wāgutugwān mādcīwāgwān?" ināndam.

- 5 Cigwa kigitōwān inī<sup>u</sup> ininiwān: "Āmbāsinō, unāgōta'ki-kwān," inīmāwān inī<sup>u</sup> i'kwāwān.

Misa' gāgā't ānāgōta'ki'kwāwān inī<sup>u</sup> i'kwāwān. Cigwa wāwāci'ō'wān inī'wininiwān ucāwaskō'o'sānāmanān, uwīngā ustigwānining udicicimānini. Cigwasa' kī'kiciōwān. Māg-  
 10 wāgu kīnāmadābinit, pānimāgu, wāndcinōndāgusinit: "Kwīc, kwīc, kwīc, kwīc!" inwāwān. Undcipasigwaōwān ininiciḃān<sup>s</sup> ācipōnīnit i'i'mā ubimitā'kupitciganiwāng, nōndāgusiwān: "Kwīc, kwīc, kwīc, kwīc!" inwāwān. Owāwāḃamān mīsīnit pā'kic kigitōwān: "Ō, 'ō, 'ō, mindimōyā! ānā'ā'n," udinān.  
 15 Ānic mī a'pānā mīsīnit, "Ō, 'ō, 'ō, mindimōyā! ānā'ā'n."

Misa' gāgā't onōndān Nānabucu mānōmin mādwāātiwāntānik. Cigwasa' pāngutāni, ācinīsipōnīnt. "Āwisa', mī<sup>i</sup>'<sup>u</sup> kā<sup>i</sup>ciwīsinīyāmbān, Nānabucu," inā'. "Skwāntcigāyān, kinītcānisāg kitākiwāwitawāg."

- 20 Misa' gāgā't, cigwa wī'kiwāt, mīnawā ācicāngwāntāgināt mī<sup>i</sup>'<sup>u</sup> ugīcō'tā'o'na<sup>s</sup>. Pānimāgu mīnawā mādwāḃibāgit. "Ō<sup>u</sup>!" mādwāpīpāgi.

"Nānabucu kāgowi'kitōtug," udinān. "Kāgā't, kiwānici-gāgumā! Tāga, inābiwi'k i'i'witi gāgītanābit."

<sup>1</sup> For another version see No. 41 (p. 351).

37. NÄNABUSHU AND THE MALLARD.<sup>1</sup>

Well, already was Nänabushu again becoming hungry. And one other time he came to some people, and they also had two children. And now, as he looked about, "What in the world must they have to eat?" he thought.

Presently said the man: "Please do you go and hang up the kettle," he said to the woman.

Thereupon truly the woman went and hung up the kettle. Presently the man painted himself with a green color, all around over his head did he put it. In time he was done with painting himself. And while yet seated, and of a sudden, he started forth from the place, uttering: "Kwîsh, kwîsh, kwîsh, kwîsh!" (such) was the sound of his voice. Up flew a Mallard<sup>2</sup> that alighted yonder on the cross-pole, he was heard saying: "Kwîsh, kwîsh, kwîsh, kwîsh!" (such) was the sound of his voice. (Nänabushu) observed him muting, while at the same time (he heard him) saying: "Ho, ho, ho, old woman! keep it stirring," he said to her. And all the while (the Mallard) muted, (he was saying): "Ho, ho, ho, old woman! keep it stirring."

Thereupon Nänabushu truly heard the sound of his rice boiling. When it was boiled, then down from aloft came (the Mallard). "Now, therefore shall you eat, Nänabushu," he was told. "What you do not eat, then to your children may you take."

Thereupon truly, while about to return, he again put his mittens (in among the balsam boughs). And later on he was again heard calling with a loud voice: "Oh!" he was heard calling out.

"Nänabushu may want to say something (to you)," (the Mallard) said to (his children). "Truly, he has forgotten something! Now look yonder where he sat!"

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<sup>2</sup> Ininicibān, "mallard;" literally, "man-duck."

Misa' gägä't kī·a·biwa<sup>s</sup> 'i'i'u ugīcō'tä·u·na<sup>s</sup>.

"Ugapīnāwa<sup>s</sup> nindōcimāg, ta·i·kito. Wāsagu undciwä-  
bināmawī'k. Kāwīn ningutinō kibwā·i·gusiwā."

Misa' gägä't, wāsagu udānawī·u·ndciwäbinamawāwān,  
5 mīsa' ānāt: "Ic, pīmīciciyu'kiku!" udinā<sup>s</sup>. Misa' gägä't igi'u  
kwīwisānsag āwīcimīnāwāt.

"Ic," udinā<sup>s</sup>, "āmbāsinō a'pi wābāng kōsiwā topicā!  
Kipa'kātāmwāsa kīnawa."

Ānīc mīsa', gägä't, wayābāninig ijānit īnī'u ininiwān. Ānīc  
10 mī·i'·u pāpī·u't Nānabucu. Cigwa mādwākīgitōwa<sup>s</sup>: "Ä'ē'ē',  
pīwitā!" mādwā·i·kitōwāt. Cigwasa' pīndigāwān.

Cigwa uganōnān īnī'u wīwān: "Āmbā, kackānā, ānagō  
taki'kwān! mīsānā cigwa tcigīgāangubān 'a'a'u pīwitā."

Mītacīzan āgut īnī'u wīwān: "Wāgunān tānā i'u kīgīgā·i·  
15 wāyanguban!" udigōn īnī'u wīwān.

"Āmantcisa' wīn 'i'i'u kī·i·kitoyān kägō āninānin! Pīsānigu  
unagōc ō a'kī'k!" udinān.

Kägä't ānagō'taki'kwānī a·i·kwā. Odōntcimātācimān  
ucawaskosānāmanān; āciwawāci·u't, āci·o·cāwaskwanāng  
20 'i'i'u ustigwān. Cigwa kikīci·u·; māgwāsagu kīnāmāḍābit,  
pānimāgu, undcipasiguntcisāt. "Kwīc, kwīc, kwīc, kwīc!"  
īnwāt. Kāwīn mī nayānj kaski·o·sī mī·i·mā ānawī·i·cāt  
upimi'tā'kupitcigāniwāng; wī'kāsa kaski·o·. Cigwasa' kī·o·-  
nagōsī i·i·mā āgōtcininit uda'kikowān, nōndāgusi: "Kwīc,  
25 kwīc, kwīc, kwīc!" Ānīc uganawābāmāwān āgōsinit, kāga-

And there truly were his mittens.

"'My nephews may fetch them,' he will say. And from a distance shall you fling them to him. He will not avoid saying something to you."

Thereupon truly, when from afar they intended throwing them to him, he then said to them: "Oh, come give them to me!" he said to them. And so truly the boys went and gave them to him.

"I say," he said to them, "would that when to-morrow is here, your father might come over! You (people) must be in want of food."

So thereupon, truly, on the morrow thither went the man. Naturally in waiting was Nānabushu. Presently he heard them say: "Halloo! a visitor!" (Thus) he heard them say. Then presently in he came.

Then (Nānabushu) said to his wife: "Oh, for goodness' sake, do hang up the kettle! for it is our duty to feed the visitor."

Thereupon he was told by his wife: "For mercy's sake, what have we to feed him!" he was told by his wife.

"What possesses you to talk that way whenever I tell you to do something! Simply go on and hang up this kettle!" he said to her.

The woman truly hung up the kettle. He had his green paint spread out; in painting himself he colored his head green. Presently he was done painting himself; and while seated, and of a sudden, up he sprang. "Kwish, kwish, kwish, kwish!" was the sound he uttered. It was a long while before he was able to get to yonder cross-pole; he was a long while getting there. Finally he was perched over the place where hung their kettle, he could be heard (uttering): "Kwish, kwish, kwish, kwish!" Now they watched him perched aloft, with his anus opening and closing. He was not able, with all his efforts, to ease

gwantciskānik utcitini. Kāwīn ugaski'tōsini ānawi mīsīt;  
wī'kāsa' pimipitāni umowāncic.

"Nīyā, ei!" udigōn ini'u wīwān.

Ānīc, a'panā āninawagi'kwāninit ini'u upīwitāmiwān, ānīc  
5 gāgicipāwāntciwantānig 'i'i'u umowāncic. Mīsa' intawā  
ācinīsāntawāt Nānabucu.

"Taga, pīc kiwawāci'u'n," udigōn ini'u pīwitāmiwān.

"Taga, awigisībigin kita'ki'kowā," udinān.

Ānīc mīsa' gāgā't cayigwa kī'kisībigināt. Āci'a·nagōtōt  
10 pā'kāṇatīnik 'i'i'u nibi.

Mīsa' kīwawāci'u'nit ini'u piwitāmiwān, ānīc cigwa nōn-  
dāgusiwān ininīcibān, ājipōnīnit upimitā'kupitciḡaniwāng.  
Ānīc mīsa' cigwa mīsīnit, paṇāgu maṇōmin kāsīsīgipitānig.  
Cigwasa' mōckināwān uda'ki'kowān, ācinīnīsipōnīnit. Mīsa'  
15 ā'kitunit: "Nānabucu, mī'i'u, tā'i'ciwīsiniyu'k kinītcānisag,"  
inā.

Ānīc mīsa' cigwa' kā·a·nimādcānit, mīsaṇā kīwīsīninit 'i'i'u  
unīdcānisa<sup>1</sup>.

### 38. NĀNABUSHU IS GIVEN POWER BY THE SKUNK, BUT WASTES IT.

Cigwa mīnawā mādcā bābāmusāt. Ningutingiku sāga-  
20 i'ḡaṇ umāḡā'kaṇ, owābāmā kī'kināntawāna<sup>1</sup> pata'kisunit.  
Mīḡac ānāntāṇk: "Ānīcinābāḡ inangwāna ayāwag," ināntām.  
Ānimādcāt. Cigwa kāgā't owābandān twā'i'ḡaṇ wānta'i-  
pīnit; mōsotcīt wātwa'i'bāninit, kāḡatsa mīstcā'kwatini.

<sup>1</sup> Kī'kināntawān, "balsam." This is an old word seldom used in conversation; it means "the one that spots the place" (where water is). The more usual word is cingup, which, however, refers to any kind of fir-tree.

himself; but after a long while there fell a miserable droplet of dung.

"Oh, oh!" he was told by his wife.

Now, down at once their visitor lowered his head, for round about in the boiling water whirled (Nānabushu's) sorry droplet of dung. So then accordingly down climbed Nānabushu.

"Pray, give me your paint," he was told by their guest. "Now, go wash your kettle," he said (to the old woman).

So it was true that soon she had finished with washing (her kettle). Then she hung up the kettle with a different kind of water.

And when their visitor was done painting himself, then began the sound of the Mallard, who then was alighting upon their cross-pole. So thereupon he began muting, and forthwith some rice came pouring out. When their kettle began to fill, then down he alighted. Thereupon he said: "Nānabushu, therefore now shall your children have enough to eat," (such) was said (to Nānabushu).

Well, so then upon his way he went, and accordingly did (Nānabushu's) poor children eat.

### 38. NĀNABUSHU IS GIVEN POWER BY THE SKUNK, BUT WASTES IT.

Soon again he was off travelling afoot. When once out upon the ice of a lake he came, he saw a balsam<sup>1</sup> standing. And this he thought: "Some people, no doubt, are living there," he thought. On his way he continued. Presently he truly saw a hole (in the ice) from which they drew water; with the anal gut of a moose had they made the hole, exceedingly large was the vesicle. Great was his desire for it. When he laid hands on it, he heard the

Kägätsa umisawinān. Äji·o·dā'pinang, maḍwākaṇōnigōn :  
 "Ic, Nānabucu! pōni'tōn 'i'i'u. Kīgasanagi·ā,"<sup>1</sup> udigōn.

Misa' gägä't intawā äjipaḡitīnank. "Omā pijān!" udigōn.  
 Misa' gägä't kāniciku'pīt, cigwasa' ugīgä'i·gōn, mīsa' wīsinit.  
 5 Änawiwiskuntcigä Nānabucu. "Mīgu' ga'kina icimītcīn mī  
 äji·a·caminān," udigōn.

Misa' gägä't ga'kina äcimīdcit. Uwābāmān gägä't min-  
 ditōwan cigwa uganōnigōn. "Nānabucu, intigu kuca ki-  
 pa'kaḡä."

10 "Kāwīn," udinān.

"Kāwīn, Nānabucu, kipa'kadäsagu. Kīgi'kānimin pa'ka-  
 dāyan. Paṅgīns kiwicawānimin, wāndci·i·ninān," udigōn.

"Äye<sup>8</sup>, nistcīmistā, gägä't nimba'kaḡä," udinān.

"Äñic, mīsa' cigwa' tciki'kino·a·mōnān kādicictcigāyan,"  
 15 udigōn. Omīnigōn bibigwāns. "Misa' ō kägābatci'tōyan,"  
 udigōn. "Mīgu' ō tci·a·nikiwāyan tci·ō·ci'tōt kimindimō·i·  
 mic wä'kwāgān; mānōgu taginōndä. Mīḡac kīkīci'tōt,  
 o·ō·widac kiwīmīnin kā·u·ndcinanātwa īgi'u kāpīndigāwāt  
 imā kiwä'kwāgāning. Mīgu' i'u äciki'kino·a·mōnān, o<sup>8</sup>ō'dac  
 20 kīga·i·cictcigä," udigōn. Mīṅangwāna īnī'u micicigāgwan  
 kāgaṇōnigut. "Nīcing tciābatci'tōyan kiwīmīnin 'i'i'u kā·u·n-  
 dcinanātwa," udigōn. "Tcigwasa' ṡaga tcāngitiyācinan," inā  
 'a<sup>8</sup>a'u Nānabucu.

Misa', kägä't, cigwa' kītcāngitiyā'kisut. Cigwasa' imā  
 25 ijitiyāniwan äji·ā·cawipōgititāmāgut. Misa' kātō'tāgut.  
 Ō·o·dac ugī·i·gōn: "Ämbāsinō, iyāngwāmisin, Nānabucu,"

<sup>1</sup> Kīgasanagi·ā, "you will put us in want for another;" literally, "you will render it difficult" (to replace).

voice of some one speaking to him: "Hold, Nānabushu! do you let that alone. You will put us in want for another," he<sup>1</sup> was told.

Thereupon truly he chose to leave it be. "Come hither!" he was told. It was true that when he went up from the lake, then was he given food, whereupon he ate. It was the purpose of Nānabushu to save (some of) the food. "Just you eat all that I have set before you," he was told.

And so actually the whole of it he ate. He saw that really big was the one who now was speaking to him. "Nānabushu, it really seems as if you were hungry."

"No," he said to him.

"Nay, Nānabushu, but you are really hungry. I know that you are hungry. That a little mercy I may bestow upon you, is my reason for speaking thus to you," he was told.

"Yes, my younger brother, truly hungry am I," he said to him.

"Well, therefore then will I teach you what you shall do," he was told. He was given a small flute. "Now, this is what you shall use," he was told. "That when you go back home, then shall your old woman make a long lodge; let it be, oh, a long one. And when she has finished it, then this do I wish to give you, so that with it you may kill them that come into your long lodge. So accordingly as I instruct you, thus shall you do," he was told. It happened to be the Big Skunk that was addressing him. "I intend to give you the means of using twice what you are to use in killing them," he was told. "Then go you down upon your hands and knees," Nānabushu was told.

And so, truly, he then got down on his hands and knees. Presently from the other direction faced the rear (of the Skunk), who broke wind into (Nānabushu). Such was what (Nānabushu) had done to him. And this was he told:

ugī'igōn; "kiga'ī'nigā'ā'g kinitcānisag," kī'ī'nā. "Naskä-  
guta kä'icictcigäyan ki'ā'nitagwicinān äntāyan; käjinōndā-  
gwamo'tōyan o'ō'u kibabigwan, mīdəcigu kəcipīndigāwāt  
mōsōg 'i'ī'u kiwā'kwāgān. Nibawadəcigu pīndigāwāt, 'o'ō'  
5 ta'icictcigāwag, kiwi'tāçagāmāwag i'ī'mā tciwā'kwāgāning.  
Misa' pisāga'ā'nk a' nāgānīt, mī'ā'pī kəpōgitiyan; tcipīn-  
dcipōgitiyan 'i'ī'u tciwā'kwāgān. Mīdəc ga'kina kä'icini-  
buwāt i'ī'witi pīndik äyāwāt. Misa' tciwāwisiniyan. Mīnawā  
kigitamaṭwā, mīnawā kīganōntāgamāṭawāg. Misa' tciwā-  
10 bāniciyan, kāwīn kāyābi kigapa'kadāsī. Misa' i'ū äjiki'ki-  
no'ā'mōnān," udigōn.

Cigwasa' animādcā Nānabucu, gägätsa' wāwīcāntam.  
Ningutingiku, ānipapimusāt, gägätsa' ki'tcimi'tigōn owābā-  
mān. "Kunigā indābimigutuk nīcimisa' kāgī'ī'cit!" ināndam.  
15 "Tağa, ningapōgitcinā," ināntam 'a'a'u Nānabucu. Misa'  
gägä't äjipōgitcināt inī'u ki'tcimi'tigōn, mīgu i'ū äjipigiski-  
sānit. "Mu', mināngwana gägä't tābimit 'a'a'u nisīmisa'  
kāgī'ī'cit," ināntam.

Misa' papimusāt ningutingiku, mīnawā owābāmān agā-  
20 maṭci'u ki'tci'ā'sinīn ābinit. "Tağa', kunigānāta gägä't  
indābimigut!" ināndam. "Tağa, mīnawā, ningagutci'ā'  
'a'a'u kitci'ā'sīn," ināntam. Misa' kāgä't cigwa' mīnawā  
äcipōgitcināt; inābit awānibān inī'u ki'tci'ā'sinīn.

Änīc, udamaṇisu'tāgōn inī'u kācawānimigut. "Wāgunä-  
25 nīwīnān Nānabucu wānī'tānōndasi'k inigā'ā't unītcānisa'!"

"Please be careful, Nānabushu," he was told; "(else) you will do your children a hurt," he was told. "Now, precisely this shall you do when you have come at your home: you shall blow a tune upon this flute of yours, whereupon into that long lodge of yours will come some moose. And after many have entered in, this they will do: they will walk round about inside of your long lodge. And when outside comes the leader, then shall you break wind; (do it so) that you make it go into your long lodge. Thereupon shall die all that are there within. Then you will have some food to eat. After you have eaten them up, then again shall you blow upon your flute for them. Consequently you will live through the winter, not again will you be hungry. That is all I have to teach you," he was told.

Then upon his way started Nānabushu, truly very proud was he. By and by, while walking along, he saw an exceedingly large tree. "Wonder if my younger brother could be telling me the truth in what he said to me!" he thought. "I say, I am going to break wind at it," thought Nānabushu. Thereupon truly he broke wind at the big tree, accordingly he wrecked it completely. "Why, there really is no doubt but that my younger brother is telling me the truth in what he said to me," he thought.

While walking about on another occasion, he saw a large rock over beyond a hill. "Now, wonder if really he told me the truth!" he thought. "I say, once more I will make a test on that great rock," he thought. Thereupon truly did he break wind at it; when he looked, there was nothing left of the big rock.

Now, the sound of (Nānabushu) doing this was heard by him who had taken pity on him. "How stupid of Nānabushu to bring disaster upon his children by not paying heed!"

Ānīc, paṣigwī Nānabucu, aṇi'icā aḅini'paṇ inī'u ki'tci'a-  
sinin. Wī'kā'ku ingutci aḅiwaṇitug ācipigiskisānit. "Mi  
naṅgwaṇa kägä't täbimit nīsūnisā," kī'i'nāḁam. Āciṭag-  
wicink äntāwāt, "Mindimōyā, ningīcawāntāgus," udinān inī'u  
5 umindimō'i'miçan. Misa' cigwa' udinān: "Wāḅaṅ uci'tōtā  
'i'i'u wā'kwāgān," udinan inī'u wīwaṇ.

Misa' gägä't cigwa' kī'u'ji'tōwāt wā'kwāgān. Cigwa  
kā'kīci'tōwāt 'a'a'u mindimōyā, "Unāḅin," udinān inī'u  
umindimō'i'miçan. Misa' gägä't cigwa kī'u'nāḅiwāt, cigwasa'  
10 unōndāguma'tōn 'i'i'u ubāḅigwaṇ. Cigwa gägä't mōsō<sup>s</sup>  
ugīwāḅamāwā<sup>s</sup> pīdciba'i'tīnit. "Indackāgu kägō mīnawā  
kiticibabīni'ta'zimitug," udigōn inī'u wīwaṇ. Misa' kägä't  
pīndigāwa<sup>s</sup> mōsō<sup>s</sup> i'i'mā wā'kwāgāning. Cigwasa' sāga'a-  
mōn inī'u nāgānīnit cigwasa' ānawipōgiti, mīsa' kāwīn  
15 ugacki'tōsīn 'i'i'u tcibōgitit. Gägä'tsa uniski-ā'n umindi-  
mō'i'miçan. "Gägä'tsa kāwīn kīni'tānōndānzī kägō ānugī-  
'i'ni'kin awiya kägō," udigōn inī'u umindimō'i'miçan.

Ānicāgu kāgagwānguskānik 'i'i'u utcīt. Misa' āḅibwāna-  
wi'tōt 'i'i'u tcibōgitit, mīḁac wāndcinicki-ā't inī'u wīwaṇ;  
20 kägä't ugīnicki-ā'n; ānīc pīnic ga'kina sāga'a'mō<sup>s</sup> mīni'k  
kā'pīndigānit 'i'i'u mōsō<sup>s</sup>, mīḁac wāndciniski-ā't inī'u wīwaṇ.  
Mīḁac igu cigwa ga'kina pimisāga'a'mīnit, kā'i'cipa'kitā'o-  
wātiskwātc pimisāga'a'mīnit a<sup>u</sup> mindimōyā. Ācipō'kwugā-  
dāwāt inī'u mōzō<sup>n</sup>saṇ, "Awānānīwīnān ḁac wīn 'a'a'u!  
25 Kunigā ānugī'i'nātug 'i'i'u kā'i'citcigāt!"

"Āye<sup>s</sup>, gägä't! Kāwīnina nīcing indānugīmīnigōsi mōski-  
nāwāt awāsiyaḡ tcinisagwā?"

Now, up to his feet rose Nänabushu, thither he went to where the big rock had been. It was (only) after long persistent (search that he could find) where here and there lay a shattered (piece of rock). "It is really a fact that my younger brother told me the truth," thought (Nänabushu). On his return home, "Old woman, I have been blessed," he said to his old woman. Thereupon he then said to her: "To-morrow let us build a long lodge!" he said to his wife.

Thereupon truly did they build the long lodge. When he and the old woman had finished it, "Sit down!" he said to his beloved old woman. It was so that when they were seated, he then blew a tune upon his flute. Then truly did he see some moose running hitherward into the place. "(I) suspect that in something else you have no doubt been disobedient," he was told by his wife. Thereupon truly into the lodge came the moose. When out started the one that was in the lead, then did (Nänabushu) try in vain to break wind, but he was not able to do it. Verily, did he anger his old woman: "Truly inattentive are you in whatsoever is told you by any one," he was told by his old woman.

All he could do was to open and close his anus. And since he was unable to break wind, he therefore angered his wife; truly did he anger her; (he continued without success), even when out went all the moose that had entered, and that was why he had angered his wife. Thereupon, when all the moose were on their way out, the old woman then struck the one that was last coming out. When she broke the leg of the young moose, "What a simpleton he is! (I) wonder if he could have been told what to do!"

"Yes, to be sure! Was I not given (the means of) twice killing all the game-folk filling up the place?"

Misanā kiwīsiniwāt aḡawā. Mīḡaḡ kā'i'ci'ā'bōda'ā'nk  
 'i'i'u mō'sotcītins, mīḡaḡ 'i'i'witi wānta'i'pīwāt kiypimā-  
 'kwisitōt.

- Uḡi'kānimā<sup>s</sup> ā'pidci pa'kadānit, 'a'a'u ānugicawānimāt.  
 5 "Āmbāsa' ninga'i'cāṇaṇ," upīnānimigōn. Mīḡaḡ kḡā't  
 tcigwa kīmādcāt 'a'a'u mīcicigāḡ. Mīsa' cigwa udōdisā<sup>s</sup>,  
 "Ānīn, Nānabucu, kā'i'cisāyaṇ?" udinān.

Miguta wīn i'i'mā uḡaḡamīmining wānda'i'bīnit mōzotci-  
 tins kipimitā'kwisinik, 'o'o'mā wānda'i'bīnit.

- 10 "Awānānīwinān idāḡ wīn kā'i'ndit Nānabucu!" ubā'pī'ā'n.  
 Ānīc, mīsa' cigwa udigōn: "Ānīn kā'i'ciwābisiyaṇ, Nāna-  
 bucu?" udinān.

- "Nisīmisa', kānamīḡu 'i'i'witi kī'pimādcāyāmbān, āyāpi-  
 'tawī'i'gu patāḡwicinān, ki'tcimi'tig nimpipōgitcinābaṇ, ḡayā  
 15 ki'tci'ā'sin. Mīsa' ācietcigāyān, āmbā idāḡ ningī'ā'nwāndis."  
 Mīsa' udigōn: "Ānīc, mīnawā kīḡa'ā'cawānimin," udigōn.  
 "Mii' pawaundci'i'cāyān 'i'i'u wīcawāniminān." Cigwasa'  
 mīnawā ubōgitcitāmāḡōn. "Kḡaḡaḡ mīnawā ijictikā'kān."  
 Ānīc mīnawā nīcing umīnigōn ayābaḡci'tōt. Mīsa' ānici-  
 20 kiwānit.

- Mīḡaḡ ācikibōtiyānigut īnī'u wīwān. Mīsa' kḡā't. Cigwa'  
 ḡāḡā't mīnawā onōndāḡwa'tōn 'i'i'u paḡigwān. Mīsa' cigwa  
 mīnawā ubitasābaṇā<sup>s</sup> mō'sō<sup>s</sup>, kḡā't cigwa pīndigāwa<sup>s</sup>  
 i'i'mā wā'kwāḡāniwā. Cigwasa' pisāḡamō<sup>s</sup>, nāḡānīnit āci-  
 25 pōgitcināt. Mīsa' ājanisāt, cayīḡwa inābiwāt wāndcita

Thus the poor things had but little to eat. And so when she had turned the little anal gut of the moose inside out, then across yonder place where they drew water she laid it.

He knew that they were very much in want of food, he who vainly had taken pity upon (Nānabushu). "Therefore I will go to where he is," was the thought Nānabushu received from him. Thereupon truly then off started the Big Skunk. And then in a while he was come at where they were. "What, Nānabushu, has befallen you?" he said to him.

Now, yonder at the lake where they drew water was the little anal gut of the moose lying across the place, the watering-place.

"How foolish of Nānabushu to have done so!" He laughed at him. Well, and then this was Nānabushu told: "What has happened to you, Nānabushu?" (the Skunk) said to him.

"My little brother, at the time when I came away from (your place), when about halfway I was come, at a great tree I broke wind, likewise at a great rock. That was what I did, and I feel painfully sorry for it." Thereupon he was told: "Well, once more will I take pity upon you," he was told. "The reason of my coming hither is that I want to bless you." And so again (Nānabushu) had wind broken into him by the other. "Now, don't you do it again." Thus was he again given what he should use twice. And then on his way back home went the other.

Thereupon he was prevented by his wife from breaking wind. And it was true. Then truly again he played a tune upon the flute. And so again he saw the moose coming, truly now were they entering the long lodge. When they were coming out, then at the one in the lead he broke wind. And so, after he had slain it, then they

möckinänit äntāwāt mō<sup>n</sup>sō<sup>s</sup> mini'k nāsāwāt. Ānic mīṣanā kīwāwisiniwāt.

Cayigwa udigōn inī'u wīwān: "Āmbāsinō, ayāngwāmisin kiga-i-niga-ā'k ubinōtci-ā'g i'i'u kāickunāman."

- 5 Ānic, mīsa gāgā't mino'a-yāwāt i'i'u mōsu'kāwāt. "Mimā-wīni i'u igu' tatāwābānīciyang," udinān inī'u wīwān.

"Mimāwīn i'i'u," udigōn. "Gāgā't kigi'tcicawāndāgusimin," udinān inī'u unābāman 'a<sup>s</sup>wi'kwā.

Mīsa', mini'k kā'kānimāk.

SERIES IV. No. 39.

39. NĀNABUSHU AND SOARING-EAGLE.

- 10 Mīsa' wīpibōnici māgisīwāc. Tcigwasa wīmādcī'tā kī<sup>n</sup>gō<sup>n</sup>-yan wīnōtci-ā't, mīdāc i'i'u ājiwābāmāt kitāgwīcinīnīt inī'u Nānābucūwān. "Nābwīnā māmawitcīgāyang tcinōtci-ā'ngwā īgī'u kī<sup>n</sup>gō<sup>n</sup>yağ?"

"A<sup>u</sup>, mī-i'-'u āciminwāntāmān omāgu pī-i'cigusin."

- 15 Kāgā't, Nānabucu pikabāci. Mīsa cigwa mādci'tāwāt; kī<sup>n</sup>gō<sup>n</sup>yan nībiwa unisāwān. Kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup> utātcitāgōnāwa<sup>s</sup>. Ā'pītcīsa' nībiwa unisāwā. Cigwa kākādinīni i'i'u sāga-i-gān. Mīsa' ācikūsīnīt Nānabucūwān; kā'kina omādcīnā<sup>s</sup> kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup>.

- 20 Mīsa'pānā kāwīn gāgō ogamīdcīsīn māgisīwāc. "Ānic kātīyāng?" Ānawīgu pā'tānīnuwa iwā ānicinābā imā<sup>n</sup>sa āndānisīt. Cigwa kīpibōnīni, mīsa cigwa pa'kādāt. Nīngu-

looked, (and saw that) the place where they lived was completely filled with all the moose they had killed. Thus the poor creatures had all the food they wanted to eat.

Then he was told by his wife: "Please be careful, lest you starve the children (by wasting the means) you have left."

Well, it was so that they got along comfortably on the moose they had prepared for use. "There is no doubt but that we shall now go through the winter," he said to his wife.

"It is quite likely," he was told. "Truly, in high degree have we been blessed," to her husband said the woman.

That is as much as I know of (the story).

#### SERIES IV. No. 39.

#### 39. NĀNABUSHU AND SOARING-EAGLE.

And now Soaring-Eagle was planning to go into camp for the winter. And in a while he intended to set about to get some fish, whereupon he then saw Nānabushu, who now arrived (at his place). "Would it not be well for us to go together to get the fish?" (said Nānabushu).

"Very well, and in that case I should be pleased if you would move your belongings over to this place."

Sure enough, hither came Nānabushu to camp. So thereupon they set to work; many fish they killed. They hung the fish upon racks, with the heads down. Ever so many they killed. In time frozen became the lake. Thereupon Nānabushu moved camp; all the fish he took away with him.

And so not a single thing was left for Soaring-Eagle to eat. "What will become of us?" Yet, for all that, many were the people at the place where he was. In time the winter came, whereupon he then lacked food.

tinigu, unāgucininig ā'pitci wīwisini; kayā ini'ᵘ wīwān kayā  
i'i'ᵘ unītcānisa<sup>s</sup> nīciwa<sup>s</sup>. Kuckwāwātisiwa<sup>s</sup>. Awīya pitwā-  
wācinōn ājipīndigānit. "Māgisiwāc, kiwī'kumigō."

Udōnāgaṇ kā'u·dā'pīnaṅ, ājimādcāt. Misiwā ānupīndigā  
5 ini'ᵘ wīgiwāmaṇ, kāwīn kuca umī'ka<sup>n</sup>zīn; mī ga'kina ānugī-  
gapäckank ini'ᵘ wīgiwāmaṇ, intawā ācikiwāt. Ācipīndigāt  
iyāndāt, uganōnigōn ini'ᵘ wīwān: "Ānīn dāc i'i'ᵘ kiwī'ku-  
migōwin?"

"Kāwīn ninkutci nimī'ka<sup>n</sup>zīn tciwī'kunding."  
10 Misa a'pī ājiki'tcimawinit ini'ᵘ wīwān kayā unīdcānisa<sup>s</sup>  
intawā ājikawicimuwāt; weyābaṇinig mīsaḡu kāwīn kāgō  
omītcisīnāwa. Cigwa mīnawā tibi'kaḡini, mīdāc kāgā't  
wīwisiniwāt.

Cigwa, ānitibi'kaḡini, pāmāgu paṭa'pābinit awiya. "Māgi-  
15 siwāc kiwī'kumigō." Kā'u·ti'tinaṅk udōnāgaṇ, sāgitcīkwāc-  
kuni, āgāwāgu ugāsa'kawābāmān ānimiba'tōnit. Ki'tci·ā·yā-  
pīsi'kāt umātcinīcawān. Kuniginīn, utaṇikaḡi'kaḡini ini'ᵘ  
wīgiwāmaṇ; sīpi kīckābi'kānig ānibīntigāsāwān; mīgu i'i'ᵘ  
ānitānisit. Ānipīndigāwāt, mūckinābiwa<sup>s</sup> wā'kuntinit. Ki'tci-  
20 pā'pī·ā. Nāmāgusaṇ wā'kuntinit, kitcinībiwagu açamā.  
Kāyābigu ickusāwān ini'ᵘ tcībā'kwānaṇ. Cigwa kaṇōnā  
māgisiwāc: "Mīmāwini iᵘ kāgā't tcinōndāpaniciyaṇ. Intawā  
kīgaki'kino·a·māgō kā·i·cictigāyaṇ. Wābaṅk kimindimō·i-  
mic taḡimīna'kwā. Kīkīci'tōt ibimīna'kwān, mīdāc i'i'ᵘ  
25 kā·i·ciki'tcitwā·i·gāyaṇ imā<sup>n</sup> wāpīgaḡmāg i·i'ᵘ sāga·i·gaṇ.

Now, one evening he craved exceedingly for some food to eat; so too (did) his wife, and his children, two in number. They were living quietly (there). They heard the foot-steps of somebody approaching, who then came inside. "Soaring-Eagle, you are invited to a feast."

Taking up his bowl, he then departed. In every wigwam he entered, but to no purpose, for he did not find the place (of the feast); accordingly, when into all the wigwams he had entered in vain, he then went back home. On entering into the place where he dwelt, he was addressed by his wife saying: "Where is the food you got when invited?"

"Nowhere did I find the place of the feast."

Thereupon then bitterly wept his wife and his children. Accordingly then went they to bed; in the morning there was nothing for them to eat. In time it was night again, whereupon truly did they yearn for food to eat.

Now, it was beginning to grow dark, when of a sudden some one came up (and) peeped in. "Soaring-Eagle, you are invited to a feast." Seizing his bowl, out of doors he leaped, and scarcely did he catch sight of him who went running away. As fast as he could go he pursued after him. Lo, the other sped past the wigwams; into the falls of a river the other ran, whereupon in he rushed. As they went on in, (he found) the place filled up with guests. He was made much fun of. (It was to eat) trout that the invitation was given, and with a great deal of it (Soaring-Eagle) was fed. There yet remained some more of the food that had been cooked. Presently Soaring-Eagle was spoken to: "It is indeed quite possible that you may starve before the winter is over. Therefore you will be taught what you shall do. To-morrow your old woman shall make some twine. After she has finished the twine, then you shall make a large hole in the ice over at yonder

Mīḍač i<sup>u</sup> usi'tānk kigatana'pinā 'a<sup>a</sup>u kinīdcānis. Kəbōtā-  
 'kwāwā; mica'kīsātdač mīi<sup>u</sup> kă-i'ciwī'kubināt, tci'ā'nigu'k  
 tcikitciwābināt. Mīḍač imā<sup>n</sup> tciwābamač a<sup>a</sup>u nāmāgus.  
 Kīnigu kīgatiābāmāg mīmāwīn minī'k kātābisāwāt. Kă'a-  
 5 'pī'tcibibōnk mīi'<sup>u</sup> kă-i'jickwā'taiyač. Mīsagunā i<sup>u</sup> ācica-  
 wānimigōyač. Mīi'<sup>u</sup>, māgisīwāc, icigīwān. Māgicā ābiding  
 kīgawīsinim, mīi'<sup>u</sup> icikiwān. Kīwāwic nāmāgus."

Mīḍač i-i<sup>u</sup> ājipīndigāt i<sup>u</sup> āndāt, kăgā't mōtcigisiwān īni  
 wīwān kayā unīdcānisa<sup>a</sup>; tci'ā'nigu'k wīsiniwa<sup>a</sup>. Mīsagu i<sup>u</sup>  
 10 cigwa' mādcī'tāt a<sup>u</sup> mindimōyā pīmina'kwāt kəbātibi'k;  
 wāyābaninig okīci'tōn i-i<sup>u</sup> obīmīna'kwān. Kīgīcāp ājimādcāt  
 māgisīwāc; wīwān wīdciwāt sāga'i'gāning icāt. Kă'tagwi-  
 cink wāpigamānk i<sup>u</sup> sāga'i'gān ājitwā'i'gāt. Kă'kicitōd  
 udwā'i'gān, uda'kubinān īni<sup>u</sup> unīdcānišan, usidāning ta-na-  
 15 'pināt. Mīḍač i'i<sup>u</sup> ācipōdā'kwā'u'wāt. Cigwa' mica'kīsāwān,  
 ānigu'k āciwī'kubināt. Kă'kidickubināt, nāmāgusač pigi-  
 tciskusāwān. Māgisīwāc kăgā't minwāndač. "Kāwīn nin-  
 dāyānaci'ta<sup>n</sup>zi kəbāgīcig." Mīnawā ācipōdā'kwāwāt īni  
 unīdcānišan. Cigwa' mica'kīsāwān tci'ā'nigu'k uwi'kubinān.  
 20 Āciki'tciwābināt, nāmāgusač owābāmān. Mīḍač kăgā't  
 minwāndač a<sup>u</sup> māgisīwāc.

Cigwa' unāgucinini. "Āmbāsačō, mīḍač ā'ta i<sup>u</sup> kānišan  
 'a<sup>a</sup>u nāmāgus." Kăgā't nībiwa. "Mīmāwīn i'i<sup>u</sup> minī'k  
 kādāpisāwāt kaya'pītcipibōng. 'Ā<sup>u</sup>, mīḍač ā'ta i<sup>u</sup> pājik  
 25 tcinišan." Opōdā'kwāwān īniyōnītcānišan. Cigwa' mica'kī-

narrows of the lake. Accordingly, then by its feet shall you tie your child with the cord. You shall put it down into the hole; and when it has reached the bottom then you shall draw it out, with all your power shall you pull on it. And then there shall you see the trout. And you yourself shall see when you think that (the fishes) are enough. At the end of the winter then shall you cease. And this is the way that you shall be blessed. Therefore, Soaring-Eagle, do you return home. Perhaps for once you (and your family) will have food (enough) to eat, therefore do you go on back home. Take back some trout."

And so when he entered his home, truly pleased were his wife and his children; with great eagerness did they eat. Thereupon then did the old woman set to work weaving twine all night long; when it was morning, she finished the twine. In the morning then departed Soaring-Eagle; along with his wife, he went on his way to the lake. When he got to the narrows of the lake, then he made a hole in the ice. After finishing the hole in the ice, he then bound one of his children; by its feet was where he bound it. Thereupon they put it down into the hole. When it got to the bottom, then with all his might he drew it out. After he had pulled it out, then the trout came out of the ice. Soaring-Eagle was really happy. "I will not stop throughout the whole day." Then another of his children he put down through the hole. When it got to the bottom, with all his power he pulled upon it. When he gave it a great throw, a trout he saw. And then truly pleased was Soaring-Eagle.

In a while the evening was drawing in. "Behold, just one more trout I will kill." To be sure, (there were) many (trout). "It may be that they are now enough to last through the winter. Therefore only one more will I kill." Down into the hole he put one of his children. As soon

sāwān, uwī'kubidōn. Ācibwāwipitōd ayāngwatcic, tci'ā·ni-  
 gu'k udānawikubidōn. Kāka'pī ācipa'kibidōt, misā'pānā  
 unīdcānisan. Tciānigu'k mawī' māgisiwāc, kayāyu wīwān.  
 Indawā, kā·i'ckwāmawit, ugīgō·i'·miwa<sup>s</sup> ugīwāwināwā ka'kina  
 5 āndāwāt. Kā·i'ciwīnāwāt i'ī<sup>u</sup> kīgō<sup>nyā</sup><sup>s</sup>, mādca awigagwāt-  
 wāt; mīdāc icāt iniwā nigigwan. Cigwa' ugañōnān: "Mīsa  
 i<sup>u</sup> kīnisangit 'a<sup>a</sup>·u<sup>u</sup> ninīdcānīsinān." Ācigañōnint māgisiwāc:  
 "Āmbāsa', nawātci nībiwa ugawaçi'tōn kimindimōwimic  
 bimīna'kwān. Kī'kīci'tōt, mīdāc i'ī<sup>u</sup> kā·i'cimādcāyañ, kī-  
 10 ga·i'cā imā<sup>n</sup> kīpa'kibināt a<sup>u</sup> kinīdcānis. Māgisiwāc, kīgi-  
 'kāndānina wāndcīma'kañigōyañ a<sup>u</sup> kinīdcānis? Usām  
 nībiwa kīgīnisāg īgi<sup>u</sup> gī<sup>n</sup>gō<sup>nyā</sup>yağ. Kīnicki·ā· 'a<sup>a</sup>·u<sup>u</sup> micīna-  
 māgwā. Mī·a·u<sup>u</sup> kā·u·dā'pināt kīnītcānīsañ. Kīga gaçki·ā·.  
 Nādawābamañ, mī nāsāb kā·i'cictcigāyañ, tcita'kubisoyañ  
 15 imā kisidānk."

Māgisiwāc mī cigwa mādcañ. Twā·i·bi. Kā·i'ckwātwā-  
 ·i'bit ājīpa'kubīt. Māca'kīsāt owābandān mī'kañā pīmā-  
 munik. Ājimādcāñ, māda·u·dōt mī'kañā. Kumāgu a'pī  
 tāgwucink, unōntawā awiya pibā'pinit. Owābama<sup>s</sup> i'kwāwa<sup>s</sup>;  
 20 ājigañōnā<sup>s</sup>: "Ānin ānāno'kīyağ wābigamağ?"

"Nīdawīnīci pā'pinō'tawānān wīsāntā."

as it got to the bottom, he drew it back. As he was losing his pull on it the longer (he held on), then with all his power he tried drawing it back. At last he broke the line, and then gone was his child.<sup>1</sup> Very bitterly wept Soaring-Eagle, and also his wife. Accordingly, when he had ceased crying, they carried all their fish back to where they lived. After they had dressed the fish, he departed thence to make inquiry; and so he went to where the Otter was. In time he spoke to him, saying: "Therefore now have we slain our child." Then was Soaring-Eagle addressed by him saying: "Behold, let your old woman make some more cord. When she has finished it, then shall you depart, you shall go to the place where you broke the line (that held) your child. Soaring-Eagle, do you know why your child was taken from you? Too many of the fishes have you slain. You have angered the Great Sturgeon. He is the one that has seized your child. You can obtain (your child). When you seek for it, you should follow the same method that (you did) before, by having yourself bound by your feet."

Soaring-Eagle then departed thence. He made a hole in the ice. After he had finished the hole in the ice, he then went down into the water. When he got to the bottom, he saw a path that led off (in a certain direction). Then he started forth, following along the path. When at a certain distance he arrived, he heard some one coming along laughing. He beheld some women; to them he spoke, saying: "With what are you busied at the narrows?"

"We intend to meddle with the deadened pine."<sup>2</sup>

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<sup>1</sup> Because he had not obeyed what had been told him when he was blessed. It is a common belief of the Ojibwa that he will come to some kind of grief who kills more game than needed. Therefore wanton destruction of game is a taboo.

<sup>2</sup> Where a net is.

Aṣābīn mīwānini<sup>u</sup> ācāwāt. Midac i<sup>ʔ</sup>i<sup>u</sup> pīta·a·mwāt mīnawā  
ānind. Owābāmā<sup>ʔ</sup>. “Ānin ānanō·kīyāg i<sup>ʔ</sup>”

“Nindawipā·pinotawānān pābāmitagōtāg u·kənāb.”<sup>1</sup>

Ānijimādcāt, pācu<sup>ʔ</sup> owābandān ōdāna. Pājig owābāmān;  
5 oḡanōnān: “Nīdcānis pa·u·ndci·i·cāyān.”

“Mī·u·mā ayāt a<sup>ʔ</sup>a<sup>u</sup> kinīdcānis. Kāwīn kidāmīnigusi. Mī  
a<sup>u</sup> nīndōgimāminān āyāwāt īniyu kinīdcāniṣan. Intawā  
a<sup>ʔ</sup>kāma<sup>u</sup> tcisāga·a·nk; unāgwucig mī, a<sup>ʔ</sup>pī tcisāga·a·nk.”

Cigwa unāgucinini. Mādwāgīgitō pācig inini: “Ā<sup>ʔ</sup>ē,  
10 mīsa mīnawā mīmīsiwag cigwa tcīamwangwā.” Cigwa  
pimisāga·a·mōn; kāgā<sup>ʔ</sup>t minditōwān micīnamāgwān. Wāsa<sup>ʔ</sup>  
cigwa aṇitagwicinōn pīndigāsā āndānit; ugīwābāmān unī-  
dcāniṣan. Āci·u·di<sup>ʔ</sup>tināt, tcī·a·nigu<sup>ʔ</sup>k udō<sup>ʔ</sup>tō<sup>ʔ</sup>kābīgiba<sup>ʔ</sup>tō i<sup>ʔ</sup>i<sup>u</sup>  
pīmina<sup>ʔ</sup>kwān. Ki<sup>ʔ</sup>tcī·ā·nigu<sup>ʔ</sup>k uwī<sup>ʔ</sup>kubitōn ‘a<sup>ʔ</sup>a<sup>u</sup> mindimōyā.  
15 Pā<sup>ʔ</sup>kic ānigu<sup>ʔ</sup>k mādcā Māgisiwag. Cigwa udābābandān  
udwā·i·gan. Ābanābit pītāwāniwān wīnawāḡamigut īnī<sup>u</sup>  
micīnamāgwān. Midac kā<sup>ʔ</sup>gā<sup>ʔ</sup>t anigu<sup>ʔ</sup>k ājīmādcāt, ācigitci-  
pisut i·i·mā<sup>u</sup> udwā·i·bāning. Kā<sup>ʔ</sup>kītcibisut, inābit, udwā·i·  
gāning pisāgi<sup>ʔ</sup>kwāsāwān micīnamāgwān, ācigi<sup>ʔ</sup>tcipisunit.  
20 “‘A<sup>ʔ</sup>a<sup>u</sup>, mindimoyā, kiwāgā<sup>ʔ</sup>kwat māmōn! Nīwāna<sup>ʔ</sup>!”

Mindimōyā<sup>u</sup> udōdā<sup>ʔ</sup>pinān owāgā<sup>ʔ</sup>kwat; unīwanawān īnī<sup>u</sup>  
micīnamāgwān. Ā<sup>ʔ</sup>tā, kāgā<sup>ʔ</sup>t minditōwān!

“Mindimōyā, kiwāwinātā.” Kāwāsā ugāckiāsiwāwān āna-  
wi udōdābānāwān. Anicinābā<sup>ʔ</sup> unādamāguwā<sup>ʔ</sup>, mī pitcīnaḡ

It was to a net that they were going. Accordingly then came some others singing. He saw them. "What are you busied with?"

"We are going to meddle with the cord that hangs across."<sup>1</sup>

As he started on, not far away he saw a town; a certain one he saw; to him he spoke, saying: "It is on account of my child that I have come."

"In this place is your child. It will not be given to you. It is our chief that has your child. Therefore you would better wait till he comes out; in the evening is when he comes forth."

In time it was evening. There came the voice of a man saying: "Well, so then we shall have some more mayflies to eat." Then (he beheld the chief) come forth; truly big was the Great Sturgeon. When a long way off (he saw that the chief) was come, he flew into where (the chief) lived; he saw his child. Then grabbing it up, with all his might he ran, jerking upon the cord. As hard as she could the old woman pulled upon it. At the same time with speed went Soaring-Eagle. In time he came in sight of the hole. On looking back, (he saw) the Great Sturgeon coming with mouth open to devour him; where-upon truly at full speed he went, out through the hole he flew. After he had flown through, he looked, (and saw) the Great Sturgeon with his head out of the hole in the ice, then out upon the ice he leaped. "Now, old woman, get your axe! Pound him to death!"

The old woman picked up her axe; she clubbed the Great Sturgeon. Ah, truly big he was!

"Old woman, let us carry him home!" Not even were they able to drag him. By the people were they helped to drag him, and that was when they were able to handle

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<sup>1</sup> With the cord at the edges of the net.

kacki-ā-wāt. Misa i<sup>u</sup> cigwa' ki'tagwicimāwāt. "Kägä't, kiga-a-çamānān wa<sup>a</sup>a' u nigig kəcawānininang."

Kägä't minwāntamōg açamitwā iği<sup>u</sup> nigigwag. "Mägi-siwāc, mī-i' u kāwīn wī'kā kīgapa'kadāsi. Keyābi wāwī-i-  
5 gōyān ki'tci unicicin kə'i'cictcigāyān. 'A<sup>a</sup>a' u Nānabucu  
kīni'tam kīgapa'kadā-ā. Awikimōdim ini' u ugīgō-i-man."

Kägä't äjimādcāt Mägisiwāc. Äjikacki'tōt ugī-i'cigimōti-  
mān ini' u Nānabucūwān. Kägä't, ugīkackitōn ka'kina kī'ki-  
mōtimāt. Misa wīn ni'tam Nānabucu kīpa'ka'tāt. Kägä't  
10 minwāndam Mägisiwāc pa'kadānit ini' u Nānabucūwān.

Misa pināwītci't ägātäg.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Nānabucu a-i'ndā wīwān kayā mīnawā kayā i'i' u unī-  
tcānisa<sup>s</sup> nīciwa<sup>s</sup>. Misa' mī-i' u wī'pibōnicit Nānabucu, kāwīn  
kägō udayāsīn kāmīdcit. Misa' mī cigwa pibōninig mādci-  
15 'tāt antawāntcigāt. Ē, kāwāsa kägō unī'tōsīn! Mō<sup>n</sup>çag  
ugīgi'igōn ini' u awāsiyān, kāwīn ogīwanisāsīn. Ninguting  
ugānōnigōn wīwān: "Ānīn kə'i'cipimātisiyank? Wī'kā kəgo  
tcini'tōsiwān."

20 "Nintawā mōçag ningakiyōtä,"<sup>2</sup> i'kitu Nānabucu. Wayā-  
bank äjimādcāt. Ningutingidac, pimusāt, anicinābān utō-  
'kawi-ā'n māda-ā-nāt; sāga-i'ganing tāwān. Anīnābit utōn-

<sup>1</sup> For other versions see Nos. 36 (p. 311) and 52 (p. 421).

him. Thereupon they then got him home. "In truth, we will feed the Otter that has blessed us."

Truly pleased were the Otters to be fed. "Soaring-Eagle, therefore never shall you be in want of food. Something very much better is yet to be told you to do. It is now your turn to make Nānabushu hungry. Go rob him of his fishes."

Truly thence departed Soaring-Eagle. As much as he could did he rob Nānabushu. In truth, he was able to steal them all from him. Accordingly it was Nānabushu's turn to be hungry. Truly pleased was Soaring-Eagle to have Nānabushu in need of food.

And so now the buttocks of the ruffed grouse hang aloft.

SERIES V. Nos. 40-42.

40. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Nānabushu was living with his wife and two children. It was there that Nānabushu intended passing the winter, but he had nothing to eat. It was now becoming winter when he undertook to seek for game. Alas! not a thing could he kill. Often was he given the slip by the game-kind, none did he kill. Once he was addressed by his wife saying: "How are we going to live? Never a thing do you kill."

"Therefore always will I go a-visiting,"<sup>2</sup> said Nānabushu. On the morrow then he departed. Now once, while walking along, he chanced upon the footprints of some people, in whose path he now followed; by a lake they lived. As

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<sup>2</sup> Visiting among friends, generally with the sense that the visitor goes to "sponge" off his guests.

ta'i·bāning, mīḍac imā<sup>n</sup> wābandank ma'kūtiskā'k;<sup>1</sup> i'ī'wisa  
 twa'i·bāganit i'ī·mā<sup>n</sup> wānta'i·bīnit. Ānici'kupit, wigiwām  
 kipata'kitānig. Ājipīndigāt ininiwān nāmaḍapiwān, kayā  
 i'kwāwān, kayā 'i'ī'ū unītcānisini nīciwa<sup>2</sup>. Inābit Nānabucu  
 5 ma'kōwīninōn pāpa'kwānit.<sup>3</sup> Kāgā't umisawīnawān īnī'ū  
 ma'kuwīninōn.

Mīḍac 'i'ī'ū kīgītōwān ininiwān: "Wāgunācina kāgīgā-  
 'a·nk<sup>3</sup> a<sup>u</sup> bīwitā?"

Mīḍac i<sup>u</sup> ājikīgītunit īnī'ū i'kwāwān: "Ānicinā āntōtāman  
 10 wāwisiniyangiban, mī'ī'ū kātōtamāmban tcigīgā'i·wāyan."

Ājikīgītut 'a<sup>a</sup>·a'ū inini: "Taḡa, pīdōn 'i'ī'ū utcītcini'k."<sup>4</sup>  
 Kāgā't ācimīnint 'a<sup>a</sup>·a'ū inini. Kāijimīnint, "Ā'a'ū, unāḡan  
 kāsiyāpi'kinān."

Kāgā't 'a·i'·kwā ājikāsiyāpi'kinānk, wawīngā kā'pīnī'tōt  
 15 i<sup>u</sup> unāḡan; mīnawā 'i'ī'ū utcītcini'k ājikāsiyāpi'kināḡ.  
 Kā'kici'tōt, māḡwāḡu nāmaḍapīnit īnī'ū ininiwān, pānimāḡu  
 paṡingutciśawān nawaṡinaḡīnit 'i'ī'ū aḡa<sup>n</sup>j "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>,  
 sa<sup>n</sup>!" inwāwān, Mīḍac imā<sup>n</sup> pimitā'kupitciḡaning kunigīnīn  
 unīciciwānī owācānānī, pā'kic nōndāḡusiwan, "Saḡk, saḡk!"  
 20 inwānit. Mīḍac 'i'ī'ū utcītcini'k ānīma<sup>o</sup>wānit 'i'ī'ū unīcici-  
 wānī kāḡīcim paḡipa<sup>o</sup>wānit 'i'ī'ū unīciciwānī. Nīḡutingiku,  
 āḡipaḡipa<sup>o</sup>wānit 'i'ī'ū unīciciwānī, paḡāḡu ma'kupimitā un-  
 tcītcīwānī. Ājikīgītut 'a<sup>a</sup>·a'ū aṡcitamu: "Mīnōtc aḡonan i<sup>u</sup>  
 wanāḡan."

<sup>1</sup> The anal gut was used to start the hole in the ice by one end of it being held down on the ice, and some one sucking from the other.

<sup>2</sup> The true idea conveyed here is that the strangers had so much food that they could even use it for making a dwelling.

he looked about the place from which they drew water, he saw there the anal gut<sup>1</sup> of a bear; now, that was what they used in making a hole from which to obtain water. On going up from the shore, (he saw) a wigwam standing. On entering, (he saw) a man who was seated, also a woman, and their children, numbering two. While looking about, Nānabushu saw (chunks of) bear-tallow, which they used for a lodge-covering.<sup>2</sup> Truly did he covet the bear-tallow.

And then up spoke the man: "What shall we give the guest (to eat)?"<sup>3</sup>

Whereat up spoke the woman: "Why, the same as you generally do when we want to eat, is what you should do when providing your gift."

Then up spoke the man: "Well, fetch hither the awl."<sup>4</sup> Truly was it then given to the man. After it had been given to him, "Now, then, a vessel do you wipe."

Truly, when the woman wiped it, thoroughly clean did she make the vessel; next the awl was what she wiped. After she was done with her work, and while the man was yet seated, of a sudden up he sprang, seizing hold of the lodge-pole. "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>!" (such) was the sound of his voice. Thereupon yonder upon the cross-pole (he was surprised to see him) exposing his testes, while at the same time he could be heard making the sound, "Sānk, sānk!" (such) was the sound he made. And it was with the awl that he aimed at his testes and almost piercing his testes with it. And then of a sudden, when he pierced his testes, immediately some bear-grease came flowing out. Then up spoke the Squirrel: "Hold the vessel close up against it!"

<sup>3</sup> Kāgīgā'ānk? "What shall we give (to eat)?" This expression occurs in such connections as here, where food is the thing given; and so it has come to be a synonyme for "to feed," but its real sense is in the giving of a present.

<sup>4</sup> Utcictcīnī'k, "awl;" that is, the awl made from the ulna, usually of a moose, deer, or caribou.

Kägä't a'a'i'kwä äjiada'töt imā<sup>n</sup> kä'i'cipangigānik 'i'i'u pimita; mistci wiba mōckinābīnik. Kā'i'jimōckinābīni'k i wunāgaṇ, pinisāntawāwaṇ. "Misagunā'i'u ä'i'ciyān kayānīn wāwisiniyānin."

- 5 Ānīc, Nānabucu ā'pidci pa'kaḍā. "Āmbāgic wāwīp kīgā-gōwān," ināndaṇ Nānabucu. Mīnawā wiyās. kägä't wānī-cicinīnik, ma'kōwiyās, — ābi'tagu pimitāwaṇinīg; kayāḍac i<sup>u</sup> pimitā Nānabucu paḡidināma<sup>wā</sup> 'i'i'u kāmīdcit. Kägä't minowīsini, kayā nibiwa wīsini. Kā'i'ckwāwisinī, mīgu'i'mā<sup>n</sup>  
10 waṇimō'k, kā'u'ndcinā'kibināt ugīcōtā'u-na<sup>s1</sup> nawātcigu unīn-gwāntaḡinā. "Misa cigwa wī'kiwāyān." Nānabucu kaṇōnā: "Mīgu'i'u icikiwāwita<sup>u</sup> kinītcānisag 'i'i'u kitickwāntcigaṇ." <sup>3</sup>

Kägä't minwāntaṇ. Midac i<sup>u</sup> ācisāga'aṇk.

- Kānisāga'a' minit, inābit 'a'a winini, ugīwābāmā<sup>s</sup> 'i'i'u  
15 kīcōtā'u-na<sup>s</sup>. Ānīc, wābōsawayāni Nānabucu ugījō'tā'u-na<sup>s</sup>. Midac i<sup>u</sup> ājikaṇōnāt a'a inini: "Taḡa, mādcī'tawi'k 'i'i'u ugīcōtā'u-na<sup>s</sup> 'a'a'u Nānabuca, wāsagu undciwābinamawi'k 'i'i'u ugīcōtā'u-na<sup>s</sup>!"

- Kägä't, ājisāgitcisāwāt igi'u kwīwisānsag nō'pinānāwāt  
20 inī'u. Cigwa udatimāwin. "Kīwaṇi'kāṇag kīgīcō'tā'u-naḡ." Kägä't, wāsagu nawātc ānu'u'ndci'a'paḡināwāt, ugaṇōni-gu<sup>wān</sup> Nānabucōwaṇ: "Ictā, kipa'kadāmawāsa kīnawā! Wābaṇk kōsiwā taḡi'i'cā. Nīwāwisinimin nīnawint."

<sup>1</sup> Ugīcōtā'u-na<sup>s</sup>, "mittens;" the usual word for mittens is mīntcīkāwanag. The word used here is for protectors against cold, and it may refer to mittens or ear-protectors; it also refers to the string of rabbit-fur that is put through the hole of the ear in order, so it is said, to keep the ear warm. The sense of this word would often seem to imply that it meant ear-warmers or ear-protectors; but it is given as mittens, because the Ojibwa themselves regard that as the sense of the word.

Truly, the woman then placed (the vessel) there, where the grease might drip into it; and very soon it was full. When the vessel was full, then down came climbing (the Squirrel). "This is just a way I have whenever I too wish to eat."

Naturally, Nānabushu was very hungry. "Would that I might presently be given something to eat!" thought Nānabushu. Furthermore, there was some meat that was truly nice, — bear-meat, — and half of it was in grease; and some grease, too, did Nānabushu have placed before him to eat. Truly he ate good food, and much did he eat. After he had finished eating, he thereupon, without being seen, pulled out his mittens,<sup>1</sup> and he hid them under the balsam boughs (beneath the mat). "It is now time for me to go back home." Nānabushu was addressed (with words) saying: "Therefore do you take back home to your children the food which you did not eat up."<sup>2</sup>

Truly he was pleased. Thereupon out of doors he went.

When Nānabushu had gone out, (and) while the man<sup>3</sup> was looking about, he saw the mittens. Now, of rabbit-fur were the mittens of Nānabushu. Thereupon then (to his children) spoke the man, saying: "Come, take the mittens to Nānabushu, and from afar do you throw him the mittens!"

Truly, then out of doors sprang the boys, who ran in pursuit of him. Soon they overtook him. "You have forgotten your mittens." Truly, when from a rather long distance they tried to fling them, they were addressed by Nānabushu saying: "Oh, but you people must be hungry! To-morrow let your father come over. We ourselves always have plenty to eat."

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<sup>2</sup> Kitickwāntcigan, "the food which you did not eat up;" literally, "your left-over food."

<sup>3</sup> That is, the Squirrel.

Anīc kiwāwag iḡi'ᵘ kwiwisānsag.

“Ānīc ānī'i'näg 'a'a'ᵘ Nānabucu?”

“Kā, 'kōsiwā tapīcā,' i'kitō Nānabucu. 'Ā'pidci nān-gwana kīpa'kaḡām nangwāna.'”

- 5 Nānabucu ānīijimādcāt kiwāt; tcibwātagwicin āndāwāt, upīṭamawā unīdcānisa<sup>s</sup> kayā inī'ᵘ wiwān utickwāntcigan. Ā'pidci minuwisiniwa<sup>s</sup>, mīsaḡu pitcinag wiśininit.

Kāḡāt minwāntam awi'kwā. Mīsaḡu cigwa ājimādcī'tāt Nānabucu utciṭcini'k uci'tōt, kayā wīn wīpaṭcipa'wāt inī'ᵘ  
10 unīciciwān. Kā'kīci'tōd, una'i'nān 'i'i'ᵘ utciṭcini'k.

Mī'sa wāyābanininig kabāḡīcik, ayabit pī'ā't inī'ᵘ pīwītān. Ānīc udinā unīdcānisa<sup>s</sup>: “Acawābiyu'k.” Ningutingigu pīndigāsāwa<sup>s</sup> 'i'i'ᵘ unīdcānisa<sup>s</sup>: “Cigwa pīwītā!”

- Tayā, kāḡāt pi'ᵘndcipīndigāwān inī'ᵘ ininiwān.  
15 Nānabucu kāwīn kaṇagā kāḡō otayāsīn. Mīsa ājikigitut Nānabucu: “Wāḡunācina kā'a'caṃaḡ 'a'a'ᵘ pīwītā? Mīnōtc, kisīṇaṇ iwaṇāḡaṇ.” Kā'i'ckwāḡisīnaṃinit, “Mīnōtc āiciyāḡ kayā nīnawint wāwīsiniyāḡibān.”

- 'i'i'ᵘ wī'i'ciṭcigāt Nānabucu. Nī'tam udōdā'pinān i'i'ᵘ  
20 utciṭcini'k. 'A<sup>s</sup>, Nānabucu ājinawatināṇk utaḡaṇ<sup>c</sup>, kāwīn nāḡīm kaḡki'ᵘsī ānawī'a'kwāntawāt. Wī'kā pitcinag ājikāḡki'ᵘt i'i'mān pimidā'kupitcigāning icāt. Mīsa' ācīnī-cominaḡināt 'i'i'ᵘ unīciciwa<sup>s</sup>, kāwaninaṇ utciṭcini'k, “Ṣaṇk! ṣaṇk! ṣaṇk!” inwāt. Kākiṭimigu'ku wīcaḡanāmāt 'i'i'ᵘ  
25 unīciciwa<sup>s</sup>, ningutingigu ācipaṭcipa'wāt 'i'i'ᵘ unīciciwa<sup>s</sup>, pa-nāḡu kāpī'ti'kukamigicīnk i'i'mān nāwackutā. Ānīc mīḡu i'i'ᵘ ā'pitaḡanāntisut.

So back home went the boys.

"What did Nānabushu say to you?"

"Oh, 'Let your father come over,' said Nānabushu. 'So you really must be very hungry.'"

Nānabushu was then on his homeward way; before he was come at where they lived, he was fetching to his children and his wife the food he had left uneaten. Very well did they eat, and that was a time when they ate.

Truly pleased was the woman. So thereupon began Nānabushu on the work of making an awl, for he also desired to pierce his testes. After he had finished making it, he put away the awl.

And so on the morrow all day long he remained at home, he was waiting for the visitor. So he said to his children: "Do you keep watch." Then by and by in rushed his children: "Here is a stranger!"

Ah, truly from without came the man entering in.

Nānabushu had not a single thing. Thereupon said Nānabushu: "What shall we feed the guest? However, do you wipe the vessel." When she had wiped it, "Why, this is the way we generally do whenever we want something to eat."

This was what Nānabushu intended doing. He first took up the awl. But when Nānabushu seized hold of the lodge-pole, he was not soon successful in his efforts at climbing up; and after a long while he was able to get upon the cross-pole (over the fire). And when taking hold of both his testes in his hand, after that he had seized a firm grip upon his awl, then "Sank, sank, sank!" was the sound he uttered. Being almost ready to strike, he was aiming at his testes, when of a sudden he pierced his testes, and forthwith down he dropped with a thud into the centre of the fire. Now, the fall was so severe as to kill him.

Ānicāgu nāntagānimusig 'a<sup>a</sup>'u i'kwā aḡwāwābināt,  
kāwīnigu uḡačkī'ā'sīn ānawiḡwācimāt. 'A<sup>a</sup>'i'kwā ājika-  
nōnāt upiwitāman: "Nyā<sup>n</sup>, witci'icīn tci'aḡwāwābiḡ!"

Ājipāsīguntcisāt 'a<sup>a</sup>'u inini aḡwāwābināwāt. Ā'tawā,  
5 kāwīyābīsut Nānabucu! Kāḡā't tcāḡisu wī'kā mī'kawi.  
Misaḡā pāpā'kawisit Nānabucu.

'E<sup>s</sup>, ābā'pic kīḡānāmaḡapit 'a<sup>a</sup>'u inini. Kāḡā'pī, kīḡitō-  
wan: "Taḡa kisībīḡinint iyonāḡan!"

Kāḡā't ācīkisībīḡinit 'a'kwā'iu unāḡan, mīnawā 'i'iu  
10 utciḡcīni'k.

"Mī'i<sup>u</sup>. Pītōn iyotciḡcīni'k." Ācimīnint 'a<sup>a</sup>'u inini.  
Pānimāḡu, ḡamaḡapinit, nawaḡinaḡinit aḡa<sup>n</sup>j, "Sa<sup>n</sup>, sa<sup>n</sup> sa<sup>n</sup>!"  
Mīḡaḡ 'iu, "Ṣaḡk, ṣaḡk, ṣaḡk!" wācānāt uniciciwāni! Kāḡi-  
cīmīḡu'ku micāḡāḡāmānit 'iu uniciciwāni, ḡiḡutiḡiḡu  
15 ācīpaciḡa'wānit, ḡaḡāḡu pimitā. "'A'a<sup>u</sup>, mīnōtc īniḡamu'k  
'i'iu unāḡan!"

Kāḡā't mōckināni unāḡan. Kāmōckināni'k, pinisānta-  
wāwan.

Ājīkīḡitot Nānabucu: "'A'a<sup>u</sup>, mīḡu 'iu kāḡḡ<sup>n</sup>kā'i'wāyāḡk."

20 "Kāwāsa', kīnawāḡu intawā wīsiniyu'k," a'ḡaḡ sāḡa'ḡ-  
minit, ānījīkīwānit.

Nānabucu kāḡāt minwāntaḡ wīsiniḡ unitcānisa<sup>s</sup>.

<sup>1</sup> That is, "tried to fling."

<sup>2</sup> This sentence has to be recast with a free rendering, in order to give the sense.  
Its real meaning may be variously rendered: "Well, we did not see what he was

Then, working with all her energy, the woman flung<sup>1</sup> him out of the fire; but she was not able, with all her efforts, to pull him out of the fire. The woman then spoke to her visitor, saying: "Oh, do help me take him out!"

Then up sprang the man to take him out (of the fire). Oh, but Nānabushu got a hard fall! Truly was he thoroughly burned. A long while was he reviving. And then came the time when Nānabushu was conscious.

Well, for a long time was the man seated there.<sup>2</sup> Finally he said: "Come, wipe the vessel!"

Truly then did the woman wipe the vessel clean, also the awl.

"That is enough. Bring hither his awl." Then was it given to the man. Of a sudden, while yet seated, he seized the lodge-pole. "Sa<sup>n</sup>, sa<sup>n</sup>, sa<sup>n</sup>!" and then, "Sank, sank, sank!" while he held his testes exposed. Almost did he strike his testes when he aimed at them; and when by and by he pierced them, then forthwith was there grease. "Come on, don't mind (anything else), but hold up the vessel!"

Truly full was the vessel. And when it was full, then down from the pole he came.

Then said Nānabushu: "Now, then, with that will we make entertainment."

"It is no use, only you yourselves had better eat." Then straightway out went (the guest), on his way back home he went.

Nānabushu truly was pleased (to see) that his children had food to eat.

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invited for, but yet the man simply kept on sitting there," or "... without cheer he continued sitting there."

41. NĀNABUSHU AND THE MALLARD.<sup>1</sup>

Wāyābāninig ājimādcāt kīyusāt, kāwāsā kägō uni'tōsīn.  
 Mō<sup>n</sup>cag ānukī'usā, mīsōntcita kāwīn kägō uni'tōsī. Mīsā'  
 ā'pidci pa'kadāt. Cigwa wāyābāninig ājimādcāt Nānabucu,  
 mīdāc 'i'i'u pābāantakiyōtāt. Ninguting utō'kawi-ā'n āni-  
 5 cinābā<sup>8</sup>, omāta-ā'nāt. Kumāgu a'pī tāgwicink, owābāndān  
 āndānit. Ānijipīndigāt ininiwān nāmadapiwān, kayā wīn  
 i'kwāwān kayā 'i'i'u unīdcānīsini. Ājikānōnint: "A'a'u,  
 nāmāḍapīn!" inā Nānabucu.

Kīgitōwān īnī'u ininiwān: "Wāgunācinā kägīgā-ā'nk a"  
 10 pīwitā? Tāga, mīnōtc nibi ānagōtōn," inīmāwān īnī'u  
 i'kwāwān.

Kägā't, āgi'kwān āciwanagōnāt a'i'kwā. Māgwāgu nā-  
 māḍapinit īnī'u ininiwān, undcipāsigu-ō'wān, nōndāgusiwān:  
 "Kwānk, kwānk, kwānk," inwāwān. Mīdāc imā<sup>n</sup> midā-  
 15 'kupitcigāning ācipōnīnint, nōndāgusint: "Kwānk, kwānk,"  
 inwānit. Ā'tawā, kuniginīn ācimīsinint imā<sup>n</sup> a'kikunk, kīgi-  
 tōwān: "A'a'u mīnōtc anā-ā'n!"

Kägā't 'a'a'u udānā-ā'n. Māgwāgu ānā-ā'nk, kuniginīn,  
 mānōmin ā'pidci mōckinā i'i'mā<sup>n</sup> a'ki'kunk; kayā pānkutā.  
 20 "A'u, mī-i'u ici-ā'gwācīm." Mīdāc 'i'i'u ācinīsipōnīnint.  
 "Mīsagunā i'u kayā nīn ā-i'ciyān wāwīsinīyānīn." Mīnan-  
 gwāna īnincibān wātisāt. Kāwunābinit, "Āmbāsa', unaga-  
 nink a'tōn," inīmāwān īnī'u i'kwāwān, "ā'pidcigu mōcki-  
 nā'tōn."

<sup>1</sup> For another version see No. 37 (p. 317).

41. NÄNABUSHU AND THE MALLARD.<sup>1</sup>

When the morrow was come, then off he went on a hunt for game, but not a thing did he kill. Continually without result did he hunt; and, in spite of all he could do, nothing did he kill. Thereupon very hungry did he become. Then on the morrow away went Nänabushu, it was to wander from place to place visiting (old friends). Once he came upon the footprints of some people, in whose trail he then followed. When some distance farther on he was come, he saw where they lived. On entering in, (he saw) a man that was seated there, likewise a woman and their children. He was addressed: "Welcome! be seated!" was told Nänabushu.

Then up spoke the man: "What have we to offer the guest (to eat)? Well, anyhow, hang up (a kettle of) water!" he said to the woman.

Truly, then a kettle did the woman hang up. And while the man was seated, up he flew, and was heard to say, "Kwänk, kwänk, kwänk!" (such) was what he uttered. And then yonder upon the cross-pole (above the fire) he alighted, being heard to say, "Kwänk, kwänk!" (such) was the sound he uttered. Oh, how strange that when he muted into the kettle, he was saying, "Come on, pay no heed, but keep it stirring!"

Truly she stirred it. And while she was stirring it, lo, very full of rice was the kettle there; and it was cooked dry. "All right! now take it off the fire." And then down he flew, alighting. "Now, this is only a way I have whenever I want to eat." It happened to be a Mallard whom he had come to visit. After the Mallard was seated, "Come, into a vessel do you put it!" he said to the woman, "and very full do you fill it."

Kägä't i'kwä omöckina'tōn 'i'i'u unāḡan.

"Aa'u, Nānabucu, wīsinīn!"

Nānabucu äjimātāntcigāt. Ä'pidci tāwīsinit, äjānici'tānk.

"Mīna' mini'k wāsinīyaḡ?"

5 "Änīn dāc kā'i'cikagāntackinēyān?"

"Nānabucu, mīgu'i'u icikiwāwic wa'a'u tcibā'kwān. Māgicā kinītcānisāḡ pītama'u."

Nānabucu äjikigitut: "Micigwa wī'kiwāyān." Mīgu'i'mān, wānimō'k, wāntcicāgunāt 'i'i'u ugīcō'tā'u'na<sup>8</sup>. Äjisāḡa'ā'nk,  
10 päcu' āni'a'yāt.

Mīwīni'i'u ä'kitut 'a'a'u inini: "Ämbāsinō, kāgu iciwī-tawā'käg 'i'i'u ugīcō'tā'u'na 'a'a'u Nānabucu."

Mīsa kägä't kāwīn iciwītawāsi. Cigwa Nānabucu kwi-nawīpi'u tcibiciwītawint. Äcipīpāgit: "Niwunitcigāgimä!"  
15 Kāwīn ānubisiskitawāsi. Äckam ānigu'k äjipīpāgit. Gäḡa'pī, "Mānū, iciwītawī'k; wāsa undci'a'pagitawī'k 'i'i'u ugīcō-tā'u'na."

Cigwa owābāmā kwiwisānsa<sup>8</sup>. "Ictā, päcu' pīcāyu'k! Mīḡāḡwāna i'u äcipa'kadāyā'k. Kāwīn nīmpā'kudāsi.  
20 Wāḡānk kōsiwā tābīcā māmwātcigu nāwa'kwānig." Mīdāc 'i'i'u ānīcimādcāt Nānabucu. Kā'tāḡwicink āntāt, kägä't mōtcigisiwa<sup>8</sup> unīdcānisa<sup>8</sup> wīsininit, kayā inī'u wīwān; ā'pidci tāwīsiniwāḡ. Wāyāḡāninig mīsa cigwa äjipī'u't inī'u pīwītāmān, pī'ā't nāwa'kwānig. Cigwa tagwicinōn. Kāwunā-  
25 binit, "Wāḡunācina kā'ā'camāḡk 'a'a'u pīwītā? mīnōtc a'ki'k unāḡōc."

Kägä't, Nānabucu wīwān utōḡāḡōtōn 'i'i'u nipi.

"Änigu'k pāḡitīnisān, wāwīp tā'wānsō a'u a'kik." Tayā,

Truly, the woman filled up the bowl.

"All right, Nānabushu, do you eat!"

Nānabushu then began eating. When his desire for food was quite appeased, then he ceased (eating).

"Is that all you are going to eat?"

"And how am I to force (myself) to eat (more)?"

"Nānabushu, therefore then do you take back to them at home the rest of the cooked food. Perhaps to your children do you take it home."

Nānabushu then spoke, saying: "It is now time for me to go back home." And so, when no one was looking, in under the mat he pushed his mittens. When he went outside, then near by did he tarry.

And this was what the man said: "Please do not carry to Nānabushu his mittens."

And so, truly, he did not have them fetched to him. Already was Nānabushu becoming tired of waiting to have them brought to him. Then with a loud voice he called: "I have forgotten my mittens!" He was not harkened to. Then with a louder voice he called. At last, "Well, go take them to him; from afar do you throw him his mittens."

Presently he saw the boys. "Why, come you up close! And so it is a fact that you are without food. I am not hungry. To-morrow let your father come over exactly at noon." Thereupon away then went Nānabushu. When he was come at where he lived, truly pleased were his children to have food to eat, so the same with his wife; thoroughly were they satisfied with food. On the morrow he then waited for his guest, he waited for him at noon. Soon he was come. When he was seated, "What have we to feed the guest? Anyway, hang up the kettle."

To be sure, the wife of Nānabushu hung up the (kettle of) water.

"With much wood do you build up the fire, soon let

māgwāgu nāmaḍapit Nānabucu undcipasingutcisā nōndā-  
 gusit: "Kwānk, kwānk, kwānk!" inwāt Nānabucu. Kistci-  
 wi'kā ājikacki'ut imā<sup>n</sup> mitā'kupitciganing Nānabucu.  
 Kāwānagōsit imā<sup>n</sup> mi'tā'kupitciganing, ānigu'k kintcitānāmu  
 5 ānuwi'kwatcimīsīt; ubwānawi'tōn. Ningutingigu umisā'kut-  
 cān ājipangisinini't i'i'mā<sup>n</sup> a'ki'kunk, ugañōnān wīwān:  
 "Mīnōtc! anā'a'n."

Ājikigitut awi'kwā: "Ācamādcī, maḍci aṇīm! kīgagwā-  
 nisagi'ā 'a'a'u kita'ki'kunān! Intawā ājipimipašigwīt awi-  
 10 'kwā, pimipina'ōwāt ini'u a'ki'kwan; pañā aḡwaṭcing icāt  
 awisigwāpinānk 'i'i'u nibi. Kājikisiyābi'kināt ini'u uta'ki-  
 kowā, pipīndigā a'i'kwā. Nānabucu tayōc agōs pimitā'ku-  
 pitciganing; kāwīn kacki'ō'sī ānawinīsāntawāt. Ājikañōnāt  
 wīwān: "Kāwāsā ningacki'ō'sī ānawinīsāntawāyān."

15 Kāgā't ā'pidci nīckātisi 'a'a'u i'kwā, nañāntawīpaḡamā-  
 ganāt; 'a'i'kwā cigwa umi'kān mi'tig. Nānabucōwān ājiā-  
 gōsinit, kīgito i'kwā: "Načkā kuca, ninganiwana'wā kīmī-  
 dcināt ini'u a'ki'kwān."

Cigwa wīpa'kitā'u'nt Nānabucu, mīgu iwiti wāntcipisut;  
 20 pi'a'nigwāckwanit, mīsañā kīnōḡābamint Nānabucu.

Ā'tawā! abā'pic kīnañamāḍapi pīwitā. Ā'pidci wīwīsini,  
 mīḍac ājikigitut: "Taḡa, mīnōtc anagōc a' kita'ki'kowā."

Kāgā't, a'i'kwā udagōnān iniyōda'ki'towān; cigwasa  
 ō<sup>n</sup>sōwān.

25 Kuniginīn, undcipašigwa'ō'wān, kayāgu nōntāgusinit:

the kettle boil." Aha! now, while Nānabushu was yet seated, up he sprang, being heard to say: "Kwānk, kwānk, kwānk!" (such) was the sound Nānabushu uttered. It was a great while before Nānabushu was able to mount the cross-pole (over the fire). After he was perched up there on the cross-pole, then with much effort did he grunt in vainly trying to ease himself; he could not do it. But when by and by a lump of solid dung dropped into the kettle, he addressed his wife, saying: "Never mind! but keep it stirring."

Then said the woman: "Mercy sake, vile dog! you will simply ruin our kettle." Accordingly, to her feet the woman quickly rose; immediately down she took the kettle; straightway out of doors she went on her way to empty out the water. After she had cleansed their kettle, then back inside came the woman. Nānabushu was still perched upon the cross-pole (over the fire). He was not able by his own efforts to climb down. Then he spoke to his wife, saying: "Not at all am I able, in spite of my own efforts, to climb down."

Truly very angry was the woman, she was in search of something to use for a club; the woman presently found a stick. While Nānabushu was perched up there, the woman said: "Look and see! for I am going to club him to death who eased himself in the kettle."

When Nānabushu was about to be struck, then from yonder place he fell; he leaped down when she made as if to hit him.

Alas! without cheer there sat the guest. Very anxious was he to eat. Whereupon he said: "Now, forget everything and hang up your kettle."

Truly, the woman hung up their kettle; presently it began boiling.

At that moment up flew (the guest) from his place, and

"Kwänk, kwänk, kwänk," inwänit. Misa' äcipōninint iimā<sup>a</sup> pimitā'kupitcigaṇing pä'kic nōndāgusinit: "Kwänk, kwänk," inwänit. Misiwaṇ äjikaṇōnigowāt: "Minōtc! anä'a·mu'k."

- 5 Misa kägä't anä'a·mowāt, ä'tawā kuniginin maṇōmin  
 ā'pidci mōckinātānig, kayä pängwaṇinig!  
 "A<sup>u</sup>, mī-i'·u iciagwāsitōk."  
 Kägä't udagwāsitōn a-i'·kwä.  
 Misa'ntawā sāga'a·mōn ini'·u upiwitāmiwān. Misa' cigwa  
 10 wīsiniwāt Nānabucu.

#### 42. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Wäyāḅaninig mīnawā ānukiyusä, mīsa·u'ndcita kāwīn  
 kägō uni'tōsīn. Mīnawāgu ānimādcā; mī·u'ntcita kāwīn  
 kägō ani'tōsīn.

- Kāga'pī äjikigitut wīwaṇ: "Kägä't kīgō'pātis. Awaçimä  
 15 intawā kistciki·ō'täyaṇ; mīyā'ta kä-i·ciwīsiniyaṅgibaṇ, mīyā'ta  
 tciwāḅaniciyaṅk."

- Kigicāp äjimādcāt Nānabucu. Kumāgu a'pī tāgwiçink,  
 sāga-i·gaṇ owāḅandān. A-i'nābit, awiya owāḅamān pabā-  
 mātagā'kunit. Äni-i·cāt, owāḅamān ininiwaṇ. "Tağa, kaṇi-  
 20 widciwin wi'kiwāyaṇ." Cigwa owāḅandān wīgiwām; ani-  
 pīndigāwaṇ kayä wīn kā·u'nābit owāḅamān i'kwāwaṇ taçi-  
 mackimutā'kānit. Nānāgāgu cigwa kaṇōnimāwaṇ: "Taḡanā',  
 aḡōc 'a<sup>a</sup>·u' a'ki'k."

<sup>1</sup> For other versions see Nos. 35 (p. 305) and 53 (p. 423).

was heard saying: "Kwänk, kwänk, kwänk," (such) was the sound he uttered. Thereupon he alighted yonder on the cross-pole (over the fire) at the same time that he was heard saying: "Kwänk, kwänk," (such) was the sound he uttered. By him while muting were they addressed: "Never you mind! only do you keep it stirring."

Thereupon, truly, as they kept it stirring, how wondrously full the rice filled (the kettle), and how dry it cooked!

"Now it is time to take it off (the fire)."

Truly off the fire the woman took it.

And so with disappointment forth from the place went their guest. Whereupon then did Nänabushu (and his family) eat.

#### 42. NÄNABUSHU AND THE WOODPECKER.<sup>1</sup>

On the morrow he went on another fruitless hunt for game, and it was just his luck not to kill a thing. Another time he set out; but, as ill luck would have it, he did not kill a thing.

At last then up spoke the woman: "Really, you are of no use. It would therefore be much better for you to go on a visit among (your friends); for only by such means shall we obtain food to eat, only in that way shall we live through the winter."

In the morning then departed Nänabushu. When some distance away he was come, a lake he saw. While looking around, he saw somebody walking about on the ice. When he started hitherward, he saw a man. "Pray, let me go with you when you depart for home!" Presently he saw a wigwam; when in the other went, so then (did) he. When he was seated, he saw a woman busily making a bag. After a while she was then spoken to: "Please hang up the kettle."

Kägä't a'i'kwä a'ki'kwān otōnagōnān. Kā'kici'tāt, pāni-  
 magu nāmadapinit undcipasigwa'ō'wān, ābācing apāgisōwān  
 nōndāgusiwān: "Kwu, kwu, kwu, kwu!" inwāwān. Minān-  
 gwāna māmān wātisāt. Cigwa, kā'tāgwicinininit iwiti sōwāga-  
 5 nink, mā'tigwä'i'gāwan. Nāgātciku mātāmina<sup>8</sup> pisigisāwa<sup>8</sup>  
 mī'i'mā<sup>n</sup> a'ki'kunk, mīdāc i<sup>u</sup> ācimōckinānit inī<sup>u</sup> uda'ki'kō-  
 wān. Pā'i'cinisikwāskwaninit, mīsa' nāsāp anicinābā.

Änic, mīgu mīnawā i<sup>u</sup> kiwawānabinit inī<sup>u</sup> i'kwāwān  
 mackimutä'kānit, kigitunit inī<sup>u</sup>: "Wāgunācina kāya'pābō-  
 10 wāyank? mīnacigwunā'i<sup>u</sup>?"

Kuniginin, ugā'kā'kāsiyābi'kinān i'i<sup>u</sup> mō'kumān. Kuni-  
 ginin, ācimātāgwācābināt inī<sup>u</sup> wīwini, kuniguca pi'kwanā-  
 ning ācimāticwāt, kumāgu minī'k uba'kwācwān. Kā'pa-  
 'kwācwāt, mīdāc i'i<sup>u</sup> usi'kōn ācisinagwunāmāwāt imā<sup>n</sup>  
 15 kīpa'kwācwāt. Mīdāc imā<sup>n</sup> uda'ki'kowāng ācipōdā'kwä'ā-  
 mowāt i wiyās. Äci'ō<sup>n</sup>sunit oda'kikowān. Cigwa kākici-  
 tānig, āci'ā'gwābiga'ānk; Nānabucu pagitīnāmawā tciwīsinit  
 kāyā i' mādāmina<sup>8</sup>.

Ä'tawā, mīdāc kägä't Nānabucu minuwīsinit! Ä'pidci  
 20 kā'tāwīsinit, mī'i<sup>u</sup> āci'ā'naci'tānk. Mīsa' mīnawa ājlkānāt  
 ugīcō'tā'u'na<sup>8</sup>. "Mī'i<sup>u</sup> mādāyān kiwāyān." Nānabucu  
 inā: "Migu'i<sup>u</sup> tciḡiwāwita<sup>u</sup>."

Mīnawā, kumāgu a'pī ānitāgwicink, pīpāgi Nānabucu:  
 "Kiwanitcigāgimā!" Kāwīn ānutābwā'tawāsī. Äckām āni-  
 25 gu'k pīpāgi, kāga'pī, "Mānū, iciwītawī'k Nānabucu ugīcō-  
 'tāuna<sup>8</sup>."

Kägä't kwīwisānsag uticiwīnāwā. Änic, wāsagu utācā-  
 'pagitawāwā ājikanōnāt: "Nictcīmictcā, pācugu pīcāyu'k.

Truly, the woman arranged (the kettle) so as to hang. When she had finished, then of a sudden he that was seated flew up, a-lighting yonder on the lodge-pole, (and) could be heard saying: "Kwu, kwu, kwu, kwu!" such was his cry. It happened to be the Red-Head that he was visiting. Now, when (the Red-Head) was come at the meeting of the lodge-poles, he then began pecking. And after a while some corn came pouring into the kettle there, whereupon full of it became their kettle. Down he came hopping; and when (he was come), then back again (was he in) human (form).

Well, and so another time was the woman seated, making her sack, when she said: "What shall we put (into the corn) for seasoning, or shall it be just so?"

Lo, he now wiped the blade of his knife. Behold, when he uncovered his wife, plump on her very back he then began slicing her, rather large pieces he sliced off. When he had done with carving her, he then rubbed his spittle over (the place) where he had carved her. And then into their kettle they put the meat to boil. Then their kettle began boiling. Now, after the food was done cooking, then out she dipped it; and in front of Nānabushu, that he might eat, she placed (the meat) and the corn.

Oh, but Nānabushu truly had a pleasant time eating! After he was quite satisfied with food, he accordingly ceased eating. And then again he hid his mittens. "Now I should start back home." Nānabushu was told: "Therefore do you take them home (some food)."

Again, after some distance he was come, out called Nānabushu: "I have forgotten something!" But in vain was he not listened to. Louder still he shouted, till finally, "Well, then do you take to Nānabushu his mittens."

To be sure, the boys took them to him. Now, from afar were they throwing them to him, when he said to

Kīpa'kaṭāmawāsa kīnawā. Wāḅaṅk kōsiwā tabicā, nāwa-  
 'kwāg ugapinātin kāmītcīyāg." Mīsa' ājikīwāt Nānabucu  
 kā'tagwicink āntāwāt, mīṣaṇā mīnawā wīsinīwāt. Mīwini-i"  
 kī'kanōnāt wīwaṅ: "Nackānā! mackimutā'kän." Ājikaṇōni-  
 5 gut Nānabucu wīwaṅ: "Intaskā mīnawā i" awīya kägō  
 kīcinawāwātān. Āṭaṭagwacaku kīmānici ickwā'kamik kītō-  
 ta"ziwaṅ!"

Nānabucu ājikīgitut: "Mānū! mackimutā'kän."

"Wāgunācinā kā'a'batci'tōyān i-i" tcimackimutā'kāyān?"  
 10 Āñic, wīgubīc udayān a-i'kwā, mīṣaṇā i" wānābīgināṅk.

Āñic pābī'ut Nānabucu. Cigwa nāwa'kwānig tagwicinōn  
 inī"u ininiwaṅ. Pā'pīndigānit, "Wāgunācinā kā-i'cangāyāṅ?"  
 Nānabucu ·pīwābī'kuc ugīkācibōtōn. Kā'pīndigānit, Nāna-  
 bucu paṣiguntcisā. "Kwu, kwu, kwu, kwu!" inwāt. Ācīcīsitōt  
 15 ubīwābī'kuni imā" ucingwānāṅk, cigwa a'kwāntawā. Cigwa  
 iwiti kačkī'o' tisawāgāning. Cigwa uba'kī'a'n utaba"jīwā".  
 Ā'tawā! wāntagu kägā't wāsa inā'kwīcit paṅgicink, "tcu<sup>an</sup>!"  
 inwāwācin Nānabucu.

Ā'tawā! unawātinān ābīwitā. Mānū, intawā uwī'kubita-  
 20 wān i" pīwābī'k. Paṅgī wīn gu kanagā mīskwī'i'waṅ,  
 kāsiyābanāwāt mīskwīwīnit.

Nānabucu cigwa aṇipaga'kātisi ājikīgitut: "Mānū gu,  
 mackimutā'kän!" udinān inī"u wīwaṅ.

Āñic, kägā't mādcī'tā 'a<sup>a</sup>'u i'kwā mackimutā'kāt. Mī-i"  
 25 cigwa kī'utā'pīnāṅk i" mō'kumān, cigwa umanibitawān 'i'i'ū

them: "My little brothers, up close do you come. You must be hungry. To-morrow let your father come over, at noon let him come to get some food for you to eat." And so it is said that when Nānabushu was come at where they lived, then the poor things ate again. Thereupon he spoke to his wife, saying: "Now, come and make a bag!" Then was Nānabushu answered by his wife saying: "No doubt but that you have again seen somebody doing something. Oh, how you make me ashamed in your trying always to do everything!"

Nānabushu then spoke up: "Never you mind! just you make the bag."

"Pray, what shall I use to make the bag?"

Now, some bast did the woman have, and so with that she began weaving (a bag).

In the mean while waited Nānabushu. When it was noon, then came the man. When he entered within, "Pray, what shall we offer (him) to eat?" Nānabushu sharpened an old piece of metal. After the other had come in, Nānabushu then sprang up. "Kwu, kwu, kwu, kwu!" was the sound he uttered. When he placed the metal into his nose, then up he climbed. Presently he was able to reach the meeting of the lodge-poles. Then he pecked at their lodge-poles. Alas! right straight in for a long way it truly entered. When he dropped, "tcu!" was the sound Nānabushu made.

Poor thing! him the visitor grabbed. However, he then pulled out the metal. And (he saw that Nānabushu) had nevertheless bled a little, (whereupon) he then washed him where he was bloody.

Nānabushu was now becoming conscious when he said: "Never you mind, but make the sack!" he said to his wife.

Now, truly the woman started upon the work of making the sack. Then, when he took up the knife, he began

ubab̄nsikawāḡanicini. Äcimaticwāt pi'kwānāning, paṇāgu  
nōndāḡusinit ā'pitci uwisāḡicwān. "Pisān! mī guca'ku i<sup>u</sup>  
äntōṭamān wā'kigä'i'wäyān."

Medāc äcikaṇōnigut piwitān: "Pä'kā! kaṇāḡatc kiganisā  
5 kimindimō'i mic. Intawā pitōn i<sup>u</sup> mō'kumān." Äcipa'kwā-  
cumint inī'<sup>u</sup> wīwān, äcipōtā'kwā'ḡ' minit imā<sup>n</sup> uda'ki'kōwāḡ.  
Mīnawā, paṣigwa'u' nit imā<sup>n</sup> tiso'ā' ḡaning, mīdāc imā<sup>n</sup> māti-  
'kwā'i' ḡānit. Nāḡatcigu māndāmina<sup>s</sup> piṣigibisōwa<sup>s</sup>, uta'ki-  
'kōwāḡ i'i' mā äcisibigisunit. Kāmōckinānit inī'<sup>u</sup> uda'ki-  
10 'kōwān, mīsa'i' Nānabucu iciwisinit. "Mī'i' nīḡiwā."

Mīsa'i' pināwītcit (äḡātāḡ).<sup>1</sup>

SERIES VI. No. 43.

43. NĀNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

Änipāpimusā kiwā<sup>n</sup> Nānabucu; māḡwāḡu kiwā papimusāt  
ogiwāḡandān sibawāsāyā'kwānig. Awāḡwāḡi, kiwā<sup>n</sup> pāpā-  
'ku'ḡ'nk, awāḡwāḡi kiwā 'i'<sup>s</sup>i'<sup>u</sup> a'ki kagwānisāḡiunicicinini.  
15 "Mīsa o mackutā," i'kitu kiwā<sup>n</sup>. Ucādināni kiwā<sup>n</sup> imā  
kwaya'k äjāt. Wādi'tāṅk kī<sup>n</sup>wā<sup>n</sup> imā ucādinānik nānibawit  
imā. Mīḡu kiwā<sup>n</sup> i<sup>u</sup> äjināḡwatinik ucādinānik minī'k tayā-  
bāḡandāṅk. Änic, mīsa papimusāt, ānisāsāḡatciwāt, anici-  
nābān kiwā<sup>n</sup> kīpimusāwān; ayāḡwa'kiba'tōḡwānītug āḡwā-  
20 skawāt. Sāḡatciwāt kiwā<sup>n</sup>, ā'pidci kiwā<sup>n</sup> umāḡwāskawān.

<sup>1</sup> The last word is supplied by the editor. See pp. 340, 341.

removing her old jacket. When he began carving her at the back, straightway she began to be heard (crying aloud). Very painfully did he hurt her with the knife. "Hush! for this is what I always do whenever I wish to entertain."

Then was he addressed by the guest saying: "Stop! perhaps you will kill your old woman. Therefore fetch hither the knife." When (the visitor) sliced off a piece from the wife of (Nānabushu), he put it into their kettle to boil. Next, flying up to the meeting of lodge-poles, (the visitor) then began to peck. After a while some corn came pouring out, into their kettle it poured. After their kettle was full, then did Nānabushu eat. "Now I am going home."

Whereupon the buttocks of the ruffed grouse (hang aloft).<sup>1</sup>

SERIES VI. No. 43.

43. NĀNABUSHU HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

On his way, they say, was Nānabushu walking; and it is said that while walking about he beheld a vista opening out through the trees beyond. Really, so the story goes, when he broke through into the open, why, they say (what he saw) was a country marvellously beautiful. "This is a plain," he said, so goes the story. A ridge of high land, they say, lay exactly in the direction he was bound. When he got there, it is said that yonder on the ridge he stood for a long while. Indeed, according to the story, there could be seen ridge (after ridge) as far as he could see. Well, it was while walking along, as he went up the hills and down again, (that he saw) a man, so it is said, walking hitherward; he then must have run round to head him off, when he intercepted him. When he came out

Äñic weyābāmīgūt nōgīgābawīwān. Äñic, mī'ī'mā kī'u'disāt.  
Cayīgwa äjikanōnāt: "Pābā'a'ī'nātisiyān, nicīm."

"Ä", Nānabucu, o'o'mā pācu' minā'kwā ayā, mī'ī'mā  
äcāyān, ninda'u'piji'kī'kā."

- 5 "Tä'tiyä, nicīm, mīsa kayä nīn! Mī'o'mā pācu' minā'kwā  
ayā, mī'ī'mā äwudacīpiji'kīkāyān. Äñic, nicīm, kīgatanī-  
wītciwin. Pānimā iwiti nāgātci kīgapa'kāwinin." Äjikanō-  
nīgūt: "Ä", āmbāsa, Nānabucu, mādcātā!"

- Mīsa cigwa mādcāwāt. Kāgwānīsa mī'tcāni kīwā<sup>n</sup> wīskwā<sup>i</sup>  
10 cayāgwānsonit; mīgu kī<sup>n</sup>wā<sup>n</sup> imā pasānagitiyānit ti'tibisānik.  
Sāgātciwāwāt kīwā<sup>n</sup> imā ucādinānik äjijagaskīnit. "Nāna-  
bucu, cayīgwa imā nīsā'ki piji'kiwāg pimāwānitiwāg."

Äji'a'jākiwāwāt, "Nīngwis, pājiksānā udā'u'bimwān īnī'<sup>u</sup>  
piji'kiwān, kīdānawatcīmin sānā."<sup>1</sup>

- 15 Pānimāgu, kī<sup>n</sup>wā<sup>n</sup>, wāntcisāgītciwāskwānīnit īnīniwān imā  
wīskwāng, a'panā iwiti ānī'ī'jīpasatinānīg ānī'a'pa'tōnit.  
Pānimāgu, kīwā<sup>n</sup>, iwiti acādinānīg wāntcisāgātciwākwāskwā-  
nīnit piji'kiwān, ucīmunit.

"Ämbāsa, Nānabucu, mādcātā!"

upon the summit, they say right there he met him. Naturally, when (Nä nabushu) was observed, then the other halted, standing in his place. Well, it was there that (Nä nabushu) got to where he was. In a while he then spoke to him: "(So) you are journeying about, my little brother."

"Yes, Nä nabushu, over here, near by, is a clump of trees (on the plains), and it is thither I am bound; I am hunting for buffalo."

"Why, my little brother, so am I! Over here, not far away, is a clump of trees, and it is there where I am going for buffalo. Well, my little brother, I will go along with you. Not till at yonder place after a while will I part company from you." Then he was addressed by the other saying: "All right, come along, Nä nabushu! let us be going!"

Thereupon then were they off. Amazingly big, they say, was the bladder (pouch) which the other had dangling from his belt; indeed, they say it tossed, whirling about over the top of his crotch at the back (as he walked along). When they came out upon the summit of the ridge, they say the other suddenly crouched down (to the ground). "Nä nabushu, already yonder at the foot of the hill are the buffaloes trailing along."

When they turned about on their way back, "My son, now, one of you should shoot a buffalo, for then we can have something to eat."<sup>1</sup>

Then suddenly, they say, out leaped a man from his place in the bladder (pouch), and away he went running down the slope into yonder valley. And all at once, they say, from over the top of yonder ridge came a buffalo along; it was in flight.

"Come along, Nä nabushu! let us be going!"

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<sup>1</sup> The stranger speaking to his sons in the "bladder."

Sāgātcīwāwāt kī<sup>n</sup>wā<sup>n</sup> kīnībawīwān īnī<sup>u</sup> īnīniwān; kīcingī-  
cinōn kī<sup>n</sup>wā<sup>n</sup> īnī<sup>u</sup> pījī<sup>i</sup>kiwān. Ānīc, mīsa kī<sup>u</sup>-disāwāt imā.

“‘Ā<sup>u</sup>, ambā ningwis, pīndīgān o<sup>o</sup>-mā.” Mīsa<sup>i</sup> kīpīndi-  
gākwāskunit imā wīskwāng, “Ānīc, Nānabuc, mīsa cigwa  
5 tciwīninutcīgāyāng.” Mīgu ī<sup>u</sup> kī<sup>n</sup>wā<sup>n</sup> wā<sup>i</sup>-cīmādāndcīgānīt  
kīgaski.

“Tā, nīcīm! kīdāgābācīmānānsa!” Ājikanōnīgūt: “Wā-  
gunāc, Nānabuc, kāyābātcī<sup>i</sup>tōyāng tciḡabācīmāng?”

“Nīcīm, nīngānānā a<sup>i</sup>kīk.” A<sup>i</sup>panā, kīwā<sup>n</sup>, ā<sup>u</sup>-sādcīwāt  
10 imā ucādinānīk. A<sup>i</sup>kīkōn ugīpita<sup>i</sup>kunān Nānabucu.

“Ānīn dāc ‘ī<sup>i</sup><sup>u</sup> ickutā, Nānabuc?”

“Nīnga<sup>u</sup>-jī<sup>i</sup>tōn, nīcīm.”

Kī<sup>u</sup>-ndcīpa<sup>i</sup>kwānānī kī<sup>n</sup>wā<sup>n</sup>, ī<sup>u</sup> ickutā imā. Ānīc, mīsa  
mīnawā nīpīnātīt Nānabucu, mīsa kīpītōt nīpī. Mīsa pōtā-  
15 ‘kwāwāt pījī<sup>i</sup>kiwān; kāwīn ka<sup>i</sup>kīna upōtā<sup>i</sup>kwāsīnāwān. Ānīc,  
mīgu kī<sup>n</sup>wā<sup>n</sup> ānī<sup>i</sup>-a<sup>i</sup>‘kōḡīzisunit ānī<sup>i</sup>-a<sup>i</sup>ḡwācīmāwāt, kāyāgu  
ānīpōdā<sup>i</sup>kwāwāt. Mīsa kīḡīziswāwāt ka<sup>i</sup>kīna.

“‘Ā<sup>u</sup>, ningwis, āmbā, sāga<sup>i</sup>-ā<sup>i</sup>mu<sup>i</sup>k tciwīsinīyāk.”

Cayīḡwa kī<sup>n</sup>wā<sup>n</sup>, īnīniwān sāgātcīkwāskwānīwān. Ā<sup>i</sup>pidcī  
20 kīwā<sup>n</sup> wawīngā nīmī<sup>i</sup>tānawāwān Nānabucu āḡimāt.

“Nānabuc, pānīmā kīnāwīnt īskwātc kīḡawīsinīmīn.”

“Kāmāwīn ogō<sup>n</sup> udā<sup>i</sup>‘skwāmāsīwāwān,” īnāndām Nānabucu.

“Kāwīn, Nānabuc, kīḡatickwāndāmāḡomīn sa wīn.”

Udasīnā<sup>i</sup>kān, kī<sup>n</sup>wā<sup>n</sup>, āckwantāmawīntwānīn.

When they came out upon the summit, they say, there stood the man; there lay, they say, the buffalo. Well, accordingly (he and Nānabushu) came to them over there.

"All right, come along, my son! do you enter into this." And so when (his son) leaped into the bladder pouch, "Well, Nānabushu, therefore now will we dress the meat." Accordingly then, they say, did he wish to begin eating the meat raw.

"Why, my little brother! we should cook it by boiling!" Then he was addressed by the other saying: "What, Nānabushu, shall we use to boil it in?"

"My little brother, I will go fetch a kettle." Away, they say, then went he over yonder ridge. With a kettle in his hand, back Nānabushu came.

"Now, where is the fire, Nānabushu?"

"I will make it, my little brother."

There was a sudden lift of smoke, they say; the fire was there. Well, so then next for water Nānabushu went, whereupon he fetched water. And then they cooked the buffalo in a kettle; not all of it (at one time) they cooked in the kettle. So thereupon, they say, just as fast as it was done, then forth from the kettle they took it, and then some more they put in to boil. And so they finished cooking it all.

"Now, my sons, hither come you forth, that you may eat."

Presently, they say, the men came leaping out. Exactly forty in all, they say, was what Nānabushu counted them (to be).

"Nānabushu, not till after (they have) finished will you and I then eat."

"Perhaps there will not be any left," thought Nānabushu.

"Nay, Nānabushu, we shall really have some saved for us."

The chest, they say, was saved for them.

"Ambäsa, Nänabuc, wīsinitä."

Äñic mīsa' kikitānawāwāt kayä wīnawā.

"Ambäsañō, nicīm, awi'icīn nindōcimāg nīctāna." <sup>1</sup>

"Äñin dāc, Nänabuc, kidayānina wīskwa'?"

5 "Mīnaṅgä, nicīm, nindaiyān."

Mīgu i<sup>u</sup> kī<sup>n</sup>wä<sup>n</sup> imā iji'tāt kagwānisa māngimigatini kī<sup>n</sup>wä<sup>n</sup> wīskwa' tā'kunaminit. "Ä<sup>u</sup>, ningwis! nīctāna sāga'ā·mu'k."

Mīsa nīctāna kīsāga'ā·minīt.

"Ä<sup>u</sup>, ambä, pīndigāk, ningwis!"

10 Ga'kina kigimī'tigwābiwān.

"Ambäsañō, Nänabuc, ayāngwāmisin! Kini'tābābini'tam. Taḡa, kāgu' kātciḡā'kwāyanin, tāḡandankān kīni'tam."

"Tayā, nicīm! kāwīn nindāijictigāsī. Pānimā sagu'ku iskwātē ningawīsin."

15 "Äñic, mīsagu kayä kīn a'panä kägō kīgaki'tcipisun. Nänabuc, kita'iman ka'kina kizi'kaṅ."

Äñic mīsa ka'kina kīgīsi'kaṅk Nänabucu uda'iman.

"Ä<sup>u</sup>, āmbäsa, Nänabuc! mādcātā!"

Äjimādcāwāt. Tayā! wāndaḡu kīwā ani'a·yābānābandānk  
20 kāti'tibisānik imā pasāṅagitiyāt. Äñic, mī kī<sup>n</sup>wä<sup>n</sup>, ānipa-  
'kāwinitiwāt.

Cayigwa Nänabucu sāḡatciwāt imā piji'kiwān kīpimā-  
wanitiwān, pimitāṅantcigānit. Äji'a·cākīwāt. "Ä<sup>u</sup>, päjik-  
sañā, nindōjimitug! utā·u·pimwān piji'kiwāḡ imā pimāwā-  
25 nitiwāḡ."

Sāḡitciwāskwāniwān kī<sup>n</sup>wä<sup>n</sup> päjik udōcimāṅ; pañā iwiti  
ājipasatinānik āni'a·pa'tōnit. Wībaḡu kī<sup>n</sup>wä<sup>n</sup> sāḡatciwā-

"Come, Nānabushu, let us eat!"

So thereupon they ate up all (their share) too.

"I beg of you, my little brother, do you lend me twenty of my nephews."<sup>1</sup>

"And so, Nānabushu, have you a bladder (pouch)?"

"Certainly, my little brother, I have one."

Accordingly, they say, on his reaching to feel for it, a tremendously large rounded bladder, they say, was (Nānabushu) holding in his hand. "All right, my sons! twenty of you come out."

Thereupon twenty came out.

"Now, come, do you go inside,<sup>2</sup> my sons!"

All of them had bows and arrows.

"I beseech you, Nānabushu, do you be careful! You are not good at giving heed. Now, do not, when you have finished cooking, taste of the food first."

"Why, my little brother! I would not do (such a thing). Not till the very last will I ever eat."

"Now, therefore, shall you always have something for a girdle. Nānabushu, all your clothes do you now take off."

So accordingly all of his clothes Nānabushu removed.

"Now, then, come along, Nānabushu! let us be going!"

Then they departed. Ah! it was a sight, they say, as he went along looking behind at the bladder (pouch) that rolled about over the upper part of his crotch at the back. So then, it is said, they separated, each going his way.

When Nānabushu came out upon yonder summit, (he saw) the buffaloes go trailing by, feeding as they went. Then he retraced his way. "Now, O my nephews! let one of you go shoot the buffaloes that are trailing along over there."

It is said that out leaped one of his nephews; away he went running down the slope into yonder valley. Then,

<sup>1</sup> Indicating thus that they were human beings.

<sup>2</sup> Into Nānabushu's pouch.

kwāskwāniwān piji'kiwān iwiti ucātinānik. Mayātcāgwānītug Nānabucu; sāgātciwāt, ugīnībawī'tawānini piji'kiwān udōci-  
mañ. Mīsa kīwudisāt. "Ā<sup>u</sup>, ambā, nindōjim! pīndigān  
imā āndāyāg."

- 5 Ānicinā, mīsa cigwa mādcīwīninu'tcigāt Nānabuc. Kākī-  
cī'kawāt ājipōtawāt; ājinānāta'kikōn. Ānic, mīsa kā'tagwi-  
cing; cayīgwa ājipōtā'kwāt piji'kiwān. Mīsa āni'a'kōkisi-  
sunit, āni'ā'gwācimāt, kayā ānipōdā'kwāt. Ānic mīsa ka-  
'kina kīkijiswāt. "Ā<sup>u</sup>, nindōjimitug! ambā wīsini'k."

- 10 Pāngī itug pā'kwāpitōgwān imā wīninōwāninik tcica'kañut.  
Udōjimān mātañdcigānit, mīsa āji'ā'mābinit cayīgwa. Mīsa  
kayā wīn cayīgwa Nānabucu mādañtcigāt. Ānicnā, mīsa  
kitābisinit Nānabucu. "Ā<sup>u</sup>, āmbā, nindōjimitug! pīndigāk  
āndāyāg."

- 15 Mīsa kā'pīndigānit, ājimādcāt Nānabucu. Wāndaḡu  
kīwā<sup>n</sup> kātañwāwānik utiyāng Nānabuju udōjimān māmi-  
gātinigwān. Mīsa papimusāt Nānabucu, ningutingigu pan-  
gi'tōwān udōjimān. Sāgātciwāt kīwā<sup>n</sup> piji'kiwān kīpimā-  
wanītiwān. Ājā'tāgwānītug. "Ā<sup>u</sup>, nindōjimitug! pājiksānā  
20 udā'u'bimwān piji'kiwān." Awāniban·kākañōnigut awiya.  
Ājiyābiskwīt i<sup>u</sup> ugītcipisun, mīsa kāwīn awiya udōcimān.  
Mādciba'tōgwān Nānabucu, nañtuba·ā't ucimāyan. Sāga-  
tciwāba'tōt kīwā<sup>n</sup> kī'pimusāwān ucimāyan. Ānicnā mīsa  
iinā kīna'kwāckawāt. "Ānīn, Nānabuc?" udigōn.

in a little while, it is said that upon the summit of yonder ridge came loping a buffalo. Nānabushu must have departed thither; (for) when he came out upon the summit, there was his nephew standing beside the buffalo. Thereupon he went up to where he was. "All right, come, my nephew! enter in where you (and the rest) stay."

Well, of course it was then that Nānabushu began dressing the meat. After finishing his work on (the buffalo), he then built a fire; then he went to fetch a kettle. Well, and then he came back; presently he had the buffalo cooking in the kettle. Accordingly, as fast as it was done, he took it out, and put in some more to boil. So thereupon he finished cooking it all. "Now, O my nephews! come, do you eat."

It was perhaps but a small piece that he pulled off to put into his mouth. His nephews then began eating, but they ceased eating in a little while. Thereupon Nānabushu then began eating too. Well, and then Nānabushu had all he wanted to eat. "All right, come along, O my nephews! do you enter in where you live."

Whereupon, when they went in, then departed Nānabushu. There was somewhat of a noise at Nānabushu's buttocks, (made by) his nephews, who evidently were engaged in zealous play. And so, as Nānabushu went along, by and by his nephews ceased their noise. As he came out upon the summit, it is said the buffaloes went trailing by. Then he must have withdrawn. "Now, O my nephews! let one of you shoot a buffalo." But from none was he given answer. When he took off his belt, there was no one of his nephews (left). Away started Nānabushu, evidently on the run, to find his little brother. As he ran out upon the hill-top, they say hither came walking his little brother. And so of course it was there that he met him. "What (is it), Nānabushu?" he was told.

"Niwani·ā·gsa nindōcimāg!"

"Kigīninawatcīna 'mīnawā?"

"Ā<sup>8</sup>."

"Kāwīnina tcigītāngatamañ i<sup>u</sup> kānawatciyāg?"

5 "Kāwīn, nicīm, nintātāngandasīn."

"Kāwīn, kigītāngandānsāgu tcibwāmitciwāt."

"Kītagwicinōgsawīn ōmā ka'kina. Nicīm, taga, awi'icīn mīnawā!"

"Kāwīn kitā·a·wi·i·sinōn mīnawā."

10 Nānabucu itug kwayāskwanutamugwān i wiskwa<sup>i</sup> wima-  
'kāmāt; ā'tā! wāndaḡu, kī<sup>u</sup>wā<sup>n</sup>, āmōn kāwānitcisamigut.  
"Yā, yā, yā!"<sup>1</sup> Wāndaḡu kīwā<sup>n</sup> kāpabācācagāwikanāpāgisut.  
Udacipāji'kukāgōn<sup>2</sup> nīmitāna āmōn, mīsa kīpōni'igut.  
Kī'tci·ā·mōwāsiswān kī<sup>u</sup>wā<sup>n</sup> imā kī·a·tāni. Nānabucu, itug,  
15 ningutci ājimādcāgwān. Ajikīgitut: "Ācimādcī wīn wawiyāc  
ningītōtāgōk āmōwicāg!"

Mīsa<sup>i</sup> ā'kōsit.

#### SERIES VII. Nos. 44-56.

#### 44. NĀNABUSHU AND THE WOLVES.<sup>3</sup>

Nīnguting a·i·ntāawāḡ wīgiwāming Nānabōju osāni,  
Kwāsind, wīwān gayā nī<sup>nj</sup> uskinawāḡ gayā, Nānabōju mīna-  
20 wādac Pānini. Mō<sup>nj</sup>ḡag nāndawāndcigāwāḡ, awāsīyan nisā-  
wāt; mī'tigwābīn odābātci·ā·wān pimwāwāt awāsīan — pinā-  
wān, cīcibān, nī'kān, ānōtcigāgo ōnī'tōnāwa. Kinwā<sup>nj</sup> kī'tā-

<sup>1</sup> The cry made by Nānabushu.

<sup>2</sup> The father of the other forty bees.

"Why, I have lost my nephews!"

"Did you have another bite to eat?"

"Yes."

"Did you not first taste of what you (and the others) had to eat?"

"No, my little brother, I would not taste of it (first)."

"Nay, but you really did taste it before they ate."

"They have really all got here now. My little brother, come, do let me have the use of them again!"

"I would not let you have them again."

Nānabushu doubtless made a grab for the bladder to take it from him; but oh! at that instant, they say, by the bees was he stung all over. "Yā, ya, ya!"<sup>1</sup> How they say he did wriggle at the back when down he fell. He was harassed by one<sup>2</sup> and forty bees, and then he was let alone. A large beehive they say was there. As Nānabushu, without doubt, was starting off somewhere else, he then said: "Well, by jingo! I have been played a trick by the wretched bees."

And that is as far as (the story) goes.

#### SERIES VII. Nos. 44-56.

#### 44. NĀNABUSHU AND THE WOLVES.<sup>3</sup>

Once on a time in a wigwam dwelt Nānabushu's father, Kwāsind, with his wife and two youths, Nānabushu and also Pānini. Often they went hunting, (and) game they killed; bow and arrows they used when they shot at the game-kind, — at ruffed grouse, ducks, geese, — and various kinds of them they killed. A long while they tarried there.

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<sup>3</sup> For other versions see Nos. 8 (p. 73), 9 (p. 85), 30 (p. 235).

wag imā<sup>n</sup>. Kāga'pī Nānabōjō odinān ōsan: "Nōse, ninghamādcā."

"Āndi wā'i:jāyan?"

"Niwibābāmādis."

"Pōcgā gīn mādcan."

- 5 Nānabōju kā'i:jimādcāt; miziwe gī'i:cā, omi'tigwābīn udayāwān. Onōdcigāgō wani'tōn mādci. Ningodingidac wigiwām ōwāmbāndān, mēdac udōdā'pinān obigwa'k umādwā'ā'n ickwāndām.

Mādwā gīgito i'kwā: "Pīndigān!" i'kido.

- 10 Kā'i:jipindigāt Nānabōjo, owābāmān i'kwāwān nī'j kayā abinōtciya<sup>a</sup>. I'kwā ōgiodā'pinān mi'tig; i'kwā upa'ki'tāwān o'kāding, māmāckut.

- "Kāgu', kāgu'!" i'kido Nānabōju. "Ningantawāndcigā," i'kito Nānabōju. Mēdac kā'i:jinisāt unitcānisān bājak,  
15 mī'i'dac kā'i:ji'o'ci'tōd ku'kā'a'wān, kī'gō<sup>n</sup> ku'kā'a'wān, nībiwa gayā wīgup pīmaṇa'kwān, migiskāṇān gayā. Mīdac gī'u ci'tōd ubimiwānān. "Kī'tcigitcigāmīng ningabaḡitābi. Nisagwa kī'gō<sup>n</sup>yag nīngabināg, tciwīsinīwād abinōntci'ḡg. Nānagōṇaḡa'k ningataḡwicin."

- 20 Mēdac kīmādcād. Nīṭamidac tāpi'kādinig kīgabāci; kīniba. Wayābānīnigīdac kī'a'nīmādcā; kwaya'k kīwādinung ijā. Kikijāb, tciḡwānāwe'kwāg, kīmaḡdābi sāga'i'ḡan. Ugīwābāmān niswi mā'i'ngāṇa<sup>s</sup> pīmī'pa'tōnit; ōḡanawābāmān. Ō, pīpāgi Nānabōju: "Ā, pā'ka, nītcī! Pīciyu'k!"

- 25 Mā'i'ngāṇaḡ kṇōnītiwag: "Ā, mīawe Nānabōju!" Pājik a'kiwā<sup>n</sup>zi mā'i'ngān, nījwi ugwiśa<sup>s</sup> mā'i'ngāṇaḡ. "Kāgu', kāgu' kṇōnā'kāgun. Mādcāg, mādcāg!"

At last Nānabushu said to his father: "O father! I am going away."

"Where do you expect to go?"

"I want to go upon a journey."

"If it be your pleasure, then go on."

Nānabushu then started away; everywhere he went, his bow and arrows he took along. Of the various kinds (of game) he killed he ate. So once on a time a wigwam he saw, whereupon he took his arrow (and) with it was heard knocking on the door.

The voice of a woman called: "Come in!" she said.

After Nānabushu went in, he saw a woman and two children. The woman picked up a stick; the woman struck them on the leg, first one, then the other.

"Don't, don't!" said Nānabushu. "I am going off on a hunt for game," said Nānabushu. And so after she had slain one of her children, he then fixed up some bait, some fish-bait, and also a large amount of linden-bark twine, and some hooks. Thereupon he made up his pack. "In the sea I am going to lay a line of bone hooks. The fish I kill I will fetch home, that the children may eat. In five days I will return."

Thereupon he started away. The first time that night came on, there he stopped to camp; he slept. And then in the morning he started on; straight towards the region of the north wind he went. In the morning, before it was noon, he came out upon a lake. He saw three Wolves running along; he gazed at them. Oh, then out cried Nānabushu: "Hey, hold on, my friends! Wait for me!"

The Wolves spoke one to another, saying: "Why, that is Nānabushu!" One was an old Wolf, and two (other) Wolves (were) his sons. "Don't, don't you speak to him! Keep on going, keep on going!"

A, ki'tcipimipa'tō Nānabōju! Mīnawa bibāgi: "Pā'kā, pā'kā, nītcī! Pī'icīn a'kawe, kiwi'kañōnin!"

Kāga'pī kī'kibitcigāpāwi.

Ä Nānabōju gītagwicin imā. "Ä, bō'jo, bō'jo, nītcī!"  
5 Kayä odōjima<sup>s</sup> Nānabōju ogaḡwādcimān: "Ändi äjäyäg?"

"O, wāsa wāḡanung."

"Änīn äjini'kādäg?"

"Kici'kidigwañicing."

"Wä!" Nānabōju i'ketō, "mī'i-wide gayä nīn ijāyān."

10 Ma'īngan oḡagwādcimān Nānabōjōn: "Wāḡonān kābi-mōndamān?"

"Nīmbindcigosān kābimōndamān."

'Ä, Nānabōju i'kido: "Kīḡawīdcīwininim. Wāḡonān nāndawāḡandamäg? Kayä nīn mī'i-widi äjäyān."

15 "Nībinung ki'ki'o-sāwag kidōcimag; nībiwa awāsiyan oḡinisāwān; mīḡac nībiwa wiyās pā'täg pimitä gayä mīḡac kīḡsandcigowād; mīwāñjiicayang. Mīnawādac, wikiwusāwag kidocimag." Mī'i'ū ä'kidot 'a<sup>s</sup>a' a'kiwä<sup>n</sup>sima'īngan.

"Wä," Nānabōju i'kidō, "Kīḡawīdcīwininim."

20 "Ä, kāwin!" i'kido a'kiwä<sup>n</sup>sima'īngan. "Kāwīn kidāti-bi'ā'sig kitōcimag."

"A<sup>s</sup>ā, mānō! Nīngabimiba'to gayä nīn."

"Änīc, böckä kīn."

Äjimādcāwād ma'īnganaḡ pimipa'tōwād. Äni'ku'piwāt  
25 odōdā'pinān obimiwañān oḡi'a'paḡitōn mī'tigōng. "Pī'kwān-dagaḡ ta'icini'kādä tci'a'ina'kiwāḡ."

Mīḡac ḡimādcāwād. Mō<sup>n</sup>ḡaḡ pimipa'tōwag ma'īnganaḡ,

Oh, with what great speed then ran Nānabushu! Once more he cried aloud: "Hold on, hold on, my friends! Wait for me awhile, I wish to speak with you!"

Finally (the old Wolf) stopped and stood.

So Nānabushu arrived over there. "Well, halloo, halloo my friends!" And of his nephews Nānabushu inquired: "Where are you going?"

"Oh, far away towards the dawn."

"What is the name of the place?"

"Place of Cedar-Knots."

"Oh!" Nānabushu said, "that is the very place where I too am going."

The Wolf asked Nānabushu: "What are you carrying on your back?"

"My bag (with personal belongings) is what I have on my back."

Why, Nānabushu said: "I will go along with you. What are you looking for? I too am bound for that place."

"Last summer on a hunt were your nephews; much game they killed, and a good deal of dry meat and grease was what they cached; that is what we are going there for. Furthermore, on another hunt your nephews wish to go." Thus spoke the old Wolf.

"Oh," Nānabushu said, "I am going along with you."

"Oh, no!" said the old Wolf. "You cannot keep pace with your nephews."

"Ha, ha! never mind! I myself will run too."

"Very well, just as you please."

Then off started the Wolves running. As they went their way up from the shore, he picked up his pack (and) flung it upon a log. "*Pinus resinosa* (?) shall it be called till the end of the world."

Thereupon they started off. Always running were the Wolves, and Nānabushu himself ran with great speed.

Nānaboju gayä win gi'tcipimipa'tō. Minawā bējik sāga'i-gan omāḍābīnāwā; kwaya'k nāwa'kwam ki'i'jāwag.

Anicinābēg imā tāwag, owābāmāwān ma'īngana<sup>s</sup>. "Hehē, naškā ma'īnganag pāmipa'tōwād! Nīwiwag, nīwīn!"

5 Nānaboju gayä owä dōḍam ōnī'kan owä bapimipa'tōt.

Minawā bipāgi anicinābā: "Ānīn ējināgusid bājik ma'īn-gan? kāwingāgu ōsowāsi!"

Ā, pā'piwag anicinābeg!

"Skāmīdog Nānaboju!"

10 Kwaya'k kīmādcāwag. Ā, āja ayä'kusi Nānaboju! A'pi-dac wānāgucig ki'kabēciwag. Ā'pitci ājikisināg tcīgibig sāga'i-ganing mī'i'mā ki'kabāciwād. Kāwīngāgo skudē. Pāngī kīmūni'kāwag kōni'kāng, mī'i'mā kīkāwīcimowad. Gayä win Nānaboju pāngī kīmōni'kā kōni'kāng, mīmā gīkā-  
15 wīcimud. Ā'pitci ayä'kusi, ā'pitci kayä kiābwāsu, kiki'tci-pimi'pa'tōt. Kāwīn okāskitōsin tcinipāt; cayīgwa kīgātcī, ki'tcīgī'kātci.

A'kiwā<sup>n</sup>zima'īngan ogañōnān ogwisisan. "Ta'ga, awi pācig ki'konās."

20 Ma'īnganāns inānowā paḡiso Nānabucōn nibānīt. Ā! Nānaboju ā'pitci kīcōzi. Mīḍac kīnibāt. Mīḍac koskusit ā'pitcābwāso. Mīḍac ā'kidot, ningutci ōḍapagītōn ma'īn-ganozo: "Tiwā! kāgā't ki'tcabwāskāgun animwānu." Mī'nawa gīnibā Nānabucu. Mīnawā kuskuzi, āpitci mīnawā gī'kātci.

25 'A<sup>a</sup>a' ma'īnganāns imā niba. Mīḍac mīnawā Nānabuju uwī'kubidōn ma'īnganūzu wī'a'gwajāt. 'A<sup>a</sup>a' ma'īnganāns

Out upon another lake they came, straight across the ice they made their way.

Some people were abiding at the place: they saw the Wolves. "Halloo, see the Wolves that are running by! They are four, four (is their number)!"

And Nānabushu was using his hand as he went running by.

Again yelled the people: "Like what is the look of one of the Wolves? He is entirely with a tail!"

Oh, how the people laughed!

"It must be Nānabushu!"

Straight on they kept going. Oh, but how tired now was Nānabushu becoming! When it was evening, they made camp. Where it was exceedingly cold by the shore of a lake was the place where they camped. There was no fire. A shallow place in the snow they dug, and that was where they lay down to sleep. Likewise Nānabushu dug a shallow place in the snow, and there he lay down to sleep. Very tired he was, and very much was he sweating, for hard had he been running. He was not able to sleep; now was he becoming chilled, ever so cold was he.

The old Wolf spoke to his little son, saying: "I say, lend him one of your blankets."

The little Wolf threw his tail over where Nānabushu lay asleep. Ah! but Nānabushu then became exceedingly warm. Upon that he went to sleep. And when he awoke, he was in a very heavy sweat. Whereupon he said, as he flung aside the wolf-tail: "Good gracious! certainly a great producer of sweat is the dog-tail." Once more to sleep went Nānabushu. Again he awoke, so very cold was he again.

The little Wolf over there was asleep. Thereupon once more Nānabushu pulled on the wolf-tail to cover (himself).

idac nīngutci kī'ī'nānowā pagizu. "Nōngum ku'ca anim-wānu kititān."

Ā! mīdawā mīnawā kīgī'kātci Nānabuju.

Pidcīnagigu pādābung, maḍwābašigwīwaḡ; maḍwābaḡa-  
5 wīwaḡ. Mēḍac gīmaḍwāmāḍcāwād, a'kiwā<sup>n</sup>zima'īngan  
gīgito: "Āmbā, Nānabuju, uniskān! Āja gīmaḍcāwaḡ  
kidōcimāḡ."

Ō, mīnawā gīmaḍcā Nānabuju māmaui. Mīnawa gīke-  
'tcibimipa'tō Nānabuju kaḡāḡcik. Mīnawāḍac wānāgucig  
10 kī'ī'kidō a'kiwā<sup>n</sup>zima'īngan, oḡaōnān oḡwiḡan: "Wīni-  
'tam kīmicōmā'īwā ōḡa'ō'nābandān ānīndi tcigabāciyaḡ."

Mīḍac uskīnawama'īngan: "Unābandan ānīndi tcigabā-  
ciyaḡ."

Mīḍac Nānabuju kī'ū'nābandaḡ āpitci tībinawānig, āpitci  
15 cingobikāḡ. "Mīsa ōmā tcigabāciyaḡ."

Mī'ī'mā kīnibāwād. Ayābī'tatibiga'k kīmaḍwā'ū'nickāwaḡ  
uskinawāḡ ma'īnganaḡ, kī'kātciwaḡ. Kīmaḍwāmāḍcāwaḡ.  
Kigicābidac gīgito a'kiwā<sup>n</sup>zima'īngan: "Āmbā, Nānabuju!  
āja kīnaḡanigōmin. Āja wāsa ayādogānaḡ kitōcimāḡ."

20 Mīḍac gīmaḍcawād a'kiwā<sup>n</sup>ziāḡ. Ōgīmī'kawāwān tcigibig  
sāḡa'īḡanīḡ ājikisināḡ tīnung. Mīḍac mīnawā kī'ā-  
nīmaḍcāwād mā'mawi. Ā! gī'tcipimipa'tō Nānabuju. Nānin-  
gutinung wāsa naḡanā, ubābī'īḡundaci'ku. wītcikīwā'yan.  
"Gīci'kān, gīci'kān Nānabuju!"

25 Mīḍac mīnawā wānāgucig kī'kabāciwād. Mīḍac ā'kidot  
a'kiwā<sup>n</sup>zima'īngan. Oḡaōnān Nānabujon: "Mī'ī'ū wābaḡ  
tciodi'tamaḡ ājāyaḡ."

The little Wolf then drew away his tail. "It was but a moment ago that you called it a dog-tail."

Ah! then once more Nānabushu became cold.

And as soon as the dawn was appearing, then began the sound of them getting up; they could be heard shaking themselves. And while they could be heard starting away, the old Wolf said: "Come, Nānabushu, get up (from bed)! Already have your nephews started away."

Well, once more started Nānabushu, together with them. Again with great speed ran Nānabushu all the day long. And on the next evening said the old Wolf, he spoke to his sons, saying: "It is your uncle's turn to look for a place where we shall camp."

Thereupon the young Wolf (said): "Go look for a place where we are to camp."

And so Nānabushu went to find a place where it was very calm, where there was a very dense growth of balsam-trees. "Therefore here is a place where we will camp."

Then there was where they slept. In the middle of the night there arose a sound of the young Wolves getting up, for they were cold. They could be heard starting away. And in the morning up spoke the old Wolf: "Come, Nānabushu! we have now been left behind. Now far away must be your nephews."

Whereupon then off started the elders. They found the others at the shore of a lake in a cold part of the place. And then once more they started on their way all together. Ah! with great speed went running Nānabushu. Sometimes afar he was left behind, and so continually was he waited for by his companions. "Walk fast, walk fast, Nānabushu!"

Thereupon on the next evening they went into camp. And then spoke the old Wolf. He addressed Nānabushu, saying: "Now, to-morrow is when we shall arrive at the place whither we are bound."

Gīgijāp kimādcāwag māmāwi. Ā! mīnawā pimipa'to  
 Nānabucu. Nāyā·u·'kwäg, kimādābīwag päcig sāga·i·ngan.  
 Owābāmāwān nāmāḍabinit micāwa·'kwam. Kigito a·'kiwā<sup>n</sup>·zi-  
 ma·i·ngan: "Näckä, Nānabuju! kəḇabətc micā·ə·tcigāwag  
 5 kidōcimāg." Mīḍac kī·ə·niodisāwād imā nāmāḍabinit.  
 A·'kiwā<sup>n</sup>·zima·i·ngan anidada dagi·'kwāni, omināmān mōzōn.  
 Gayä wīn Nānabuju mī āndodəng. Ogaḇōnigōn ḍac wīḍci-  
 kiwāyan: "Kīmināmāna mō<sup>n</sup>z?"

"Äye<sup>n</sup>," i·kido.

10 "Änīn āḇḍaciwād?" i·kido a·'kiwā<sup>n</sup>·zima·i·ngan.

"Nisiwag" i·kido Nānabuju, "päcig nōjās nījidac māni-  
 cā<sup>n</sup>sag."

"Kāwīn," i·kido a·'kiwā<sup>n</sup>·zima·i·ngan, "päcigwayä'ta mō<sup>n</sup>z."

Mīḍac kimādciba'tōwād uskinawäg, kayä wīnawā a·'ki-  
 15 wā<sup>n</sup>·zima·i·ngan Nānabuju gayä, nīgān wīnawā uskinawäg.  
 Mī·i·ḍac āca kimādcāt mō<sup>n</sup>s, mīḍac nō·pinanāwāt mō<sup>n</sup>zōn  
 uskinawäg. Udīnān ḍac Nānabucōn ma·i·ngan: "Änīnābīn  
 wāwāni." Ningutingi'gu owābāḇḍānāwa ma·i·ngan wīpit  
 pəṭa·kā·kwisinig mī'tigung. Mīḍac ä·'kidot a·'kiwā<sup>n</sup>·zima·i·n-  
 20 gaḇ: "Ṭaḇa utā·pinān kidōjīm uḍasawān."

Nānabujō ḍac i·kido: "Änīn gādōḇḍāmān anīm·wābīt?"

A·'kiwā<sup>n</sup>·zima·i·ngan ḍac uwī·kupidōn mīḍac kāijipā'pa-  
 winank asawān, āpitcunicicīn aṣawān. Wayābāḇḍān idac  
 Nānabujō i·kido: "Ṭaḇa nīn, ningaḇḍanita·kunān nīndōjīm  
 25 ōḇasawān!"

A·'kiwā<sup>n</sup>·zi idac i·kido: "Nōngum kuca anīm·wābīt kiditān.  
 Änīmādcānigu!"

Mīḍac anīmādcāwāt. Mīnawāḍac wābāḇḍānāwa ma·i·n-

In the morning they set out together. Ah! once more on the run started Nānabushu. When it was noon, they came out upon a lake. They beheld some one seated far out on the ice. Up spoke the old Wolf: "Look, Nānabushu! maybe your nephews have shot and hit something." Thereupon they kept on till they reached the place where the being was sitting. The old Wolf had his head up, looking about, for he scented a moose. And Nānabushu himself did the same. So he was addressed by his companion saying: "Do you smell a moose?"

"Yes," he said.

"How many are they?" said the old Wolf.

"They are three," said Nānabushu, — "one cow and two calves."

"No," said the old Wolf, "there is but one moose."

Thereupon off running started the youths, likewise the old Wolf and Nānabushu too, ahead (went) the youths. In the mean time away had gone the moose, and so after the moose ran the youths. To Nānabushu then said the Wolf: "As you go, keep a careful look." Once as (they were going along) they saw a wolf-tooth sticking from a tree. Whereupon said the old Wolf: "I say, take up your nephew's pointed arrow!"

And Nānabushu said: "What am I to do with a dog-tooth?"

The old Wolf then pulled it out. And so, after he had shaken the pointed arrow, very nice was the arrow. When he saw it, then Nānabushu said: "I say, let me carry my nephew's arrow as we go along!"

The old man then said: "Only a moment ago you called it a dog-tooth. Do go on!"

Whereupon they started on their way. And then on another occasion they saw where a wolf had eased himself as he went along. Thereupon said the old Wolf: "Come,

gan kī'a'nimīzīd. Mīdāc ā'kidot a'kiwā<sup>n</sup>zima'īngan: "Tağa, Nānabucu! anita'kunān kidōjīm umāṭatāsan."

Mīdāc ā'kidot Nānabuju: "Ānīn kādodamān animomōi?"

Mīdāc a'kiwā<sup>n</sup>zi ugi'u'dā'pinan. Mīdāc kipā'pāwinang,  
5 mīdāc maṭatāsan kā'u'ndināt. A'pīdāc Nānabucu wayā-  
bamāt maṭatāsan, i'kido: "Nīn tağa, ningadānita'kunān  
nindōjīm umāṭatāsan!"

Mīdāc ā'kidot a'kiwā<sup>n</sup>zi: "Nōngum guca animomōi  
kīdītān. Animādcānigu."

10 Ningutingī'gu kīgito a'kiwā<sup>n</sup>zi: "Ā, mō<sup>n</sup>zōn ōgīnīsāwān  
kidōcīmag." Ā'pitci pa'kadā Nānabuju, ayā'kuzi gayā.  
Mīdāc wābamād ma'īngana<sup>s</sup> cīngicinīnit, ā'pitcidābisinīnit.  
Kāwīn kīgō owābandāzīn, kāwīn gayā mō<sup>n</sup>zōn owābamāsīn.  
Miyā'ta mīskwi kōnī'kāng owābandān. Mīdāc ā'kidot a'ki-  
15 wā<sup>n</sup>zima'īngan: "Ujī'tōdā kḗbāciwīn!"

Ā, Nānabuju kī'tīmī! Āgāwādac uwīdci'ā'n ma'īnganān  
kḗbācinīt kā'kīcidōwād ḍac kḗbāciwīn, mī'ī'ᵘ pēbašigwīwād  
uskinawāg ma'īnganag. Mī'ī'ᵘ ājībīcīgagōwāwād uskina-  
wāg; tībīskōgu nōngum kipīgīckījigātāg wiyās, mī ājīnā-  
20 gwa'k mō<sup>n</sup>zowiyās. Mīdāc Nānabujo kīstcīmīnwāndank  
tciwīsīnīt. Ā! mīdāc tciḗbā'kwāwād. Ā! Nānabuju kīgā't  
tciwīsīni.

Mīdāc imā<sup>n</sup> kātāwāt, mōjāgidāc kī'ki'o'sāwag uskinawāg;  
nībiwa mō<sup>n</sup>zōn unīsāwān; kayā wāwāckāciwa<sup>s</sup>, ānōdc gayā  
25 awā<sup>n</sup>siyan onīsāwān. Kāwī'ka pa'kadāsi Nānabōju; mō<sup>n</sup>jāg  
wānīcīcinīnīg wiyās umītcīm. Nīguding idāc kī'u'sīganā  
pācīg uskinawā ma'īngan, mīdāc pīmidā nībiwa kī'o'cītōd.  
Mīdāc kīgā't Nānabuju kīmīnwāndank nībiwa pīmidā wā-

Nānabushu! as you go along, pick up what your nephew has killed."

And then said Nānabushu: "What have I to do with dog-dung?"

Thereupon the old (Wolf) picked it up. And then he shook it, whereupon the flesh of slain game he obtained from it. And when Nānabushu saw the flesh of slain game, he said: "I say, do let me carry along the game killed by my nephew!"

Whereupon said the old man: "Only a moment ago you called it dog-dung. Keep on going."

Now, by and by, (as they went along,) said the old (Wolf): "Ah! a moose have your nephews killed." Very hungry was Nānabushu, and he was tired. And when he saw the Wolves as they were lying down, very full were they from eating. Nothing he saw, and no moose he saw; only the blood on the snow he saw. Thereupon said the old Wolf: "Let us make a camp!"

Oh, but Nānabushu was lazy! Much against his will he helped the Wolves make the camp. After they had finished the camp, then up rose all the young Wolves. Thereupon then vomited the youths; exactly like meat that has newly been cut up, such was the appearance of the moose-meat. Whereupon Nānabushu was greatly delighted with the thought of eating. Ha! and then they started cooking. Ha, but Nānabushu truly ate a great deal!

Now, there in that place they made their home, and often on a hunt went the youths; many moose they killed; and deer and various kinds of game they slew. Never was Nānabushu hungry; often meat that was nice he had for his food. Now, once a young Wolf was breaking up some bones (to boil them for the marrow), and so grease in great quantity he made. Thereupon truly Nānabushu was pleased at seeing so much grease. Now, another time

bandank. Mīnawā dec nīnguding pājig uskinawā wi'u-si-  
ganā. Mīdāc ā'kidot: "Kāwin awiya ningakānawābamī-  
gusi, kāwicimuyu'k."

Pānimāgu, kā'tibi'kātīnik mīdāc ā'kidot a'kiwā<sup>2</sup>zima'īn-  
5 gan: "Kāgu, Nānabuju, kānawābamā'kyān wā'u'siganāt."

Mēdāc ki'kawicimōwād, mēdāc ā'ta a'we uskīnawe ma'īn-  
gan nāmāḍābit usiganāt. Mīdāc Nānabuju kimōtc ājika-  
nawābamād, mīdāc wābamād āndōḍāmīnīt cācāgwāḍāḍāḅ  
u'kāḅān, mīdāc pīmidā wāntcīciwānīnig udōning unāḅānīnig  
10 idac udāni'a'tōn. Māgwādāc kānawābamād Nānabuju  
āndōḍāmīnīt, mī ājiko'tīgwāḍāḍāḅ ubi'kwā'kukāḅān mēdāc  
Nānabuju uskījigūḅ maya gīḅāḅḅsinīnig. Mēdāc Nāna-  
buju ki'ā'pisiḅāḅwāt iwe u'kāḅ. A'kiwā<sup>2</sup>zidāc ma'īnḅān  
ugīpāpōḍānān Nānabōjōn, mīdāc kibīmādisit. Mī'īdāc  
15 ānāt: "Māḅica kīgī'kānawābamā."

Mēdāc ā'kidot Nānabōjo: "Kāwin nīngī'kānawābamāsi,  
undcidāgu nīmā'kindā'u'k."

Mē'īdāc mīnawā nīnguding nī'biwa āyāwād u'kāḅān,  
mī ā'kidot a'kiwā<sup>2</sup>zima'īnḅān: "Ṭāḅānā, kīnī'tām, Nāna-  
20 bujo, usiganān."

Mēdāc kāḅā't Nānabōgo ā'kidot "Ā' wī'sa nīḅā'o'si-  
ganā." Nānabuju dāc ugīmi'kwāḅdān kā'todākud, kāḅā  
kīnisiḅut. Mēdāc ā'kidot Nānabōjo: "Kāwicimoyuk. Kāgu  
awiya ningakānawābamīgusi. Pāḅāḅwīḅwācīnuk."

25 Mēdāc ḅāḅā't kā'tōṭāmowād.

Mēdāc Nānabōjo māmāḍowāḅḅḅ u'kāḅān, a'kiwānzidāc  
ma'īnḅān udu'ō'ndci kānawābamān Nānabucōn āndōḍā-  
mīnīt; mīdāc Nānabōju ājī'ō'dā'pīnāḅ kitci'o'kāḅ, mēdāc  
ājīpā'ki'tāwād uskīnawe ma'īnḅāḅān, mī ājīnīsāt. Mēdāc

one of the youths wanted to break up some bones (to boil for the marrow). And so he said: "By no one do I wish to be seen, go you to bed."

After a while, when night came on, then said the old Wolf: "Don't, Nānabushu, (don't) watch him who is to crack bones (and boil them for the marrow)!"

Thereupon they went to bed, except only the young Wolf that was seated breaking the bones (to boil them for the marrow). Now, when Nānabushu secretly took a look at him, he then saw that what he did was to gnaw upon the bones, and that the grease which came from his mouth he kept putting into a vessel. Now, while Nānabushu was watching what he was doing, (the Wolf) then let slip from his mouth a joint-bone with a knob, whereupon it fell square on Nānabushu's eye. And then Nānabushu was knocked out of his wits by the falling bone. Now, the old Wolf breathed upon Nānabushu, whereupon he revived. And then he said to him: "Perhaps you were watching him."

Thereupon said Nānabushu: "I was not watching him, on purpose he hit me."

And now another time, when they had many bones, then said the old Wolf: "Come, now, (it is) your turn, Nānabushu, to crack the bones (for the marrow)."

Upon which truly Nānabushu said: "All right, I will crack the bones (for the marrow)." Now, Nānabushu remembered what had been done to him, that he had been nearly killed. Therefore said Nānabushu: "Go you to bed. By nobody let me be watched. Cover up your faces."

And so truly that was what they did.

Now, while Nānabushu was making a noise cracking the bones, the old Wolf then slyly took a peep at Nānabushu (to see him) at his work; and now Nānabushu took up a large bone, and then hit a young Wolf, whereupon he

äji'o'niskāwāt ka'kīna. A'kiwā<sup>2</sup>zi dāc i'kido: "Äñic wīn pa'ki'tāwāt?"

"Kāwīn nīn pa'kitāwāsī," i'kido Nānabuju.

"Kägä't kipägi'tāwā, kigīganawābāmin kuca."

- 5 "Kāwīn," i'kido Nānabuju. "Kaṇābatc kīmōtci ningī-  
kaṇawābāmigōbān, mēidāc ki'kutigwāṇdāmān i we pigwā-  
'kugaṇ."

- "Kägä't kigīpa'ki'tāwā kuca." Miidāc a'kiwā<sup>2</sup>zima'īn-  
gaṇ kibābōdānāt ugwisān, miidac ki'pimādcī'āt, ki'pīmādi-  
10 sīñt ogwisān.

Ninguding idā'c a'kiwānzi ogaṇōnān Nānabojōn: "Misa-  
jigwa tcigusiyāṅ. Pēcig kigamīnin kidōcīm, mī a<sup>u</sup> kayā  
gīn kāwidciwād dcināṇdawāṇdcigāt. Pājig kayā ningawī-  
dcīwā. Kīgamīnin īskudā." Mēdāc ājipōgidid a'kiwānzi.

- 15 "Mī awā a'pis." Mīnawā kīpōgidi a'kiwānzi. "Mī awe  
saḡa'tāḡaṇ." Mīnawā gīpōgidi. "Mī'i-we kī'i-mān." Mīnawā  
gīpōgidi. "Mī awe wigwās.<sup>1</sup> Pānimāgu, kī'kaṇāciyaṇ kī'a-  
'tōyaṇ mīsaṇ, mī i<sup>u</sup> kādicipājicigwāskuniyaṇ īmā<sup>2</sup> mīsaṇ  
a'tāḡ, mī i<sup>u</sup> kādīci pīskaṇāsāḡ īckodā. Kāgu wīn ānicāgu  
20 kudcitō'kyān."

#### 45. THE DEATH OF NĀNABUSHU'S NEPHEW.<sup>3</sup>

- Mī'i-dāc ājimādcāwād; pāpa'kān ijāwād a'kīṅ. Nīgāni-  
waṇidac odōjimaṇ, wīnidac Nānabojō udānāṅg pīmosā.  
Tcībwā'o'dī'tāṅ idāc wī'kabāciwād, Nānabujū kī'īnāṇdam:  
"Taḡa ningagudci'tōn īskudā," miidāc, kā'i'ciuji'tōd mīsaṇ  
25 a'kī'kāṅ, mē'i-dāc ājipācidciwāskunit, mēidāc kā'i'jipī-  
kaṇāḡ īskudā. Ä! gägä't kistcimīnwāṇdam Nānabuju.

<sup>1</sup> Used for starting a rapid blaze.

killed him. At that up they all rose from where they lay. And the old (Wolf) said: "Why did you hit him?"

"I did not hit him," said Nānabushu.

"Indeed, you did hit him, for I was watching you."

"Nay," said Nānabushu. "Perhaps secretly was I observed by him, and that was why from my mouth I slipped my hold on the knobbed ankle-bone."

"Truly, indeed, you did hit him." Now, when the old Wolf breathed upon his son, he then revived him; alive became his son.

Now, once the old (Wolf) spoke to Nānabushu, saying: "It is now about time that we should be moving. One of your nephews will I give to you, and he will be the one for you to accompany when he goes to hunt. One, too, will I accompany. I will give you fire." Thereupon the old (Wolf) broke wind. "Now, that is a flint." Again the old (Wolf) broke wind. "Now, that is the punk." Again he broke wind. "That is kindling." Again he broke wind. "That is birch-bark.<sup>1</sup> After a while, when you go into camp (and) have gathered the fire-wood, then shall you leap over the place where the wood is, whereupon up will start the blaze. Do not try to do it merely for the sake of doing it."

#### 45. THE DEATH OF NĀNABUSHU'S NEPHEW.<sup>2</sup>

Thereupon they started away; into different lands they went. Now, ahead went his nephew, and Nānabushu himself travelled behind. And before they arrived where they were to camp, Nānabushu thought: "Now, I shall try to make a fire;" whereupon, after he had gathered the wood together at a place, he then leaped over it, upon which up blazed the fire. Ah! verily, much pleased was Nānabushu.

<sup>2</sup> For other versions see Nos. 10 (p. 89) and 31 (p. 251).

- Mēḍac kā'i·jimādcād. A'pī'i·ḍac wādi'tang imā<sup>n</sup> kī'a·tōd ubimiwaṇān a'we uskinawe, mi'i·mā<sup>n</sup> kiujī'tōd gābāciwīn; wīnidac uskinawā bapāṇandawāndcigā. A'pīḍac Nānabuju wa'pōdawād, kā'u·tōd mīṣan, mī'i·u ājibāgitcigwāskonit.
- 5 Kāgā ānawi kipīṣkaṇānī. Minawā gībajitcigwāskonī, nawaḍcidac paṅgī īskodā kī'a·yānī. Minawā gīpācidcigwāskuni, kāwīn gaṇagā ickudā ogīwābandazīn. Pīnic kī'tībī'kaḍinī. A'pī'i·ḍac paḍagwicing uskinawā, onōndān tcitcing wagaḡmingisāning; mīnāngwana'a<sup>n</sup> Nānabuju pācidci kwāskwāskonit.
- 10 Mīḍac ā'kidot uskinawā. "Ānin, Nānabuju, ācitci-gāyaṇ? Mā'gica kigībabōtawā."

"Kāwin," i'kido Nānabuju.

Mīḍac wīn uskinawā kā'i·cibācidcigwāskonit, mēḍac skudā kibīṣkaṇāg.

- 15 Ā'pitci gayā kī'kaṭcibān Nānabuju.

Mīḍac ānāt: "Kāgu mīnawa wī'kā i<sup>u</sup> tōḍangān, pānimā ogu kī'kaḡbāciyaṇ mī kādodaṃaṇ."

- Mēḍac kāgā't kā'tōḍang Nānabuju. Pānimā ogu kā'a·tōdīn mīṣan mī'i·u ājibājitcigwāskonit, mēḍac skudā pīṣkaṇānig.
- 20 Mō<sup>n</sup>jaḡidac kibābāmādisiwaḡ, mō<sup>n</sup>jaḡ kayā āwāsīyaṇ onīsān awā uskinawā; ā'pitci mō<sup>n</sup>jaḡ minowīsini Nānabuju. Ā'pitci osāgi·ā'n udōjimaṇ.

- Nīngudingidac Nānabuju kī'i·nābandaṃ odōjimaṇ kī'pa'kobisānid sībing. Mīḍac ānāt odōjimaṇ: "Taḡa, ayām-gwāmisin kīcpin nō'pīnaṇat a'wāsī. Kīcpīn dac sī'bi wābandaṃ, mānu mī'tīḡ aṇi'a·paḡitōn, mīḍac imā<sup>n</sup> tci'āni ta'ku'kiyaṇ; misawāgu ā'pitci agā<sup>n</sup>sing sībīns, mānū mī'tīḡ āni'a·paḡitōn, mēḍac imā<sup>n</sup> tci'ā'nita'ku'kiyaṇ, mīṣawāgu a'nicā paṣaḡamigā'k. Kāgu waṇāndagān i<sup>u</sup> āninān."
- 25

Thereupon they set out. And when he arrived at the place where the youth had put down his pack, then there he made the camp; for the youth himself was away on a hunt for game. Now, when Nānabushu desired to make the fire, he put on the wood; and so again he leaped over it. For all that, it barely caught fire. Once again he leaped over it, and even less was the fire there. Again he leaped over, and no fire at all did he see. At last night came on. Now, when back came the youth, he heard the sound of somebody thumping on the ground; it turned out to be Nānabushu leaping over and over. Whereupon said the youth: "What, Nānabushu, are you doing? Perhaps you have been kindling fires (without any reason)."

"No," said Nānabushu.

And so, after the youth himself had leaped over, then the fire blazed up.

And very cold was Nānabushu at the time.

And then he said to him: "Don't ever do it again, not till you go into camp, then may you do it."

And so truly that was what Nānabushu did. Not till he had put on the wood did he then leap over, whereupon the fire blazed up. Now, continually were they travelling about, and often did the youth slay the game; ever so frequently Nānabushu had good food to eat. Very fond was he of his nephew.

Now, once Nānabushu had a dream that his nephew fell into a river. Whereupon he then said to his nephew: "I wish that you would be careful when you are following after game. And when you see a river, just fling a stick ahead of you, for that is where you shall step; even though it be a very small brook, do throw a stick ahead of you, and there you shall step, even though there be only the dry bed of a stream. Don't ever forget what I am telling you."

Kinwä<sup>n</sup>jidac bābāmādisiwād. Ningudīng kāwin kitagwi-  
ciziwan odōjiman. Mēi<sup>n</sup>idac ānāndang Nānabuju: "Misa  
gaṇabac kā<sup>n</sup>i<sup>n</sup>nābandamāmbān."

Wīndac uskinawā nō<sup>n</sup>pinanāt awāsiyan. Kāgā ā<sup>n</sup>dimāt  
5 mī<sup>n</sup>i<sup>n</sup> wābandang pasa<sup>n</sup>kamigānig. Ā<sup>n</sup>nawī ugīmī<sup>n</sup>kwāndān  
kā<sup>n</sup>i<sup>n</sup>gu<sup>n</sup>paṇ omicōmāyan, mīdac īmā<sup>n</sup> kī<sup>n</sup>pa<sup>n</sup>kubisād kī<sup>n</sup>tcizi-  
bing; kī<sup>n</sup>a<sup>n</sup>yāni īmā<sup>n</sup>.

Wīndac Nānabuju wayāba<sup>n</sup>nīg kimādcā nāndawābamād  
odōjiman. Mīdac kīmī<sup>n</sup>kāng kītcizibi, mēya<sup>n</sup>pa<sup>n</sup>ā odōjiman  
10 kiwā<sup>n</sup>i<sup>n</sup>ā<sup>n</sup>t. Mēdāc giki<sup>n</sup>tcimawī, mēdāc kā<sup>n</sup>i<sup>n</sup>jimādcāt nisā-  
dciwan. Ninguding idac ānimadābīt zibīng, ā<sup>n</sup>pitci wīmīni-  
'kwe; mīdāc ājicingicīng wīmīni<sup>n</sup>kwāt, mīdāc wābandang  
mīnaṇ ānāmīndīm, mīdāc wā<sup>n</sup>i<sup>n</sup>ji<sup>n</sup>o<sup>n</sup>dā<sup>n</sup>pinang, kāwīndac  
umī<sup>n</sup>kunazīnaṇ. Kīnwā<sup>n</sup>j ānugīdōtām wīmāmōt. Kāgabi  
15 dāc omā inābīt icpiming, mī<sup>n</sup>i<sup>n</sup> wābandang āgōdānīg mīnaṇ.  
Mīnaṅwāna īnī<sup>n</sup> mē<sup>n</sup>snātāpigisīninīg. Ā<sup>n</sup>pīdāc kāwāba<sup>n</sup>-  
dang, kī<sup>n</sup>i<sup>n</sup>'kido: "Mī<sup>n</sup>i<sup>n</sup>we kādicīnī<sup>n</sup>kādāg tciānī<sup>n</sup>a<sup>n</sup>'kī<sup>n</sup>wāng,  
ānībiminān."

Mēdāc mīnawā gīmādcād. Ninguding, mīnawā ānīmā-  
20 dābīd zibīng, owābamān wābimāngwan ogiskīmanīsīn gayā;  
nībī<sup>n</sup>kāng inābiwag. Nānabuju dāc ogagwādcīmān: "Wā-  
gunān kanawābandamāk?"

Mēdāc ā<sup>n</sup>kitōwād: "Mānidōg omā<sup>n</sup> tā<sup>n</sup>wag. Migiwe  
odā<sup>n</sup>pināwād Nānabuju odōjiman. Mī<sup>n</sup>a<sup>n</sup>we māingāniwayān  
25 kebiskwāndā<sup>n</sup>o<sup>n</sup>niwit, mī<sup>n</sup>a<sup>n</sup>we kānawābamāngit."

Kāgātsa onickimigōn Nānabuju. Mīdāc ājigagwādcīmād:  
"Ānīndī āndāwād? Wāwāni wīndamawiciyuk."

So for a long time they went travelling about. Once upon a time his nephew did not return home. Whereupon thought Nānabushu: "Therefore my dream must have perhaps come true."

But in the mean while the youth was in pursuit of some game. Almost was he about to overtake (the game) when he saw the dry bed of a stream. Although he was mindful of what he had been told by his uncle, yet there he fell into a great river; he remained there.

Now, Nānabushu himself on the morrow set out to look for his nephew; and when he found a great river, then at once he lost (track of) his nephew. Hereupon he greatly wept, and then he started off down the stream. Once as he went down to the river, very anxious was he to drink; and so, as he lay down to drink, then he beheld some berries under the water, whereupon he wanted to get them, but he could not get hold of them. For a long while he tried in vain to get them. Finally, as up this way he looked, there he beheld the berries hanging. They were the things that cast the reflection (in the water). And when he saw it, he said: "This is what they shall be called till the end of the world, high-bush cranberries."<sup>1</sup>

Thereupon he continued his way. Another time, when he came down to the river, he saw a White Loon and a Kingfisher; in the water they were looking. Nānabushu then asked of them: "What are you watching for?"

Thereupon they said: "Manitous dwell in this place. It is they who took Nānabushu's nephew. Now, the skin of that Wolf, which they use for a flap over the doorway, is the thing for which we were watching."

Truly, indeed, was Nānabushu angered. Thereupon he inquired of them: "Where do they live? Rightly declare it to me."

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<sup>1</sup> This episode does not properly belong at this point.

Mēḍaḥ ä'kidowād: "Mī omā ändāwād igi'ᵘ maṇidōg  
kā'ō-dā'pināwād gidōjimaṇ."

"Wāwāni dibādcimoyu'k." Mēḍaḥ kā'i'ji'a'ndomād ogis-  
kimaṇisīn. Mīḍaḥ Nānabuju kā'i'ji'ō'jibī'ā'd ogiskimaṇisīn  
5 kayä māngwān.

Ä! gägä't minwāḍamōg. Mīḍaḥ ä'kidowād: "Kīcpīn  
kistcigicā'täg, ka'kīna tāmō'kiwäg. Mī'ō'mā'ku nibāwād  
omā<sup>n</sup> mīnising."

Pä'kic kayä nickādisi Nānabuju. Mīḍaḥ paḡidīnād, kägä  
10 ogīnisān ogiskīmaṇisīn; mī'i'daḥ wīnawāḍinād ogīpicigupinān.  
Mī'i'daḥ kā'i'cimādcād Nānabuju nō'piming. Ōgi'a'wī'ō'ji'ā'n  
mī'tigwābīn kayä āsawāṇaṇ. Mēḍaḥ ä'kidot Nānabuju:  
"Taḡa tawiki'tcikijā'tä wāḡaṇg." Mēḍaḥ kägä't kistcimija-  
'kwāḍ wayāḡaṇg. Mēḍaḥ Nānabuju kā'i'ji'ijād imā<sup>n</sup> tibicko  
15 minising, mīḍaḥ imā<sup>n</sup> tcigibig kīnibawīt. "Mī'tigong nīn-  
ḡaḍijināḡus," ā'pitci kāsōṅḡaḡ kīckāṇa'kād." Mī'i'daḥ imā<sup>n</sup>  
kī'ā'sad omī'tigwābīn imā<sup>n</sup> onī'kāṅg. Ä'pīḍaḥ kīzīs pāmō-  
'kāṅg, ā'pitci ḡijā'tä. Kägāḍaḥ nayāwa'kwäg mī' cigwa  
mō'kiwād maṇidōg.

20 Mēḍaḥ ä'kidowād maṇidōg: "Kīwāḡaḍānāwāmbān  
inī'u'k<sup>u</sup> kīnawā iwe kīckāṇa'kād?"

"Kāwīn," i'kidōwäg ānint.

Änintidaḥ i'kidōwäg: "Ä<sup>n</sup>ye<sup>s</sup>, nīwāḡaḍānābān nīnī'k<sup>u</sup>."

Änint i'kidōwäg: "Nāsānā'ku Nānabuju ta'i'jināḡuzi!"

25 Änōḍc maṇidōg mō'kiwäg. Mī'i'daḥ ānāwād Wābima-  
'kwāṇ: "Taḡa, awiḡaḡwāḍciwāḍāṇ i'we kiskāṇa'kād."

Mēḍaḥ kägä't kā'i'ji'ijād wābima'kwa; mēḍaḥ kīḡaḡwā-  
ḍcibidōt, kāwīn kāṇaḡā ogīkawibidōsīn. Mēḍaḥ ä'kidot  
Wābima'kwa: "Ä<sup>n</sup>, kāwīn Nānabuju āwīsī; mī'tig i'we!"

Whereupon they said: "This is the place where dwell the manitous who seized your nephew."

"Be sure to relate it truthfully." And then he asked the Kingfisher to come. Thereupon Nānabushu painted the Kingfisher and the Loon.

Ah! truly were they pleased. Thereupon they said: "If it becomes very hot, then will all come forth. It is upon this island that they usually sleep."

And all the while was Nānabushu angry. And when he let them go, he nearly killed the Kingfisher; for as he was going to seize him, he missed catching him. Thereupon off started Nānabushu into the forest; he went to make a bow and some arrows. And then said Nānabushu: "I will that it be very warm to-morrow." And so truly there was a very clear sky on the morrow. Thereupon Nānabushu went over to a place opposite the island, and there on the bank of the river he stood. "Like a tree will I look, (like) a stump that is exceedingly strong." And so there upon his arm he put his bow. And when the sun was rising, it grew very warm. And when it was nearly noon, then out began coming the manitous.

And then said the manitous: "Did you yourselves ever see that stump before?"

"No," said some of them.

But some of them said: "Yes, we ourselves are accustomed to seeing it."

Some of them said: "Woe to us should Nānabushu take on such a form!"

All sorts of manitous came forth. And now they said to the White Bear: "I wish you would go wrestle with that stump."

Thereupon truly thither went the White Bear; and he tried shaking it, but not a whit did he move it. Thereupon said the White Bear: "Why, it is not Nānabushu; it is wood!"

‘Ā! kāyābi ānint ugu’tānāwān. Kayā win Nigik kimō-ckamu. Mēdāc ā’kidot: “Ha, ha, ha, ha!” ā’pā’pid, “kāwī’kā nīn ningīwābandazīn.”

Midāc mīnawā ā’kidowād: “Skomā, kīn, Mīciginābik,  
5 āwigutci’tōn!”

Mēdāc kāgā’t kī’jāt. Mēdāc kā’ijitatibā’kuwād u’kwā-  
gaṇāng. Mē’idāc kā’ijibāpaši’tād kīnābī’k.

Ā, nībiwā kī’ā’nimādcā kīzīs.

Kāgāgu tciwā’kwānāmut Nānabuju mī’i’u kā’i’cipagidci-  
10 tānit micigīnābigōn.

Mēdāc ā’kidot ginābīk: “Ā, kāwin a Nānabuju āwīsi;  
mī’tig i’i’wē!”

Mī’idāc kā’ijipōmāwād. Ickwādāc kimō’kiwag nīj ma-  
nidōg, mī igiwe ogimāg. Mī’idāc kā’ijinibāwād kījā’tānig.

15 Mēdāc Nānabuju kā’ijināsi’kawād omī’tigwābīn, wī’a’wi-  
bīmwād. Nī jīwanidāc miskwādāsiwān, mī’idāc wā’ijidi-  
bātcīmowād. Midāc ānād Nānabucu: “Ic, tci tci tci! Kāgu  
tābātcimu’kāgun! Māckut kīgawawāciinīm.” Mē’idāc  
Nānabuju kā’ijī’o’dā’pinād, mī’idāc ojibīwād.

20 Ā! kitcimīnwāndāmōg.

Midāc ānād: “Mīskwādāsi kīgādigōm tci’ā’ni’a’kīwang.”

Midāc āgud mīskwādāsiwān: “Kāgu kwaya’k pimwā’kān;  
āgawātācinuwād ijipimwī.”

Midāc Nānabuju kā’ijināsi’kawād inī’u mānidōn. A’pīdāc  
25 kā’u’disād, mī’i’u ājipimwād, kwaya’kigu wiyawīng, kāwin-  
dāc ugīmījwāsīn. Mīnawādāc pājig odasawān ugīnābisidōn,  
mīidec kā’ijipimwād āgawātācinīnit, mī’idāc kīmījwād.  
Mīnawādāc wāwīp pājig ogīpimwān, inī’u ugīmān.

Ah! but yet some of them feared it. And the Otter too came forth. Whereupon he said: "Ha, ha, ha, ha!" as he began laughing, "never before have I seen it."

And then again they said: "Let us see you, Big Serpent, go try it!"

Whereupon truly thither he went. Whereupon he twined round (Nānabushu's) neck. And then tight coiled the Serpent.

Well, far on its way had gone the sun.

When almost out of breath was Nānabushu, then was he let go by the Big Serpent.

Thereupon said the Serpent: "Why, that is not Nānabushu; it is wood!"

Whereupon they felt at ease. And then at the last out came two manitous; they were the chiefs. Thereupon they went to sleep where it was warm.

Accordingly Nānabushu went after his bow and arrows, that he might go shoot them. Now, there were two red-burned (Turtles), and now they were going to tell. Whereupon to them said Nānabushu: "Hush, hush! Don't you tell! In return I will adorn you in gay color." Accordingly Nānabushu took them up, and then painted them.

Ah! they were greatly pleased.

Thereupon he said to them: "Red-burned creatures you will be called till the end of the world."

Whereupon he was told by the red-burned (Turtles): "Do not shoot straight at them; where they cast a shadow is the place to shoot at them."

And so Nānabushu went to where the manitous were. And when he got to where they were, then he shot at them, right at their bodies, but he did not hit them. Now, another arrow he fixed upon his bow, whereupon he shot at the shadows they cast, and then he hit them. And so quickly at another he shot, at the chief.

Mi'i'dac ci'gwa ki'känimind Nänabuju. "Ää, Nänabuju unisän ugimän!"

Mēḍac Nänabuju kā'i'jimādcība'i'wäd. Ä! mēḍac nibi nō'pinānigut. Ninguding idac cigwa kägā udadimigun  
5 nibi, mēḍac wābāmād a'kagwidcīciwān nāmāḍabinid. Mēḍac ānād: "Ä, nicimā<sup>n</sup>, maḇido nimāmīdawiik!"

"Wa'e, ānīndi āndanādcimāt awe maḇidō? Taga, omā<sup>n</sup> pīndigān nīwājing!"

#### 46. NÄNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

Mi'i'dac Nänabuju kā'i'jipīndigād aka'kwidcīciwājing.  
10 Ä'pīḍac kā'pīndigād Nänabuju kayā wīn, aka'kwidcīci kī'pīn-  
digā, mīḍac kā'i'jikibā'ḇng uwāc. Pānimā'i'dec kā'pimi-  
dcīwaninig nipi, mīnawā gīsāga'ḇm Nänabuju. Ningudin-  
gidac äjipīmosād, onōndawān awiyā<sup>a</sup> naḇamonit:

"A'ki yā'kwāgwāgiyē nīmbicina'u'cin."

15 Mīḍac kā'i'jināsi'tawād, mīḍac kīwābāmād mindimōyāyan,  
omaka'kīn; wīgubīn obimōndānan, kayādac jicīgwanān ojä-  
gwānsonān 'a<sup>a</sup> mindimōyā<sup>n</sup>. Nänabuju'o'dec ogagwādcī-  
mān īnī'u mindimōyā'ḇn: "Änīn, nō'kimis, wā'tōḍaman  
īnī'u wīgubīn?"

20 Mīḍac ä'kidot mindimoyā<sup>n</sup>: "Nänabujū kuca ogi'pīmwa<sup>s</sup>  
maḇido<sup>s</sup>, nīnīḍac nīnanāndawī'ḇg īgī'u maḇidōg. Nāna-  
bujū'u'dac wināndawāpini'kānā ōnowā wīgubīn; miziwā  
a'king wī'i'nābiginigādāwān. Kīcpin dec tōto'kābigiskang,  
mī'i'we tcigi'känimint ānīndi ayād Nänabuju. Kawinaḇin  
25 Nänabuju kidāwisi?"

<sup>1</sup> For other versions see Nos. 18 (p. 145) and 32 (p. 261).

Now, then was the time they knew it was Nānabushu.  
 "Oh, Nānabushu is killing the chief!"

Accordingly Nānabushu started to flee. Ah! and then by the Water was he pursued. Now once, when nearly overtaken by the Water, he then saw a Woodchuck sitting up. Whereupon he said to him: "Alas! my little brother, by a manitou am I pursued."

"Well, where is the manitou about whom you are talking? Pray, come into this little hole of mine!"

#### 46. NĀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.<sup>1</sup>

So Nānabushu came into the Woodchuck's hole.<sup>2</sup> So after Nānabushu had gone inside, then the Woodchuck went in too, whereupon he closed (the entrance of) his hole. And not till the water had flowed past, then again out went Nānabushu. Now once, as he went walking along, he heard somebody singing:

"From the ends of the world do I come with the sound of my rattles."

After that he sought, listening for (the singer), whereupon he saw an old woman, a toad; some linden-bark she carried upon her back, and rattles too were hanging from the old woman's girdle. Thereupon Nānabushu inquired of the old woman: "What, my grandmother, do you intend doing with that linden-bark?"

Whereupon said the old woman: "Why, Nānabushu indeed has shot the manitous, and I am going to heal the manitous. And for Nānabushu will be set a snare (made) from this linden-bark; all over the earth will twine be laid. And if it pulls when he steps into it, then will it be known where Nānabushu is. Are you not yourself Nānabushu?"

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<sup>2</sup> Translated by the editor.

“Kāwīn,” i’kido Nānabuju. “Kīdābimādcī’kīna Nānabuju wābāmāḍ?” Mīḍac ānād: “Ānindi āyāyan?”

“Mī’imā<sup>a</sup> pācu ugimāg āyāwād. Nōngum unāngucik mī’i’we kägä’t wīkitcinānāndawīiwāyān, mī’i’we Nānabuju  
5 odōjīman uṣagīn kāḍacīmīgōyān nōngum unāgucik.”

Mīḍac ānād Nānabuju. “Ānīni’ku āna’āman naḡamoyān?”

Mīḍec mindimoyā kidibādcimut: “Mīsa’ku i<sup>u</sup> āna’āman naḡamoyān:

“A’ki yā’kwāgiyē nimbicina’u’cin.”

10 A’pī’iḍac ka’kīna kāwīndāmāgut mī’i’<sup>u</sup> kā’ijinisāt. Mī’iḍac kā’ijipa’kunāt mē’iḍec kā’i’ijipīzi’kawād, mē’iḍac kī’oḍā’pinang wīgobīn kīpmōndang; kayā ḍac jicīgwanan ugījāgwasonan. Mē’iḍac kīmādcād ājāni’pan mīndimōyāyan. Kayāwīndac kī’ānināgamo:

15

“A’ki yāgwāgiyē nimbicina’o’cin.”

A’pī’iḍac tāgwācing āndānint ugīmā<sup>a</sup>, mī’i’wābāmāḍ udōjīman owayānini kibīskwāndā īḡaniwinint. Nānabuju owābāmān tcitcipiskānit. Mēḍac ā’kidot: “Nīyā! nōjis, ījiwījiyu’k āndanāpiyān?”

20

Kägä’t iḍac ogī’ijīwinigōn īmā<sup>a</sup> āndanābīpan mīndomōyā’iḡan. Mīiḍac wābāmāḍ a’kī’kōn tcībā’kwān; mī’i’we Nānabuju udōjīman uṣagīn kā’kījīdānig. A’kawā’ku wisīnīban awe mīndimōyāban. Mīḍac Nānabuju i’kido: “Kāwīn ningawīsinisī, pānima<sup>a</sup> kī’ckwā’tayān, ningawīsin.” Mē’iḍac  
25 ā’kidot Nānabuju: “Ka’kīna sāga’āmu’k<sup>u</sup>, nīnā’ta umā<sup>a</sup>

"No," said Nānabushu. ("Do you suppose that) you would be permitted to live if you should see Nānabushu?" And then he said to her: "Where do you abide?"

"Yonder, near by where the chiefs are. On this evening is truly when I will do some wonderful healing, whereupon the upper arm of Nānabushu's nephew shall I be given to eat this evening."

So then to her said Nānabushu: "What is the nature of your song when you sing?"

Whereupon the old woman revealed (it), saying: "This is the way I usually sing when I sing:

"From the ends of the world do I come with the sound of my rattles."

Now, after he had been told everything, then he slew her. And after he had flayed her and put on (her skin), he then took up the linden-bark and put it upon his back; and the rattles too were hanging at his belt. And then he went in the same direction whither the old woman intended going. He too went singing along the way:

"From the ends of the world do I come with the sound of my rattles."

And when he arrived at the home of the chiefs, then he beheld his nephew's skin used as a flap over the entry-way. Nānabushu beheld it move with a quiver. Whereupon he said: "Ah, me! my grandson, will you lead me to the place where I am to sit?"

Now, truly was he led to the place where the old woman would have sat. And then he saw a kettle with food cooking in it; it was the upper arm of Nānabushu's nephew that was cooking. It was usual for the old woman first to eat (before she began with the work of healing). And so Nānabushu said: "I am not going to eat, not till after I have finished, then will I eat." And this said Nānabushu: "All of you go out of doors, I only here

ningatayā." A'pīdāc ka'kina kázāga'ā'mowād, mīmān  
jīngicinowād īgī<sup>u</sup> ugimāg, owābandānan udasawānan sāsā-  
gā'kwisininig imān ugimā<sup>n</sup>wa<sup>s</sup> wiyawining. Mī'i'dāc kijāci-  
jigwawād, mī'i'dāc kāgā't kīnisād. Mī'i'dāc kīnibowād.  
5 Mē'i'dāc ā'kidot: "Mīsa kīnibowād maṇidō."

Mē'i'dāc ājibibāgiwād: "Ā, mīsa kīnibowād maṇidōg!  
'Ā'ā'<sup>u</sup>, mādcīdōyu'k wīgobīn mī'ziwā a'king ta'i'nābigama-  
nōn; mī'i'dāc tcīgī'kānimint ānindi ayāgwān Nānabuju,  
kīcpin tōtō'kābigiskāng." Mīdāc ka'kina kā'i'jimādcāwād,  
10 kī'pimābiginaṃowād wīgobīn.

A'pī'i'dāc ka'kina kāmādcāwād, Nānabuju ogīpigiskijwān  
kīstcītibā'kwā maṇidōwiyās. A'pī'i'dāc kā'kīzizā'kwād,  
ugī'ā'ndumān ābīnōdcīyan, mēidāc gī'ā'camād. Pāji'kidac  
ābīnōdcīyan ogīki'kānimigōn Nānabuju ayāwīt ta'pābiwān.  
15 Mīdāc ānād: "Pā'kā, nicimā, kāgu dibādcimō'kān!" Mē'i-  
dāc Nānabuju kā'i'jipa'kwā'jang maṇidōpimidā, mēdāc  
kā'i'jiminād kwiwizānsan. Mēdāc ānād: "Kā'kā'kijōbizi  
kādicīnikāsyān tcī'ā'ni'a'kiwang."

Mēdāc Nānabuju kā'i'jiodā'pinād maṇidōwayānan kayādāc  
20 odōjīman wayānan, mē'i'dāc kā'i'jimādcībā'tōd, minī'kidāc  
kāwābandang wīgubīn bimābigamunig, ka'kina ogī'a'nitō-  
'tō'kibitōnan.

Mēdāc ā'kidōwād ka'kina gābimādisiwā'pan: "Ā'ā'!  
ca'yīgwa Nānabuju tō'tō'kābigiskigā."

25 Mī'i'dāc cī'gwa nībi kīmō'kitciwāng, kayādāc kī'ki'tciki-  
miwān; kayādāc īgī<sup>u</sup> āsinīg icpīmīng gī'ō'ndagō<sup>d</sup>dcinōg,  
Nānabuju kī'a'ndoskōnind. Nibiwa ogīnisigowān āsinīn  
nībi gayā. Nānabūjūdec wādcīwing ānāgī'a'pa'i'we. A'pī'i-

will remain." And after all of them had gone out, then yonder, where lay the chiefs, he beheld his arrows that were sticking out from the bodies of the chiefs. Thereupon he shoved them in (farther), working them back and forth, whereupon he truly killed them. So now they were dead. Accordingly he said: "Therefore now dead are the manitous."

And then they cried aloud: "Alas! now dead are the manitous. Now, then, take you the linden-bark (twine) everywhere over the earth, and string it around; for then it will be known where Nānabushu is, should he happen to step into it (and be caught)." Thereupon they all started away, laying the linden-bark twine.

And when all had started away, Nānabushu cut (the manitou) into pieces, and made a great cooking of the manitou-flesh. And when he had finished cooking, he invited the children, and then fed them. Now, by one of the children that was peeping in was Nānabushu recognized to be who he was. Thereupon he said to it: "Hold on, my little brother, don't you tell!" And when Nānabushu sliced off some manitou-grease, he then gave it to the small boy. Whereupon he said to him: "Fond-of-Raw-Fat<sup>1</sup> shall you be called till the end of the world."

Then, after Nānabushu had taken up the manitou-skins and the skin of his nephew, he then started off running; and, as much of the linden-bark he saw stringing about, all of it he touched as he went along.

Thereupon said all who were then living: "Halloo! Nānabushu is now touching against the snare."

Thereupon the water now began to come forth, and a mighty rain began to pour; and also the rocks from above began to fall, to the end that Nānabushu be crushed. Many were killed by the rocks and the water. Now, Nānabushu tried in vain to flee to a mountain. But when

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<sup>1</sup> A small frog.

dec wayābandang möckaninig a'ki, mī'u kīmāwandōcimād  
 mī'tigōn kī'u'ji'tōd pīndazāgan. Nī'jwāswi ä'ta kī'pōsiwag  
 imā<sup>n</sup> pīndazāganing a'pī kāni'kipig a'ki. Mīdāc imā<sup>n</sup>  
 kī'a'yāwād pīndisāganing; ānīdidāc gayā awāsiyan ogīpō-  
 5 zi'ā'n, pīnāji<sup>n</sup>ya<sup>s</sup>, ānōdc gayā awiya pābāmisātciḡ. A'pī'i'dāc  
 kīnwā<sup>n</sup>j āyāwād imā<sup>n</sup> pīndazāganing, ogīkañōnān nā'tāgō-  
 ḡnīt: "Gitākāski'tōnāwāna paṅḡi a'ki? Kīcpin pīdōyāḡ,  
 nīndā'u'ji'tōn a'ki."

Nī'tamidāc a<sup>u</sup> a<sup>n</sup>wā<sup>n</sup>yan odānaḡi'a'nōnān tcīḡōḡnīt, kā-  
 10 wīndāc ogī'tā'u'di'tazīn a'ki; kīnōndākisābāwe. Usagābini-  
 'kānān inī<sup>u</sup> wī'gup, mī'i'gu ka'kīna kā'tōtawād, cīcī'i'ban  
 gayā māṅwān gayā āmī'kwān. Mēdāc kīmōjskinisāt,  
 mīnawā bēijik cīcīban, māṅwān, mīgu gayā wīn kā'i'ji-  
 wābisinit. Kāwīn ogīkaški'tōsīnāwa a'ki. Mīnawādāc  
 15 amī'kwān ogī'a'nōnān tcīḡōḡnīt, mīgogayāwīn kā'i'jiwābisīt;  
 kīnōndānīsābāwe. Ānawī'k<sup>u</sup> kāmō<sup>n</sup>skitcisānītīn, ogīwāwābā-  
 mān a'kī tcita'kunamīnīt, kāwīndāc kāḡōn ogīmī'ka<sup>n</sup>zi a'ki.  
 Mīnawādāc wājāskwān ogī'a'nōnān tcīḡōḡnīt. Mīnawā  
 ogīsāḡa'pīnān wīgup.

20 Mīdāc kīḡōḡt wājāsk. Awācimā<sup>n</sup> nībiwa ugīwī'kupidōn  
 wīgup. Nīṅudingīgu udōdō'kībidōn i<sup>u</sup> sā'bāb 'a<sup>s</sup>a<sup>u</sup> wājāsk,  
 mī'i'we nīsābāwād. Mēdāc Nānabuju ājiwī'kubinād; mēdāc  
 wāwābāmād wājāskwān, ogīmī'kān paṅḡi a'ki ta'kunāmīnīt  
 īdāwīnī'k, paṅḡi gayā uda'kwāndān, a'ki, onīṅwigānāṅ  
 25 gayā pāpaṅḡi a'tānī. Mēdāc Nānabuju kā'i'jiodā'pīnaṅḡ,  
 ugīpōdānān wājāskwān, mēidec kī'pīmādcī'ā'd. Mīgu ka'-  
 'kīna i<sup>u</sup> kā'tōdawād. Mī'i'dāc kā'i'jībā'a'saṅ unīndcīṅ

he saw that the earth was overflowing with water, then he gathered together some logs (and) made a raft. Seven only embarked upon that raft when the earth was flooded over with water. And so they remained there on the raft; some game-folk, too, he put aboard, birds, and all the various creatures that fly about in the air. And after they had been a long while on the raft, he spoke to them that were good at diving: "Can you procure a little earth? If you fetch it to me I would create an earth."

Now, he first employed the (?) (kind of duck), but (the bird) was not able to come within reach of the earth; it was drowned before it got there. He had it tied with linden-bark twine, for that was what he did to them all, — the Ducks and the Loon and the Beaver. And when it came floating up to the surface, then another Duck, and also the Loon, had the same thing happen to them. They were not able to fetch any earth. And next he had the Beaver dive; but it also met the same fate, it drowned before it reached the bottom. Every time that one came up, he looked to see if it had hold of any earth, but nothing of earth he found. So next he had the Muskrat dive; also he had it tied with linden-bark twine.

So then into the water dived the Muskrat. Much farther down he pulled on the linden-bark cord. At last he felt the Muskrat pulling at the cord, and that was when it was drowning. Thereupon Nānabushu pulled it up; and when he examined the Muskrat, he found that it was holding a little earth in both its paws, and a little earth it also had in the mouth, and there was a little in each armpit too. Thereupon, after Nānabushu took the Muskrat up in his hands, he breathed upon it, whereupon he revived it. Now, that was what he had done to them all. Now, when Nānabushu had dried the earth in

iwa'ki a<sup>n</sup> Nānabuju, mē'i'dac kā'i'jimamigunang i<sup>n</sup> a'ki.  
 Mēidec minawā kā'i'ji'a'nōnād kīgāgiwān ningudci a'ki  
 tcisāgibi'i'nig, kāwīndac kītagwici<sup>n</sup>zi kīgāgi. Minawādac  
 wābimīmīn ugi'a'nōnān; miidac kī'pidōt wādi'kwānāns 'a'a<sup>n</sup>  
 5 umīmi. Mēdac Nānabuju kā'i'jipāda'kidōt imā<sup>n</sup> i<sup>n</sup> a'ki  
 tā'kunang, miidac kā'i'ji'a'pāgidōd nibi'kāng. Pākie kī'i'ki-  
 dot: "Tağa, minis omā<sup>n</sup> tayāmağat." Pā'kickayā ugipō-  
 dādān.

#### 47. THE SCATTERING OF THE ANIMALS AND THE REGULATION OF NATURE.

Mi'i'dac imā<sup>n</sup> kī'a'yāwād minising, Nānabujūdec kī'pō-  
 10 dādcigā kiwi'tāya'i minising; miidec āskām kī'a'nimistcāg  
 a'ki. Mīgū i<sup>n</sup> kā'tōdang kinwā<sup>n</sup>j. Kāningudwāsugunaga'ki-  
 dac ugi'a'nōnān ādi'kwān, "Skomā<sup>n</sup> kiwitāskān 'ō'o'u a'ki."

Kimādcādac ādi'k. Ā'pitci kī'a'kiwā<sup>n</sup>ziyu' ā'pī dāgucing.

Minawādac ma'i'nganān ugi'a'nōnān, kayāwīndac ma'i'n-  
 15 gañ ā'pitci kī'a'kiwā<sup>n</sup>ziyu' ā'pī tāgucing. Inī'widac awā<sup>n</sup>-  
 siyañ kā'pōsi'ā'pañ ā'pitci kīpā'ta'i'nowān, kayā winawāgu  
 ānicinābāg āja kīānipa'ta'i'nowāg; pāpāmisātciğ kayā pin-  
 āci<sup>n</sup>yāg. Nānabujūdac ogīwāwīnān kādijini'kāsowād awāsi-  
 yāg; kayāgu pābāmisāwād pināci<sup>n</sup>yāg ugīwāwīnān kādijini-  
 20 'kāsowād; kīgō<sup>n</sup>yañ gayā. Kayādac kīgīdōwāg kādāciwād  
 kīzisōg ningobibōn, kayādac kā'u'ndānimāk kīwi'tāgijik

his hands, he then rolled it into a ball. So then next he had the Raven (go find) if the earth could be seen anywhere out of the water, but the Raven did not return. Then next the White Pigeon he employed, whereupon a tiny twig did the Pigeon fetch. And after Nānabushu had stuck it into the earth which he had there in his hand, he then tossed it into the water. At the same time he said: "I will that an island come into existence here." And at the same time he breathed upon it.

#### 47. THE SCATTERING OF THE ANIMALS AND THE REGULATION OF NATURE.

And so they remained there on the island, and Nānabushu breathed all over the island; and all the while larger grew the earth. Now, that was what he was doing for a long while. And when the sixth day was up, he then employed a caribou. "I would have you go round this earth."

So away started the caribou. It was very old when it returned.

Then next he employed a wolf, and the wolf was also very old when it came back. And then the game-folk that he had had on board were becoming very numerous, and the people too were themselves now increasing in number; and (the same was likewise true) of the birds. So Nānabushu called the game-folk by the names by which they were to be known; and also the birds that fly in the air, he named them by what they were to be called; and (it was) also the same with the fishes. And they also decreed how many moons there should be in one year, and also the number of directions from which the winds would blow, that from the vault of the sky in eight directions would the winds blow. So this was what he

cwā'tcing tci'u'ndānimak. Mī'i'dac kā'i'kot: "Ānic, mīsa ka'kina kī'u'ji'tōyān kânōndcipimadisiwād anicinābēg."

Mēdāc iwa'pi kīsiswā'i'diwād miziwe a'king. Kā'ijimā-dcāwād, kayā wīndāc Nānabuju kīmādcā.

5 Mīsa ä'kosid.

48. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.<sup>1</sup>

Ningudingisa' Nānabujū anipapimusāt nō'pīmīng. Ninguding umāḍābīn sāga'i'gan, mīḍāc imā<sup>n</sup> wābāmāt nibawa ni'ka<sup>s</sup>. Ā'pidci omisawānimā<sup>s</sup> wī'a'mwāt. Mīḍāc ānād:  
 "Ictā', nicimā'i'dug, ondās, ōmā<sup>n</sup>, pījāyu'k!" Ānawidec  
 10 kī'pījāwag ni'kaḡ, kāwīn ā'pidci pācu pīcāsīwag. Minawāgu oḡānōnā<sup>s</sup>: "Nicimā'i'dug! ōmā<sup>n</sup> pīcāyu'k, ka'ō'dcimininim!" Oḡusigō pācu' tēbīcānīt. Kāḡa'pī nō'pīmīng kī'i'jā Nānabujū; mī'tigōnsan uḡināsī'kānan. Mī'i'dac kā'i'ji'u'ji'tōd wīḡiwāmāns, mīnawā oḡānōnān ni'kan: "Āmbā ōmā<sup>n</sup>,  
 15 udāmīnodā, kāmīmīmīn!" Kāḡa'pī oḡīwayājīmān ni'kānsa'. Mēdāc kā'i'jipīndigāwād wīḡiwāmānsīng, mī'i'dac ājīkā-nōnāt Nānabujū: "Ka'kina pāsāngwābicimuyu'k." Mīḍāc ājīnagamut:

20 "Pāsāngwābicimōwinan nimbīdōnan.  
 Pāsāngwābicimōwinan nimbīdōnan.  
 Pāsāngwābicimōwinan nimbīdōnan.  
 Pāsāngwābicimōwinan nimbīdōnan."

Mīḍāc kā'gā't ājīpāsāngwābiwād nīmīwād. Ā'pī'i'dac ka'kina pāsāngwābiwād, oḡītābībīnān ni'kan: mīḍāc kīpō-  
 25 'kugwābīnād. Nījīḍāc nāsād, uḡīkī'kānīmīḡōn; mī'i'dac ājī-pībāḡiwād: "Ā<sup>s</sup>ē'i, Nānabujū kīnisīḡunān!" Mīḍāc kā'i'jī-sāḡīdcīśāwād wīḡiwāmānsīng. Nījā'ta kānīsāt.

<sup>1</sup> For other versions see Nos. 11 (p. 101) and 20 (p. 169).

said: "So, therefore, have I now finished the creation of everything from which the people will derive life."

And that was the time they scattered to all parts of the earth. After they were gone, then Nānabushu himself went away.

And this is the end (of the story).

#### 48. NĀNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.<sup>1</sup>

Once on a time Nānabushu was travelling about inland. By and by he came out upon a lake, and so there he saw numerous Geese. Very keen was his desire to eat them. Thereupon he said to them: "Look, my little brothers! Hither, come here!" And although hitherward came the Geese, yet not so very close did they come. And again he addressed them, saying: "O my little brothers! come hither, I want to kiss you." They were afraid to come close. At last up inland went Nānabushu; some osiers he went to get. And when he had put up a small wigwam, again he spoke to the Geese, saying: "Come hither, let us play, we will dance!" At last he persuaded the goslings. And so when they had gone inside of the little wigwam, thereupon to them spoke Nānabushu, saying: "All shut your eyes when you dance." And then he sang:

"A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you).

A dance with eyes closed do I bring (to you)."

Thereupon they really closed their eyes when they danced. And when all had closed their eyes, he seized a Goose; whereupon he broke her neck. And when he had slain two, he was found out; upon which they cried aloud, "Hey, by Nānabushu are we being slain!" And then they flew out of the little wigwam. Only two he had killed.

Mīḍaḥ kī·a·nimādcīnāt ini<sup>u</sup> ni'kānsan. Kī'pōdawā tciḡibīg, mīḍaḥ imā<sup>n</sup> wikiciswāt ni'kānsa<sup>s</sup>. Kīningwa·a·bwā, uzidānsan ogīsāḡisidōnan. Mī·i·ḍaḥ kā·i·jikawicimut wīnībāt, kīmitcidi-yācin. Mīḍaḥ ānāt udiyān: "Kīcpīn aṇicinābāḡ sāḡāwa·ō·  
 5 wāt, wīndamawicin." Kāḡā cīḡwa nābāt oḡaṇōnigōn: "Ictā, aṇicinābāḡ sāḡāwa·a·mōḡ."

Nānabujū onickābā'tō inābit, kāwīn awiya owābamāsīn. Minawa kī'kawicimō. Pīnic nī'jīng ogītcicimigōn. Kāḡa'pī kīnībā Nānabujū.

10 Aṇicinābāḡ kīsāḡāwa·ō·wāt owābamāwān awiya mitcidi-yācininit. "Naḥkā! ku'ca awā', mīmawīn Nānabuju." Kī'kqbā pā'jik 'a'a<sup>u</sup> aṇicinābā; owābandānan ni'kī'wizidan sāḡa-dānwāḡizininig. Mēḍaḥ āji·a·ndawāwāngā·i·ḡāt, mīḍaḥ kā·i·ji·o·dā'pinād ini<sup>u</sup> ni'kānsan. Ogīkīckijānan uzidānsan;  
 15 ājisininigibān, ogī·i·jisitōn 'i'i<sup>u</sup> mī'tawāng. Mīḍaḥ kī·a·ni-mādcāwād aṇicinābāḡ.

A'pī·i·ḍaḥ kwāskuzit Nānabujū, owābandānan keyābi a'tānig uzidānsan. "Mīsa' cīḡwa tciwīsiniyān," i'kido. Mī·i'·<sup>u</sup> āji·o·dā'pināḡ ni'kiwizit, mī ā'ta uzidāns mā'kāḡ; minawā  
 20 bā'jik odōdā'pinān, mīnawā ogīmānibidōn. "Tiwā<sup>e</sup>! māwī-ja·i·dug kāminuzuwāt nini'kānsumāḡ," i'kidō. Mīḍaḥ ājiān-dwā·ā·nga·i·ḡāt, kāwīn awiya āyāsīwān nikānsima<sup>s</sup>. Mī·i·ḍaḥ ānād udiyān: "Māḡicā aṇicinābēḡ kī'kimōdiwāḡ nini'kānsima<sup>s</sup>."

25 "Kāwīn," udigōn.

"Kā<sup>e</sup>ḡā't, awiya kī'kīmōti. Nōḡum kīḡatānimis." Mēḍaḥ

Thereupon he carried the goslings away. He made a fire by the edge of the water, and it was there he intended to cook the goslings. He baked them in the embers, their little feet he left sticking out. And when he lay down to go to sleep, he lay with his bottom exposed. Thereupon he said to his bottom: "If any people come in view round the point, then you notify me." When he was nearly asleep, he was addressed: "Ah! some people are coming into view round the point."

Nānabushu leaped up from where he lay to look, but he saw no one. Again he lay down to sleep. Even a second time he was deceived. Finally to sleep went Nānabushu.

Some people paddling into view round the point saw some one lying with his bottom exposed. "Why, look! yonder is some one, it must be Nānabushu." Ashore went one of the men; he saw gosling-legs sticking out of the ashes. And so, when scratching among the ashes, he thereupon picked up the goslings. He cut off their little legs with a knife; as (the feet) were before, so back in the ashes he placed them. Thereupon the people continued on their way.

And when from slumber awoke Nānabushu, he saw (that) the little legs were still there. "Therefore now shall I eat," he said. So when he took hold of a gosling-leg, it was a little leg only that he found; another he took up, another he pulled out. "I declare! it must have been long since my goslings were thoroughly cooked," he said. Thereupon he searched about in the ashes, but there was nothing of his goslings. And so he said to his bottom: "Perhaps some people have stolen my goslings."

"No," he was told.

"To be sure, somebody has stolen (them). This moment shall you be punished." Thereupon, when he had built up

kā·i·jikistcipōdawād, mīdāc imā<sup>n</sup> äjidiyānit. A·pī·i·dāc tca-  
yāgisut, "Tcī, tcī, tcī!"

"E·ä·<sup>e</sup>e, 'Tcī, tcī, tcī,' kā·i·nwäyān kā·kimotimigōwiyān  
ninikānsimāg."

- 5 Wī·kādāc kī·ā·nipasigwī, kī·ā·nimādcā nō·pīmīng; ā·pidci  
wīsaḡāndām udiyān.

#### 49. NĀNABUSHU AND THE LITTLE FISHERS.

Ningudingidāc ānipabimosād, ogīmi·kawa<sup>s</sup> udcigānsa<sup>s</sup> äyā-  
nit. Mīdāc ānād: "Ānindi gīgiwā?"

"Pabāṇandawāndcigä."

- 10 Mī·i·dāc kā·i·jipōpō·kudcībināt, ugīmīdcinā<sup>s</sup>. Mīdāc kī·ā·  
nimādcād. A·pī·i·dāc tāgucīng udcīg ugīmi·kawa<sup>s</sup> unīdcā-  
nesa<sup>s</sup> nibunit. Mīdāc ājinō·pinānād Nānabujūn. A·pī·i·dāc  
ādimint Nānabujū, ānināḡāmō Nānabujū:

- 15 "Udcigānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcigānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcigānsaḡ inā kābōpō·kudcīpināḡwā.  
Udcigānsaḡ inā kābōpō·kudcīpināḡwā."

· Udciganidāc oḡānōnigōn: "Kīnmāwīn, kīgīnisāḡ ninīdcā-  
nisāḡ!"

- 20 "Kāwīn!" i·kidō Nānabujū. A·pī·i·dāc ādimint, mī·tigunk  
kī·ā·paḡizo.<sup>1</sup> Udcīgidāc ugīmīḡādān i·sī·u mī·tik, ā·pidci  
ugīpīḡwāndān i·i·u mī·tig. Mēdāc kā·ḡā't Nānabujū wīsa-  
ḡāndānk udiyānk.

<sup>1</sup> Mī·tigunk kī·ā·paḡizo, "he turned instantly into a log;" literally, "into or on to  
a log he threw himself," but the sense is as given in the translation.

a great fire, he accordingly turned his bottom towards it. And when he was burning, "Ouch, ouch, ouch!" (his bottom) said.

"Oh, 'Ouch, ouch, ouch!' is what you would say after I have been robbed of my goslings."

Now, a long while afterwards he rose to his feet, he started off inland; a very severe pain he suffered at his bottom.

#### 49. NÄNABUSHU AND THE LITTLE FISHERS.

And once, when travelling along, he came upon some young Fishers. And this he said to them: "Where is your mother?"

"She is off somewhere hunting for game."

And when he had broken them in two at the wrist, he eased upon them. And then on his way he went. And when home was come the Fisher, she found that her children were dead. Thereupon she pursued Nänabushu. And when Nänabushu was overtaken, he was going along singing a song:

"Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists.  
Little fishers are the ones that I have broken in two at the wrists."

By the Fisher was he addressed: "Then it was you, you slew my children!"

"No!" said Nänabushu. And when he was overtaken, he turned instantly into a log.<sup>1</sup> And the Fisher fought the log, ever so much did she tear the log with her teeth. Thereupon truly did Nänabushu suffer pain in his bottom.

## 50. NĀNABUSHU AND THE RUFFED GROUSE.

Menawā kī'ḥ·nimādcā Nānabujū ā'pidci kāgīdcidiyāt.  
Mīnawā pinānsa<sup>s</sup> umi'kawā<sup>s</sup> nāmaḍabinīt. "Ānīn ājini'kāsud  
kigiwā?"

"Kuckungāsi."

- 5 "Nābisa·a· kuckungāsi!" i'kidō Nānabujū. Mēḍac kā·i·  
jimīdcinād, mīḍac kī'ḥ·nimādcād.

A'pī·i·ḍac tāgucing kīstcipinā owābāmā<sup>s</sup> unīdcānisa<sup>s</sup> mō-  
wiwinit. "Awānān kā'tōtōnāg?"

"Nānabuju ningīmīdcinigunān."

- 10 Kinickādizi 'a<sup>s</sup>a<sup>u</sup> pinā. Ogīnō'pinānān idac Nānabujūn,  
nīgānidac ānī·i·jānit kī'pōni a pinā. Kīckābi'kāng ānī·i·jābān  
Nānabujū, pināḍac kī'kāzu cingubi'kāng. A'pī·i·ḍac imā<sup>n</sup>  
pāmusāt Nānabujū, pinā tcāse'kā kīpašigu·u·, ānīgu'k gita-  
'tawāngā. Ā'tā! mī a'panā Nānabuju kā·i·jikā'kābi'kisā.  
15 Mēḍac kītcicābi'kitiyācink. Kī·i·nābit imā<sup>n</sup> kīckābi'kānk,  
owābandānān umīgīn agu'kānik imā<sup>n</sup> asīning. "Wā'kunag  
kīgaṭigōm," udidān. Mīḍac īgī'ḥ wā'kunag Nānabujū udū-  
mīgiwidiyān.

- Mīnawā mī'tigōnsān ugī·ḥ·nimīndciminānān. "Mīskwā-  
20 bimāgōg kīgaṭigōm tcīāni·a·'kīyunk."

## 51. NĀNABUSHU AND THE MOOSE-HEAD.

Mīḍac kī'ḥ·nimādcād. Mīḍac kīnagickawād ininiwān,  
ā'pidci unīciciwān. 'Ā, mīgwana<sup>s</sup> uctigwāning! Nānabuju  
ogānōnān: "Ā, nīdci, ānīndi ājāyān?"

## 50. NÄNABUSHU AND THE RUFFED GROUSE.

On his way continued Nänabushu with a bottom exceedingly sore. Next some young Ruffed Grouse he found, that were sitting down. "What is the name of your mother?"

"A Frightener."

"The deuce! she is a frightener," said Nänabushu. And so when he had eased himself upon them, then on his way he went.

Now, when home was come the old Ruffed Grouse, she saw her children covered with dung. "Who did that to you?"

"By Nänabushu were we eased upon."

Angry was the Ruffed Grouse. So she followed after Nänabushu, and in the path ahead of him the Ruffed Grouse alighted. By the edge of a cliff was Nänabushu going, and the Ruffed Grouse was hidden among the balsams. And when by the place Nänabushu passed, the Ruffed Grouse suddenly flew up; with all her might she flapped her wings. Ah! then off tumbled Nänabushu over the precipice. And then, alighting upon his buttocks, down he slid. On looking up at the precipice, he beheld his sores sticking there to the rock. "Lichens shall you be called," he said to them. And so the lichens were sores from Nänabushu's bottom.

Next he went grabbing hold of the shrubs as he passed among them. "Red willows shall you be called till the end of the world."

## 51. NÄNABUSHU AND THE MOOSE-HEAD.

Thereupon he started on his way. And then he met with a man, very handsome was he. Ah, the feathers upon his head! Nänabushu spoke to him, saying: "Well, my friend, whither are you bound?"

"Ā, aṇicāsaḡo nimbaḡāmādis; kīnṭḡaḡ, ānindi ājāyaṇ?"<sup>1</sup>

"Kā, anicāḡunā ḡayā nīn nimbaḡāmādis." Mi'tigwābīn  
oda'kunān 'a'a'u inini, Nānabujūḡaḡ oḡaṇōnān: "Tā, nīdci  
kā'ḡātsa' unicici kimi'tigwāb. Skumā bic, nīḡaḡaḡwā-  
5 tāḡibinā."

"Ā, kāwīn! Kāwika awiya nindawi-ā'si."

"Ā, mānō, nīdci, kaḡaḡḡō ḡdcinā!" Kīnwāṇj ugīṭaḡimān.  
Kāḡa'pī ugīmīnigōn inī'u mi'tigwābīn, Nānabujūḡaḡ uḡa-  
ḡwāḡāḡibinān mi'tigwābīn. "Tā, kā'ḡātsa' minwāḡizi.  
10 Skumā wīn ī'i-wā kidasawān." Kīnwāṇj ānawi oḡīsāḡi'tā-  
ḡōn, kāḡa'pī oḡīmīnigōn. Mī'i'daḡ kā'i-jinābisitōd ī'i-mā<sup>n</sup>  
ḡtcābīnk; mī'i'daḡ kaḡwātāḡibināt Nānabucū mi'tigwābīn,  
mī-i'u kā'i-jipīmwād inī'u ininiwān kāḡaḡickawā'paṇ. Mō<sup>n</sup>-  
zunk kī'i-jināḡuziwaṇ a'pī ḡānisāt; ā'pidci wīninōwaṇ. Kistci-  
15 mīnwāḡḡam Nānabujū kistciwīsinit. Mī'i'daḡ kā'i-jipigickij-  
wād inī'u mō<sup>n</sup>zōn, ā'pidcidāḡ wānicicīnk wīyās ugīkijizān  
wāmīdcit; pimidā ḡayā. Kā'kijidānik, mīdaḡ kī-ḡ-ḡwā-i-zā-  
'kwāt. Cī'ḡwa wīmāḡḡaḡcīḡāt, kizibā'kwāt. "Tciē<sup>n</sup>, tciē<sup>n</sup>,  
inwānik. Kāwīn omino'tānzīn. "Ictā, pīzān tāḡa!" Ācka-  
20 mīḡu kijiwā ī-i'u kizibā'kwāt. Nānabujūḡaḡ kīpaḡsigwī,  
oḡīmānījān paḡḡi oḡōbīn. Mīdaḡ āḡaṇk ī-i'u kizibā'kwāt:  
"Kā'ḡātsa' kidōmbīḡis. Kīwaṇickwām wīwīsiniyān. Owā ḡayā  
ḡīn mīdcin." Mīdaḡ Nānabuju a'tōd ī-i'u pimidā kizibā-  
'kwāt oḡīta'kwāmīḡun. Mī-i-mā<sup>n</sup> kī-ḡ-ḡōdcīnk kistcīḡinwā<sup>n</sup>c,  
25 pīnic ānōdc awāsiyaḡ — ma-iṇḡaṇaḡ; kwingwa-ā'ḡāḡ,

<sup>1</sup> Translated by the editor.

"Oh, I am just simply travelling about; and you, where are you going?"

"Oh, I too am simply wandering aimlessly about." A bow the man held in his hand, and Nānabushu addressed him, saying: "Why, my friend, truly handsome is your bow. Just you hand it over to me, I want to see how it pulls."

"Ah, no! never do I turn it over to any one."

"Oh, please, my friend, just only for a moment!" A long while he coaxed him. At last he was given the bow, and Nānabushu tested the spring of the bow. "Why, to be sure, it pulls finely. Just (hand me) over that arrow of yours." With all his pleading, yet a long while was it withheld from him, but finally it was given to him. Thereupon he fitted it in place on the bowstring; and when Nānabushu pulled upon the bow, he thereupon shot the man whom he had met. Like a moose he looked, after (Nānabushu) had slain him; he was ever so fat. Highly pleased was Nānabushu to have a great heap of food. Accordingly he cut the moose up into pieces, and very nice was the meat he cooked to eat; and the grease too (was savory). When it was done, he accordingly took it out of the kettle. Just as he was on the point of eating, there was a creaking noise. "Tciē<sup>n</sup>, tciē<sup>n</sup>!" was the way it sounded. He did not like the sound. "Now, do you keep silent!" Still louder grew the noise of the creaking. Nānabushu rose to his feet, sliced off a little bit of (fatty) tenderloin. And then he said to the creaking noise: "Really, too much of a noise are you making. You are annoying me when I want to eat. This too do you eat." And when Nānabushu placed the fat in where the creaking noise was made, he was caught fast. Accordingly there he hung for a great while, until all sorts of game-folk —

udcigag, wāgucag — gītagwicinōg kī'āmwāwād mōzōn;  
 kāgāgiwag gayā. Pānimā ka'kina kā'kidamunt 'a'a'u mō's  
 mī'i'u pīdcinag, kīpagidamigut Nānabujū i'i'u kizibā'kwat.  
 A'pidci wiwisini kī'i-jā iimā<sup>n</sup> abini'pañ iñi'u mōzōn. Mīyā'ta  
 5 u'kanaan ā'tānig, ustigwānigāgāñ kayā a'tāni. Mēdāc ājiwā-  
 bamād wawābigāñōdciya<sup>s</sup> pīndigānit imā<sup>n</sup> mons ustigwānig.  
 Owābandāñ pañgī a'tānig winindip. "A'pāgic mīdciyāñ!"  
 ināñdam mīdāc ājikāñōnāt wawābigāñōdciya<sup>s</sup>: "Kitāgāckitō  
 nāwāna gayā nīn i'i'u tci'i'niginiyāñ āyāniginiyāg?"

10 "Ā, kāwīn!" udigōn. "Uzām kīmindit," udigōn.

"Ā, mānū kayānīn niwipīndigā imā<sup>n</sup> mō's ustigwāning!"

"Awāwisa'," udigōn. "Omā<sup>n</sup> yā'ta kistigwāning kīgada-  
 gā<sup>n</sup>ci<sup>n</sup>yē."

Mīdec wāwābigāñōdciyink gī'i-ni'kuguictigwānāt. Mīdāc  
 15 kī'pīndi'kwānit, "Pā'kāgu wīsinin," udigōn. "Kāgu umbi-  
 'kwāni'kāñ," udigōn. Uzāmidāc Nānabuju kī'u'mbi'kwāni,  
 mīdec kā'i'jimistcānik ustigwān. Kāwīn kīkacki'u'sī tcīgī-  
 tcīgu'tād. Mīdāc kā'i'jimādcād tibi'ā-jāgwāñ; kāwīn owā-  
 banda<sup>n</sup>zīñ ājād. Ka'kina mī'tigōñ pā'tā'kucink ugagwātci-  
 20 māñ: "Awānāñ gīñ?"

Mīnā'i'k nāningudīnō; wīgwās nānīngutīnō; azātiwāñ  
 ninguting. Mīnawā mī'tigōñ opī'tā'kuckawāñ, "Awānāñ  
 gīñ?" udināñ. Kī'i'jiksa. "Mīsa' pācu' tcīgibik indayāmitug,"  
 ināñdam. Wīpāgu kā'gāt nibi uda'kugādāñ. Mīdāc igu  
 25 kwaya'k kā'ā-ni'i'jinimīnāsīt, kī'ā'ñipimādagā kwaya'kigu  
 ājād. Awiya unūndawāñ pīpāgīnit ānicinābāñ: "Ā<sup>s</sup>ē, nācka  
 kuca', mō's pāmādagāt! 'Aa'u! mawīnādawātā<sup>we</sup>!"

wolves, martens, fishers, foxes — arrived to eat the moose; ravens too (arrived). Not till the whole of the moose was eaten up, was Nānabushu freed from the grip of the creaking place. Very eager was he to eat, and he went over to where the moose had been. Only its bones were left, its skull was there too. Thereupon he saw some mice<sup>1</sup> go into the head of the moose. He saw that a little bit of the brains was left. "Would that I might eat it!" he thought. Thereupon he spoke to the mice, saying: "Could you bring it about so that I might be of the same size as you?"

"Ah, no!" he was told. "Of too large a size are you," he was told.

"Ah, please let me go into the head of the moose too!"

"All right, then," he was told. "Only here at your head will you be made small."

Thereupon like unto the head of a mouse was the size of his head. And so when he stuck his head in, "Slowly do you eat," he was told. "Do not lift your head," he was told. Now, too high Nānabushu lifted his head, whereupon the size of his head enlarged. He was unable to get (his head) free. Thereupon he started off, not knowing whither he was going; he did not see whither he was bound. Every tree he bumped against he asked of it: "Who are you?"

A tamarack (it was) sometimes; a birch (it was) sometimes; a poplar once. Another tree he bumped against. "Who are you?" he said to it. A cedar (it was). "Then close to the edge of the water I must be," he thought. Soon then really into the water he stepped. Thereupon, when straight into the water he went, off he went swimming towards the way he was bound. Some people he heard calling aloud: "Hey! Just look! a moose is swimming by! Come on! Let us go for him!"

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<sup>1</sup> In another version it was the flies.

Midac kãgät äjipōziwad anicinābäg winisāwād mō<sup>u</sup>zōn.  
 Nānabujūdac kiwackibāgizo. "Ä<sup>u</sup>ē! āja wackātagä!"  
 Nānabuju anigu<sup>u</sup>k pimādagä. Anicinābäg cigwa päcu'  
 pi<sup>u</sup>a<sup>u</sup>yāwäg. Midac Nānabujū cigwa tāba<sup>u</sup>kīnānk, midac  
 5 äcimādcipa<sup>u</sup>tōd pagwāna, 'kāwīn owābanda<sup>u</sup>zīn āpa<sup>u</sup>tōd.  
 Midac kī<sup>u</sup>u<sup>u</sup>jajabi<sup>u</sup>kicink, mī<sup>u</sup>i<sup>u</sup>'dec kīpāsesink i<sup>u</sup>i<sup>u</sup>'<sup>u</sup> mo<sup>u</sup>sucti-  
 gwānic. Mī<sup>u</sup>i<sup>u</sup>'dāc pidcīnag kiwābit. Mī<sup>u</sup>i<sup>u</sup>'<sup>u</sup> kī<sup>u</sup>ā<sup>u</sup>nimādcī-  
 pa<sup>u</sup>tōd. Nānabujūn wīn kā<sup>u</sup>i<sup>u</sup>jīnāguzinit; mī<sup>u</sup>a<sup>u</sup>'panā tibi  
 ā<sup>u</sup>patōgwān Nānabuju.

10 Misa<sup>u</sup> ā<sup>u</sup>kōsit.

## 52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Ningudingisa<sup>u</sup> anipa pimōsāgubān Nānabujū, mē<sup>u</sup>i<sup>u</sup>'dāc  
 a<sup>u</sup>'pī wādisāt adcidamōn tānit; kī<sup>u</sup>'pīndigādāc āndānit.

Mī<sup>u</sup>i<sup>u</sup>'dāc ānāndāng adcidāmō: "Nīngatacamā Nānabujū."  
 Mēdāc pā<sup>u</sup>tāwīyās kī<sup>u</sup>a<sup>u</sup>'tōd onāgāning, mīnawādec pā<sup>u</sup>jīk  
 15 onāgāns ogīmāmōn wī<sup>u</sup>a<sup>u</sup>'tōd pīmīdā. Mēdāc kā<sup>u</sup>i<sup>u</sup>jī<sup>u</sup>a<sup>u</sup>'dā-  
 'pīnād udisinīman, mīdāc mō<sup>u</sup>'komān ājipajiba<sup>u</sup>o<sup>u</sup>dizut. Medac  
 imā<sup>u</sup> pīmīdā wāndcidciwāninig, pā<sup>u</sup>'kīc nōndāguzi: "Tcī tcī  
 tcī tcī tcī, ma<sup>u</sup>'ku pīmīdā!" Medac kī<sup>u</sup>a<sup>u</sup>'camād Nānabijūn.

Kā<sup>u</sup>i<sup>u</sup>skwāwīsinit Nānabujū, "Kayā nīn nīngatacamā  
 20 adcidāmō," ināndām. Mēdāc mō<sup>u</sup>'komān odō<sup>u</sup>'pīnāng, mīdāc  
 ājī<sup>u</sup>u<sup>u</sup>'dā<sup>u</sup>'pīnāt udāsinīman. Mēdāc kā<sup>u</sup>i<sup>u</sup>jīpajigibawād udāsi-  
 nīman, mī<sup>u</sup>i<sup>u</sup>'<sup>u</sup> kīnisidizut.

<sup>1</sup> For other versions see Nos. 36 (p. 311) and 40 (p. 341).

Thereupon truly into their canoes went the people, in the hope of killing the moose. Nānabushu then quickly turned about. "Hey! He is turning back!" Nānabushu was swimming fast. The people now were coming close. And when Nānabushu touched bottom, then off he started running without knowing where; he did not see whither he was running. And then he stumbled and fell, whereupon he cracked that wretched head of the moose. And that was when he could see. Accordingly away he started running. Nānabushu then took on his own form; and off he ran, no one knew where.

And that is the end of (the story).

## 52. NĀNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.<sup>1</sup>

Now, once upon a time on his way went Nānabushu walking, and it was then that he came to where a squirrel lived; and he went into where (the squirrel) lived.

Now, this thought the squirrel: "I will feed Nānabushu." And so when some dry meat he had placed into a bowl, he next took a small vessel in which to put some fat. Accordingly, taking hold of his stone,<sup>2</sup> he then pierced himself (there) with a knife. Whereupon from thence flowed some grease, at the same time he was heard saying: "Tci tci tci tci tci tci, bear-grease!" Thereupon he fed Nānabushu.

After Nānabushu had finished eating, "So will I too feed the squirrel," he thought. Thereupon taking a knife, he reached hold of his stone. And so when he had pierced his stone, he accordingly killed himself.<sup>3</sup>

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<sup>2</sup> A synonyme for "testes."

<sup>3</sup> It is common with the Ojibwas of Canada to have Nānabushu die and then be fetched back to life, as here; the same, too, with his grandmother. This element is rather out of keeping with the tales of the other Ojibwas.

Ādcidamōdāc ogīpāpōdānān Nānabujūn, mī-i'ᵘ kī'pī-  
mādcī-ā·d.

### 53. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

Kī-ḃ·nimādcādāc Nānabujū. Mīnawā ogī-ḃ·nī·o·disān mā-  
mā·n tā·nit wimbina'kadōnk. Mīdāc kī'pindigāt āndānit.

- 5 Māmā·dec kī-ḃ·'kwāndawā imā<sup>n</sup> pā'tācīngwā'kung.  
Oḡanawābāmān āndōdāminīt inī'ᵘ māmā·n. Ānigagwāti-  
'kwā·u· imā<sup>n</sup> mī'tigung; ā'pidcidāc spīmīng kitci-ā·nigu'k  
mādwā'kwā·u·t mī-i'ᵘ mā<sup>n</sup> wāndcipāngicinīnīt āsibānān. Mī-  
wānini kā'kijiswād kī-ḃ·cāmād Nānabujūn.

- 10 Āckwāwisīnīt Nānabujū, "Kayā nīn nīngātacāmā<sup>n</sup> māmā."  
Nī'jidāc u'kānān ogī·u·dā'pinānān. Mēdāc kā-i'jikāciga·ḃ·ng  
nānīdawaya·ī, mīdāc kīā'tōd udānigumāng. Mēdāc ā'kwān-  
dawāt imā<sup>n</sup> mī'tigung kāya wīn kagwāti'kwā<sup>u</sup>. Ā'pidcidāc  
īcpīmīng āyāt, mī-i'ᵘ kī'tci-ā·nigu'k ajimādwā'kwā·u·t. Mī-  
15 dāc ājinisītizut. Kāwīn ogīnīsāsīn āsibānān. Māmāndāc  
ogīpīmādcī-i'gōn. Mī-i'ᵘ kī-ḃ·nimādcad.

Misāgunā ā'kōzit.

### 54. NĀNABUSHU MARRIES.

- Ānīc, nīngudīngsa kī<sup>n</sup>wā<sup>n</sup> Nānabucu kībabimusā pābā-  
mādisīt, wīnā'tagu nīcī'kā. Kāga'pī nīnguding ānīcīnābā<sup>s</sup>  
20 odōtīsān; imā dāc ayāwāt īgī'ᵘ ānīcīnābā<sup>s</sup>g u'pīmāya·ī dāc  
imā owābandān wīgiwāmāns ayānīk. Mīdāc kā-i'jinā<sup>n</sup>zi-

<sup>1</sup> For other versions see Nos. 35 (p. 305) and 42 (p. 357).

Now, the squirrel breathed upon Nānabushu, whereupon he fetched him back to life.

### 53. NĀNABUSHU AND THE WOODPECKER.<sup>1</sup>

So on his way went Nānabushu. Next he went to visit the red-head at where he was in the hole of a tree. And so he went into where the (red-head) lived.

Now, the red-head climbed up a dead pine-tree.

He watched what the red-head was doing. (The red-head) kept testing where to peck on his way up the tree; and when very high up was heard the sound of him pecking with all his might, then down from there came falling a raccoon. That was what he cooked when he fed Nānabushu.

When Nānabushu was done eating, "I too will feed the red-head." Now, two bones he took. And so when he had sharpened them at both ends, he accordingly placed them in his nostrils. And when he climbed up the tree, he also tested where to peck. And when very high up he was, he then was heard pecking with all his might. Thereupon he killed himself. He did not kill a raccoon. And by the red-head was he brought back to life. And so on his way he went.

And that is as far as (the story) goes.

### 54. NĀNABUSHU MARRIES.

Well, once on a time they say Nānabushu went walking along, travelling from place to place, and all alone. Then in due course of time to where some people were he came; now, off at one side of where the people were, he saw a small wigwam standing.<sup>2</sup> Accordingly, when he went up

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<sup>2</sup> Reference is to the menstrual lodge.

'kəŋ, kīta'pābi dāc ickwāndānk; i'kwāwān owābamān nāmadaḅinit. Kāwīn kəŋagā pīnābisīwān; a'pī'i'dāc kākā-nimigut mīkəŋōnigut: "Kāgu intawā pīndikā'kən," udigōn; "undcita omā" nijikā nindaiyā," udigōn.

5 "Mānu, ningapīndigä!" udinān.

"Kāgo pīndikā'kən," udigōn. "Kāwīn awiya omā" tapīndikāsī." Kāwīn kəŋagā pī'undci'i'nābisīwān.

Nānabucū dāc ā'pidci ināndam wī'pīndigāt, mīdāc kā'i-jipīndigāt; mī kī'wā" awi'kwā āji'ā'pidcinawāgi'kwānit.

10 Pānimā dāc wayāḅānk kigīcāp pitāgwīcinōn ogīn 'a'a'wi'kwā pī'ā'camigut; pā'tāniwiyās pātōd a" mindimōyā, mī'i'ū kā'ā'camāt udānisan.

Nānabucū dāc oḡānōnān īnī'ū mindimōyāyan: "Kāwīnina nintāwidigāmāsī 'a'a'ū kitānis?"

15 "Niyā," i'kitu 'a" mindimoyā; "māgwā kuca maḅidō'ū-i! Kayā dāc kāwīn tibānindisusī, ōṣān udibānimigōn. Nīngawīndamawā 'a" a'kiwā'zi."

"Ānīc, mānōsa'. Mīnawā na'kawā ningaḅābāmādī's. Kīnicwāsugunaga'k ningatāgwīcin, mī'i'ū tcibinandu kī'kāndāmān kādī'kitogwān a" a'kiwā'zi." Mīdāc kā'i'jimādcāt Nānabucū kīpabāmādisit nō'pīming; ānōdci kāgōn ubabā-ni'tōn mādcit. A'pī'i'dāc ānīnicwāsugunagaṭinīg mī'i'ū cigwa icāt, ānōtc awāsīyānsa<sup>1</sup> udānimādcinā<sup>2</sup>. A'pī'i'dāc ānī'ū'di'tāŋ iwā wīgiwāmāns owāḅāndān, wāwānī pīnictci-

<sup>1</sup> Man is forbidden to enter a menstrual lodge; usually an old woman is about, who looks after the wants of the woman.

<sup>2</sup> A woman menstruating is to be avoided for the evil power she then is said to have.

to it, he peeped in at the entry-way; a woman he saw seated there. Not even did she glance up at him; and when his presence became known, then was he spoken to (in these words): "Do not enter in, I pray," he was told; "especially since I am here alone,"<sup>1</sup> he was told.

"Please let me come in!" he said to her.

"Do not come in," he was told. "Nobody is allowed to enter here." Not even did she look up (at him) from where she was.

Now, Nānabushu was very keen to enter, whereupon he then went in; then they say the woman bowed her head, holding it very low.

Now, by and by on the morrow, during the morning, hither came the mother of the woman, bringing food to feed her (daughter); dried meat was what the old woman fetched, and with that she fed her daughter.

Now, Nānabushu spoke to the old woman, saying: "May I not marry your daughter?"

"Dear me!" said the old woman; "why, she is now in the condition of a manitou!"<sup>2</sup> And she is not at liberty yet to act for herself, under her father's control is she still. I will tell the old man about it."<sup>3</sup>

"Well, all right. For another while will I wander about. At the end of seven days I will return, then will I come to learn what the old man shall say." Thereupon departed Nānabushu, travelling from place to place inland; all sorts of things he killed to eat during his wandering. And when the seventh day was drawing on, then thither he went. And when he got up to the small wigwam,<sup>4</sup> he saw that it was all set in neat order. And when he peeped

<sup>3</sup> These excuses by the mother are only a formality. She really has more to say than the father, and could have given the answer then. It is a point not to appear too anxious, however willing one may be.

<sup>4</sup> This is given as the same little wigwam, but as a matter of fact it would be another into which the woman would go after her illness.

gādānig. A'pī'i'dac tā'pābandank iwā wigiwāmāns, ubiganawābamigōn inī'u i'kwāwan. "Ānic, kitāpīndigā," udigōn.

Mī'i'dac 'a'a'wi'kwā agwātcing kī'i'jā; mīdāc wābandank Nānabucō ubimiwanān, wiyās ā'tānig, mizisā<sup>8</sup> kayā pināwa<sup>8</sup> 5 kayā. Mīdāc awi'kwā kā'i'jītcībā'kwāt, mīdāc ā'kitut: "Ningatawinandumāk ninīngī'i'gōg." Mī kā'i'jimādcāt 'awi'kwā, ugī'a'winandumān ōsān ugīn kayā. Nīngānidāc kī'pitāgwicin awi'kwā.

A'pī'i'dac tāgucinuwāt īgiwā kī'tci'ā'nicinābā<sup>9</sup>g, owāba- 10 māwān Nānabucōn nāmāḍābinit agāmindāsīng. Mīdāc ā'kitut awā a'kiwā<sup>10</sup>zi: "Ānic, Nānabucū, nīngīwindāmāgō 'i'i'ū kā'i'kituwanān ānānimāwātān 'a'a'wi nīndānisinān. Kāwīn ā'pidci kīgōn unī'tāwitōsīn, nōndāsī." Wāwāni ugīwindāmawān inī'u Nānabucōn. "Kīcpīn ḍac ānawānimāsi- 15 wāt, mānōsa' intawā kitāwidciwā." Mīdāc kā'i'cipāsigwīt 'a'a'ū a'kiwā<sup>10</sup>zi ōgīsāgīnī'kānān udānisān, Nānabucōndāc namāḍāpinit ogī'u'nābī'ā'n. Mī'i'dac kīkagī'kamāwāt inī'u udānisiwān wāwāni tciwī'pimādisinit.

Mīdāc kā'i'jiwisinīwāt. Kā'i'ckwāwisiniwāt kī'kanōnā 20 Nānabucō: "Āmbā, pījāyu'k āndāyāng, kayā kīnawā tci-pī'a'yāyāg imā ōdā'tōwād anicinābāg."

Mīdāc imā kīnā'ā'ngābit; mōjāgidāc kīnāndawāndcigā, anōdc kīgō unī'tōn awāsiya<sup>8</sup>. Nānīngudinō upiwidciwān ma'kwān, mīdāc imā pānimā pitāgwicing ickwāndānk mī'i'mā 25 nīwānawāt. Wībāḍācigu Nānabucu kīi'kitu: "Wī'kundiwin

<sup>1</sup> All this is according to custom.

<sup>2</sup> At the back of the lodge, the proper place for a male visitor to sit where there is no male owner of the lodge.

<sup>3</sup> These words are purely formal, and have no meaning. A parent uses them,

into the small wigwam, he was met with an expectant look from the woman. "Well, you may come in," he was told.

Thereupon the woman went out of doors; and so, when she saw Nānabushu's pack, meat was therein, besides turkeys and ruffed grouse. And so when the woman had cooked a meal, she then said: "I will go ask my parents to come." Accordingly then departed the woman; she went to invite her father and mother. Before (their arrival), back home had come the woman.<sup>1</sup>

Now, when the old folks arrived, they saw Nānabushu seated in the space behind the fire.<sup>2</sup> Thereupon said the old man: "Well, Nānabushu, I have been told what you said concerning the way you feel about this daughter of ours. She is not so very smart at doing things, she is dull."<sup>3</sup> He was careful to tell Nānabushu about her. "So if you are not disinclined to taking her, why, you may then marry her."<sup>4</sup> Thereupon rising to his feet, the old man took his daughter by the hand, and where Nānabushu was seated he had her sit beside him. And then he charged his daughter that she live an upright life.

Thereupon they ate. After they had eaten, then Nānabushu was told: "Now, do you come to where we live, so that you also may dwell yonder where the people have a town."<sup>5</sup>

And so there he lived with the people of his wife; and continually was he on the hunt for game, every kind of game he killed. Frequently he came home in company with a bear, and not till he was come there at the doorway did he then lay it low with a club. So in a little while Nānabushu said: "A feast there shall be of game-

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no matter how capable his daughter is, but he does not permit any one else to say the same thing of her.

<sup>1</sup> Another formal statement which serves to put the responsibility on the man.

<sup>2</sup> As a rule, a man and his wife do not go away at once to live by themselves; they live a while either with his parents or else with hers.

tcī'u'jictcigātānig awāsīmīdcīm, mizisā gayā, ka'kinagu ān-  
daswāwānāgisiwāt, pinēwa<sup>s</sup> gayā."

Midac kā'i'ciwī'kumindwa nibiwa anicinābā<sup>g</sup>, i'kwāwag  
kayā. Kā'i'ckwāwī'kunding dāc mī'i'<sup>u</sup> kā'i'ci'u'dāminowāt,  
5 pīpāgāadowāwag. I'kwāwag kayā pa'kān kiwādamīnōwag,  
kīpapasi'kawāwag. Midac kā'i'kidunk: "Misa'i'<sup>u</sup> Nāna-  
bucū uwīdigāwin nōngum wāndci'u'dāminuwīn. Mī gādici-  
wāba'k awīya kāwīdigādin," kī'i'kitowag.

Mī'i'<sup>u</sup> kayā wīnawā kā'i'cīcigāwāt anicinābā<sup>g</sup> awīya  
10 kāwīdigādin.

## 55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

Midac imā<sup>n</sup> mō<sup>n</sup>jag kī'a'yāt 'a'a'<sup>u</sup> Nānabucū. Ningū-  
dingidac kī'kusiwag Nānabucū wīwān, ō'kumisāndac ogīwī-  
dcīwigōwān. Mōjag kī'a'ndawāndcīgā. Nānabucō, amī'-  
kwān kayā ogīnōdci'ā'n; anī't ogī'u'jī'tōn Nānabucō mī'i'<sup>u</sup>  
15 kā'ā'batci'tōt amī'kwān kīpacipawāt; mistcigī'<sup>u</sup> ijini'kātā  
'i'i'<sup>u</sup> u'kān kā'u'jī'tōt.

Ningūdingidac ugīmī'kawān kī'tci'ā'mikwa<sup>s</sup> tānit mī'o'wā  
gi'tcikāming, ā'pidci mamānditōwān. Midac ānāt wīwān:  
"Ninganōdci'ā'g īgī'<sup>u</sup> amī'kwag." Nijinōn īnī'<sup>u</sup> amī'kwag  
20 āndāwāt, mī'i'we pājik Minung minawādec Micibigwadō-  
minising. Mī'i'we kayā amī'kwag kā'tāwāgubānān. Ugī-  
pīgwa'ā'nān īnī'<sup>u</sup> amī'kuwīcān. Mī'i'dac kībabāmājagāmāt  
uwā gi'tcigāmi; ānint ugīnisān amī'kōnsa<sup>s</sup>, pājik kayā kī'tci  
amī'kwān; pājikidac kī'tci amī'kwān kāwīn umī'kawāsīn.

<sup>1</sup> The ceremony is always after the wedding.

<sup>2</sup> Pointed with a single barb. The shaft is longer than the barb, and has a hole at one end through which to fasten the cord.

food, and of turkeys, and of every kind of game there is, and of ruffed grouse."

And so there were invited to the feast many men, women too. And after the feast was over, they then played games, they came to play ball. The women too played a different game, they played the double-ball game. For it was said: "This is Nānabushu's wedding, and that is why to-day we play. Thus shall it ever be when any one is married," (so) they said.<sup>1</sup>

Thus too have the people done whenever any one has married.

#### 55. THE ORIGIN OF LIKENESSES OF NĀNABUSHU.

And so there for a long while continued Nānabushu. Now, once on a time to another place moved Nānabushu and his wife, and by his grandmother were they accompanied. Ever was Nānabushu in quest of game, for beavers too he hunted; a harpoon Nānabushu made, and that was what he used when he speared the beaver; spine-of-a-pickerel-fin is the name of the bone (point)<sup>2</sup> which he made.

Now, once he found a place over here in the sea where the great beavers dwelt, they were very huge. Thereupon he said to his wife: "I am going after these beavers." Two were the places where those beavers dwelt: one was over here at Isle Royal,<sup>3</sup> and the other was at Michipicoten Island.<sup>4</sup> Now, those were the places where the beavers dwelt. He destroyed the beaver dwellings. Thereupon he wandered away, following the shore of this sea; some of the small beavers he killed, one large beaver too; but one other large beaver he did not find. So at last he

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<sup>3</sup> West and not far from Fort William.

<sup>4</sup> North of Sault Ste Marie.

Käga'pī'dac kī'nāndam: "Intawā ningapīgwa'ān 'i'ī'u u'kunim, mānōdac ta'iska'tā ōō ki'tcigami, mī'ī'u tcimi-kawag 'a'a'u ami'k."

Mīdac kā'ijiwijāmāt ō'kumisañ iwiti u'kunimīng. A'pī-  
 5 'i'dac kā'pīgwa'ānk 'i'ī'u u'kunim, "Miomā" ayān, kanawān-  
 dan tcipimābōnusik 'a'a'u ami'k," udinān. Ā! mīdac kīsigi-  
 dciwānk i'ī'u nibi. Minawādac Nānabucō kīmādcīyācagāmā  
 owā ki'tcigami. Mīdac imā Micibigwadōminising kiājawī-  
 kwāskunit; mēgwādac imā nibawit owābāmān nīgigwān  
 10 āniniska'tānik. Mīdac kā'ijiminawā'ā'jawigwāskunit, mīdac  
 imā ugī'u'jācicing ajajkikāng. Mīdac kāpāsigwīt, ugīpā'pī-  
 'tōn i'īmā" kī'ā'nā'kwitiyācing; uwīngāgu ājināgusit ijinā-  
 gwaṭini. "Mānū, nōcicā"yag pīcīnag kādanipimādisiwāt  
 ugabā'pī'tōnāwa."

15 Mīdac kā'ijinō'pīnānāt īnī'u nīgigwān ugīpajīpa'wān 'i'ī'u  
 mistcigiwani't. Wīwīsini kīwān. "Intawā a'kawā nīngā-  
 tāmāwā 'a'a'u nīgīg," kī'nāndam. Mīdac kā'ijīpa'kunāt,  
 kīpōdawā; mīdac ājī'a'pwād. A'pī'ī'dac kā'kijiswāt mī'ī'u  
 ājiwawānābit. Ugīpada'kinān. Cīgwādac kāmanicānk  
 20 pājīk 'i'ī'u nīgikutawag, mī'ī'u nōndawāt ō'kumisañ mādwā-  
 kwīckucinit iwiti Bāwī'ting. Mīdac kā'ijīpasingutcisāt,  
 kīmādciba'tōd. A'pī'ī'dac pāgāmiba'tōd iwiti Bāwī'ting,  
 "Ānīn?" udinān ō'kumisañ.

Mīdac ā'kitut 'a'a'u mā'ka'kimindimōyā: "Āja a'panā,  
 25 kīpimābōnu a' ami'k."

<sup>1</sup> At the head of Sault Ste Marie. By destroying it, the rapids were made.

<sup>2</sup> The usual expression is "my nephews," which implied also "my aunts," meaning the people.

thought: "Therefore I will destroy the (beaver) dam,<sup>1</sup> no matter if this sea should go dry, for then I shall find the beaver."

Thereupon he had his grandmother go with him to yonder (beaver) dam. And when he had demolished the dam, "In this place do you remain, do you watch that the beaver does not float by with the current," he said to her. Ah! and then out the water flowed. So once more Nānabushu set out, following the shore of this sea. And then across to Michipicoten Island he leaped; and while he was standing over there, he saw an otter where the water was running low. Accordingly back across he leaped, whereat he slipped and fell in the mud. And so, when he rose to his feet, he laughed at the spot where he had left an imprint of his bottom; precisely like the form on him was the way it looked. "No matter, let my grandchildren<sup>2</sup> that shall live hereafter have it to laugh at."

And when he pursued the otter, he pierced it with the fin spine of his harpoon. He was eager to eat, they say. "Accordingly before (proceeding further) I will eat the otter," he thought. And so, when he had flayed it, he built a fire; thereupon he roasted it on the spit. And when he had finished cooking it, he then sat down. He stuck (the spit into the ground) with (the otter still) on it. And when with a knife he sliced off one of the otter's ears,<sup>3</sup> he then heard the sound of his grandmother whistling off yonder at the Sault. Thereupon leaping to his feet, he started off a-running. And when he came running up to yonder Sault, "What (is it)?" he said to his grandmother.

Thereupon said the old Toad-Woman:<sup>4</sup> "It is gone, floating with the current went the beaver."

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<sup>1</sup> The otter on the spit can be seen, so it is said, as a shaft of rock on the Wisconsin shore of Lake Superior.

<sup>4</sup> Another name for Mother Earth, or the grandmother of Nānabushu.

Ä'pī'tci nīskādisit dāc 'a'a'u Nānabucū mī-i' u kā-i-jinīwa-  
na'wāt ō'kuṃṣaṣan. Miziwādaḥ kīmskwīwābi'kā i' wādcī.  
"Oma'ka'kiwābi'kunk ta-i-cini'kātā," kī-i'kitu Nānabucu.

Mīdaḥ i-i-witi ānugīpabā'a'ndawābamāt inī' u a'ami'kwān,  
5 kāwīndaḥ ugīmi'kawāsīn. Mīnawādaḥ kī'pikiwā, kāyābi  
kī'pabānaḥandawābandcigāt kāyābi tci'a'yānit a'ami'kwān; kā-  
wīndaḥ a'wiya ogīmi'kawāsīn. Miziwā ānugīpabā-i-jā; imā  
wīcaṇ kā'u'ndcīpīgu'aṅk, mīyā'ta mī'tigōn pīwandamowāt  
a'ami'kwāg kāwābandaṅin.

10 Mīnawādaḥ kī'a'nikiwā'a'yācagāmā. Tasing āniwāban-  
daṅin i-i-mā kī'u'cācicingibān, ugī'tcibā'pitōn. Mīdaḥ imā  
Micibigwatō wī'kwādunk mī-i-mā kā-i-jī'u'nābit. "Kīcpīn  
anīcinābā'g kābimīwābamīwāt kīcpīn paṅgī asāmān mīciwāt  
nānda'wāndaḥmowāt tci'nāma'a'mowāt, mī-i' u paṅgī tci'bōdā-  
15 dcigāyān."

Mīdacīgu imā a'panā nāmaḥaḥbit, anīcinābā kīnāmaḥaḥbit  
mī-i' u ājināgwa'k i-i' u asīn. Mīdaḥ īgu kāgā't ājiwāba'k;  
kīcpīn a'wiya paṅgī a'paḡināt asāmān, "Nānabujū! kībīn-  
dā'kōnin nīngawīnāmaāmin," mīgu kāgā't ājināmaānīgwa'k.

20 Mīsa' a'kōsīt, pīnāwidis kī'a'gōdā.

## 56. NĀNABUSHU FLIES WITH THE GEESE.

Nīngūdingisa mīnawa a'ni'pāpīmosāgubān Nānabujū, mīdaḥ  
ājiwābamād mīnawā nī'ka<sup>s</sup> ayānit imā<sup>n</sup> sāga-i'gaṅīng. Mīdaḥ  
ājīkaṇōnāt: "Taḡa, kāyā nīn ājināgusiyaḡ ījī-i'ciyu'k."

<sup>1</sup> In various places in the Ojibwa country may be observed a rock, island, or high land looking like a human being either reclining or seated, when seen from the distance, and it is generally called Nānabushu.

And so angry was Nānabushu, that he then smote his grandmother (till she was dead). And everywhere was the mountain reddened with blood. "Toad Mountain shall it be called," said Nānabushu.

Thereupon off yonder he wandered, looking in vain for the beaver, but he did not find it. So again he turned his way homeward, still yet was he roaming from place to place to find if yet there were any beavers; but he found none. Everywhere he went wandering, but without success; there where he had broken up the beaver dwellings, all that he saw were the logs which the beavers had gnawed to pieces.

So again he turned back home, going by way of the shore. As often as he beheld the places on the way where he had slipped and fell, heartily he laughed at them. And so yonder at Michipicoten Bay was where he sat down. "If people behold me when passing by, if they should give me a little tobacco in their wish for a fair wind, then gently would I blow (with my breath)."

And so there he still sits, like a person sitting is the way the rock looks.<sup>1</sup> And that, sure enough, is what happens; if any one offers a little tobacco (with) "O Nānabushu! I come with an offering to you, we wish for a fair wind," then verily there comes up a fair wind.

That is as far as the story goes, the gizzard of the ruffed grouse now hangs aloft.

## 56. NĀNABUSHU FLIES WITH THE GEESE.<sup>2</sup>

Now, once again was Nānabushu travelling along, when he then saw some more geese that were in a lake. Thereupon he spoke to them, saying: "Pray, do you make

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<sup>2</sup> For another version see No. 15 (p. 127).

Kīnwānj ogītajimā°. Kāga'pī, "Āwisa," udigōn. Mī'i'dac  
 pā'pācīk kār'jiminigut umīguniwān. A'pī'i'dac tayāpisānit  
 mīgwaṇa°, mī'i'ᵘ kēgā't nī'king kī'i'jināguzit Nānabuju.  
 Kīpāzigwa'u gayāwīn kīpābāwidciwād nī'ka°. A'pī'i'dac  
 5 ānitāgwāgininik, "Mīsa cigwa tēlmādcāyānk," udigōn.  
 Mī'i'dac cigwa pāzigwa'o'wāt, cāwānunk ānī'i'jāwād nāgā-  
 mōwag:

10 "Ā'i'natināg kijigā ā'i'nāciwāsāyāni.  
 Ā'i'natināg kijigā ā'i'nāciwāsāyāni.  
 Ā'i'natināg kijigā ā'i'nāciwāsāyāni."

Mī'i'dac āgut: "Kāgu miziwā inābi'kān, kwaya'kigu  
 ājāyānk inābin. Cigwa pācu' ānicinābek ōdā'tōwag kādā-  
 nī'i'jāyānk. Kāgu' kānāgā inābi'kān. Tāmadwānānōndā-  
 gusiwag ānicinābek. Kāgu' kānawābamā'kān."

15 A'pī ānī'u'dī'tāmuwād ānicinābā° ōdā'tōnit cigwa wābā-  
 māwag nī'kag pimisāwād. "Ā'ā, inaskā kuca nī'kag!  
 Kāegātsa mindī'to pā'jik 'a'a'ᵘ nī'ka!" Anōdc mādwā'i'n-  
 wā'kāzowag ānicinābēg. Kāga'pī kī'i'nābi Nānabujū, mī'i'ᵘ  
 kār'jipī'tāganāmīgut unīngwīgānāng, kīpō'kwisāni uningwi-  
 20 gān; mīdāc kīpāngicīnk Nānabujū.

"Ē'ēi, pā'jik pāngicin nī'ka!" Ugīnōdci'ā'wān, ugipabā-  
 minīca'a'wāwān wītābibināwāt. A'pī'i'dac wādcānimī'i'nt,  
 indawā kīpāsigwī. "Wī'i'i'i'i, Nānabujūn nangwana kār'-  
 jināgwi'u'nit!" Mīdāc kīkī'tcipā'pī'ā'wād Nānabujūn.

25 Pīnāwidis kī'a'gōdā.

me look the same as you." A long while was he coaxing them. At last, "All right," he was told. Accordingly by each one was he given a feather. And when the number of feathers was enough (to cover him), then truly like a goose was the look of Nānabushu. Up he also flew when he went about in company with the geese. And when it was getting well on towards the fall, "Therefore now is it time for us to be going away," he was told. Thereupon then up they rose on the wing, as on their way southward they went, (and) they sang:

"By way of the mountain-ranges do I fly along through the sky,  
By way of the mountain-ranges do I fly along through the sky,  
By way of the mountain-ranges do I fly along through the sky."

And then he was told: "Do not look everywhere, but straight toward the way we are bound do you look. For not far away do some people dwell in a town who shall be in the way of our course. Do not for any reason look. Everywhere will be heard the voices of the people shouting. Do not look at them."

When they came to where the people lived in a town, already were the geese seen flying past. "Hey! Just look at the geese! Truly big is one of the geese!" All sorts of noise did the people make. At last did Nānabushu look, whereupon he was accidentally hit on the wing, broken was his wing; and then down fell Nānabushu.

"Hey! One of the geese is falling!" They went after it, they chased it hither and thither to capture it. And when he was on the point of being brought to bay, he thereupon rose to his feet. "Wi'i'i, that was what Nānabushu made himself look like!" And so they laughed heartily at Nānabushu.

The gizzard of the ruffed grouse hangs aloft.

## SERIES VIII. Nos. 57-63.

## 57. NĀNABUSHU AND THE FISH-TRAP.

Ningutingsa kiwā<sup>n</sup> a-i'ndāwag Nānabucō ō'kumisaṇ kayā. Midac kiwā<sup>n</sup> ānāt ōcisaṇ: "Nōjis," udinān, "iwā zibi pācu' kā'a'yāmaḡa'k, mī'ku imā pīndcibōnāḡaṇaṇ uji-ā-wā'paṇ i'ku kicicā<sup>n</sup>ibāṇig," udinān.

- 5 Nānabucudac wīn kāwīn kagō i'kitusi. Miyā'tagu a'paṇā nandawāntcigāt pābitōd kagō āndāwāt. Ā'pidcimā kayā Nānabucu kīmī'kawiiniwi inā'tisōkāsu. Ningutingidac, kiwāku a-i'ndāwāt, omi'kwāndān kā'i'gu'paṇ ō'kumisaṇ undci tcipīntcibōnāḡanikāt pāwi'tigunk. Midēc Nānabucu  
10 ānāndank: "Ictā mīḡagic kā'i'ci'paṇ nō'komis tcipīntcibōnā-ḡaṇi'kāyān. Māḡicā nō'kumis aiyā'kusitug paṇā wiyās midcīt," ināndam Nānabucō. "Kī<sup>n</sup>gō<sup>n</sup>yandac kaṇabāt uwī-āmwān," ināndam. Midac ānāt: "Nō'kumis, kā'i'ci-yambanidac undcipīndcibōnāḡaṇi'kāyān?"

- 15 "Āyā<sup>s</sup>," i'kitu mindimōyā. "Imāḡuta bāwi'tigunk mī-māa'ku pīndcibōnāwā'paṇ kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup> kicicāyabāṇig," udinān. "Kī'tcinānibiwa, kīnīni'ku, unisāwābānīn kī<sup>n</sup>gō<sup>n</sup>ya<sup>s</sup>," udigōn ō'kumisaṇ.

- Midēc kagā't Nānabucō mādcī'tād uji-ā't pīndcibōnāḡa-  
20 naṇ, kī'tcimi'tigōn udayāwatcinigānān, wāsa kayā udōndā-wānān, wīsōngi'tōd upīndcibōnāḡaṇaṇ. Midac kā'kici-ā't wīndamawāt ō'kumisaṇ, midac ānāt: "Mī, nō'kumis, kī'kī-

## SERIES VIII. Nos. 57-63.

## 57. NĀNABUSHU AND THE FISH-TRAP.

Once on a time they say that Nānabushu and his grandmother were abiding there. And so they say that she said to her grandson: "My grandson," she said to him, "over there hard by is a river, and it was there your uncles of old used to set fish-traps," she said to him.

Now, Nānabushu, so far as he was concerned, had nothing to say. His only occupation was always hunting for game (and) bringing something home. And very lucky too was Nānabushu at getting game, to judge from his fame in story. Now, once on a time they say that while they were living (there), he remembered what his grandmother had said to him about going to catch fish with the fish-trap at the rapids. Thereupon Nānabushu thought: "Quite so, that is what my grandmother had told me, that I should go to catch fish with the fish-trap. Perhaps my grandmother may have grown tired of always eating meat," thought Nānabushu. "Now, fish she probably wants to eat," he thought. Thereupon he said to her: "My grandmother, (you remember) what you told me about catching fish with a fish-trap?"

"Yes," said the old woman. "It was at yonder rapids where your uncles of old used to fish with a fish-trap," she said to him. "Oh, great indeed was the number of fishes they used to kill," he was told by his grandmother.

And then truly did Nānabushu begin making his fish-traps, huge logs he carried on his shoulders, and from afar he carried them on his back, (for) he wanted to make his traps strong. And then after he had finished them he notified his grandmother, and this he said to her:

ci'a'g pīndcibōnāḡan, mīdāc kī'gō<sup>n</sup> tci'a'mwat," udinān  
ō'kumisān.

"Aya<sup>s</sup>," i'kitu mindimōyā.

Mīdāc weyābaninig Nānabucu kī'a'wiwābāmāt upīndci-  
5 bōnāḡanān, nībawa dāc kī'gō<sup>n</sup>ya<sup>n</sup> kīpīndcipōsōwān; mīdāc  
Nānabucu kī'kiwāwānāt. Āni'a'yāt dāc pācu' āni'i'kitu Nā-  
nabucu: "Nō'kumis! nībawa kī'gōyāḡ mingīnisāḡ," i'kitō.

Mīdāc kāḡā't mindimōyā kī'tciminwāndānk.

Mīdāc a'īndāwāt, nībiwa kī'gōyān Nānabucu onisān.  
10 Ningudingidācigu māḡwa nāndcipīndcibōnāḡanāt, onōnda-  
wān awiya pinōndāḡusinit, inwānit "— ' —, — ' —!"  
Āci'īnābit Nānabucu, āndutānk, wīkātcinā'ut wāḡunān  
kā'īnwānik; māḡwādāc āndutānk sāsi'ka unōndāwān  
ketcipācu: "Tcike tcike, tcik" kayādāc minawā tibicko:  
15 "— ' —, — ' —!" Mīdāc Nānabucō wāwīp nawā-  
tcipināt ugī'kō<sup>n</sup>ya<sup>s</sup>, mādciba'tōd; kā'a'niwawajacācākucin-  
gigo Nānabucu. Kīwāba'tōd i'kitut dāc ānitaḡwicing:  
"Nō'kumididā, awiya ninnōndawā!"

"Ānīn anwāt?"

20 "— ' —, — ' —!" mī'ā'nwāt," udinān.

Mīdāc ā'kitut mindimōyā: "Ā<sup>a</sup>, kwīḡwici' udinawābanīn  
kicicā'yabanig!" udinān. "Wīwisini, kīḡandudamāḡ tci'a'-  
cāmāt pā'ūndci'īnwāt. Kī'gō<sup>n</sup>ya<sup>n</sup> ačam," udinān.

Mīdāc kāḡā't Nānabucu utā'pināt kī'gō<sup>n</sup>ya<sup>s</sup>, pāḡinat  
25 ānīndi ina'kakāyā kā'tāni'tāḡ. Mīdāc minawā weyābaninig

"There, my grandmother, have I finished the fish-traps, and now some fish will you eat," he (thus) said to his grandmother.

"Ay," said the old woman.

So then in the morning Nānabushu went to see his fish-traps, and many the fish that were drawn into them; thereupon Nānabushu went back home, carrying them along. And as he was drawing near, Nānabushu went along, saying: "O my grandmother! many fishes have I killed," he said.

Thereupon truly was the old woman highly pleased.

And so while they remained there, many fishes Nānabushu slew. And now, once on a time while he was out hunting for fish at his traps, he heard the approaching sound of some creature. The sound it uttered was: "— ' —, — ' —!" Up Nānabushu looked, he listened for it, for he wanted to be sure of what was making the noise; and while he listened for it, suddenly he heard it very close: "Tcike, tcike, tcik!" And then again the same: "— ' —, — ' —!" Thereupon Nānabushu quickly gathered up his fishes, (and) started running; (and) on the way Nānabushu went slipping on the logs and knocking off the bark. On the way home he ran, and said as he was arriving: "O my grandmother! I hear something."

"How did it sound?"

"— ' —, — ' —!" was the way it sounded," he said to her.

And then said the old woman: "Why, a Canada jay is what your uncles of old used to call it!" she said to him. "That it wanted to eat, (and) was begging of you to feed it, was why it cried out in that way. Feed it some fish," she said to him.

Thereupon truly Nānabushu took the fishes, (and) threw part of them towards the place where he had heard the

Nānabucu nāndcipīndcibōbāḡanāt, mī mīnawā awiya kinōn-  
dawāt nōdāḡusinit. Mīdāc kā'ī'cipāḡināt kī'ḡō'yaḡan āndā-  
ni'tang, mī'kwāndank ō'kumisaḡan kā'ī'gut pītcināḡō. Kā-  
wīndāc mām-wātē wī'kiwāpitōsī. Mīdāc mīnawā aḡikīwāt,  
5 aḡi'ī'nāt ō'kumisaḡan: "Awiya mīnawā ningīnōntawā nōndā-  
ḡusit, mī'ta'kaḡmig taḡnawāwitam."

Midac āḡut: "Ā<sup>a</sup>, cāḡgwāci a<sup>u</sup> udināwābāḡanīn kīcīcā'ya-  
bāḡig. Kīḡī'ā'cāḡmāna?"

"Āye<sup>s</sup>," i'kitu Nānabucu.

10 "Mī'ī'wāḡwaya'k," udīḡōn ō'kumisaḡan. "Nōjis!" udīḡon;  
"nībawa awiya, aya'a'wicānsāḡ kīḡa'u'disīḡunāḡig, mīcīḡu  
a'panā tci'ā'cāḡmatwā," udinān. "Kīnāntawiskatāḡōk tci'ā'-  
cāḡmatwā wīwisīniwāḡ kayā wīnawā."

Midac kīwā<sup>n</sup> Nānabucu mīnawā nātcipīndcipōnāḡanāt.  
15 Nībīwa ā'pīci onisān kī'ḡō'ya<sup>s</sup>. Kayā wīndāc mīndīmōyā  
anīḡamā'tā'ku'kā; wīḡḡā omōckīna'tōn āndawāt pīndīk;  
āḡwāwāt kayā āḡwatcing; tāsa'kwa'ī'ḡanān uwīḡḡā mā-  
mōckīnāniwāḡ mīnī'k nāsāwāt kī'ḡō'yaḡan.

Nīḡḡudīḡdāc kīwā<sup>n</sup> a'ī'ndawāt mīnawā Nānabucu awiya  
20 onōndawān pīnōndāḡusinit, pī'ī'nwānit: "Kō'kōko'hō,  
Kō'kōko'hō!" Nānabucu nawātcipīnāt kī'ḡō'ya<sup>s</sup>, mīnawā  
aḡiwucācākucīḡ. Mīdāc mīnawā aḡi'ī'nāt ō'kumisaḡan:  
"Nō'kumīdīdē, awiya nīnōndawā!"

I'kitu mīndīmōyā: "Ānīn ānwāt?"

25 Mīdāc Nānabucu ājīnābuwāt: "Kō'kōko'hō, kō'kōko'hō."

sound. And when on the next day Nānabushu went to look after his fish-trap, he then again heard the sound of some creature. And after flinging the fish towards the place where he heard the sound, he recalled what was told him by his grandmother on the day before. He did not find it necessary to run on his way back home. And so again, when he went back, he went and said to his grandmother: "Something again I heard making a noise, on the ground was where it sounded."

Thereupon he was told: "Why, a mink was what your uncles of old used to call it. Did you feed it?"

"Yes," said Nānabushu.

"That was proper," he was told by his grandmother. "O my grandson!" he was told; "by many creatures, by the little animal folk, shall we be visited, and you shall always give them food to eat," she said to him. "They will ask you to feed them, for they themselves are also anxious for food."

Thereupon they say that Nānabushu went again to look after his fish-trap. Many indeed were the fishes he slew. And the old woman herself was busy smoking them on the rack; every nook and corner inside of their home she filled; and she also hung them up out of doors; quite full were the drying-racks of all the fishes that he had killed.

And once they say that while they were living (there), again Nānabushu heard something making a noise as it approached, as it came, (and) it made the sound: "Kō'kō-ko'hō, kō'kōko'hō!" As Nānabushu fetched more fish, he again went slipping over the logs along his course. And so again he went and said to his grandmother: "O my grandmother! something I heard."

Said the old woman: "How did it sound?"

And then Nānabushu mocked the cry: "Kō'kōko'hō, kō'kōko'hō!"

"Ōu!" i'kitu mindamōyā. "Kō'koko'ho udinawābanin kicicā<sup>na</sup>yabānig. Acam," udinān.

Midac kagāt Nānabucu aninawatināt kī<sup>ngō</sup>nyā<sup>s</sup>; pā'kic naningickāt sāgisit. Midac iwiti ājipagināt kā'tani'tank,  
5 "Owā, nimicōmis!" Midac minawā nāyāp ājikiwāt.

Midac minawā weyābaninig nātcipindcibōnāganāt; māgwā dāc minawā māmōjigināt kī<sup>ngō</sup>nyan, awiya onōndawān minawā nōndāgusinit. Midac minawā nandutank Nānabucu, "M<sup>na</sup>, m<sup>na</sup>, m<sup>na</sup>!" ini'tam. Mi minawā ājinawātcipināt  
10 ugī<sup>ngō</sup>i'ma<sup>s</sup>. Mādciba'tōd minawā ani'i'nāt ō'kumisañ: "Nō'kumididē! awiyā minawā ninnōndawā!"

"Anin anwāt, nōjis?" i'kitu.

"M<sup>na</sup>, m<sup>na</sup>, m<sup>na</sup>," inwā."

"Āa," i'kitu mindimōyā; "piswāgunā kō'kōkohō udinā-  
15 wābanin kicicā<sup>na</sup>yabānig. Wiwisini. Awaçam," udinān.

Midec minawā Nānabucu āyā'pinā'tigu ani'u'dā'pināt kī<sup>ngō</sup>nyan, pagināt kā'tani'tank. Midac minawā weyābaninig minawā nātcipindcibōnāganāt. Minawā māgwā mōcigināt kī<sup>ngō</sup>nyan, minawā kagō ini'tam. Nānabucu kağwānisag  
20 kipagisu owā ijipasāgipagisu. Midac minawā nōndāgusinit awiya inwānit: "Ha-ha-ha-ha-ha!" Ō, Nānabucu mādciba'tōd! wāwip nawatcipināt ugī<sup>ngō</sup>i'ma<sup>s</sup>. Kiwāba'tōd ināt ō'kumisañ: "Nō'kumididē! awiya nin nōndawā, mañidō!"

25 "Anin anwāt, nōcis?"

"'Ha-ha-ha-ha-ha-ha!' mī'ā'nwāt."

"Oh!" said the old woman. "An owl was what your uncles of old used to call it. Give it food," she said to him.

And then truly Nānabushu took up some fish; at the same time he was trembling with fear. And so he flung them over in the direction where he had heard the sound. "Here, my grandfather!" Thereupon back home again he went.

And so on the next day he went to look after his fish-traps; and while he was at work again gathering the fish, he heard something again uttering a sound. And now, as Nānabushu listened again, "M, m, m!" was the sound he heard. Thereupon again more were the fish he fetched. Starting to run again he went, saying to his grandmother: "O my grandmother! something again do I hear."

"What sort of a noise did it make, my grandson?" she said.

"'M, m, m!' was the sound it made."

"Why," said the old woman; "a fine soft-feathered owl was what your uncles of old called it. It wants to eat. Go feed it," she said to him.

And so again, as Nānabushu with fear went and took some fish, he threw them where he had heard the sound. And then on the following morning again he went to look after his fish-trap. While gathering the fish, again he heard another sound. Nānabushu stood up with a sudden start, and so brought himself to his full stature. And then again he heard the sound of some creature screaming out: "Ha-ha-ha-ha-ha-ha!" Oh, how Nānabushu started running! speedily more of his fish he fetched. Coming home, on the run, he said to his grandmother: "O my grandmother! something do I hear, a manitou!"

"How did it sound, my grandson?"

"'Ha-ha-ha-ha-ha-ha!' was the way it sounded."

"A, nōjis, mī tcinibuyang!" udinān ojisaṇ.

"Wāwip, nō'kumis, ujī'tām, kīgamādcāmin!" udinān.

Ānic kägä't mindimōyā ṇaningīwizit.

Midac wāwip cayigwa wī'um'bōmāt Nānabucu ō'kumisaṇ.  
5 Midac ānāt: "Ā<sup>u</sup>, kīga'um'bōmin," udinān ō'kumisaṇ.

Midac kägä't.

Midac ānā't ōjisaṇ: "Ṇamā'tāgumaḡ!"

"Mānū, gāgu paḡāmānimā'kaṇ!"

Minawā mindimōyā i'kitō: "Nōjis! ningackipitāgaṇ nin-  
10 dōnī'kāṇaṇ."

Midac kägä't Nānabucu ājäpaḡisut, awinawatināt ō'ku-  
misaṇ ugaskipitāgaṇini. Ānawī wīnigu Nānabucu mīnī'k  
wīnigu käckiwānāt kī'um'biwāṇā, mīdāc imā ō'kumisaṇ  
ukitcaya'ī kī'ā'sāt ō'kumisaṇ. Midac kimādciba'tōd, naga-  
15 tcinicindāṅ upīndcibōnāgaṇaṇ. Mīdāc Nānabucu mādcād,  
mādcinīcīmut.

Mīṇaṅwana wīn kā'ī'ji'um'nā'kunigāwāt āndaswāwānagi-  
siwāt mīnī'kīgu nā'tā'ā'mwāt kī'gō<sup>n</sup>yaṇ. Mīdāc kī'ā'nōnint  
nī'tām kwīṅgwīci tci'ā'wiku'tāsumāt Nānabucōn.

20 Iniwīdāc ō'kumisaṇ ugīkī'kānimāni awānānen ayāwīnit,  
mīdāc Nānabucu kā'um'ndcisāḡisīk.

Pānimādaḡ minawā ānint pa'kān kī'ā'nōnāwāḡ, kāwīn  
ugīsāḡimāsiwāwān Nānabucōn. Mīdāc minawā ānint kī'ā'-  
nōnintwā. Mīdāc awā pāji'k īskwātc kā'ī'jāt mīdāc awā  
25 sīḡwānikō'kō'ko'ō'n kāsāḡimīḡut Nānabucō; mīdāc inī'<sup>u</sup>  
kā'um'ndcinagādcinīcīndāṅ upīndcibōnāgaṇ. Mīdāc wīnawā  
kīmēyāwīsiwāt ānōdcīḡu aiya'ā'wicānsāḡ kīwīsinīwāt imā<sup>n</sup>.

"Why, my grandson, now are we going to die!" she said to her grandson.

"Be quick, my grandmother, get ready, let us be off!" he said to her.

And then truly the old woman trembled (by reason of age and fear).

And so hastily was Nānabushu now going to carry his grandmother upon his back. Thereupon he said to her: "Come, let me carry you upon my back!" he said to her.

And so that (was what) truly (happened).

And then she said to her grandson: "Oh, my dried fish!"

"Never mind, don't bother about them!"

Again the old woman said: "O my grandson! my tobacco-pouch am I forgetting."

Thereupon truly back Nānabushu hurried, as he went and seized his grandmother's tobacco-pouch. Even though Nānabushu put as much as he could carry upon his back, yet there on the top (of his burden) he placed his grandmother. Thereupon he started to run, leaving behind his fish-traps. Now, as Nānabushu started, he began singing.

It so happened that an agreement had been entered into among the various creatures, as many as there were that used fish for food. Therefore the first one employed to go scare Nānabushu was the Canada jay.

Now, his grandmother knew who they were, and for that reason Nānabushu was not frightened at first.

Then afterwards some others that were different were employed, but they did not frighten Nānabushu. Thereupon some others were next employed. And the one that came last was the screech-owl by whom Nānabushu was frightened; and on account of that one, he left behind his fish-trap. Thereupon all the various little animal folk enjoyed the fruits of the labor (of Nānabushu and his grandmother) by eating the food there.

## 58. NĀNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

Mīḍaḥ kiwā<sup>n</sup> ninguting Nānabucō pābimiba'tōd, kāwīn  
wī'kā kibisi'kāsi; ningutingdaḥ kiwā<sup>n</sup> aṇipābimiba'tōd Nāna-  
bucu oḡaṇōnigōn ō'kumisaṇ: "Nōjic, niwīsāga'a'm," udigōn.

Nānabuc kayā wīn i'kito: "Pā'kādiyānin," udinān ō'ku-  
5 misaṇ.

"Kāwīn, nōjis," udinān, "niwīmīsi," udinān ōjisāṇ.

"Mīgu imā mīsīn," udinān ō'kumisaṇ.

Ānic, mī wīn kāgā't mindimōyā ājimīzīgubānān imā.  
Mīḍaḥ minawā a<sup>u</sup> mindimōyā ānāt ujicā<sup>nyān</sup>: "Nōjis!"  
10 udinān, "tcīgā'kwā aṇi'a'yāba'tōn. Niwī'a'niudā'pinān wā-  
kisindimā'ō'yān," udigōn.

"Kitōskun kisindimā'u'n," udinān ō'kumisaṇ.

Mīḍaḥ kāgā't a<sup>u</sup> mindimōyā ājikisindimā'u't odōskun.  
Mīḍaḥ minawā a<sup>u</sup> mindimōyā ānāt ōcisāṇ: "Sagā'kwāng  
15 aṇi'i'cān; niwī'a'nikisiyā'kwisitōn nintōskun," udinān ōci-  
cā<sup>nyān</sup>.

Mīḍaḥ minawā Nānabucu ānāt ō'kumisaṇ: "Sōbandaṇ,"  
udinān.

Ānic, mī wīn minawā ājisōbandaṇk ōtōskun, mīḍaḥ a<sup>u</sup>  
20 mindimōyā ānāt ōciā<sup>nyān</sup>: "Nōjis! nawātc paṅgī i'ku-  
'kwānīn."

"Ānic?" i'kito Nānabucu.

"Niwiwātcīgā," i'kito mindimōyā.

Nānabucu i'kito: "Kuntān."

## 58. NĀNABUSHU OBSCENELY JESTS WITH HIS GRANDMOTHER.

And now they say that once while Nānabushu was travelling about on the run, never did he come to a halt; and once they say that when he was running along, Nānabushu was addressed by his grandmother saying: "My grandson, I wish to go out," he was told.

And Nānabushu in reply said: "Simply lean aside with your buttocks," he said to his grandmother.

"Nay, my grandson," she said to him, "I have need of relief," she said to her grandson.

"Then do it there," he said to his grandmother.

Well, it was so that the old woman relieved herself at the time in that position. And so again the old woman said to her grandson: "O my grandson!" she said to him, "by the edge of the woods do pass along as you run. I wish to get hold of something on the way to wipe myself at the anus," he was told.

"With your elbow wipe your anus," he said to his grandmother.

And it was true that the old woman wiped herself at the anus with her elbow. Thereupon again the old woman said to her grandson: "Into the thick woods do you go; for as I go I wish to clean my elbow with the limbs," she said to her grandson.

Whereupon again Nānabushu said to his grandmother: "Lick it with your tongue," he said to her.

Well, it was the same again, for she licked her elbow with her tongue, whereupon the old woman said to her grandson: "O my grandson! just raise your head a little."

"Why?" said Nānabushu.

"I want to spit," said the old woman.

Nānabushu said: "Swallow it."

## 59. NĀNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

Mīdāc kägä't mindimōyā kā'i'jikuntānk usi'kwāgan, mīdāc minawā kī'wā<sup>n</sup> Nānabucu ʔanibabimiba'tōd ʔanigu'k; wīngā cayīgwa ā'pidci aiyā'kusi, mīgu kā'i'jipimiba'tōd kījigatīnig kayā tibi'katinig. Ningudingidācigu ʔanibabimiba'tōd Nānabucu tibi'katinigubān, mīdāc kī'wā<sup>n</sup> ʔānādan̄k: "Mīmāwīn cayīgwa wāsa tagwicinōwānān," inādan̄m. Nawatcidācigu ʔanīgakipi'tciba'tō; māgwā dāc pabimusāt, kägō uda'ku'kā-tānan, tibickō ʔsīnī'sag. Mīdāc ʔanimānāc ʔji'ʔndōtcipitōd; mīdāc ʔjimi'kōtcināng, udā'pināng. "Nō'komis, naskā kuca  
10 owā! Wāgunān owā?" udinān.

Mīdāc mindimōyā ōdā'pināng. "Maskīgimin i<sup>u</sup>," udinān; "unicicinōn mītcināniwāng," udinān. Ā'pidci mā māngiminagatiniwān.

Mīdāc minawā mādcāwād, ʔnipabimusāt minawā Nānabucū. ʔnidātatagi'kwānit, kägō ubi'tā'kuskānan uskījigunk; mīdec ʔji'ʔndōtcipitcigāt, mīnāngwana mīnan. Mīdāc ʔji'ōdā'pināng, ʔjiwābanda'ā't ō'kumisān, ināt: "Wāgunān owā?" udinān ō'kumisān wābanda'ā't.

"Ō<sup>u</sup>, ki'tci'ʔsisawāminān," udinān. "Ōnīcinōn mīdcigātāg," udigōn ō'kumisān. "Mī cayīgwa tci'ʔniandawābandaman kāda'īndaiyāng," udigōn.

Mīdāc kägä't Nānabucu kī'ʔnipagitiwanānāt ō'kumisān. Mīdāc kī'ucigāt Nānabucu māgwā nāngawi minī'kāng, ʔnindi nibiwa kägō nī'tāwiging māniwāng. Mī'īmā kī'ucū  
25 nābandānk tcitāwāt. Mīdāc imā kā'ʔndāwāt.

## 59. NÄNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.

And so truly, after the old woman had swallowed her spittle, then again they say that Nänabushu went running along at the top of his speed; ever so tired had he now become, for he had been running day and night. And once while Nänabushu was running along, it happened to be in the night, whereupon it is said that he thought: "It is plain that I must now have come a long way," he thought. Slower then he ran; and while he was walking along, something he then stepped upon, it seemed like pebbles. And so, not making out what they were, he felt of them; and as he felt of them, he took them up. "O my grandmother, do look at these! What are these things?" he said to her.

And then the old woman took them up. "Cranberries these," she said to him. "Good are they to eat," she said to him. Very large were they in size.

Thereupon again they started, on his way again went Nänabushu walking. As he went along with his head lifted up, something touched him on the face; and as he felt of them, they turned out to be berries. And as he picked them, he showed them to his grandmother, saying to her: "What are these things?" he said to his grandmother as he showed them' to her.

"Why, big cherries," she said to him. "Good are they to eat," he was told by his grandmother. "Soon shall you now look for a place where we are to dwell," he was told.

And then truly did Nänabushu put his grandmother down from off his back. Thereupon did Nänabushu make a camp in among the sand-berries, in where there was an abundance of various kinds of berries growing in the ground. And there he chose a place for them to live. So there was where they continued.

60. NĀNABUSHU IS MADE TO FAST BY HIS GRANDMOTHER,  
AND REVENGES HIMSELF.

Ninguding ɖac kīwā<sup>n</sup> udigōn ō'kumisaṇ: "Nōjis, kitā-  
kī'igwicīm kuca. Mī wīnawā kā'i'jiticigāwāt kicicāyabaṇig,"  
udinān.

Mīɖac āgut: "Ānīn ɖac kătijicicigāyān, nō'kumis."

5 "Kīgamādcā, nōjis, kāwīn ɖac kīgawīsiniṇi," udigōn ō'ku-  
misaṇ. "A'pīɖac wīnibāyaṇ, nōjic, pīpāgimicin," udigōn.  
"Kīcpīn ɖac tāpī'tāndaṁān, kīgagaṇōnin imā<sup>n</sup> tcinibāyaṇ,"  
udinān. "Mīyā'tagu imā kā'u'ndciki'kāndaṁaṇ kā'u'ndcipi-  
mādisiyaṇ," udigōn ō'kumisaṇ.

10 Mīɖac kāgā't Nānabucū weyābaṇinig kā'i'jiminigut ō'ku-  
misaṇ a'ka'ka<sup>n</sup>jā tcimīdcit; mīɖac kāgā't Nānabuc kīmidcit,  
kayā kīma'kadāwīnaṇ paṅgī uskijink.

Ānīc mī āntōṭamowāgubānān māwija anicinābāg kī'i-  
gwicimowāt.

15 Mīɖac kīwā<sup>n</sup> Nānabucu mādcāt kikicāp. "Ānigu'k  
mādcān, kāgu ābinābi'kān," udigōn ō'kumisaṇ. Mīɖac  
Nānabucu ānigu'k mādcāt. Kabāgijik paḃimusā, kayā  
paḃimiba'tō aiyā'pī. Mīɖac wunāgucininig ā'pidci aiyā'kusi  
kayā pa'kadā. Mīnawā pīmusā uwīngā tibi'kaṭini; kāwīn  
20 owābanda<sup>n</sup>zīn ājāt. Mīɖac kāga'pī ājipīpāgit: "Ā'eī, nō-  
'kumis! mīa'pī omā tcinibāyān!" Kumā'pī onōndawān  
ō'kumisaṇ na'kwā'tāgut: "Ē'eī! āwas nawatc ijaṇ!"

60. NĀNABUSHU IS MADE TO FAST BY HIS GRANDMOTHER,  
AND REVENGES HIMSELF.

Now, once they say that he was told by his grandmother: "My grandson, you should indeed go into a fast. That was what your uncles of old used to do," she said to him.

Thereupon she was asked: "How, indeed, shall I do it, my grandmother?"

"You shall go away, my grandson, and you shall not eat food," he was told by his grandmother. "And when you wish to sleep, my grandson, call for me," he was told. "And if I think you have gone far enough, then will I tell you to sleep there," she said to him. "It is only by such means that you can know how you are to live in the future," he was told by his grandmother.

It was true that Nānabushu on the morrow ate the charcoal that had been given him by his grandmother; it was true that Nānabushu ate (it), and he blackened his face a little.

Now, that was what in olden times the people used to do when they fasted.

Thereupon they say that Nānabushu started out in the morning. "With all your speed go, (and) look not back," he was told by his grandmother. And so Nānabushu went with all his speed. All day long he went walking about, and now and then he was running. Thereupon in the evening he was very tired and hungry. Again he walked till it was growing thoroughly dark; he did not see whither he was going. And then at last he cried aloud: "Hey-yo, my grandmother! in this very place will I sleep!" After a while he heard the voice of his grandmother answering in reply: "Hey there! farther yet do you go!"

Ānīc, mī gāgā't; Nānabucu kāgā't ki'tci'ā'nigu'k mādcī-  
ba'tōd. Mīnawā mādcība'tōd ā'kōnāmut minawā pīpāgit:  
"Nō'kumis, mī omā a'pī tcinibayāyān!" Cayīgwa minawā  
onōntawān: "Ē'ēi, āwās nawatc ijān!"

- 5 Misa Nānabucu minawā mādcība'tōd ānigu'k ki'tci'a'yā-  
na'kōnāmut; wīngā aiyā'kusi. Mīdāc minawā pīpāgit:  
"Mīna a'pī omā tcinibayāyān?" udinān ō'kumisañ. Wī'kāgu  
ōgānōnigōn: "Ē'ēi! āwās nawatc icān!"

- Mīdāc Nānabucu nickādisit. "Anīm! Ānīn a'kitut 'a'a"?  
10 Ningakīwā," ināndām. Ki'tci ānigu'k mādcāt. Mīdāc  
wayībaḡu pābigā ugi'kāndān pācu' tagwicing āndāwāt.  
Mīdāc ānī'a'yāt ōwābandān wāsa'kwanāmagaṡtinig wīgiwām.  
Mīdāc ānāndānk Nānabucu: "Ningakīmōsābāmā," ināndām.  
"Wāgunān wāndciwāsa'kunawāt?" Mīdāc kāgā't kīmōtc  
15 ājina'zi'kāḡ āndāwāt. Mīdāc ājita'pābandānk, ānīn kādi-  
cinawāt ō'kumisañ! Ōwābamān māḡwā āminit ō'kumisañ.  
Mīdāc kā'i'ci'u'dā'pināḡ mī'tigōns payā'tānig kānwā'kwa-  
tinig kayā, mīdāc kā'i'jibā'kindāḡ pāḡi. Mīdāc kā'i'ji-  
sa'kisitōd ickudānk i' mī'tig, mīdāc kā'i'jipīskāḡ; mīdāc  
20 kā'i'ji'a'ḡwunāḡ omicōmisañ udiyāning.

Mīdāc kā'i'jisa'kisut a' a'kiwā'zi; mīdāc Nānabucu  
kā'i'ji'kāsut ingutci; mīdāc nānāḡā pīmīsaḡitcība'tōd a'  
a'kiwā'ji. Mīdāc Nānabucu kā'i'jinōsawābāmāt ānī'a'pa-  
'tōnit kā'ā'niwāsa'kunānitigu. Wī'kāḡāc Nānabucu kī'kiwā

Well, that (was what) truly (happened); Nānabushu truly began running at the very top of his speed. Again he began running as far as his wind could hold out, when again he called aloud: "My grandmother, in this very place will I sleep!" This time again he heard her (say): "Hey there! farther yet do you go!"

Thereupon Nānabushu again began running with all his speed just as far as his wind would let him; very tired he became. And so again came his voice calling aloud: "Shall I sleep in the place right here?" he (thus) said to his grandmother. A long while afterwards he was addressed in the words: "Hey there! farther on shall you go!"

Thereupon Nānabushu became angry. "Wretch (that she is)! What is she saying? I am going back," he (thus) thought. At the very top of his speed he started. And so in a little while he suddenly became aware that close home was he arriving. Upon which as he drew near he saw that the wigwam was all lighted up inside. And then thought Nānabushu: "I will peep at her on the sly," he thought. "Why is she making such a light?" And so truly on the sly did he approach where they lived. Thereupon he peeped in, and whom did he see but his grandmother! He beheld his grandmother in the act of receiving amorous pleasure. Thereupon, after he had picked up a small stick that was dry and long, he then gently lifted the flap of the doorway. And so after he had lighted the stick in the fire, it flamed up into a blaze; whereupon he placed it against the buttocks of his grandfather.

Thereupon was the old man set on fire; upon which Nānabushu concealed himself in a certain place; and after a while out came the poor old man on the run. And so Nānabushu fixed his gaze upon him to see in what direction he was running as he went in flames. And after

ändāwāt. Mīdāc nayāgin ʔnigānōnāt ō'kumisaṇ: "Nō'ko-mis, nintagwicin."

- "Ō", nojis," udigōn. Awidāc mindimōyā ānawigu ogi-  
 'kikānimān ōjisaṇ kā'i'jictigānit, kāwīndāc kīgō kī'i'kitusi.  
 5 Kayā iwā a'pī kīsa'kawāt, kī'i'kitu a" mindimōyā: "Nyā,  
 ōgagwānisāgi'ā'n īni' omicōmisaṇ!" kī'i'kitu.

- Mīdāc kīpīndigāt Nānabucū, kāwīn dāc pō'tc kī'ʔcamāsīn  
 Nānabucu. Mīdāc cigu kā'i'cikawicimut, mīdāc kā'i'nān-  
 dān: "Māgicā kīgicāp nīngatacamik pitcīnaḡ," ināndam  
 10 Nānabucu kīgicākidāc udigōn: "Nōjis, kāwīn nōngum  
 kīgatacamīsinōn. Kāyābi kīga'i'gwičīm," udinān.

Mīdāc kāgā't Nānabucu.

"Pābā'a'ntukīwusān," udinān. Udigōn ō'kumisaṇ: "Iwiti  
 ina'kakāyā, kāgu' wīn iwiti ijā'kān," udinān.

- 15 Ina'kakā Nānabucu kā'ʔni'i'jipīskwābāmāt īni' kā'pimi-  
 sāgitcisāni'pān. "Anin!" ināndam Nānabucu. "Pō'tc nin-  
 gatijā iwiti."

Iwiti na'pātc inaka'kāyā udininamāgōn tci'i'cāt. .

- "Āye<sup>s</sup>," udinān ō'kumisaṇ. Mīdāc kāgā't Nānabucu  
 20 ājimādcāt kā'i'ninamāgut ō'kumisaṇ. Mīdāc ānāt: "Nō-  
 'kumis! kāwīn ningatagwījinzī unāgucik kīcpīn kīgō nī'tō-  
 siwān," udinan. "Kāgu kwīnawibi'i'ci'kān." Mīdāc kāgā't  
 mādāt Nānabucū. Kumā'pidac aniyāpimickā ʔni'i'cāt  
 ina'ka'kāyā kā'ʔni'i'jiwāsa'kunānigibān. Mīdāc ʔnibābi-

a while Nānabushu returned home. And then, while outside but on the way in, he spoke to his grandmother, saying: "My grandmother, I have come back home."

"So I see, my grandson," he was told. And though the old woman knew what her grandson had done, yet nothing did she say. And at the time when he burned (the old man), then said the old woman: "Pshaw, he played such a mean trick upon his grandfather!" she said.

And now inside went Nānabushu, but nothing whatsoever was Nānabushu given to eat. So then straight to bed he went, and this was what he thought: "Perhaps in the morning she will then feed me," thought Nānabushu. But in the morning he was told: "My grandson, not to-day will I feed you. Longer yet shall you fast," she said to him.

And that truly (was what) Nānabushu (did).

"Go forth and hunt for game," she said to him. He was told by his grandmother: "Over in that direction yonder, don't you go over there," she said to him.

It was in that direction that Nānabushu saw him go in flames as he went running out of the camp at the time. "Wretch!" thought Nānabushu. "In spite of (what I was told), I will go there."

Over in the opposite direction was he shown by the pointing of her finger where he was to go.

"All right," he said to his grandmother. Thereupon truly Nānabushu set out in the direction whither it had been pointed out to him by his grandmother. And then he said to her: "O my grandmother! not will I return in the evening if I do not kill anything," he said to her. "Don't become tired waiting for me." So then truly away went Nānabushu. Now, at a certain distance he turned from the course he was bound into the direction which the other had been seen going in flames. Thereupon, as

musät, Nänabucu owâbandân wîgiwāmāns pada'kitānig;  
undāba'tāni. Mīdāc ānicta'pābit owābamān cingicininit  
ōmicōmisān. Wīngā kipānsōwān ubīwayāni pi'kwānāning  
kā'i'nā'kīswādin. Mīdāc ānicikañōnāt: "Nimicōmis," udinān;  
5 "Kibimawāṭisin."

"Ōn, pīndigān, nōjic," udigōn.

Mīdāc kāgā't pīndigāt Nänabucu.

Mīdāc, "Nāmadapin imā aḡāmetāsing," udigōn omico-  
misān.

10 Mīdāc kāgā't Nänabucu pīndigā't, nanāmadābit, pisin-  
dawāt kāgikitōnit ōmicōmisān. Mīdāc kī'wā<sup>n</sup> Nänabucu:  
"Kāgā'tsa nīwinibā. Ningakīc kinibā," udinān ōmicōmisān.

"Nibān, nōjis," udinān.

Mīdāc kāgā't nibāt Nänabucō ājikawi'tāt; kumā'a'pīdāc  
15 kānibāt Nänabucu mī'ā'jisākinkucikāsut. Mīdāc, "Ēi, Nā-  
nabucu, kuckusīn!" udigōn ōmicōmisān.

Mīdāc kāgā't Nänabucu unickāba'tōd. Mēdāc ānāt ōmi-  
cōmisān: "Nimicomic, mī kuca kī'tci'ā'pwāyābandamān,"  
udinān.

20 "Ānic, nojic, ānābandaman?" udinān.

"Awiya kī'wā<sup>n</sup> kipīmīgānigunānig, nintānābandam. Wa-  
wīngā kī'wā<sup>n</sup> kiki'kīwi'tāskākunānig Pwānag. Sāsā'kwāwag  
kayā nintānābandam. Mīgu kāgā't tcinibuyang, nimicōmis."  
Mī cigwa Nänabucu aṇōtc inānimāt omicōmisān i<sup>a</sup> kī'ā'ni-  
25 'a'ikitut. Mīdāc ānāt: "Ninga'ū'citā mīnōtc, nimicōmis;  
mī nōngum tibi'ka'k tcibimawināugūyank," udinān. Mīdāc

he went walking along, Nānabushu saw a small wigwam that was standing; smoke was rising from it. So when he peeped in, he saw his grandfather lying down. Thoroughly scorched was the fur upon his back, according to the way in which he had burned him. And so he spoke to him as he went (in): "My grandfather," he said to him, "I am come to visit you."

"Why, come in, my grandson!" he was told.

Thereupon truly in went Nānabushu.

And then: "Sit down there at the other side of the fire," he was told by his grandfather.

And so truly Nānabushu went in, he sat down, (and) he listened to the talk of his grandfather. And then they say that Nānabushu (said): "Verily, indeed, am I sleepy. I am going to take a nap," he said to his grandfather.

"Go to sleep, my grandson," he said to him.

And so truly to sleep went Nānabushu as he lay prostrate; and later on, after he had gone to sleep, Nānabushu then pretended to be in a nightmare. So then: "Hey, Nānabushu, wake up!" he was told by his grandfather.

Thereupon truly Nānabushu leaped out of bed. And then he said to his grandfather: "My grandfather, now truly was I dreaming of a very fearful thing," he said to him.

"What, my grandson, did you dream?" he said to him.

"By somebody was I warned that we would be fought against, was what I dreamed. Completely, was I told, have we now been encircled about by the Sioux. And they were whooping, such was what I dreamed. Therefore truly are we destined to die, my grandfather." Already now was Nānabushu entertaining all sorts of evil designs upon his grandfather, in that he kept on with talk. So then he said to him: "I will get ready, nevertheless, my grandfather; for on this very night will they come to

Nānabucu kägä't kī'u'ci'tōd; kī'u'ji'tōd ubi'kwa'kōn. Midac kī'u'ji'tōd ānīn wā'tōtwād omicōmisān wā'ijisāgi'ā't. Midac minawā ānādīn: "A'pī aṃanīswayāṅg, nōtawāt wā awiyā sāsā'kwāwāt, kāgu' sāga'a'nkān. Nīn nī'tam nīngasāgitcisā  
 5 tcimīgasoyān, kīn dāc pīsān pīndik kīgatayā. Pānimādac kīgakaṇōnīn tcipisāga'a'ṃan," udinān.

Midac kägä't.

Midac kātibi'tatinig Nānabucu kā'ijisāga'a'nk. Midac kīwi'taiya'ī kāpabā'ijimāminsīsiwit. Midac mīgwanan kā'ijisāsākitcīkiwāgcimāt kīpabāta'kināt. Midac ādāṅk omō-  
 10 wān: "Pitāḃāṅk tcīkaya'ī, mītcīsāsā'kwāyāg," uditān. "Aiyāṅgwām," uditān.

Midac kīwā<sup>n</sup> Nānabucu kā'ī'cipīndigāt, mīdāc ānāt ōmīcōmisān: "Aiyāṅgwāmisin, nīmicōmis. Aṭcina kīganibāmin,"  
 15 udinān. "Ā'tawā'a'n kayā ickutā," udinān. Midac Nānabucu aiyā'pī sāsākinguci'kāsut. "Mīgu, kägä't kṃnabātc pācu' pī'ai'yāwāt, pāmawinā'u'nāṅgwā," udinān ōmicōmisān.

Midac cayīgwa tcīgaya'ī weyāḃaninīg, cayīgwa kägä't Nānabucu omōwānsān sāsā'kwāmagatiniwān.

20 Midac wunickāba'tōd Nānabucu. "Ō<sup>n</sup>, nīmicōmis! nīn nī'tam nīngasāga'a'ṃ!" Midac kägä't Nānabucu sāsā'kwāt kayā wīn. Midac ājikaṇōnāt ōmicōmisān, "A'a'u nīmicōmis, pīsāga'a'n!" udinān.

attack us," he said to him. Thereupon truly Nānabushu made preparations; he made some arrows. He made what he was going to use to scare his grandfather. And then again he said to him: "When we become frightened by the threatening alarm, when you hear somebody whooping, don't you go outside. It will be my place to dash out to the fight, and you shall quietly remain inside. And after a while I will speak to you to come outside," he said to him.

And so it truly was.

And after it was dark, Nānabushu went outside, whereupon all around the place he eased himself, dropping the dung here and there a little at a place. And then all about the place he stuck some feathers which he placed standing upon every single dunghill. Thereupon he said to his dunghills: "When it is nearly time for the dawn to appear, then shall all of you whoop," he said to them. "Display your zeal," he said to them.

Thereupon they say that after Nānabushu entered the dwelling, he then said to his grandfather: "Be on your guard, my grandfather. For a little while shall we sleep," he said to him. "Put out the fire," he said to him. And so Nānabushu now and then pretended that he was in a nightmare. "Now, truly perhaps hard by are they approaching, they who are coming to attack us," he said to his grandfather.

And then was it nearly time for the morrow to come, already then, indeed, were all the little dunghills of Nānabushu a-whooping.

Thereupon up leaped Nānabushu from his couch. "O my grandfather! it is my place to go outside." So then truly did Nānabushu also whoop. And then he spoke to his grandfather, saying: "All right, O my grandfather! come on out!" he said to him.

Mīdāc kägä't a<sup>u</sup> a'kiwä<sup>n</sup>zi wā'a'ni'i'jisāga'a'nk, mīdāc Nānabucu āja kī'a'kutāskawāt umi'tigwābīn wī'pimwāt omi-cōmisān. Mīdāc kīpīmwāt uska'tigwānīning. Kā'i'jinisāt, mīdāc kīmādcipa'kijwāt; kayā kīpa'kunāt. Pāngīdāc ā'ta  
 5 ogīmādcitōn wiyās kī'kiwāwitōt. Mīdāc ānītagwicing āntāwāt ō'kumisān ukī'a'nīpāgitciwanātawān.

Mīdāc mindimōyā mōdcigizit. Mīdāc kāctinā āji'a'ba'a'nk i<sup>u</sup> pimiwanān. A'piidāc wayābandānk wiyās ugi'kāndān wāgunān tinō wiyās. Mīdāc ā'pidci kākāndānk, kāwīn  
 10 kägō i'kitusi.

Mīdāc Nānabucu: "Wāwīp kīzizān wiyās. Nīwīwīsin," udinān ō'kumisān.

Mīdāc kägä't gagi'twān a'ī'ndana'kāmigisit.

Mīdāc kiwīsinit, ō'kumisān kayā mīdcinit wiyās. Mīdāc  
 15 kī<sup>n</sup>wā<sup>n</sup> minawā Nānabucu ānāt ō'kumisān: "Nō'kumis! wāwīp ujī'tān, kīganingunisumin," udinān.

Mīdāc kägä't ājimādcāwāt, kagi'twānigu a<sup>u</sup> mindimōyā animādcā. Mīdāc ānici Nānabuc nīgānit. Mīdāc anītagwicing, ānīn kādījinānk uda'kiwā<sup>n</sup>jī'i'micān kīnānawicinōn!  
 20 Nānabucu wīn āja kī'kīciwānī'kā. Mīdāc ānāt ō'kumisān: "Mīwe kayā kīn kāpamōndamañ," udinān ō'kumisān.

Ma'kwayānān minawā ucigān.

Mīdāc ānicimādcāt Nānabucu, "Mī ijiwajiwanī'kān," udinān. Mīdāc Nānabucu ānijimādcāt. "Mīdāc kayā kīn  
 25 wāwīp pimādcān," udinān.

Mīdāc a<sup>u</sup> mindimōyā kägä't ājiwajiwanīkāt. Mīdāc wāwābāmāt īnī<sup>u</sup> awayānān, mī wābāmāt māmāmā'kizunit

It was true that when the old man was on his way out of doors, then indeed did Nānabushu already have his arrow on the string ready to shoot his grandfather. Thereupon he shot him in the forehead. After he had slain him, he then began to cut him (at the throat to bleed him) with a knife; and he skinned him. And only a little of the meat did he take along on his way back home. And so when he arrived where he and his grandmother lived, he then laid down his pack.

Thereupon the old woman was delighted. And so at once she untied the pack. And when she saw the meat, she knew what kind of meat it was. Thereupon very sad she felt in her mind, (and) nothing had she to say.

Thereupon Nānabushu: "Make haste (and) cook the meat, I want to eat," he said to his grandmother.

And then truly with reluctance she went about her work.

And so he ate, and his grandmother too ate the meat. And now they say that Nānabushu again said to his grandmother: "O my grandmother! quickly make ready, let us go after our meat," he said to her.

Thereupon truly they set out, and against her desire the old woman went along. And so Nānabushu went on ahead. And when they arrived at the place, what did she see but her dear old man all cut up in pieces! Nānabushu himself soon had his pack all done up. Thereupon he said to his grandmother: "And this do you also carry upon your back," he said to his grandmother.

It was the bear-skin and the rump.

And then away started Nānabushu. "Make your pack of that," he said to her. And so Nānabushu started away. "And do you also quickly come away," he said to her.

Thereupon the old woman truly made up her pack. And as she gazed upon the robe, she then saw that it was burned at the place about the buttocks; and now the

udiyāwinit ina'ka'kāyā; mīdāc ki'kānimāt a<sup>u</sup> mindimōyā  
kinisimint unābāman. Ānimamawi kākīmōtc.

Kayā wīn dāc Nānabucu, kāwīn udāgīpwānawi'tōsīn ka-  
'kina wīn tcikīpimiwanānāt inī'<sup>u</sup> ma'kwān. Ānicāgu wīpā-  
5 'pinānimāt ō'kumisaṇ; mī kā'u'ndcimīnāt tcipimiwinānānit  
inī'<sup>u</sup> owayānaṇ. Ānic, mī kī<sup>u</sup>wā<sup>n</sup> Nānabucu wīn āja pīndik  
ayāt. Wīn dāc mindimōyā pī'tcīnag ānītagwicing. Mīdāc  
Nānabucu ānāt ō'kumisaṇ: "Ānīn ā'pī'tāndiyaṇ? Ānic wīn  
māwija tagwījinsīwaṇ?" udinān ō'kumisaṇ. "Wāgunen  
10 kā'u'ci'tōyaṇ iwiti? Intigu kayā kīgīma<sup>u</sup> ājināgusiyaṇ," udi-  
nān ō'kumisaṇ.

"Kā," udigōn. "Misaḡunā ā'pīsi'kāyān," udigon ō'kumisaṇ.

"Wāwīp ujī'tān," udinān; "uskīyāndaginigān, kayā kīwi-  
'taiya'ī ickutāng uskipingwi a'tōn," udinān ō'kumisaṇ.  
15 "Nīndāc ningamaṇisē. Āgōc kayā a<sup>u</sup> ma'kwayān," udinān.  
"Ānīmī'kwāgōc, mīnawatc kā'ī'ciminopāsut," udinān ō'kumi-  
saṇ. Ānicāgu wīmī'kisumāt ō'kumisaṇ, mī wāndci'ī'nāt.

Mīdāc kāgā't wāwīp gagi'twān ijīctcīgāt a<sup>u</sup> mindimōyā.  
Ānicinā ātisō'kān, pābigā kī'ī'jīctcīgā kā'ī'nint. Mīdāc minawā  
20 Nānabucu ō'kumisaṇ: "Mīdāc ijīpōdawān, tcībā'kwān,"  
udinān. "Iwe kāpimōndamaṇ mīwe kāgapā'tōyaṇ," udinān.

Mīdāc kāgā't a<sup>u</sup> mindimōyā kā'ī'cīctcīgāt kā'ī'gut ōjisaṇ  
Nānabucōn. Mīdāc sāsāga'ā'nk a<sup>u</sup> mindimōyā owābamān

old woman knew that her husband was slain. On the way and now and then she wept in secret.

And as for Nānabushu himself, he could have found it possible to carry all the bear in his pack. All he wanted was to make fun of his grandmother; that was why he gave her the robe to carry in her pack. Well, then they say that Nānabushu was soon inside the dwelling. And the old woman too presently arrived. Thereupon Nānabushu said to his grandmother: "Why have you been gone so long? Why did you not come long ago?" he said to his grandmother. "What were you doing over there? It seems as if you have been crying by the looks of you," he said to his grandmother.

"No," he was told. "That is how long it takes me to come," he was told by his grandmother.

"Make haste to have (things) ready," he said to her; "prepare a bed of fresh boughs, and round about the fireplace lay some fresh sand," he said to his grandmother. "And I myself will go and fetch some fire-wood. And hang up the bear-skin," he said to her. "Hang it up with the fur side towards you, much better will it dry that way," he said to his grandmother. He only wanted to tease his grandmother, for that was why he spoke thus to her.

Thereupon truly in haste (and) against her will did the old woman do it. According to the story, straightway she did what she had been told. And now again Nānabushu (said) to his grandmother: "Now must you build the fire, (and) cook the meal," he said to her. "That which you fetched upon your back the same shall you boil," he said to her.

It was true that the old woman did what she had been told by her grandson Nānabushu. And as often as the old woman went out of doors she saw her grandson making

ōjisān kägō minawā ujitōnit, kägō udōckutāni; pāga·a·'ku-  
'kwānā'tig. Mīdāc: "Wāwīp, nō'kumis! kināntawānimin  
omā pindik tcipī·a·yāyan."

A·i·ntāci'tābañ aḡwatcing a<sup>u</sup> mindimōyā.

- 5 "A<sup>u</sup>, wāwīp pīndigān! Cayīgwa ō<sup>u</sup>su kita'ki'k! Kinan-  
tawānimin dāc tcinīmi'kawiyan omā tci'kiwi'taiya·i' skutāng,"  
udinān. "Pā'kic kīgamaḡwābawānā kita'ki'k," udinān.

Ānīc, kagi'twānigu a<sup>u</sup> mindimōyā gāgā't ijictigā kā·i·gut  
Nānabucōn ōjisān.

- 10 Mīdāc māda·a·māsut a<sup>u</sup> Nānabucu, pā'kic aiyāpī'tcināk  
pa'kitā·o·wāt ini'ᵘ a'ki'kōn kāmamīgwābowānānitcin ō'ku-  
misān. Mīdāc kägā't a<sup>u</sup> mindimōyā kiwi'tācagāmacimut,  
ayā'pī kayā maḡwāpōwānāt ini'ᵘ uta'ki'kōn; mīdāc wīn  
Nānabucu naḡamut. Kā·i·ckwānīmī·ā·t ini'ᵘ ō'kumisān  
15 mī·i·nāt: "Nō'tābowādan i<sup>u</sup> pimidē," udinān ō'kumisān.

Mīdāc kägā't ki'twān ijictigāt mindimōyā.

Mīdāc ki<sup>u</sup>wā<sup>u</sup> minawā ānāt ō'kumisān: "Kīgi'kāndānīna,  
nō'kumis, wāgunān mādcīyan?" udinān ō'kumisān.

"Kāwīn," i'kito mindimōyā.

- 20 "Mī guca iwā kinābām opa'kitā·i·gān mādcīyan, kayā  
pimidē kānōtābowātāman," udinān ō'kumisān.

"Nyā, awacīmā wīn!" i'kitu mindimōyā.

- "Kägā't," udinān. "Kīgi'kāndān na kīgi'·i·gwicimun  
kī·i·ciyāmbān? Mīna omā a'pī tcinibāyān kī·i·nināmbān?  
25 mīwe a'pī kiwābāminān kā·i·citigāyan. Nīndāc kāsā'ka-  
wa'k kinābām udiyāng," udinān ō'kumisān.

something else, for some object was he whittling; it was a drum-stick. Thereupon: "Be quick, O my grandmother! I want you to come in here and remain."

Busy at work out of doors was the old woman.

"All right, be quick (and) come inside!" Already now is your kettle boiling! And I want you to dance for me round about this fire," he said to her. "At the same time I want you now and then to shake your kettle," he said to her.

Well, it was with much reluctance that the old woman truly did what she was told by Nānabushu her grandson.

Thereupon did Nānabushu begin to sing, at the same time now and then he struck the kettle which his grandmother had shaken (to keep the meat from scorching). Thereupon truly the old woman danced round about the fire, and now and then she shook her kettle; in the mean while Nānabushu sang. After he had made his grandmother dance, then he said to her: "Lap off the grease (from the ladle)," he said to his grandmother.

Thereupon truly against her will did the old woman do it.

And so they say that again he said to his grandmother: "Do you know, my grandmother, what you are eating?" he said to his grandmother.

"No," said the old woman.

"It is indeed the hammer of your husband that you are eating, and its grease is what you are lapping with your tongue," he said to his grandmother.

"Oh, how disgusting you are!" said the old woman.

"It is true," he said to her. "Do you remember the time when you bade me go and fast? And when I told you, 'Is it here that I shall sleep?' that was when I saw what you did. It was I who set fire to the buttocks of your husband," he said to his grandmother.

Anīc nā mindimōyā kāgwīnawī'ī'nābitigu; kāwīn dāc kīgō i'kitusī. Mīdāc Nānabucu ājipōnimāt ō'kumisān, kayā wīn mindimōyā kāwīn kīgō i'kitusī.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.

Mīdāc kī<sup>n</sup>wā<sup>n</sup> a'īndāwāt Nānabucu ō'kumisān kayā.  
 5 Ninguting kī<sup>n</sup>wā<sup>n</sup> Nānabucu ājinānāgatawāndānk ināndām:  
 "Intigāsa mīgu nīn kā'ī'jipājigōwānān," ināndām Nānabucū.  
 Mīdāc ānāndānk: "Ningagagwātcimā nō'kumis." Ānīcīnā  
 ātīsō'kān, mīdāc kīgā't ānāt ō'kumisān: "Nō'kumis," udinān;  
 "mīnagu kīnawint ā'tagu pīmātisiyāng?" udinān. "Kāwīn  
 10 na wī'kā nīn ningī'u'gīsī?" udinān ō'kumisān. "Mīnagu  
 kā'ī'jipīnicipīmātisiyān?" udinān ō'kumisān.

Wī'kā dāc ōgañōnigōn, igut: "Nōjis," udigōn, "mīsagu  
 i<sup>n</sup> kīgā kākī'tuyāmbān. Namadabin, naskā, kīgawīndāmōn.  
 Pisindawicin wāwānī," udigōn. "Kīgā't kī'ā'nicinābā'kā;  
 15 mīdācigu kī'ā'nitcātcāgiunicinōwāt, pīnic kayā wīnawā igī'<sup>n</sup>  
 kinīgī'ī'gōg kātīnātwābān kīpājīgu kayā kisayā<sup>n</sup>," udigōn.  
 "Kayā wīn dāc kīwānicin. Kīndāc kayā, naskā kīgawīnda-  
 mōn kā'u'ndcimō'kināgusiyañ omā dāc nōngum kī'ā'yāyañ.  
 Awā kisayā<sup>n</sup> mī'a<sup>n</sup> kānīgīt, i'ī'wītāc iskwātc āyāmağa'k  
 20 anicinābānāgītīcin wābinīgātādāc i<sup>n</sup>; mīdāc ājini'kātāg ābi-  
 nōtci'u'dapī'kwācimūn, ijini'kātā. Mīdāc imā kīn wāndātī-  
 siyañ, nōcis. A'pī kānīgīt kisayā<sup>n</sup>, mīdāc kīsāgīstcīgātāg

Naturally the old woman then became restless where she sat; so she had nothing to say. Thereupon Nānabushu ceased talking to his grandmother, and the old woman too had nothing to say.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.<sup>1</sup>

And so it is said that Nānabushu and his grandmother continued living there. Once on a time they say that while Nānabushu was meditating, he thought: "I am curious to know if I was the only one," thought Nānabushu. Thereupon he thought: "I will ask my grandmother." So, according to the story, he then truly said to his grandmother: "My grandmother," he said to her, "is it possible that you and I are the only ones living?" he said to her. "Have I never had a mother?" he said to his grandmother. "Is it possible that simply without cause I came into being?" he said to his grandmother.

So after a long while he was given reply, he was told: "My grandson," he was told, "it was almost like that, (as you will see from what) I shall say. Be seated, listen, I shall inform you. Listen to me with care," he was told. "Verily, there were some people living; but then as time went on they gradually passed away one by one, till at last also went they whom you would call your parents. And there was also one that was your elder brother," he was told. "And he too disappeared. Now about you, listen, (and) I will explain to you from what source you came, and why now you are here. After that elder brother of yours was born, then that which is the last to come when one is born was thrown away; for it is called a place-for-the-babe-to-rest-its-head, such is its name. So it was from that source that you came, my grandson. At

<sup>1</sup> For other versions see Nos. 7 (p. 49), 28 (p. 207), 29 (p. 215).

ingutcidac kī'a'wī'a'gōtcigātā. Midac nāgac kā'i'cinōnta-  
wint apinōdcī mād'wāmawit iwiti agōtāg i' pi'kwācimunāns.  
Midac kā'i'ci'icāyān, midac imā kimi'kōnān. Midac nīn  
kā'i'jini'tāwigi'i'nān," udinān. "Kayā wīn dāc kīga kisayā"  
5 ugīni'tāwigi'ā'n. Midac ājini'kāsut a' kisayā'i'ban Nānā-  
'pātām. Midac kayā kīn kā'i'jiwinigōyān Nānabucu," udigōn  
ō'kumisān.

Midac Nānabucu ki'tcinānāgatawāntām, kaskāndām kayā  
mi'kwānimāt nāngwāna kī'u'sayā'i't. Midac Nānabucu  
10 cayigwa kiwawānāndānk ānīn wā'i'citcigāt, midac ānāt  
ō'kumisān: "Nō'kumis, mama'kāta'kamīg wī'kā kīgō kī'i-  
cisiwān iwi nāngwāna kī'i'ciwābisiwāngān."

"Untcitasā kāwīn kīgō kigiwiwīndamā'sinōn," udigōn  
ō'kumisān, "ānicā tcikaskāndāman, kayā tcigwī'i'nawī'i'n-  
15 āndansiyan," udigōn ō'kumisān. "Pisānigu tcīpimādisiyan;  
ānicigu wābandāman kījik pādcīwayāsāyāgin; kayā cayigwa  
kisis pāmō'ka'ā'ngin āji'o'nānigwāndāgwa'k, tcī'i'ji'o'nāni-  
gwāndāman. Mī'i' wī'kā kā'u'ndcīkīgō'i'nisinowān," udigōn  
ō'kumisān.

20 Midac Nānabucu cayigwa ināt ō'kumisān: "Nō'kumis,"  
udinān, "ninganāntupānī. Ninganāntawābāmāg awānānān  
kānisiguwāt nigī'i'gōg kayā nisayān."

Midac āgut ō'kumisān: "Kāgu', nōjis. Ingutci kīgatini-  
gā'tōn kī'ya," udigōn.

25 "Kāwīn," udinān ō'kumisān, "pō'tcigu ninganāntawāba-

the time when your elder brother was born, it was then taken somewhere out of doors and hung up. And so after a while there was heard the cry of a babe at yonder place where hung the little-rest-for-the-head. Thereupon I went to the place, and there I found you. Therefore it was I who reared you," she said to him. "And your mother herself brought up your elder brother. And the name of your elder brother was Nānā'pātām. And so the name Nānabushu was what you were called," he was told by his grandmother.

Thereupon Nānabushu seriously began pondering, sad too he became at the thought that forsooth he had an elder brother. And then Nānabushu straightway made up his mind what he would do, and so he said to his grandmother: "My grandmother, it is strange that never did you say anything to me concerning what had actually happened to us."

"It was for a purpose that I told you of nothing," he was told by his grandmother, "that for no cause you should be sad, and that you should not be disturbed in your peace of mind," he was told by his grandmother. "And that in peace you should live; that you should behold with a feeling of contentment the light of day when it comes; and that whenever the sun comes forth, when a sense of gladness pervades all things, you should be joyful too. Now, that was why I never imparted anything to you," he was told by his grandmother.

Thereupon Nānabushu presently said to his grandmother: "My grandmother," he said to her, "I am going to war. I am going to seek those who slew my parents and my elder brother."

And then he was told by his grandmother: "Don't, my grandson. Somewhere will you bring ruin upon yourself," he was told.

"No," he said to his grandmother, "I am determined to

māg." Mīdāc äjimādcāt Nānabucu awipīsa'ānk wīu'jī'tōd pigwa'kōn kayā sawānan. Mīdāc ki'wā<sup>n</sup> pā'i'jikiwāt wayī-bagu mīdāc āgut ō'kumisān: "Ānīn, nōjis?" udigōn.

"Kāwīn kägō," i'kitu Nānabucu. "Kāwīn pigwāsāsīnōn  
5 niwāgā'kwat. Skumā sipōtcigān, nō'kumis. Niwī'kinibōtōn wāgā'kwat."

Mīdāc kägā't ā'pagisut a<sup>u</sup> mindimōyā, kīskabak idac nāni'kibitōt sipōtcigān mīnāt.

Mīdāc äji'utā'pinang Nānabucu, mīdāc äjimādcī'a'sipō-  
10 tcigāt. Mīdāc Nānabucu kumā a'pī māgwā asipōtcigāt mīnōndank āgut: "Kōs, kīga," inwāwāg sipōtcigān. "Wāgunān wāntcī'i'kitut?" ināndam. "Māgicā nō'kumis undcita niwī'i'k kīgagwātcimāḱ," ināndam. Minawā äjimādcipōtcigāt mī minawā āni'tānk: "Kōs, kōs, kōs, kīga, kīga, kīga."  
15 Ā'pidci Nānabucu nickādisi. "Na', naskā āgwiyan i<sup>u</sup> wāgā'kwat!" udinān ō'kumisān.

"Anicā kuca kidini'tam a'panā i<sup>u</sup> ijikijipāntāman," udinān.

"Kāwīn," udinān Nānabucu, "anicāgu ningagāntcigi-tāmigun." Mīdāc Nānabucu kägā't nickādīsīt. Mīdāc  
20 äji'udākinang minawā sipōtcigān. Sipōtōd wāgā'kwat, mīgu minawā āgwut: "Kōs, kōs, kisayā<sup>n</sup>, kisayā<sup>n</sup>," udigwān. Mīdāc äjipasiguntcisāt; mīdāc äjinawatcipitōd wāgā'kwat; äjiki'tcipapa'kitā<sup>o</sup>wāt asinīn ānābitagāwāninig.

look for them." So then off went Nānabushu, he went to seek (for a small straight tree, easy) to split, to the end that he might make some arrows and some spears. And now it is said that on his early return to his home he was then told by his grandmother: "What now, my grandson?" he was told.

"Nothing," said Nānabushu. "My axe does not cut. Please let me have the whetstone, my grandmother. I want to sharpen the axe."

It was true that over leaned the old woman, and from the meeting-place of the wall and the ground she drew forth a whetstone and gave it to him.

Whereupon over reached Nānabushu, taking it, and then he began the work of sharpening (the axe). And so later on, while Nānabushu was at work with the whetstone, he then heard that which he was told: "Your father, your mother," was the sound of the whetstone. "Why does it say that?" he thought. "Perhaps my grandmother for some reason is deceiving me about what I had asked her," he thought. Once more as he began using the whetstone, so again he heard it: "Your father, your father, your father, your mother, your mother, your mother." Exceedingly angry was Nānabushu. "Hark, listen to what the axe is saying to me!" he said to his grandmother.

"Simply are you hearing the sound of what you are always revolving in your mind," she said to him.

"No," to her said Nānabushu, "simply am I chided to anger." Thereupon Nānabushu truly was angry. And so he once more took up the whetstone. While whetting the axe, then again was he told: "Your father, your father, your elder brother, your elder brother," he was told. Thereupon he leaped to his feet; thereupon he grabbed and fastened down the axe; he thoroughly pounded it with a stone right on the sharp edge.

Midac kagä't ki'tci'u'ji'täd wimädcät; nibiwa ugi'u'jitōnan  
 ubigwa'kōn osawānan kayä. Anicinā ātisō'kän, kāwīn  
 tibātutciḡātāsīnōn wāgunān kāyōḡwān ki'u'ji'tōd ki'tci nibiwa  
 ūbigwa'kōn kayä odasawānan, i<sup>u</sup> kikickāpitāsītōd owāḡā-  
 5 'kwät; miyā'tagu tābātcimint ki'kijī'tā'i'tisut. Midac kiwā<sup>n</sup>  
 Nānabucu ājimādcāt. Ictä, miḡayä iwä ānātcimint! Kī'u-  
 ji'tōd tcīmān; kiwimbikawāt mi'tigōn; āniginitigu oḡi'ni-  
 ku'kwātōn inā.

Midac kīmawināwāt micinamāḡwān. Midac kī<sup>n</sup>wā<sup>n</sup> Nāna-  
 10 bucu ājimādcāt, pōjō'ā't<sup>1</sup> ō'kumisaḡ. Midac kī<sup>n</sup>wā<sup>n</sup> āḡut:  
 "Aiyāḡwāmisin, nōjis," udigōn; "ingutci kigatinikātōn  
 kīya<sup>u</sup>," udigōn ō'kumisaḡ.

"Kāwīn, nō'kumis, ningatagwicin minawa omā," udinān.  
 Misa' Nānabucu cayigwa ājipa'kubīnaḡ utcinān, mādcāt  
 15 kwaya'k ki'tcimicawagām; kagā dāc nānāwagām tāḡucing,  
 mī ājipīpāḡit, naḡamut:

"Micinamāḡwātug, micinamāḡwātug,  
 Wī'kwānjicin, wī'kwānjicin!"

Nāḡatcigu cayigwa māḡakamiskā ki'tcikami; tibickō  
 20 pāwī'tig ājipintciwāḡk, mī ā'pī'titciwāḡk.

Midac kagä't Nānabucu ānigu'k naḡamut:

"Micinamāḡwātug, wī'kwānjicik!  
 Kīnawā kātčāki'āḡwā ninigī'iḡōḡ, kayä nīn dāc wī'kwānjicik!"

Pitcināḡigu kā'ickwāi'kitut, mī cayigwa wābāmāt mīci-  
 25 namāḡwān wī'kwānjigut. Nī'tamigu kagīcipā'ā'bōtāni i<sup>u</sup>  
 tcīmān, mīdāc ānīḡikuntāyā bōsut, ānigumigut mīcinamā-

<sup>1</sup> Pōjō'ā't, "bidding farewell to..." a verb from the French *bon jour*, and used in Ojibwa to greet or to bid farewell.

Thereupon truly was he fully prepared to go; many arrows and spears had he made. So far as the story goes, it is not told what he used when he made the great number of his arrows and spears, for he had dulled his axe; it is only told of him how that he had made himself prepared. And so it is said that Nānabushu started away. By the way, this too was what was told of him! He made a canoe; he hewed it out of a log; the measure of himself was the size he made it, so it is told of him.

Thereupon he went to assail the Great Sturgeon. And so they say that Nānabushu set out, bidding farewell<sup>1</sup> to his grandmother. And then they say he was told: "Be careful, my grandson," he was told; "somewhere will you bring harm upon yourself," he was told by his grandmother.

"No, my grandmother, I shall return again to this place," he said to her. And as Nānabushu now shoved his canoe into the water, he proceeded straight out to sea; and when almost at the middle part of the sea he was come, then he cried with a loud voice, singing:

"O ye Great Sturgeons, O ye Great Sturgeons,  
Come one of you and swallow me, come one of you and swallow me!"

And in a little while was the sea set in motion; like rapids when the current is strong, so was the flow of the waves.

Thereupon truly Nānabushu sang aloud:

"O ye Great Sturgeons, come swallow me!  
Ye that have slain my parents, come swallow me too!"

As soon as he had finished speaking, then immediately he saw a great sturgeon coming to swallow him. At first round in a whirlpool spun the canoe, and then down into the water he was drawn, swallowed by the Great Sturgeon,

gwän, kigitcimän. A'panägu kiwä<sup>n</sup> kāsāswänik u'tawagan; minawā mi'kawit, pīndāgiya<sup>n</sup> kīngō<sup>n</sup>yan ayā. Mīdāc pīsān ayāt iwiti; mīdāc kiwä<sup>n</sup> cayīgwa ki'känimāt inī<sup>u</sup> kīngō<sup>n</sup>yan animādcinigt.

- 5 Mīdāc 'a<sup>a</sup>u' ugmākīngō<sup>n</sup> kiwāt āndāwāt ānāmipīg anāwaya' i' ki'tcigāming. Mīdāc kīwā<sup>n</sup> mādwāki<sup>s</sup>tcisagaswā'i'tiwāt, mādwāki<sup>s</sup>tcikaya ānīmī'tāgusinit; māmawayānit i<sup>u</sup> ki'kumint.

- Ningutingdāc kīwā<sup>n</sup> māgwā nantutānk, kīgō owābandān  
 10 Nānabucu picāgiwīnigt. Ānicinā ātisō'kān. Amāntc ājiwābigubānān! Nānabucu owābandān kīwā<sup>n</sup> kīgō picāgi-bitānig, mināngwāna a<sup>n</sup> mīcināmāgwā udā pānga'ā'ninik. Mīdāc kīwā<sup>n</sup> bā'kā ācināmātcīt nāni'kinānk udāsawān; mīdāc ājipa'pacipa'ā'nk. Mīdāc kīwā<sup>n</sup> nāgatc nōntawāt  
 15 mādwā'i'kitunit: "Ā'tā, kīgātsanā nimācitā'ā."<sup>1</sup> Mīdāc mādwā'i'cināntutamawāt wīwān tcimina'i'gut kīgō kā'u'ndcicigaguwāt. Mīdāc cayīgwa ānuwī'kwutōd tcicicigaguwāt, kāwīn dāc ugaski'tōsīn. Mīdāc mādwā'i'kitut: "Kāwāsa, Nānabucu nimāni'kāg," i'kito.

- 20 Ānawi kīgā't ki'tci'ā'no'kī Nānabucu tcicacigaguwānāsi-wint; mī kā'i'jipimidā'kwānāng umi'tigwābīn, mīdāc inī<sup>u</sup> māntcimā'kwīt Nānabucu.

- Mīdāc minawā mīcināmāgwā ā'kitut: "Kāwāsa. Nimāni'kāg Nānabucu," i'kitu. Mīdāc wayība kīnibut, kīnisāt  
 25 Nānabucu. Ānīc ānawi ka'kina minī'k wādā'tōwāt kiwī-

<sup>1</sup> Nīmācitā'ā, "I am sick at heart," perhaps too literally rendered; "I am feeling qualmish" is nearer the sense.

canoe and all. All the while they say there was a hissing-sound in the ears; and when he recovered his wits, inside of a fish he was. Thereupon quietly he remained there; and they say that now he knew that the fish was carrying him away.

And so the chief of fishes returned to the home under water on the floor of the sea. And now they say that (Nānabushu) heard them holding a great smoker among themselves, and he also heard them holding forth with much talk; they were giving thanks for that he was swallowed.

Now, once they say that while he was listening, something Nānabushu saw that caught his attention. Well, on with the story. Wonder how he could see! (Nevertheless) they say that Nānabushu saw something in motion, and it happened to be the heart of the Great Sturgeon that was beating. Thereupon they say that softly he moved (and) pulled out a pointed arrow; and then he began pricking it. Whereupon they say that in a little while he heard the voice of him saying: "Oh, truly indeed but I am feeling sick at heart."<sup>1</sup> And then he heard him asking his wife to give him a drink of something to make him vomit. And so presently did he begin trying to vomit, but he was not able to do it. And then he heard him saying: "Impossible, for Nānabushu is making me sick at my stomach," he said.

True was it, indeed, that hard worked Nānabushu to keep from being cast out; so then crosswise he placed his arrows, and so by them he held on.

Thereupon again the Great Sturgeon spoke: "No hope. I am in distress inside on account of Nānabushu," he said. And so in a little while he was dead, him had Nānabushu slain. Even though all that were living there had come

'kundiwaḡ tciwī'pimātcī'ā'wāt otōgimāmiwān, ānīc kāwīn;  
 ānīc awiya kādicipimātisit udā kīpīgiska'ī'gātānig? Mīdāc  
 kā'u'ntcinibunit.

Mīdāc wīn Nānabucu, imā ayāt.

- 5 Mīdāc kāgā't kitcī'ī'cictcigāwāt maṇidō'kāsuwāt. Ānīc  
 āja kinibu kī'tcikī'gō<sup>n</sup>. Mīdāc kī'wā<sup>n</sup> wā'ī'jipagidānimāwāt,  
 ānawī kīnwā<sup>n</sup>j ugī'kanawānimāwān; māgicā ta'ā'bitcibā,  
 kīināndamōg. Mīdāc intawātc kī'wā<sup>n</sup> cayīgwa pagidāni-  
 māwāt, nawatc nāwītc ānti ā'pidci tīmīyāg kī'tcigāmi mī'ī'mā  
 10 awipagidānimāwāt. Ā'pidci kī'tcimānidō'kāsuwāg.

- Ka'kina dāc wīn Nānabucu ugī'kāndān āna'kamigatīnig,  
 wīn dāc kāwīn awiya ugī'kānimigusin imā ayāt pimādisit  
 kayā. Ugī'kānimāwan kī'kumimint, kāwīn dāc wīn ugī'k-  
 ānimāsiwāwān pimādisinit. Mīdāc kā'ī'ckwāpagidānimāwāt,  
 15 kīpikīwāyāwānitīwāt minawā. Ā'pidci kīpā'tayīnowāg, mī-  
 ziwā ānigu'kwāg i<sup>u</sup> kī'tcigāmi kī'u'ndciwāg kī'a'wipagidāni-  
 māwāt utōgimāmiwān.

- Mīdāc kī'wā<sup>n</sup> wīn Nānabucu āndājiwawānāndānk ānīn  
 kātījikaski'tōd tcisāga'ā'nk imā pīndcaya'ī' kī'gō<sup>n</sup>ying kayā  
 20 kīningwa'o'mint. Mīdāc cayīgwa Nānabucu kī'kāndānk  
 ānīn kādōdānk, mīdāc ā'kitut: "Ā<sup>u</sup>, āmbāsinō tawīkī'tci-  
 'ī'jiwābak wī'kā kā'ī'jiwābisinuk!" Mīdāc Nānabucu kīsa-  
 guswā'ā't nīwing inaka'kāyā wāndabinit maṇitō<sup>8</sup>.

- Mīdāc kīna'kumigut. Mīdāc kāgā't kā'ī'jiki'tcinōdink,  
 25 ka'kina kāgō kīpā'kudāmikā'a'n imā kīkī'tcigāming ināma-  
 ya'ī' ā'tāgini. Mīdāc kayā wīn Nānabucu, kīmōnātāwān-  
 gā'ī'ninig iimā ayāt; mīdāc a<sup>u</sup> kī'gō<sup>n</sup> kā'ī'ci'ū'kī'tcibiskāt.

together by invitation for the purpose of bringing their chief back to life, [but] (it was) not (to be); for how could any one live with his heart cut to pieces? And that was why he had died.

And as for Nānabushu, there he remained.

Thereupon truly they were doing wonderful things as they conjured for a miracle. It was no use, for already dead was the great fish. And so it is said that they were going to bury him, for really a long while had they kept him; perhaps he might come back to life, they thought. And so accordingly they say that when they were burying him, farther out upon the sea, where it was deep, they went to bury him. Ever so mightily they conjured for a miracle.

Now, Nānabushu knew everything that was happening, but yet by no one was it known that he was there and alive. They knew that he had been swallowed, but yet they did not know that he was alive. And so after they had finished burying (the chief of fishes), then back they came together to their home again. Exceedingly numerous they were, from every part of the sea had they come to be at the burial of their chief.

In the mean while they say that Nānabushu had been thinking out a plan how he might succeed in getting out from the inside of the fish which now was also lying buried. And so, now that Nānabushu knew what he would do, he thereupon said: "Oh, I would that there rise a mighty storm the like of which there has never been before!" Whereupon Nānabushu made a smoke offering toward the four directions where sit the manitous.

And so his prayer was answered. Thereupon truly there rose a mighty wind, everything that was on the floor of the sea came to the surface by force of the waves. And as for Nānabushu, the sand (of the mound) where he had been was washed away; and then afterwards the fish came

Midāsugun kiki'steinūdin, mīdāc minawā kā'ijiki'tci'ā-n-wā'tin, mīdāc kīmōckāntcit a<sup>u</sup> mīcinamāgwā.

Midāc ningutingigu Nānabucu ayāt imā anāmaya'ī  
 kī'ngō<sup>n</sup>ying onōndān kīgō ā'pitci mino'tāgutīnig; mīdāc  
 5 āji'ā'ntutānk, mī'ānitānk: "(cry of gulls)." Ā'pidci mino-  
 'tāgusiwan awiyā; mīnāngwāna kayāskwag. "Āmbā,"  
 mīdāc ānāndānk Nānabucu, "ningakanōnāg," ināndam.  
 Midāc kīgā't cayīgwa minawā onōndawā<sup>9</sup> pīdwāwināminit,  
 mīgu minawā pā'īnwānit: "(cry of gulls)." Midāc ājika-  
 10 nōnāt: "Ict, nīcīmīśā!<sup>1</sup> skumānā pagwanātcigānānandā-  
 māwiciyu'k a<sup>u</sup> kī'ngō<sup>n</sup>!"

Midāc kayāckwag ājipāsigwa'ōwāt, kayā āninōndāgusiwāt  
 kagwānisaka'kāmig āni'tāgusiwāt. Mī Nānabucu kā'īcina-  
 watināngin u'tawagān, kā'ijiki'pī'tānitisut. Nāgātc dāc  
 15 minawā kī'ā'ndutām, mīc minawā kī'kānōnāt: "Ā<sup>u</sup>, nīcīm,<sup>2</sup>  
 pagwanātcigānānandamawiciyu'k a<sup>u</sup> kī'ngō<sup>n</sup>!" udinā<sup>8</sup>.

Midāc kīgā't ājipisānayāwāt.

Minawādāc uganōnān: "Pagwanātcigānāndamawiciyu'k  
 a<sup>u</sup> kī'ngō<sup>n</sup>!" udinān. "Māckut kīgasasāgā'īninim."

20 Midāc kayāckwag ājikanōnitiwāt: "Nānabucu imā ayā."

Ka'kinaguta awiya kiki'kānimigōn a<sup>u</sup> Nānabucu. Mīc  
 minawā ājikanōnāt: "Ā<sup>u</sup>, nīcīmītig, pagwanātcigānānda-  
 mawiciyu'k. Māckut kīgasasākā'īninim; nīgān wānicicit  
 pāpāmīśāt kīgaticī'ū'nicicī'īnim," udinā<sup>8</sup>.

<sup>1</sup> Nīcīmīśā, "O my younger brothers!" the ending -īśā occurs in story, and usually in the mouth of Nānabushu.

<sup>2</sup> Nīcīm, "my younger brothers," a vocative singular noun rendered by the plural; a common construction.

to the surface of the water. For ten days the wind raged, and afterwards there was another great calm, whereupon to the surface (came) the Great Sturgeon.

Now once, when Nānabushu was inside of the fish, he heard something that sounded very pleasantly; and as he listened, he then heard: "(cry of gulls)." Very pleasant was the sound of the creature; it turned out to be some gulls. "Well," thus thought Nānabushu, "I will speak to them," he thought. It was true that soon again he heard the sound of them coming hitherward, whereupon again they came with the cry: "(cry of gulls)." And then he said to them: "Hark, O my younger brothers!<sup>1</sup> Please peck an opening for me into the belly of this fish!"

Thereupon the gulls flew up; and as they went, they could be heard uttering a frightful cry, for such was the sound they made. Whereupon Nānabushu seized his ears (and) closed them with the hands (to keep from hearing the din). And in a little while again he listened, whereupon again he spoke to them, saying: "O my younger brothers!<sup>2</sup> peck an opening for me into the belly of this fish!" he said to them.

Thereupon truly they became silent.

And so again he spoke to them, saying: "Peck an opening for me into the belly of this fish!" he said to them. "In return I will adorn you."

Thereupon the gulls spoke one with another, saying: "Nānabushu is there."

Indeed, by every creature was Nānabushu known. And so again he spoke to them, saying: "Come, my younger brothers, peck an opening for me into the belly (of this fish). In return I shall adorn you; as beautiful as the creature of the air that surpasses (all others in beauty) is how beautiful I shall make you," he said to them.

"Kāwīn kuca nindākaski·ā·siwānān," udigō<sup>6</sup>.

"Awa'u" udinā<sup>6</sup>. "Kīgakaski·ā·wā!"

Mīdāc kägä't äjimādcī'tāwāt pagwanātciganāmāwāt; wī'kā  
 dāc ogacki·ā·wān. Mīdāc Nānabucu kā'i'jisāgitōtāt, kayä  
 5 isāgitci tābātānk utcīmān mī'tigōn kāwimbīgawā'pān. Mīdāc  
 pītciṇāg wāwāni wābāmāt ini'u mīcinamāgwān kāgumigut  
 ānigininit; intigu minis āgundāk ājināgusinit āgwāntcininit.  
 Mīdāc kā'i'ji·u·dā'pināt pājik ini'u kayāckwān; mīdāc kā'i'ji-  
 wawāci·ā·t. Mīdāc kā'i'ciwāpicki·ā·t, tibickō kōning kīci·ā·t.  
 10 Mīdāc kā'i'nāt: "Kīn wīn kayāsk kīgātāni·i'jiwīnigō tci·ā·  
 nia'kiwāng."

Mīdāc kägä't kistciminwāndānk wābandisut a<sup>u</sup> kayāsk  
 ājiwunicicit.

"Āu," udinān, "mīdāc ijipazigu·i'yu'k."

15 Mīdāc ānicīnā ātisō'kān, mīyā'tagu pāji'k tagimimint  
 kī·u·dā'pināt kayāckwān. Mīdāc a'pōtc kā'i'ji·u·niciciwāt  
 ka'kina mini'k a'pī ka'kina pāsīgō·o·wāt. Mīdāc Nānabucu  
 kā'i'jimādcī'tāt kipigickiwāt ini'u kī'gō<sup>u</sup>yān. Mīdāc a'pī  
 kā'i'ckwānanawijwāt, mī kī·i'·kitut kayā pā'kic kiziswāwā-  
 20 bināt: "Kī'gō<sup>u</sup> kīgātāni·i'jiwīnigōm tci·ā·ni·a'·kiwāng. Kīga-  
 tāmuḡuwāk kayā anicinābāg tci·ā·ni·a'·kiwāng. — Kīn dāc,"  
 udinān mīcinamāgwān: "Kāwīn minawā wī'kā kīgatiniginisi  
 tciani·a'·kiwāng, kāwīn awiya tāpimādisisi," udinān. Mīdāc  
 kägä't kā'i'jiwābatinig kī'gō<sup>u</sup>yānsa<sup>6</sup> kī'tcinibiwa kī·u·ndci-  
 25 u'ci·ā·t imā mīcinamāgwāng.

Mīdāc Nānabucu ājikiwā·u't nāntawābāmāt ō'kumisaṇ.  
 Ānitaḡwicingidac omī'kawān ō'kumisaṇ ā'pidci kawānda-

"We surely could not (make an opening into) him," he was told.

"Yea, (you can)!" he said to them. "You can do it!"

Thereupon truly they began pecking an opening into (the fish); and after a long while they succeeded. And then afterwards Nānabushu crawled out, and he drew out his canoe which he had hewn from a log. And then was the time that he took a careful look to see how big was the great sturgeon which had swallowed him; like an island afloat upon the water was how it looked as it lay upon the deep. Thereupon he took up one of the gulls in his hands; and then he adorned it. And then he whitened it, (white) like snow he made it. Thereupon he said to it: "You shall be called a gull from now till the end of time."

It was true that exceedingly happy was the gull when it looked upon itself and saw how beautiful it was.

"Now, then," he said to them, "now fly away!"

Now, according to the story, there was mentioned but a single gull that he took up in his hands. Yet nevertheless just as beautiful were all the rest when they all started to fly away. And then afterwards Nānabushu began cutting up the fish with a knife. And so when he had finished cutting it up, then he said, at the same time that he was flinging the pieces in every direction: "Fishes shall you be called till the end of time. And you shall be eaten by the people till the end of the world. — And you," he said to the Great Sturgeon, "never again so large shall you be as long as the world lasts, else nobody would ever live," he said to him. Therefore it truly came to pass that he created little fishes in great numbers from that Great Sturgeon.

Thereupon Nānabushu paddled home in his canoe to find his grandmother. And when he got there, he dis-

minit. Mīḍaḥ ānījita'pābit, mīc ānāt: "Nō'kumis, nintaḡwicin," udinān.

"Āi, wāgutugwānsa paṇā wāndcīwāḡwānu'ku, aya āwacānsaḡ!"

- 5 "Kāwīn, nō'kumis. Nīn kuca, Nānabucu, kōjis, patagwicin." Mīḍaḥ ānījipīndigāt. Mīḍaḥ owābamāt ō'kumisaṇ agāwa ōnsābinit, a'panā'īdug kīmawinit. Mīḍaḥ Nānabucu ā'pidci cawānimāt ō'kumisaṇ. Mīḍaḥ nawātci kā'īji'āntci'uskinīḡi'āt.

## 62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

- 10 Mīḍaḥ awe mindimōyā ki'tciminwāndaṅk wābamāt minawā ōjicāyaṇ. Kāwīn ḍaḥ wīnigu uḡi'kāndaḡzīn paṅḡi nawatci kī'āndci'uskinīḡiint. Mīḍaḥ ānāt ōjisaṇ: "Paṇā awiya nīngīpi'usisigōk; ijiwāt kīnisigōyaṇ. Minawā ānint intigōḡ, 'Nō'kumis, nintaḡwicin,' undcita pījiwāt," udinān ōjisaṇ.

- 15 Mīḍaḥ Nānabucu niskādisit, mīḍaḥ ānāt ō'kumisaṇ: "Kāyābi kīḡanaḡanin. Kāwīn maḡi nīmī'kawāsi awānānītug tcāḡi'āḡwān nīngītisiṁaḡ."

"Āi! nojic," udinān, "kīḡikitimāḡis. Kāwīn kitākaski'ō'si tcī'ījāyaṇ iwiti ayāt a' kākīwuci'ī'k," udinān.

- 20 "Āntic ayāt?"

"Mī'īwiti ayāmāḡa'k nāwaya'ī ki'tciki'tcigamīnk pāji'k minis. Kāwīndaḥ wī'kā awiyā iḡāsī iwiti. Mīgu āpisi'kāt awiya ācātciṇ. Kāwīndaḥ ki'kāndaḡzīn aṁantci tcitagwici-

covered his grandmother grievously sad in her thoughts. And as he peeped into the lodge, he said to her: "O my grandmother! I have now come home," he said to her.

"Oh, I should like to know why they continually say this to me, these little animal-folk!"

"Nay, my grandmother. It is really myself, Nānabushu, your grandson, who has now come home." And then into the lodge he went. Thereupon he saw that his grandmother was barely able to see, (showing) that perhaps all the while she had been weeping. And then afterwards he had made her younger.

## 62. NĀNABUSHU SLAYS HEWER-OF-HIS-SHIN.

Thereupon the old woman was very happy to see her grandson once more. And not at all did she realize that she had been made younger. So then she said to her grandson: "All the time some creatures came to me here; they told me that you were slain. Again by some would I be told, 'O my grandmother! I have come home.' With some design they came speaking thus to me," she said to her grandson.

Thereupon Nānabushu was angry, and he said to his grandmother: "Again shall I leave you. Not yet have I found the probable ones that must have slain all my relatives."

"Alas! my grandson," she said to him, "you are to be pitied. You may not be able to go there where abides the one who made you an orphan," she said to him.

"And where is it?"

"At yonder place in the centre of the great sea is an island. And never has any one gone there. And he goes for good whoever goes there. I don't know whether

nōwāgwān iwiti, kunimā gayā nowāndā nibowāgwān," udigōn  
 ō'kumisān. "Mīdāc iwiti ayāt a mañidō; äjini'kāsut Kātci-  
 kika'ānk-uka'kwān, mī'ā'nint mī a'panā äjicigika'ānk i"  
 uga'kawān, inā. Kīcpin awiya ijāt iwiti ayābi'ta iji'ā'wāng  
 5 mītābwāwā'āng uga'kwan," udinān.

"Ō<sup>n</sup>!" udigōn ōjisān. Mīdāc kägä't kicāndānk Nānabucu,  
 ināndām wī'ijāt. Mīdāc ānāt ō'kumisān: "Pō'tc ningana-  
 tawābamā," udinān. Mīdāc Nānabucu minawā kā'i'ji'u'jī'tād  
 minawā kī'u'ci'tōd usawāñan, nisugun mini'k tci'ā'batci'tōd  
 10 ugī'i'ji'u'jī'tōñan. Mīdāc kā'kici'tōd minawā Nānabucu  
 māmāḍāsītōt utcīmānic. Mīdāc mādcāt Nānabucu kwaya'k  
 kā'i'nināmāgut ō'kumisān. Ninguting ḍac kiwā<sup>n</sup> Nānabucu  
 anibābimiskāt, cigwa kägä't kägō onōndām kwaya'k äjāt.  
 Äji'agwamut āndutāng; cigwa kägä't onōndān. "Tā<sup>n</sup> tā<sup>n</sup>,"  
 15 ini'tām. Mīc ānāndānk: "Na'! mī'i'we nō'kumis kā'i'jit,"  
 ināndām. Mīdāc kägä't mādcāt ānigu'k. Nānabucu ku-  
 mā'pī minawā nandu'tām cigwa minawā onōntām. "Twā<sup>n</sup>  
 twā<sup>n</sup>, twā<sup>n</sup>,"<sup>1</sup> ini'tām. Nawatc pācutāgwāṭini. Mīnawā  
 mādcāt ānigu'k.

20 Ningutingigu minawā ani'a'yiñābit, kägō owābandān uni-  
 gāñimi; intigu kägō pāmipācibi'i'gātāg; mīdāc ayiñābit,  
 "Mīmāwīn 'i'i'u' cayigwa tayābīnāgwa'k minis äjāyān,"  
 ināndām. Mīdāc kägä't ānigu'k pimiskāt. Kumā'pīdāc

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<sup>1</sup> Uttered with a slow, deep, nasal voice.

they have ever arrived at the place, or if they died on the way," he was (thus) told by his grandmother. "And over there is a manitou; he is called Hews-upon-his-Shin, for it is said of him that ever is he hewing upon his shin. It is said of him that if any one should go thither, then at half way to the place would one hear the sound he makes upon his shin," she said to him.

"Really!" was she told by her grandson. Thereupon in truth did Nānabushu make up his mind, he thought that he would go. And so he said to his grandmother: "Determined am I to go look for him," he said to her. Thereupon Nānabushu again made ready by making spear-pointed arrows, enough to last him three days was the number he made. And so after he had finished them, then again Nānabushu put his canoe in order. And then away went Nānabushu straight towards where it had been pointed out to him by his grandmother. Now, by and by, they say, as Nānabushu went paddling along (in his canoe), presently something he truly heard straight (on the way) whither he was going. He let his canoe go floating quietly along upon the water while he listened to the sound; presently he clearly heard a sound. "Tā<sup>n</sup>, tā<sup>n</sup>,"<sup>1</sup> (such) was the sound he heard. Thereupon he thought: "Hark! that is what my grandmother told me," he thought. And so truly he hurried on. Nānabushu later on again listened for the sound, presently again he heard it. "Twā<sup>n</sup>, twā<sup>n</sup>,"<sup>1</sup> was what he heard. Nearer it now sounded. Again he hastened on.

Another time, as he was looking about, he saw something in the way ahead of him; it was an object like a line drawn across his course; and then, as he looked, "Perhaps that which is now coming into view is the island for which I am bound," he thought. Thereupon he truly hastened on with his canoe. Farther on he listened again

minawā andu'tam, miḡäyāpi āni'tang. "Twi<sup>n</sup> twi<sup>n</sup>,"<sup>1</sup> ini'tam.  
 Mi'i-mā gwaya'k āndanitang pimidepināgwatinig a'ki.  
 Miṇangwana kägä't i<sup>u</sup> kā'i-jinang. Midac minawā mādcāt,  
 cayigwa owābandān wāwāni a'ki; midac minawā āji'andu-  
 5 tanḡ, mī minawā nōndanḡ. "Twi<sup>n</sup> twi<sup>n</sup>," ini'tam. Miḡu  
 ājikuckwāḡamisāḡ nibi āpītcikiciwāḡanāndanḡ i<sup>u</sup> uḡa'kwān  
 a<sup>u</sup> maṇidō.

Midac kiwā<sup>n</sup> Nānabucu cayigwa ānitcāḡisāt imā kwaya'k  
 āndanitang; kägä't āniḡabāt owābandān undamuninik mī-  
 10 'kana. Midac ānijiku'pa'a-tōd, owābandān wīḡiwāmāns  
 pata'kitānig; midac kīmōtc ānjinā<sup>n</sup>si'kang; ānijita'pāban-  
 danḡ, owābamān a'kiwā<sup>n</sup>ziyan nānāḡānāsamapinit, midac  
 ta'kunāminit kägō. Midac ājiwābamāt pa'ki'tā'āminit  
 uḡa'kwān, tibickō tcīgiga'i'ḡāḡ mī'ā'ndōtanḡ. ḡāḡwāni-  
 15 saka'kamig dāc āpī'twāwākanāndanḡ. Midac wīn Nānabucu,  
 imā nībawit kanawābamāt.

Kumā'pīdāc pigwā'kitāwān midac āḡut:<sup>2</sup> "A-a-a 'ā,  
 Nānabucu! kipināntupānitawina?" udigōn.

"Āye<sup>8</sup>," udinān Nānabucu.  
 20 "Awawasa!" Pā'kic pā'pi'kāsut, āpītcimānimāt Nāna-  
 bucōn; kāwīn kiwātānda<sup>n</sup>zi tcicāḡōtci'ā't.

Midac kayā wīn Nānabucu, "A'ā'<sup>u</sup>, wāwīp!"

Midac kägä't piwānāḡit, pipasigwīt kayā; midac ājipi-

<sup>1</sup> Uttered with a slow deep nasal voice.

<sup>2</sup> Kumā'pīdāc pigwā'kitāwān midac āḡut, "after a while the other turned about

for the sound, and he heard it the same as before. "Twi<sup>n</sup>, twi<sup>n</sup>,"<sup>1</sup> was the sound he heard. Straight from yonder place where the land was coming into view he heard the sound. It turned out truly to be (the island) that he had seen. And now, as he continued on, he presently saw the land in plain sight; thereupon again he listened, and then again he heard the sound. "Twi<sup>n</sup>, twi<sup>n</sup>,"<sup>1</sup> was what he heard. And then the water trembled, so loud was the manitou hewing upon his shin.

Thereupon it is said that Nānabushu now drove his canoe straight for the place in the shore from whence he heard the sound come; truly as he went ashore he saw a path leading away somewhere. And as he followed it up from the shore, he saw a small wigwam standing; and so secretly went he up to it; as he peeped in, he saw an old man seated in a squatting pose, facing him, and he had hold of something in his hand. And as he watched him striking upon his shin, it was like hewing upon a log, such was his manner of doing it. And frightful was the sound that he made when he struck. And as for Nānabushu, there he stood observing him.

After a while the other then turned about, and said:<sup>2</sup> "Aha, aha, aha, Nānabushu! Have you come to make war upon me?" he was told.

"Yes," to him said Nānabushu.

"Very well, then!" At the same time he made a pretence at laughing, so deep was his contempt of Nānabushu; he had no doubt but that he would prevail over him.

And as for Nānabushu, too, "Come, make haste!"

And so, in truth, up he slowly rose from his couch, and up he rose to his feet; and then he came out of doors.

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and said." This is a very free rendering. A closer translation would be: "After a certain length of time by the one that turned about and looked up at him, he was told"...

sāga·a·nk. “Ānic, kīga·o·nābandāmin kādajiku‘tādiyāṅ,”  
udigōn.

“‘A·ā’u,” udinān.

- Midac kägä‘t wawānābandamowād. “Mī·o·mā,” i‘kitowag.  
5 A·i·nābi Tcāgaka·a·nk·uga·kwaṇ. Tātātāgaṇābit kayä wīn  
Nānabucu; kī·u·wānigābawi, udacwīwin ta‘kunām, mi‘tigwā-  
bin kayä. Wīn dāc Tcāgaka·a·nk·uga·kwaṇ, uda‘kunān  
asīnin paḡamāḡaṇ. Midac cigwa kaṇonitiwāt, “‘Āu!” Dāc  
kägä‘t Nānabucu kayä wīn u‘pimwān, kayä wīn dāc Tcā-  
10 gaka·a·nk·uga·kwaṇ pa‘kitā·wān upaḡamigaṇ. Midac kägä‘t  
ki‘tciudcānīmī·i·tiwāt. Nānabucu kägāḡu mīyā‘ta ānāno·kī‘t  
tābazit, kägä‘t udōtcānīmī·i·gōn. Midac kayä wīn Nāna-  
bucu, pāpimwutcigāt. Māḡwā dāc cigwa ki‘tci pā‘pīniku-  
‘tātiwāt, kayä wīn Nānabucu cayīḡwa agā<sup>n</sup>sinādiniwān  
15 udasawānaṇ. Māḡwāsagu Nānabucu awiḡa ōnōndawān  
pipāḡimigut icpiming ina‘kakēyā, igut: “‘Ēi, Nānabucu,  
udcickipunwāning pimwi!” ini‘tām Nānabucu. Nanā‘kawec  
pipāḡi kayä wīn: “Wā<sup>n</sup>!” i‘kitu Nānabucu.

“Udcickipunwāning pimwi!”

- 20 Midac āḡut Tcāgaka·a·minit·uga·kwaṇ: “Anīn, Nānabucu?  
Awānān kānōṇat?” udigōn.

- Nānabucu dāc i‘kitu: “Ā·ā·ā·ēi, agā<sup>n</sup>sinawāḡna nicī<sup>m</sup>māyāḡ  
kijigunk sayāsīdwābamiwāt?” udinān. Midac kägä‘t Nāna-  
bucu ājipimwāt ini‘<sup>u</sup> Tcagaka·a·minit·uga·kwaṇ imā kā·i·nint  
25 tcipimwāt, ānza‘pitānig upi‘kwaṇāṅ winisīsaṇ; mīdāc āji-  
mijwāt. Midac āḡut: “Wā, Nānabucu, mīnaṅwana kīn  
kägä‘t wīniciyaṇ?” udigōn.

"Well, let us pick out a place where we are to fight each other," (Nānabushu) was told.

"All right," he said to him.

Thereupon they truly sought for a place. "Here is a place," they said. Round about looked Hewer-of-his-Shin. And up into the air looked Nānabushu; he stood in his place, his shield he carried, so too his bow and arrows. And as for Hewer-of-his-Shin, he held in his hand a war-club of stone. Thereupon they now addressed each other, saying: "Ready!" And truly Nānabushu then shot at him, and then in turn Hewer-of-his-Shin struck him with his war-club. Thereupon exceedingly hard at work they truly kept each other. Nānabushu nearly all the while was occupied in dodging the blows, truly was he kept stirring by the other. And as for Nānabushu, he too was active with his shooting. While they now were in the thick of their fight with each other, then the supply of Nānabushu's pointed arrows began to run low. And in the midst (of the fighting) Nānabushu heard the sound of some one calling out to him from above, saying: "Hey, Nānabushu! at the scalp-lock shoot him!" was the sound Nānabushu heard. Though busily engaged, out he also cried: "What!" said Nānabushu.

"At his scalp-lock shoot him!"

Whereupon he was told by Hewer-of-his-Shin: "What (is the matter), Nānabushu? With whom are you speaking?" he was asked.

Nānabushu then said: "Ah, few do you think are my little brothers of the sky who protect me?" he said to him. Thereupon truly Nānabushu shot the Hewer-of-his-Shin there where he was told to shoot him, there where his hair was tied in a bunch at the back; whereupon he hit him (with the arrow). And then he was told: "Alas, O Nānabushu! is it true that now you really intend to kill me?" he was told.

"A<sup>n</sup>-a<sup>n</sup>-a<sup>n</sup>-a<sup>n</sup>-ā<sup>n</sup>!" udinān. "Mīnangā kipapā'pini-i'n!"<sup>1</sup> udinān Nānabucu. Minawā pimwādin udcickibanwāning. Mīgu minawā nāsāb āgut: "Wā, Nānabucu! mīnangwana kīngu kagā't wīniciyan?" udinān.

- 5 "Mīnangā'kā!" i'kito Nānabucu. "Kīn kānisādwā nīgī-i'gōg," udinān, "kayā kīn dāc kiwīnisin!" udinān. Pā'kic Nānabucu a-i'ndanwāwā'tō kayā bapimwutcgāt. Mīdāc cayīgwa kawinawāt. Mīdāc āgut minawā: "Mī, Nānabucu, ijipōni-i'cin! Māskut kagō kīgamīnin."
- 10 "Wāwīp mīcin!" udinān. "Wīdamawicin kayā ānīndi kātotaṭwā nōs ninga kayā ga'kina kayā pāmādisiwā'paṇ!" udinān. Mīdāc kagā't āgut: "Kiwābandān na owā nōngun āndaciku'tādiyang mīmīs? Ingiwidāc mī'tigōg wayābamāṭwa pāta'kisuwāt mī-i'gi'u pāmādisiwā'paṇ. Mīdāc iwe kā-i'ci-
- 15 yaḡwā tci-mī'tigū-i'wāt," udigōn. "Kīcpīn dāc pōni-i'yan, kīgamīnin kādābāṭci'tōyan tciābitciba-ṭwā," udigōn.

"Wāwīp wīdamawicin ānīn kātōṭamān tci-ā-bitciba-i-wāyān."

- "Imā ijān pindik kāpi-u'ndcipasigwīyān, kīgawābandān  
20 imā mī'tiguma'ka'kōns; pidōn dāc ōmā<sup>n</sup>."

Mīdāc kagā't Nānabucu nā<sup>n</sup>zi'kank; kāwīn kayā upāgi-tināsīn umi'tigwābīn. Mīdāc āgut: "Kiwābandān ō ā'tāg omā<sup>n</sup> ma'ka'kōnsing, mī'tiguma'ka'tōnsing; mī omā<sup>n</sup> ā'tāg

<sup>1</sup> Mīnangā kipapā'pini-i'n! "You surely do not think that I am merely trifling with you!" More literally: "Why, of course I am making fun of you!" But the sense is better with the freer rendering.

"Ah!" he said to him. "You surely do not think that I am simply trifling with you!"<sup>1</sup> to him said Nānabushu. Once more he shot him in the crown of the head. Whereupon again the same thing he was told: "Alas, O Nānabushu! is it true that surely now you mean to slay me?" he said to him.

"Of course!" said Nānabushu. "You who slew my parents," he said to him, "you too shall I slay!" he said to him. At the same time that Nānabushu was talking, he was all the while shooting. And then presently he brought him down with his shooting. Thereupon he was told again: "Now, O Nānabushu, do leave me alone! In return something will I give you."

"Hurry and give it to me!" he said to him. "Tell me, too, what you did to my father and mother and to all those who used to live in times past!" he said to him. Whereupon truly he was told: "Do you see this island where now we have fought each other? Those trees that you see standing are the same as they who used to live in times gone by. Such is the form I have made them, that they be as trees," he was told. "Now, if you leave me alone, I will give you something to use to make them come back to life again," he was told.

"Make haste and tell me what I shall do to bring them back to life!"

"Go yonder inside to the place from whence I rose to my feet, and you will see there a small wooden pail; and bring it here to me."

Thereupon Nānabushu truly went to fetch it; but he did not lay aside his bow and arrows. And then he was told: "You see what is here contained in this small pail, in this small wooden pail; there is contained here the

kä·u·ndci·a·badciba·at kōs kīga kayä," udinān, "minawā  
 ānint pa'kān. Midac kädōtaman: kīgabāsagwā'kuwā a"  
 mi'tig pinic tciwābamat mi'tigūwit; midac mi'tigons kätiji-  
 tcä'kinaman o'ō' omā<sup>n</sup> ma'ka'kōnsing ä'täg; midac kätiji-  
 5 cicō·a·man imā kipāskānagä'kuwat a" mi'tig," udinān.

"Ü<sup>n</sup>! mīna ga'kina?" udinān.

"Misa' ga'kina."

Midac minawā äjipimwāt udcickibunwānining, midac nisāt.  
 "Uwa'!" udinān. "Anīm<sup>1</sup> kīn a'panā wā'ickā'tōyan a'ki!  
 10 Nōngumidac kīgadici'i'n tci·u·ndcipimāḍak a'ki," udinān.

Midac kā'i·jimādci'tāt kipigickijwāt. Midac äjisaswāwā-  
 bināt, päpa'kān·ka'kina iji·a·ya'pagināt; ḍac wāwīnāt kā-  
 dāwiniti, pābāmiba'i·tiwāt a'king āya·a·wacānsag, kayä  
 pābāmīsātciḡ, ki'tciawāsiyaḡ kayä. Midac minawā Nāna-  
 15 bucu kā'i·cōtā'pinang i<sup>u</sup> oma'ka'kōns, kī'i·jictciḡāt kā'i·gut.  
 Pitcinagigu päjik kā'tōdawāt mi'tigōn, pābigä kīnibawi imā  
 inini. Midac minawā päjik kī'tōtawāt. Minawā nībiwa  
 kī'i·citciḡä. Ninguding idacigu mī gīmi'kawāt ōsan ogīn  
 kayä, osayā<sup>n</sup>yan kayä Nāna'pāḍaman.

20 Midac Nānabucu āgut usayā<sup>n</sup>yan, pābigāgu omā mīkizu-  
 migōn pä'piwāt: "Kigīnōndawina kīḡanōninān?"

Nānabucu ḍac udinān: "Ānīndi?" udinān.

"Kägā kimamāji'i·k a" a'kiwā<sup>n</sup>zi."

<sup>1</sup> Anīm, "Dog" . . . . The rendering is literal, but the sense is better with some  
 such word as "wretch."

means by which you are to bring back to life your father and your mother," he said to him, "and all the others. Now, this you shall do: you shall scratch the bark from the tree until you see the part in wood; and then a stick shall you dip into this that is contained here in the little wooden pail; and then shall you rub it upon the place where you have scraped the bark from the tree," he said to him.

"Oh! Is that all?" he said to him.

"That is all."

Thereupon again he shot him in the crown of the head, whereupon he slew him. "There, now!" he said to him. "Dog<sup>1</sup> that you are, who was ever bent upon destroying the earth! So now I will derive from you the source by which the earth will be replenished," he said to him.

Thereupon he began slicing him into small pieces with a knife. And as he scattered the pieces about, in all the various directions he flung them; then he named them what they were to be, they that run about upon the earth as the little animal-folk, and they that fly about in the air, and also the large animal-folk. And then next after Nānabushu had taken up the little pail, he did what he had been commanded. As soon as he had done it to one tree, straightway there stood in the place a man. And so to another he did it. Again to many he did (it). And then by and by he found his father and his mother, and his elder brother Nānā'pādam.

And then Nānabushu was told by his elder brother, for immediately was he here teased by him while the people laughed: "Did you hear me when I spoke to you?"

Whereupon Nānabushu said to him: "Where?" he said to him.

"When the old man was about to prevail over you."

Minangwāna a<sup>u</sup> Nānabucu kābibāgimigōgubānān māgwā  
 kīpā'piciwā'i'tiwāt Tcāgaka'ā'minit-uga'kwān. Mīdāc Nāna-  
 bucu kāyābi ā'pidci undāmi'tād āpitcibā'ā'ti mī'tigō<sup>s</sup>; nān-  
 gwāna anindōwiwāt pāmākisiwāgubānān. Uwīngā mōski-  
 5 nāmagāt i<sup>u</sup> minis.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS  
 GRANDMOTHER.

Mīdāc Nānabucō anicinā ātisō'kān tibātcimint, kī'ā'nimi-  
 'tcātōgwān i'i'we minis, kā'pītcipā'tīnīnit pāmādisinit imā<sup>n</sup>  
 minising. Mīdāc kayā wīn tibādcimint imā kīwunānigwān-  
 dānk. A'pīdāc Nānabucu ga'kina kā'i'cictigāt, mīgī'i'nāt  
 10 kīwāwīndāmawāt wāgunān kā'undcipimādisinit. Mīdāc  
 kayā iwā a'pī kīwāwīnāt i<sup>u</sup> kādicini'kānānit awāsiya<sup>s</sup> kayā  
 awāsiyānsa<sup>s</sup> kayā pābāmōtānit a'kīng. Mīdāc kayā tibā-  
 tcimint iwā a'pī kīwāwīnāt i<sup>u</sup> kīngō<sup>n</sup>ya<sup>s</sup> kā'u'ci'ā't undci  
 īnī<sup>u</sup> micināmāgwān kābigickicwāt, kayā wānānān kādām-  
 15 wāsinig; mī'i' ānādcimint Nānabucu.

Mīdāc kīwā ājikanōnāt ōsān ugīn kayā: "Nōs," udinān,  
 "mīsa cigwa tcimādcāyān. Kīndāc, nisayā<sup>n</sup>, Nānā'pādām,  
 mī gīn omā<sup>n</sup> ayān tcikānawānimāt wā ōmā āyādcig," udinān;  
 "tciugīma'kandawāt wā," udinān. "Nīndāc niwī'i'jā; niwī-  
 20 nāndunāwā nō'kumis," udinān. "Nīngīwāwīndāmawā,"  
 udinān. "A'pō'tcināngā tābickō kīgīyāwimin a'panā kāwi-  
 tcayāwindiyāng," udinān. "Kīn wīn, nisayā<sup>n</sup>, wāntci'ta

And so it was by him that Nānabushu was called upon while he and Hewer-of-his-Shin were fighting. And now Nānabushu was yet very busy bringing the trees back to life; truly it was they that used to live in a former time. To its full capacity was the island crowded.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS  
GRANDMOTHER.

Thereupon Nānabushu, according to the story that is told of him, must have set to work to enlarge the size of the island, so great was the throng of them living there on the island. Now, it is also told of him that there was he very content. And after Nānabushu had finished everything, he then spoke to them, and told them upon what they should subsist. And that was also the time he named what (the people) should call the big animal-folk and the little animal-folk and them that crawl upon the ground. And the story is also told of him how that at the time he named the fishes which he had created from the Great Sturgeon which he had cut up, and them that should not be used for food, such is what they tell of Nānabushu.

And then they say that he spoke to his father and mother, saying: "My father," he said to them, "the time is at hand for me to go away. — And you, my elder brother, Nānā'pādām, do you stay here to watch over them who are here," he said to him; "to be ruler over them," he said to him. "And myself, I shall go away; I wish to seek for my grandmother," he said to him. "I had made her a promise," he said to him. "Anyhow, we both have not had the same kind of birth, so that we should ever be together," he said to him. "You are yourself, my elder brother, like a real human being; and (as for) myself, from

anicinābāng kigīyā<sup>u</sup>; nīndac wayābinigātāg mī·i·mā wāndcī-  
yān,” udinān usayā<sup>n</sup>yan.

Ānawidac Nānā‘pātām kāwīn mīnwāndanzi pābigā tci-  
pa‘kā·ā·t ucīmāyan, ānodac paḡusānimān tciwīdciwāt.

- 5 Nānabucu dāc ugi‘kānimān, mīdāc ānāt: “Nisayā<sup>n</sup>! nōn-  
gum kījiga‘k kīgawīdciwin, nīwikicipā‘kān o·o·we minis  
nawāt tci mistcāg,” udinān, “pā‘kic tcigi‘kāndaman ānīn  
ānigu‘kwāg kāganawāndaman.”

- Midac kāgā‘t ājimādcāwāt, tcātcikākusāwāt ā‘kubigānig.  
10 Ānibābimusāwād dāc ningudingigu māmīnonāndam awi  
nini; ābanābit, a‘ki ā‘ta wayābandank! Pā‘kic kayā  
anigāgigitōwāg, kāwīn dāc kāgō i‘kitosī wāsayā·i·mint.  
“Kici‘kātā,” udigōn ucīmāyan Nānabucōn. “Wība tawun-  
āgucīn, kāwīn kīgataḡwicinzīmīn āndāyang,” udinān usa-  
15 yā<sup>n</sup>yan. Mīdāc kī·a·niwāwindamawāt usayā<sup>n</sup>yan kādici·u·  
gimā‘kandawānit imā āyānitci<sup>o</sup>.

Kāga‘pīdāc udigōn usayā<sup>n</sup>yan: “Nīcīm!” udigōn, “wāgun-  
āndac kīn wāndciogimā‘kandawāsiwāt wā, kīn kīpimātci·a·twā  
īgi<sup>u</sup> pāmādisiwāt?” udinān.

- 20 Mīdāc Nānabucu ājina‘kwā‘tawāt usayā<sup>n</sup>yan: “Nisayā<sup>n</sup>!”  
udinān, “kīn mā kīdināhīmīn tcikanawānimāt wā,” udinān.

“‘Ō<sup>n</sup>!” udigōn.

Mīdāc cigwa anitāḡwicinowāt kā·u·ndcimādcāwāt; cayīḡwa  
imā āni·a·yāwāt pācu‘ mī wābandank wāsayā·i·mint kī‘tci

what was thrown away (at birth) was the source from which I sprang," he said to his elder brother.

And though Nānā'pātām was not pleased with the thought that so soon he was to part from his younger brother, yet it was useless for him to beg (Nānabushu) to let him go along.

But Nānabushu knew his feelings, and so said to him: "O my elder brother! during this day will I go with you, for I wish to walk round this island, so that larger it may become," he said to him, "and at the same time that you may know how big is the region over which you are to keep watch."

And so they truly started off, they went walking along the shore by the edge of the water. Now, as they thus walked along, of a sudden mindful was the man; as he looked behind, land only did he see. Now, as they went they talked, but nothing to say had he who was the elder brother. "Let us quicken our pace!" he was told by his younger brother, Nānabushu. "Soon will the evening come on, and we shall not have returned to where we live," he said to his elder brother. And then, as they went along, he explained to his elder brother how he should rule over them who were there.

And so at last he was asked by his elder brother: "O my younger brother!" he was asked, "what is the reason that you are not chief over them, you who brought back to life them that now are alive?" he said to him.

Accordingly Nānabushu gave answer to his elder brother: "O my elder brother!" he said to him, "it is you whom I wish to watch over them," he said to him.

"Oh!" he was told.

And now they were arriving at the place from whence they had started; as they were now drawing nigh to the place, then he who was the elder brother beheld a mighty

zibi undi'tagwäyānik. Midac ānāt ucimāyan: "Ānti wānd-cimaga'k owā zibi? Kāwīn kägō niwābandanzināban," udinān ucimāyan.

Midac Nānabucu ānāt: "Kägä't," udinān. "Kiwābandān  
5 na aḡāming? Mī-i-mā kā-ū'ndcimādcāyang," udinān.

Māma'kādāndam idac Nānā'pādām. Midac ānāndank:  
"Tibi kā-ū'ndcikaski'o-wāngān?" ināndām.

Nānabucu dāc āwāntcicigu pā'bā'pi; ʔni'i-yinābit pā'kic  
an'i-a'indawābandank kägō mi'tig owayacawā'kuwābinānk  
10 sībink kā-ū'ndcikaski'o-wāt. Mēdāc kägä't kī-ʔ-nimi'kang.  
"Āu!" udinān usayāyan. "Kīn ni'tām ācawāndawān."

"Ānīn kā-i'jikackioyang?" udinān.

"Awa", kāwīn kīgapwānawiusimin!" udinān.

Midac kägä't āji'a-cawānduwāt; miḡū ni'tām ā'tōd uzit  
15 minawā dāc pājik umbinang, mī āja aḡāming kīta'ku'kit.  
Midac tcipwāpigwā'kitāt mī āja kayā win Nānabucu.  
Midac inābit, mī wābandang anigu'kutā'tigwāyānig iʷ zibi  
ābiding ā'ta kā-ū-da'a-mīt.

Midac imā cayigwa Nānabucu wīpa'kā-ā't usayāyan.  
20 "Misa iʷ, nisayā", udinān, "tcipa'kā-i-nān. Mī iwiti kwaya'k  
ijān. Mī iwiti tciwābamatwa kānaganangwā," udinān.  
"Ōwitidac kayā nīn nīngatijā," udinān.

Midac pa'kā-i-tiwāt. Ānīcnā ātisō'kān, kāwīn Nānabucu  
tibātcimāsī ina'kawe tcigī'a-wina'kawā wābāmāt unīgi'i-gō  
25 a'pī wānagadank iʷ minis. Miyā'ta tābātcimint ājipa'kā-ā't

river flowing by. Thereupon he said to his younger brother : "From whence flows this river? Nothing (of a river) did I see before," he said to his younger brother.

Whereupon Nānabushu said to him : "Ay," he said to him. "Do you see the other shore? It is from over there that we started," he said to him.

Astonished then was Nānā'pādam. And then he thought : "Wonder where shall we be able to get across?" thus he thought.

But Nānabushu, on his part, only gave a laugh ; as he went he observed, and as he went he was at the same time seeking for some kind of a log to lay across the stream so that they might be able to cross. It was true that he found one on the way. "Come on!" he said to his elder brother. "You first cross over on the log."

"How shall we be able to get over?" he said to him.

"Why, we shall not fail in the undertaking!" he said to him.

Thereupon truly crossed he over upon the log ; the moment he put down one foot and then lifted the other, that very instant he stepped on the other shore. And so before he turned about (to see if the other was coming), then was Nānabushu also across. And as he looked, he then beheld how wide was the river which only at a single step he had passed across.

It was there that Nānabushu now meant to part with his elder brother. "The time has come, my elder brother," he said to him, "for me to part from you. Straight yonder way do you go. Over there will you see them whom we have left," he said to him. "And over in this (other) direction I myself will go," he said to him.

Thereupon they parted from each other. According to the story, not is it told if Nānabushu first went to see his parents when he left the island. All that is told of

usayāyan kayä awiwābamāt ō'kumisañ. Mīḍaċ Nānabucu  
kiwä<sup>a</sup> ānitaġwicing ō'kumisañ āndānit ayeyānit, ināt tibickō  
kā'i-nā'pañ udānāng : "Nintaġwicin, nō'kumis."

"Nyā<sup>'ais</sup>! nyā<sup>'ais</sup>! Ānīnsa ā'pidci wā'i-jinanāpagānsumiyāg  
5 a'paña!" i'kito mindimōyā.

"Kāwīn, nō'kumis! Nīn kāgā't" udinān.

Mīḍaċ ā'i-jī'nābit skwāndāng, mīḍaċ kāgāt wābamāt  
ōjisañ pipīndigānit. "Nyā! nōjis mīnangwana kāgā't tā-  
gwucing!" udinān. "Kīnibu nintīnāndānābañ," udinān.

10 Mīḍaċ Nānabucu wābamāt ō'kumisañ, ā'pidci wābiskānig  
ustigwānini mīḍaċ ānāndank : "Pāpigā ājiwābickānig usti-  
gwān," ināndam. Mīḍaċ āgut ō'kumisañ : "Nōjic, kaṭcinana  
ningī'u'ndānd kitināndam? Kīnwā<sup>j</sup> āniwāk kigī'i'nānd,"  
udinān ojisañ. "Mīḍaċ kayä kaṇabaṭc cayīgwa tcinaṇaṇi-  
15 nān," udinān ōjisañ.

"Āye<sup>g</sup>, nō'kumis. Mī ōwiti kādacāyan kā'pi'u'ndciyān,"  
udinān. "Mī'i-witi nisayā<sup>a</sup> kī'a-sāk tci'u'gimā'kañdōnāg."

Mīḍaċ kāgā't mindimōyā ājimādcāt, ajā'a-nāt ōjisañ.

Kayä wīn ḍaċ Nānabucu ānimādcā, ningutci pa'kān ijāt;  
20 kāyābi nōngum pimusātug, tibi nōngum āyāgwān; māgicā  
kayä kāyābi nōngum pāmusāgwān.

him is that he parted from his elder brother and that he went to see his grandmother. And now they say that when Nānabushu arrived at the home where his grandmother was, he said to her the same thing that he had said to her in times gone by: "I have come home, O my grandmother!"

"Oh, dear me! Oh, dear me! Why should you always desire to afflict me grievously with such words!" said the old woman.

"Nay, my grandmother! It is truly I!" he said to her.

Thereupon, as she looked toward the doorway, then verily she beheld her grandson come entering in. "Ah, me! it is my dear grandson who has actually come back home!" she said to him. "He is dead, such was my thought of him," she said to him.

And so as Nānabushu looked upon his grandmother, exceedingly white was her hair. And this he thought: "In so short a while has her hair whitened," he thought. Whereupon he was told by his grandmother: "My grandson, do you think that you have been absent but a little while? A long time have you been gone," she said to her grandson. "And perhaps the time has come for me to leave you," she said to her grandson.

"Yes, my grandmother. To yonder place from whence I now have come shall you go," he said to her. "At that place have I placed my elder brother, that he might be ruler over you (and the rest)."

And then truly the old woman departed, she followed back the footsteps of her grandson.

And Nānabushu himself went his way, off in some other direction he went; still to this day must he be travelling along, wherever the place he now may be; and perhaps even to this day he may be walking.



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