OJIBWA TEXTS
PART I
VOLUME VII — Part I

OJIBWA TEXTS

Collected by

WILLIAM JONES

Edited by TRUMAN MICHELSION

E. J. BRILL, Limited
PUBLISHERS AND PRINTERS
LEYDEN, 1917

G. E. STECHERT & Co., NEW YORK, AGENTS.
OJIBWA TEXTS.

CONTENTS.

Preface ........................................... IX

Part I. — Nānabushu Tales.

Series I. Nos. 1–18.

1. The Birth of Nānabushu ...................... 3
2. The Theft of Fire .............................. 7
3. Nānabushu slays his Younger Brother ........ 15
4. Nānabushu kills Another Brother .......... 23
5. Nānabushu and the Winged Startlers ........ 41
6. Nānabushu and the Dancing Bullrushes ....... 45
7. Nānabushu, the Sweet-Brier Berries, and the Sturgeons 49
8. Nānabushu and the Wolves .................. 73
9. Nānabushu and the Wolves, Continued ....... 85
10. The Death of Nānabushu’s Nephew, the Wolf .. 89
11. Nānabushu breaks the Necks of the Dancing Geese 101
12. Nānabushu eats the Artichokes .............. 113
13. Nānabushu and the Cranberries ............. 117
14. Nānabushu and the Caribou ................. 117
15. Nānabushu flies with the Geese ............. 127
16. Nānabushu and the Buzzard ................. 133
17. Nānabushu pretends to be a Woman ........... 139
18. Nānabushu slays Toad-Woman, the Healer of the Manitous 145

Series II. Nos. 19–32.

19. Nānabushu and the Caribou .................. 159
20. Nānabushu breaks the Necks of the Dancing Geese 169
21. Nānabushu and the Cranberries ............. 179
22. Nānabushu and the Dancing Bullrushes ....... 181
23. Nānabushu eats the Artichokes .............. 185
24. Nanabushu and the Winged Startlers .......................... 187
25. Nanabushu and the Great Fisher ................................. 193
26. Nanabushu and Windigo ......................................... 197
27. Nanabushu comforts his Grandmother ............................ 203
28. Nanabushu swallowed by the Sturgeon ......................... 207
29. Nanabushu, the Sweet-Brier Berries, and the Sturgeons ...... 215
30. Nanabushu and the Wolves ..................................... 235
31. The Death of Nanabushu's Nephew, the Wolf .................. 251
32. Nanabushu slays Toad-Woman, the Healer of the Manitous ... 261

Series III. Nos. 33–38.

33. Nanabushu feigns Death to marry his Sister .................. 279
34. Nanabushu is fed Meat from the Back of a Woman .......... 299
35. Nanabushu and the Woodpecker .................................. 305
36. Nanabushu is Miraculously fed Bear-Grease ................... 311
37. Nanabushu and the Mallard ...................................... 317
38. Nanabushu is given Power by the Skunk, but wastes it ...... 321

Series IV. No. 39.

39. Nanabushu and Soaring-Eagle .................................... 331

Series V. Nos. 40–42.

40. Nanabushu is Miraculously fed Bear-Grease ................... 347
41. Nanabushu and the Mallard ...................................... 351
42. Nanabushu and the Woodpecker .................................. 357

Series VI. No. 43.

43. Nanabushu hunts Buffalo with his Younger Brother ........ 363

Series VII. Nos. 44–56.

44. Nanabushu and the Wolves ...................................... 373
45. The Death of Nanabushu's Nephew ............................... 389
46. Nanabushu slays Toad-Woman, the Healer of the Manitous ... 399
47. The Scattering of the Animals and the Regulation of Nature ... 407
48. Nanabushu breaks the Necks of the Dancing Geese ........ 409
49. Nanabushu and the Little Fishers ............................... 413
50. Nanabushu and the Ruffed Grouse .............................. 415
51. Nanabushu and the Moose-Head .................................. 415
52. Nanabushu is Miraculously fed Bear-Grease ................... 421
53. Nanabushu and the Woodpecker .................................. 423
54. Nanabushu marries .................................................. 423
55. The Origin of Likenesses of Nanabushu ......................... 429
56. Nanabushu flies with the Geese .................................. 433
<table>
<thead>
<tr>
<th>No.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>57.</td>
<td>Nanabushu and the Fish-Trap</td>
<td>437</td>
</tr>
<tr>
<td>58.</td>
<td>Nanabushu obscenely jests with his Grandmother</td>
<td>447</td>
</tr>
<tr>
<td>59.</td>
<td>Nanabushu finds Cranberries and Big Cherries</td>
<td>449</td>
</tr>
<tr>
<td>60.</td>
<td>Nanabushu is made to fast by his Grandmother, and revenges</td>
<td>451</td>
</tr>
<tr>
<td></td>
<td>Himself</td>
<td></td>
</tr>
<tr>
<td>61.</td>
<td>Nanabushu swallowed by the Sturgeon</td>
<td>467</td>
</tr>
<tr>
<td>62.</td>
<td>Nanabushu slays Hewer-of-his-Shin</td>
<td>483</td>
</tr>
<tr>
<td>63.</td>
<td>Nanabushu leaves his Brother, and also his Grandmother</td>
<td>495</td>
</tr>
</tbody>
</table>
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.
û . . . . long, like the vowel-sound in loon.
o . . . . like o in fellow.
ô . . . . long, like o in no.
a . . . . like the vowel-sound in hut.
a . . . . like the vowel-sound in not.
â . . . . long, like a in alms.
â . . . . broad, like a in all.
ä . . . . like the vowel-sound in sham.
e . . . like e in men.
ê . . . long, like the a in tale.
i . . . like i in sit.
ê . . . shorter than the i in sit.
i . . . 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 ð and ê sometimes sound as if they might be ðu and êi, where ðu would be almost like the diphthong in toe, and êi like the diphthong in day.

Consonants.

g . . . a soft glottal stop.
' . . . a Greek spiritus asper denoting a whispered continuant before h, k, t and p.
$h$ . . . like h in hall.
'$h$ . . . like $h$, but with a whisper preceding.
$k$ . . . like the k-sound in call.
'$k$ . . . like $k$, but with a whisper before articulation.
g . . . like g in go.
$x$ . . . like ch in German Bach, but less feeble.
$ç$ . . . like sh in she.
$f$ . . . 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.
'$t$ . . . like $t$, but with a whisper before articulation.
d . . . like d in day.
$u$ . . . 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:—

<table>
<thead>
<tr>
<th></th>
<th>Stops.</th>
<th></th>
<th>Spirants and affricatives.</th>
<th>Nasals.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Glottal</td>
<td>s</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post-palatal</td>
<td>k</td>
<td>g</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Palatal</td>
<td>‘k</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alveolar</td>
<td></td>
<td>c, tc</td>
<td>j, dc^2</td>
<td></td>
</tr>
<tr>
<td>Dental</td>
<td>t ‘t</td>
<td>d</td>
<td>s, ts</td>
<td>n</td>
</tr>
<tr>
<td>Labial</td>
<td>p ‘p</td>
<td>b</td>
<td></td>
<td>m</td>
</tr>
</tbody>
</table>

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

---

1 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.

2 Better ŏj. — T. M.

3 Better dz. — T. M.
lore of all these people. In Ojibwa she is called Kügi-gëpinäsi'kwä ('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 Kägigë 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 Wäsägunackang ("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, Midäsugaŋj ('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 Mädcí'gäbô ('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 Nígäni-
pinás (‘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 6 (No. 43). Leech Lake: Mädeçigâbô.

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:

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

BY

WILLIAM JONES

Edited by TRUMAN MICHELSON
I. — NĀNABUSHU TALES.

SERIES I. Nos. 1-18.

1. THE BIRTH OF NĀNABUSHU.


Ānic mīsagu i u, ānic mīsa kāegā’t aiyāngwāmīsigobānān 10 ‘a’a’i’kwa wāckinigi’kwāwit.2 Kāwin wi’ka ininiwan pācu’ ogiwa’bāmāsin. Ningutingigu kāi’ciwāniwisit a u uckinigi’kwā; mīdāc a’pi sāga’a’mugubānān kāi’i’ji’i’nāsāmabbit nīngābī’ā’nung mīdāc a’pi nōndamugubānān pīdwa’wāyānimātinig. Kājiki’kāndānk ta’kācit i’i’widi osāga’a’mōwining.3

---

1 Sāga’a’man, “when you go out,” a euphemistic expression.
2 Wāckinigi’kwāwit, “who was a maiden,” or “a woman young in years.”

[2]
I. — NÄNABUSHU TALES.

SERIES I. Nos. 1–18.

1. THE BIRTH OF NÄNABUSHU.

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 \(^1\) 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.\(^2\) 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.\(^3\) Accordingly she quickly leaped

\(^3\) Osäga:a:mowining, "at the place of the passage out," a euphemistic expression for the vulva.


10 Änic näckâdâç kumâgu ya'pî misâqgû kînôndawât a-a'wisâ mindamôyâ awiya mâdwâgî'kândînit. Ügîk'ânimâ anâmaya-îtanwâwâtâmînit. Midâç môjâg kimawit 'a-a'îu mindimoyâ. Midâç kâgâ't i'-mâ kikwaya'kwânîmât teipımâ-disisînit ini'u udânisân. Änic oginôndawâsa i'i'u gâ'kândînit, i'-mâ umisadâning tanwâwâtâmînit. 'Ö'owidâç mâdwâî-'kidôwân: "Nin ningasâzî'kis."

"Kâwín," mâdwâî'kitô pâ'èjik bînicigu i'kido a'u pâ'èjik: "Kâwín kidâzâzikisîsi. Ninîsa ningasâzikis. Änic misâ'pânâ mawit a'u mindimoyâ pisindawât i'î'u gâ'kândînit. Ügîkikânimâ a'u mindimoyâ i'i'û wâtacinît i'i'ûm o'cicâ'ya'.

Na, midâç i'î'u â'kidôwât nágâwâbînîtwât (ayâni) âna-wisâga'ân môwât. Igiwidâc ânind ânugri'i-kitôwag: "Kâgu pina! kiga'îniga'ânân kuca kimâmânân. Wâwâni pinağu sâga'ân dâ," ânur'i'kidôwag.

1 Ningasâzî'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 women 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."

"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.
Kawindac ijiminvada nziwag igi' u wasâzi' kiziteg. Midak 'i'i' u á'kidowât cigwa ãnötcigu wi'ijisâga'a'mowâd. Pâjik ugiwâbândân wása'kunânig. "Ânic mi'ima kwayâ'k nin wa'rijayan." Midak a'pi kikagwâtanimitiwâd awânân a'ni' tam kâsâga'a'nk, midâc i' kâ'jipiguckawaiwâd ini' u umâmâ'i'wan.1

Wi'kâgu ningutci pâpâ'i'nâbit mindimöya ugimî'kâân miskwi pangî. Mîsa wigwâs âjipâpagnunâng. Midak imâ kâ'i'ji'râ'töd wigwâsing 'i'i' u miskwi kâ'i'jikâckâckwâmâginâng, mîsa' kâ'i'jina'i'nâng. Ânic âîtceinâg ugiwâbândân. Ningudingigu âpâckwâmâginâng ugiwâbâmân âbinôdciyan, migu 'i'i' u kikanônigut, o'o'dac ogi'i'gôn: "Nô'komis," ogi'i'gôn a'pi kânônigut. Ânic mîsa cigwa ogi'i'gôn: "Giki'kânînimna ayâwiyan? Ninîsa Nânabucu.

2. The Theft of Fire.

15 Ânic mîsa i' u cigwa kîni'tawîgî'at 'a'a' u mindimöya. Mîsa i' u cayîgwa ugi'i'nân ini' u o'kumisân: "Kâwinîna ningutci anicinâbâg kiki'kânîmâsîg tci'â'yâwât?" "Âye," ugi'i'gôn ini o'kumisân. "O'o'widî' agâmîki'tcîgami ayâwag igi' u anicinâbâg."

20 "Kunagâ'kâ udayâsinawâtug 'i'i' u ickudâ?"
"Âye," ugi'i'gôn ini' u o'kumisân; "Kâgât utâiyânâwa 'i'i' u ickudâ."
O'o'widâc ugi'i'nân ini' u o'kumisân: "Ambâsanô, ninganâsî'kân 'i'i' u ickudâ," ugi'i'nân ini' u o'kumisân. O'o'widâc 25 ugi'i'gôn ini' u o'kumisân: "Kâwin kidâkâckîtösîn. Kâgât

1 It is said that four was the number of them that thus came forth: Nânabushu,
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.  

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 Nänabushu."

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:

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 oganawândänawā i'i'wisa ändåwät. A'kiwåŋzi i'i'mā ayā. Migu a'pånā täsing kijigåthinig asåbin uji'a't. Kāwin wi'ka ningutei'i-jāsi, migu a'pånā imā pîndik ayāt. Ni'ji-wa'idac 'i'i'u ötänisa, miyä'ta i' môjåg ågwåtcing äyänit."

5 O'o'widac ugī'înän ini'u ö'kumisan: "Mā'nū ninga'îjā," ogī'înän ini'u ö'kumisan.

"Awawa," ugī'î'gön ini'u ö'kumisan.

Ànic mîsa a'pi cigwa kâ'i'kidut: "Ambåsanô tágackatîn 'o'O kî'tcîgåmî, wigwåsabåkwång tawiapî'tadin o'o kî-

10 'tçîgåmî."

Mîsa gàgåt kâ'i'jiwåbåtînig iwiså kâ'î'kidut.

"O'o'widac ninga'îjinågus," ki'i'kîdo; "Nîndåwå ningawåbôsøsî." Ànic mîsa kâgå't kâ'i'jinågusåt. Mîsa cigwa kimådciyåtågå'kwåt. Mîsa kâgå't kâwin kî'twåjînså. Ànic

15 mîsa ugîkî'kânimån 'i'i'må ayånit 'i'i'u anicinåbå". Midåc imå kâ'i'jîtagwicing i'i'må wånda'i-bînit, o'o'widac kî'i'nåndåm: "Ambågieså pinibînåtit a'a'wi'kwå," kî'i'nåndåm. O'o'widåc kî'i'jîtcîgå îmå wå'u'gwåbåimînit 'i'i'u nibå, midåc kâ'i'ji'a'gwåwåbå'ugüt 'i'i'u kî'tcîgåmî mî'i'må kîtî'tîpa'ugüt

20 mî'i'må ini 'kwåwån kâ'ûndeîgåwå-bînit. O'o'widåc ki'i'kîdo: "Ambåsanô ningawawiyåtånimîk." Ànic mîsa a'kawåbamåt tcîbînåsåbitåt. Kunîgnîn, kâgå't ugîwåbåmån pidåsåmusånit.

Midåc cigwa îmån tågwcînîn îmåsa ayåt, caiygwa ugî-

25 gwåbå'a'mînì.

Kâ'i'jîmî'kawåbamågåt mîsa kâ'pi'i'zîtàpipîninìgåt. Midåc 'i'i'u kâ'i'jîsî'kôpîginågåt kâ'i'jîkîwåwinågåt o'o'widi kâ'îjî-
“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
plndomowint 1 i' wiya'u. Misa', kä-i-jipindiganiqit kágä't ogiwábamän a'kiwáziyän námädäbínit. Kágä't asabi'käwän.

O'o'widac ogiri'nän 'a'awi'kwä ini'u omisäyan: “Nækäginin,” ugiri'nän kimöde ini'u omisäyan. “Nækäginin wä'a' u 5 kâmi'kawag, wâbözöns. Âmbâ'-ätâta; wawiya tätägusi wa' a' wâbözöns! Âmbäsänö kâyä gin wawiyatänim nimisä' u wa'a'wisa wâbözöns.”

O'o'widac ugiri'gön ini'u omisäyan: “Kîga'awigunän kösínän kiga'unsumigunän,” ugiri'gön inomisäyan; kimö-10 deidac ugiri'gön ini'u omisäyan.

Mîdac 'i'î' u kä-ijinândöbagwid kä-i-jipagitingitug iri'mâ tciqickudâ wi'pângwâwâsâqug. Mîdac 'î'î' u pâ'piwäd ìgi'u i'kwâwäg wawiyâdänimâwât ini'u wâbözönsän.


'O'o'widac ogiri'nâwän ini'u ösiwän: “Nækäginin,” ogiri-20 inâwän. “Nækäginin wa' a' wâbözöns.”


O'o'widac kiri'kito awi'kwâ: “Âtâtakuca niwawiyatânimä 'a'wisa wâbösöns.” O'o'widac ogiri'nän ini'u ösan: “Ànîn kâgri'jinâgwâk 2 'î'î'wisa kâwâbösönsiwit 'a' a' u mânitô?”

O'o'widac kiri'kidô: “Kâgatsa kawin kini'tânöndâzì. Kâwëina kiwâbâmisì à'pitcinâgusiyän?”

---

1 Kä-i-jipindömowint i' wiya', "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. 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 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?"

2 Anin kâgé'íjînàgwa'k, "how is it possible for...;" more literally, "how would it look or seem for..."
O'owidac kiicicigā 'a'a'u i'kwā, nawandicigu ogi'arbiswan ini'u wābōzőnsan; 'i'i'wisa wipāngwawāswāt kā'i-jikwā'kwā-kicimāt imā teciągikutā.

O'o'owidac kāi'nândam 'a'a'u Nānabucu: "Mīmāwini'i'ni 5 cigwa pāngwāwāswōwānān."

Ānic ōpā'pi'ā'wān īgī'u i'kwāwāg.


10 Ō'o'owidac kāi'kitōwāg īgī'u i'kwāwāg. "Načkāginīn, osāgitecipatwātān 'i'i'u īckutā!" utināwān ini'u ōsīwān.

"A'ī!" kri'kito 'a'a'u a'kiwānзī; "kāgā'tsa kāwin kini'tānontaźīm kāgō ānu'i'guyāgin. Kāna mīya'a'u ('a'a'u) pājik manītō 1 pāmā'kāminānk īu kitickutāminān." Kā'i-jipāsīguntcisāt 'a'a'u a'kiwānзī ānūgī mawinatāng 'i'i'u utcinān. Ānūgī'ijimatābīwāpinān, midāc kā'i-jimi'kwāmikānīg. Mīdāc anicāgū kā'i'eiganawābāmāwāt micawiki'tecīgāmi ani'o'cāwackwā'kunānit, midāc pīnic kā'i'jīpickwā-pāmāwāt. Ānic kīgwinawiijitcigāwāg.

20 Mīdāc cigwa otābābandān āndawāt 2 wu'ī'o'owidac ogi'rinān ī'ni'u ō'kumisan teibwāmādācāt: "Acwīn, māgičā kā'egāt pītōyān 'i'i'u īckutā," ogi'rinān ī'ni'u ō'kumisan. Kā'i-jikānonāt a'pitābābandān'ī'i'i'u āndawāt, o'o'o' ogi'rinān a'pi pāndigāsāt ī'ni'u ō'kumisan: "Ā'tawāpīcin nintcāgis, nō'kō!"

25 Mīdāc kā'egāt kā'i'ji'ā'tawāpīnāt 'a'a'u mindimoyā.

---

1 Miya'a'u pājik manītō, "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 Nänabushu: "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 ¹ 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.¹² 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.

¹ Andawat, "his home;" literally, "where they dwell."
Mídác 'i'i'u imá káuntinamowáit 'i'i'u iickutá.

O'o widac kí'i'kitó 'a's'a'u Nánabucu: "Mísa iu ká-i-jiná-gusit 'a's'a'u wábós 'i'i'u tcinibink." ¹

3. NÁNABUSHU SLAYS HIS YOUNGER BROTHER.

Ánic misai iu cigwa kí'o'tickutámiwát. Ánic misai 5 ká'i'jiwáwitigámát íni'i'u Ò'kumisán win káwi'ká pizán kí'a'-yásínóon wu'o kí'tecigámi. Wábós námatapit ijini'káttatug wo'ó kí'tecigámi. Mídác a'paná mójag 'i'iwidí kí'winâmatapit. O'o widac ogri'nán íni'i'u Ò'kumisán: "Ambásanó, nó'kó, mí'i'u mini'k káwábónsóyán." Mídác i'iwidí kí'tecí 10 yánáyábi'kágwán, mídác i'iwidí ugitápi'k paná kí'unábit. Mídác ká'i'cinágwá'k 'i'i'u ásin. Mídác ká'i'kitut: "Wábós námadábit uga'i'cini'kátnáwa ogů ańicinábáig."

Ánic misai iu cigwa kí'a'nicináápawit. Káwin káyábi kí'a'binóteci'iwisi. Wu'o' ogri'nán íni'i'u Ò'kumisán: "Kigi-15 'kánimína ayáwiyan?"

"Káwin," ogri'gon íni'i'u Ò'kumisán.

"Ninisa Nánabucu níntá'u." O'ó ogiínán íni'i'u Ò'kumisán: "Kuníga mígu'i'-u ájipájíguwánán!" ogri'nán íni'i'u Ò'kumisán.

"Áye," ogri'gon; "mígu'i'-u ájipájígyuán," ogri'gon ín'i'u 20 Ò'kumisán.

O'o'widéc ogri'nán: "Ambásanó máñú windâmawicin," ogri'nán íni'i'u Ò'kumisán. "Kuníga ningi'ó'ó'simitug!"

"Áye," ogri'gon; "káwin kináagusí awágwán 'a's'a' u ká'a'ó'siyan," ogri'gon ín'i'u Ò'kumisán. O'o'widác ogri'gon

¹ That is, as if he had been scorched by fire.
Therefore such was how they there came into possession of fire.

And this said Nänabushu: "Therefore such shall be the look of the hare in the summer-time." 

3. NÄNABUSHU 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 Nänabushu." 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 o'kumisan: "Kinibu 'a'su ogiyamban: misagui'i u ajiwindamönän. Käwin kitägätamösönin."

O'o-widac ogri'inän 'a'su Nänabucu: "Änin käkicinä-
ga'k käpäciguyän? kägätamawiyän," ogri'inän ini' u o'ku-
misan. Midac çayigwa kri'kitut: "Änin wändeiri'ictçigä-
yän 'i'i u kätämawiyän 'iwiwa kär'ijiwäbisiyang? Käwin
pöte niwanändazin i'i-wisa kär'ijiwäbisiyang. Äywagisa
nintinändam nitcikiwäyang. Manö taga windamawicin
i'i-wisa kär'ijiwäbisiyang."

Midac kisägimugut 'a'su mindimoyä. O'o-widic ogri'inän
ini' u öcicä'yan: "Änic, kigawindamön, käegä't käwin 
kipäjikuzi i'i-wisa kingigiyäg. Käegä't känangwanawin¹ 
u'ro' kigir'ijiwäpisim, kiginisäwä 'a'su kigiwä 'i'i u a'pi näguyäg. 
Käegä't anicä kämikwändämän 'i'i u wär'ijitcigäyän 'i'i'wisa 
dac kär'undecin'i'täwigiri'nän." ²

O'o-widac ogri'inän ini' u o'kumisan: "Ön, minangwana 
'ii u kär'ijiwäbisiyan 'i'i u känigiyän! Änic, käwin nin 
ninginisäsi 'a'su ninda."

Na, midac a'pi kri'nät ini' u o'kumisan. "Índawa 
ningatawibämä, a'su kär'ikiwacirît."

"Kägu'!" utänugri'göön ini' u o'kumisan. "Änin kär'undeir'i'ictçigäyän 
'i'i u a'su kitécikiwäni i'i-wisa kär'undecin-
nantopanitawatupan?" ²⁵

"Käwin," ogri'inän; "pöte níwir'i'jicteigä." Mídac a'pi

¹ Käegä't känangwanawin, "as true as I speak," is a free rendering of an adverbal 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 Nänabushu: "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,¹ 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 purpose² 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

¹ 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.

²—PUBL. AMER. ETHN. SOC. VOL. VII.
kimādci’tāt ‘i’i’u ubī’kwa’kōn kī-u-ji’irtōt. Mīdāc kā’iri-jikījir’tāt, mīdāc a’pi cigwa kimādcat; mīdāc owidi kwaya’k cāwa-nung kā’ījimādcat. Ānīc ogiki’kānīmān iwidī ayānīt ini’u witcikwā’yan. A’pī’i’dac i’i‘widī pājwānānk iwidī āndānīt nīwingidāc ʊgīra’sāntecunān ɪn’i’u ubīkwa’kōn. Mīdāc a’pī i’i‘widī kā’íjī-o’tisāt, mīdāc kā’ījipindigawāt. ‘Oō’wīdāc ogī’gōn Nānabucu: “Mīsa ‘i’i’u pinānōpānītawīyan?”

“Āye,” ogī’i’nān.
“Ānīc mīsa cigwa tcimādci’kutātīyang.”


Mīdāc kā’pī’i’jikānāngīn īn’i’u cingūsan: “Ānīn āndīyan? kwāndigukuca kīma’u, Nānabucu,” ugī’i’gōn īn’i’u cingūsan.
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 Nänabushu 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 Nänabushu 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, Nänabushu," he was told by the

5 Midāc a’pi kīsāsā’kwā t’a’g’a’unā Nānabucu. Ningutingigu mādcinicikawāt ini’u witecikiwānyān. Midāc kā’i’jipimutama-wāt ‘igi’u osāgipānanwānīni. Midāc ācītecinikītcisānit. Ācima-wīnānāt ‘a’g’a’unā Nānabucu, o’ō-widāc ugi’īnān: “Mānū nibun!”


Ā’pītēcīdāc kī’i’nāndām wā’g’a’unā Nānabucu wīnisāt. Mīdāc kā’i’jikackī’tōt kīnisāt ini’u ucīnāmāyan.

15 Mīdāc ātcīna kīcīpāyāntāmōn.

“Māckut kīgāngānis oγ’ō’witi kā’i’jāwāt ōgō’unā kānipimā-tisisiguk; mī’i’witi tci’ā’yāyan, mī’i’witi tecīgānāsiyān.”

Ānīc mīdāc kāgā’t kā’i’jīnā’kwā’tawāt mīdāc kā’ī’ji’i’nāt: “Māmīndagā kidinīgā’a: ‘a’g’a’unā anicinābā pītēnāg wānipi-mātisīt.”

“Aye,” osāmīsa tanōntā mōckinā oγ’ō’unā a’ki. Anīndidāc tci’ā’yā’pan ‘a’g’a’wisa anicinābā ‘a’g’a’unā pītēnāg kān’ī’ontātisīt? Mīdāc āntawā ‘igi’u kā’u’ntcei’i’jiwābisīt ‘a’g’a’unā anicinābā ‘igi’u tecinbut. Na’, ‘igi’u wāndri’i’cītecgāyān i’i’wisa tecinbut 25 ‘a’g’a’unā pītēnāg kā’u’nimōckināt o’o’mā’n a’king, o’ō: kā’u’ji-tōyān o’ō a’ki. Ānawī kitākī’jītciegāmin ‘igi’u pānimā kawī-gī’kāt tecīgīnībo’pan, kāwīndāc ningutei tā’ā’yāsī woγ’ō’.

1 Kitinīgā’a: ‘a’g’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 Nänabushu 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 Nänabushu, and this he said to him: "Please die!"

And this he was told by his brother: "Verily, you are doing wrong to them 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 Nänabushu 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
ijiwaba'k. Na, midąc kā'undeiri'ijiwaba'k 'ī̇i'u māgwā ḋabinōdeiri'wit 'ī̇i'u tećinibut. Na', misa i'u wāyābāntāman, midąc tibickō kā'ijiwābisit 'a'ā'u pītcināg kā'a'ninibut tibickōgu kā'ijiwābisiyān. Anicāsa tayānda'kī owāt' päji'k 5 a'ki. Ayāyān tećināsi'kawi'k kā'a'nī'ickwāyāt.

4. NĀNABUSHU KILLS ANOTHER BROTHER.

Na, misa kā'i-jictecigāt 'a'ā'u Nānabucu. Na, midąc cīgwa kī'andawábamāt ini'u ǒ'kumisan. Mīdąc mīnawā kī'a'wātci'a'yāwāt. Nīgūnīngigu mīnawā kā'i'ci'i'kitut 'ī̇i'u wīnāndunāwāt ini'u päjī'k wītcikwāyān, 'o'o'dāc ugī'ī'gōn 10 ini'u ǒ'kumisan: "Kāwin kidānisāsi," ugī'ī'gōn ini'u ǒ'kumisan. "Pā'tanīnōwan 'ī̇i'u kānawāni'migūt. Mīdąc kā'undeici'kaskośiwi'mbān. Nāckāgūta kīgawīndāmōn kā'i'cinā-māmbābān mīsawā icāyān. ĀNIC mīnising aya 'a'ā'u uka'kwān 'a'ā'u tēcigī'ā'nk. Nāckādāc, o'o'mān nāwīkī 15 tēcigāmi pīgī'u ta'kamakuntcin. Kāwin kitākākčikōsīnin tēkāp'kawātīpān mīsawā tcēmān ānu'ā'yōyān; migō'ī'mān ka'kīna kājāk'kāt kītcēmāning. Nā, mī'i'ũ abitīnk kā'i'jī-nāman. Mīnawā pāpīmīchkiyān mīsawā "ī'mān anigāčkidi'o'yān, mīnawā kāgō kīgawābāndān, cīngwā'k kīgā'i'nān 20 dam. Mīdąc 'a'ā'u kīstēci'o'gā ǒmī stēcigā kāwābānimāt. Kāwin dāc pōte kitākākčikōsīn mīsawā ānawīwīmākawāt. Na, misa i'i'mān abitīnk 'ī̇i'u sānāgūsiwīn āndaguk. Mīsawā mīnawā i'i'mān anikākčiyo'yān, kumā tācīgu a'pi pāpīmīchkiyān kīgātābābandān i'i'mā ayāt. Mīdącīgu pācūwābāndā- 25 mān, kīgawābāmāg wā'wāg tcēb'たち'nōwāt. Mīdąc kāwin
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. NÄNABUSHU KILLS ANOTHER BROTHER.

Such, therefore, was what Nänabushu 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.
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, whichsoever 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.
Ningutinguigu kä'gä't päpimickat i'iwisa kistcigami cigwa gägä't ogiwa'bandan kägo ta'kamakundänik. "Änic," ogiri'gon ini' u 0'kumisan '0'8' u; "käwin pöte kita'kackitösín tciwimäckaman" ogiri'gon ini' u 0'kumisan. A'pri'dac wädi-tawät ini' u pigiwan, midäc kä'i-jipösinank 'i'i' u uteümän kayä 'i'i' u utäbwi; midäc kä'i-citcak'isi ät, misä kaka'nägä pängi kí'a'gukäsiwan i'mä uteümänäning kayä utäbwing. Na', midäc kä'gä't wïwayiba kipösinänk 'i'i' uteümän kayä 'i'i' u utäbwi. Midäc ajikäckitöt kigabi'kawät ini' u pigiwan.

Midäc kä'i-jimädecią'ut. Ningutinguigu minawä päpimickat mi cigwa gägä't ogiwa'bamän cingwäu'kwan kí'nändäm. Ajigwa ubäcwä'bandän, kuninginin miwa' ninî' u kí'te'i'ögäwan. O'widäc ogi-i'nän a'pi wädi'tawät: "Ambäšänö kawä'kun igi' u kimistcigu't," ugiri'nän ini' u tei'ögäwan.

Midäc kä'gä't kä'i-jíctcigänit ini' u tei'ögäwän, midäc ajikäbi'kawät. Midäc a'pi kitäbä'bandänk 'i'i' u wa'i'jät. Cigwa obäcwä'bandän, cigwa kä'gä't owäbämän ini' u wäwän. Cigwa owäbamigön ini' u wäwän, cigwa nöndägusiwän. "Ic!" ugir'i'nän. Kä'i-cinimämañamawät ini' u wäbisipinín.

Cigwa pitcipatowän.
"Ic, änin ändiyän?" obiri'näni.

"Kä, nima'kamig 'a'e' u wäwän ini' u wäbisipinín," kirí'kítò awä'wän. O'widäc kirí'kitò: "Änin win kayä win manä-käckiät ini' u wäbisipinín?" ogirí'i'gön.

Midäc anicikiwänit änic kí'käsü 'a'e' u Nänabucu. Midäc a'pi minawä käniciämäcdät. Kä'i-cikäbät midäc imän ka'kina kinaqatänk ini' u udäbatcicigänän. Kä'i'jiku'pit
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 anipápimusä't. Kägä't owåbamigön tindisiwan; cigwa weyåbamigut tindisiwan äjinöndågusinit. Kä'i-jiniminamawät 'i'í'u mi't'igumin, midäc kä'i-jïjïkikuwänit.

Cigwa minâwâ kîpîticâpa'tônit. "Ic! änïn ändïyân?"

5 ogîrî'nân inî'u tindisiwân.

O-o widâc kîri'kitu 'âsa'ú tindisi: "Nima'kamig 'i'í'u mi't'igumin." 'Aâsa'ú tindisi ogîrî-gon: "Änin win kayä win månâkacki'töt 'i'í'u mi't'igumin?" Midaç â'pi minawa kini-açâkïwänit. Midaç cigwa minawa kîmô'kit 'âsa'ú Nânabucu. Änic ânimâmâdçät, cigwa tâbâbandamawân 'i'í'u ändânit. Kägä't ki'tçiwayâ'kwâgân. Midaç âji-o'disät madwä'i-gâwân i'mâ ändânit. Midaç kâ'ïci'tâ'pâbamât i'mâë ändânit, kuniginin 'i'í'u uka'kwanânan tçâgïkâ-âminit! Midaç kâna-wâbâmät, käwin kânâgâ pinâbisiwân.

10 Mïdaç cayîgwa kîpasigwinit migu i'û akâ'rîcawabisânik o'kâtini; midaç kâ'ïjjipasigwinit migu i'û kâ'rîcawabisânik o'kâtini pîmusânit. Kâgâgu pûkúsâniwân, kâgâsâgu kawisâwân änïcâgu âswâ'kwiwân. O-o widâc kîri'kitôwan kânawâbâmât: "Awiyasa ningânawâbami'k." Kîri'kitô 20 minâwâ, o-o widâc kîri'kito: "Awiyasa undisita ningâna-wâbami'k." Minawa kâ'ïjjimâdçi'tâd kîteïgïkâ'â'nk 'i'í'u uka'kwan. Kâ'ïjjipasigwît mîri'gu i'û âjïcawabisânik 'i'í'u u'kâtini; pîmâcigâmânit i'mâë ändânit, kâ'ïjiwâbisânit. "Kâgä't nangwâna awiya ningânawâbâmïk." Kâ'piji'î'na-

15 Mïdaç cayîgwa kîpasigwinit migu i'û akâ'rîcawabisânik o'kâtini; midaç kâ'ïjjipasigwinit migu i'û kâ'rîcawabisânik o'kâtini pîmusânit. Kâgâgu pûkúsâniwân, kâgâsâgu kawisâwân änïcâgu âswâ'kwiwân. O-o widâc kîri'kitôwan kânawâbâmât: "Awiyasa ningânawâbami'k." Kîri'kitô 20 minâwâ, o-o widâc kîri'kito: "Awiyasa undisita ningâna-wâbami'k." Minawa kâ'ïjjimâdçi'tâd kîteïgïkâ'â'nk 'i'í'u uka'kwan. Kâ'ïjjipasigwît mîri'gu i'û âjïcawabisânik 'i'í'u u'kâtini; pîmâcigâmânit i'mâë ändânit, kâ'ïjiwâbisânit. "Kâgä't nangwâna awiya ningânawâbâmïk." Kâ'piji'î'na-

20 binit, pitçînâg kâ'ïjîwâbâmîgut 'i'í'u ta'pâbâmât; o-o widâc
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
ogri'gön a' Nānabucū, ugr'i'gön: "Pā'kā a'kawā, pāmā pind'i-kā'kān," ugr'i'gön.

Mīdāc kā'i'cikanawābāmāt cigwa mīnawā ugikānōnigōn, "Mī' i'-u ijpindīgān," ugr'i'gōn. Mīdāc kā'gā't ājipindigāt.

5 Ānic a'picimōnǐkāwān i'i'mā tecināmadāpit. Kāgā't mī'i'mān kā'i'cōnābit o'ō Widāc ugr'i'gōn: "Kāgātsa, Nānabucū, kīmānītī kipigāc'i'o'yān i'i'wisa ū'piwā'bāmīyān. Kāmāwini ānicā kipījāsī," ugr'i'gōn. O'ō Widāc ugr'i'nān: "Ānicās-agū nibī'įjā," ugr'i'nān 'a'ā'a'

10 Nānabucū.
"Kāwīn ānicā kibijāsī," ugr'i'gōn.
Ānic utānū'a'gunwā'tawān 'i'i' ī'ugut. "Ānicās-agū kipim’awādisīn," ugr'i'nān.
"Kāgātsa kīmānītī, Nānabucū," ugr'i'gōn.

15 Ānic mīsa pisān i'i'mā kīkākānōnītiwāt. O'ō Widāc ugr'i'nān: "Wāgunań kīn kwā’tamān 'i'i' ī' kānisigwīyāmbān?" ugr'i'nān.
"Mī nangwana inū gāgāt ānicā prijēsīwān," ugr'i'gōn.
"Kāwīn," ugr'i'nān; "min'i'kīna inū ānicā kītātācikānawā-bamin ādāc," ugr'i'nān.

"Āye," o'ō dāc ugr'i'gōn: "Īwā ojāwaynekwands upigwā-kunk kāyā dāc pīwānāk nābā'i-gān, mīsai tchinisiguyāmbān. Nā, mī'i'-u windāmōnān. Kīnīdāc, Nānabucū? Wāgunań inū kānisiguyāmbān?"

20 Wo'ōwidāc ugr'i'nān: "Īgi'ū ubiwayackināg pāngīgu tāngickawāgwa, mīgū inū tchinibuyāmbān," ugr'i'nān. Anicādāc ugr'i'nān. Kāwīn kāgā't tchiniba, itwisa āwā'sinīni 'i'i'ū kānisigut. "Ānic, misa’gū i'inū min'i'k kākānōnīnān." 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
jipasigwit 'a"a'u Nänabucu kā'pīri'jimādcāt i'i-mān utemāning. Midāc cayigwa ki'uji'tāt 'ī'ī'u käwindāminit i'n kānisigunit. Mitāc 'ī'ī'u kīpigwaku'kāt. Kākici'tōt, midāc sāsā'twāt kīmawinatānk 'ī'ī'u wīgiwām.

5 "Micanim!" ugī'i'gōn Nänabucu. "Minangwana gāgā't pināntupanit'tawit," ugī'i'gōn. Minangwana gu i'n kā'pisā-ga'a'nk mādāwanāningubānān 'ī'ī'u upīwayackina'; kīpindigānānit i'i-mān āndānit. Ānic midāc cigwa pācwābandānk 'ī'ī'u wīgiwām, midāc sāgisitāgōgubānān. Midāc kā'iripimwāt upi'kwanāning, wāntctitagu nā'u'pī'kwan ugī'i'inawān. Midāc kānjīcāwābipitōnit 'ī'ī'u ubikwa'k, midāc kā'irijīgwānībit; midāc wīni'tām kā'irijīpipinīja'urgut, wīni'tām kā'irijīpipimugut nā'u'pī'kwan. Ānic midāc kayā win kā'īciecāwābipitōt 'ī'ī'u ubikwa'kuni.

10 Midāc i'i-mān kīwānīkāt 'ī'ī'u utā, ningutei kī'ra'tōsig i'rawisa utā. Ānic mi'i-mān pīcēnaq kimi'kwāndānk i'rawisa ningutei teigī'arōpan i'ortā. Midāc kājījīmādcinīja'igāt; midāc a'pī āni'ātimāt, kā'irijīpipimwāt. Midāc wīni'tām kā'pī'ci'u'cīmut. Midāc ātimugit kī'pipimugut. Ānic mīgu'ku kā'tōdān kī'ī'u kījābābitōt 'ī'ī'u ubikwa'kuni. Ānic wīni'tām kā'irijīmādcīnīcawāt. A'pī'idāc āni'ā'tamāt kā'irijīpipimwāt. Ānic mīgu kījābābitōnit.

15 Midāc i'i-mān kīwānīkāt 'ī'ī'u utā, ningutei kī'ra'tōsig i'rawisa utā. Ānic mi'i-mān pīcēnaq kimi'kwāndānk i'rawisa ningutei teigī'arōpan i'ortā. Midāc kājījīmādcinīja'igāt; midāc a'pī āni'ātimāt, kā'irijīpipimwāt. Midāc wīni'tām kā'pī'ci'u'cīmut. Midāc ātimugit kī'pipimugut. Ānic mīgu'ku kā'tōdān kī'ī'u kījābābitōt 'ī'ī'u ubikwa'kuni. Ānic wīni'tām kā'irijīmādcīnīcawāt. A'pī'idāc āni'ā'tamāt kā'irijīpipimwāt. Ānic mīgu kījābābitōnit.

Anic mīsa cigwa mīnawa wīni'tām kīpipiminīcar'urgut, cigwa mīnawā uģipimwugōn. Midāc cayīgwa ānawi āngucini-nigubānān. Midāc ināndāmugubānān: "Mīmāwīn i'n teimāmāji'i't," kī'i'nāndām. Anic cigwa upiminīcawān, midāc mīnawā kī-a'wipimwāt. Anic mīgu'ku kātō'tāminīt cāwābā-
be killed. "Now, this is all that I have to say to you."
After which to his feet then rose Nänabushu, 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 Nänabushu. "It is really true that he has come to war against me," was said to (Nänabushu). Now, just as soon as (Nänabushu) 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 (Nänabushu) approached the wigwam, he then ran out. Whereupon (Nänabushu) shot him in the back, squarely in the middle of the back he hit him. And after he had pulled out the arrow, then (Nänabushu) 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 (Nänabushu) 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 (Nänabushu) 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

“Āye”, anic mīsa’ nibuyān, nicimisā.”
“Ānin kā’tiyān kānibuyān? O’ō icitecīgān; kāwīn kitānīsāsi i’i’mān wiyawing ānuğipimwat. Nāckā, i’i’mā icipimwat usāgipinwānīng.”


“Āye”, ogri’nān. “Tā’swānī’nāc i’pitāwān inī’we ānwin 15 magādingin.” Midadc kā’i-cigwānipit. Midadc ā’ta pācigwānīnig ‘isi’ ubigwa’k midac mānu wāsā ugi’ar’pa’ā’n. Cigwa minawā ugi’imwugōn, kāyābi pā’tānīnā’tiniwān ini’u upigwa’kuni. Midadc kā’i-jīábāmi’tawāt; midac mānu pācu kā’i-ci’u’ndinawat. Midadc kā’i-jimicuitamawāt ‘isi’ utāski-bawānānsān. Midadc kā’i-jipāngicininit kā’i’jisāsā’kwāt. Ŋipāngicininit, midac ājimaωinānāt kā’i-jitāngickawāt; kā’i’ji’ā’cāpa’tōt. Minawā kā’i-jimawinānāt minawā kitāngickawāt; minawā kā’i’i’jī’ā’jāpa’tōt; minawā kā’i’i’jimā’i’nānāt; minawā kā’i’jīntāngickawāt; minawā kā’i’ji’ā’jāpa’tōt; 25 minawā ājimaωinānāt, kā’i-jitāngickawāt. “Misa i’u kā’i-jitegāt ‘a’f’a’u aniciñāpā tci’a’ni’a’kīwāng; misa niywing kitāngickawāt; misa i’u mini’k kā’u’ndiniit ‘a’f’a’u inini i’i’wisā tcimigātūt.”
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."
Midad a’pi ‘ii’u ka’i-jimadci’tät kipa’kunang ‘ii’u utuctigwânim. Midad kâ’i-jipâsâŋk ‘ii’u utuctigwânim. Midad a’pi kâpâtâníg ‘ii’u utuctigwâniní midad a’pi cigwa kâ’pi-kiwât. Midad cigwa mínawa kî’pi’a-cawa’ut ‘ii’u kîteciğamî.

Kâwândac kâyâbi ogiwâbâmâsîn ini’u Tîndisiwân kayâ ini’u Wâ’wân, midad kâ’pijiniminâwa’ut; kâwin kâyâpi ugiwâbâmâsîn ini’u Kîtce’o’gâwân kayâsâgu ini’u pigiwan. Kâwinisâgu kâgô ogiwâbandâzin ‘ii’u mini’k kâ’a’ni’i’jât ânimâdcat. A’pi dac pagiwä, midad cigwa kri’i-nândank:


“Wâgunân wâgunân wayâninâbigâmug?
Ya aha yo hu yoîntcâ.
Wâgunân wâgunân wayâninâbigâmug?
Ya aha yo hu yoîntcâ.”

Mïdac kâ’i’ciwâbâmigit ini’u anicinâbân. “Mïmâwin ‘a’g’a’u Nânabucu!” Kî’i’kitowâg îgi’u anicinâbâg. “Wâgunân kinawâ kitinândâm ‘ii’u pânîmâ’kwa’a’nk?”

“Mîsa ‘ii’u, nintinândâm, udâciyânic kânimâ’kwa’a’nk.”

“Âníc, kayâ i’i’mân tabajic kâgô uginimâ’kwa’a’nimî!”
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, where-upon 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? Ya aha yo hu yointcā
"What, what is that which suspended from two corners hangs so limp? Ya 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'pi i'imä ägwä'-ä'cinit ini' u Nänabucuwan, kuniginin ānicinabä uctigwän uginímai'kwa'-amíini. Mídäc kà'i-ki to: "Misa o'o kà-o'mbri'guyäg ānicinabätug."

Mírá'däc kágä't kà'i-ciwbaätinig. Kàwin ganaga pàngi 5 kínibäisiwäg cigwa kiki'kinô'ä'-mágwüt 'i'i' u kàtijicicigäwat. 'Owöwidäc kì-rì'kito wa'a' u Nänabucu: "Misawà ki'tcikackändänk 'a'ä' u ānicinäbä mígë i u kà'i-jipapagwàdändänk, tayà pà'kawizì. Misa i u kà'i-jicicigät 'a'ä' u ānicinäbä tci'-à-ní'-à'kiwänk."

10 Mídäc a'pi ci'gwa kímadëcí kì-à'ndawabämät ini' u o'kumišän; ci'gwa ugi' u disän ini' u o'kumišän, o'wöwidäc ogì-i'nän: "Hà'a'n, nó'kò, mamawicin, nó'ko!"

Mídäc kà'egä't kà'tòdıändänk 'a'ä' u mindimöyä. Mídäc kà'i-ki tot 'a'ä' u Nänabucu: "Misa i u kàtòtätit 15 'a'ä' u ānicinäbä tci'-à-ní'-à'kiwänk; kágä't ogäsägi'tön 'a'ä' u ānicinäbä 'i'i' u tci'-à-ní'-à'kiwänk; misawà ki'tcikackändänk, mígë i u tciwäbinamowind 'i'i' u agàcàkàndämowin wàbandänk 'i'i' u ānicinäbä uctigwän. Misawà kágö pàpämändasik, pó'tc ka'kìna awiya agàcòpì'-gun 'i'i' u nindicicicigäwin. 20 Kágä't ugapapagwàtcì'gùnàwà igì' u ānicinäbag," kì-rì'kito 'a'ä' u Nänabucu.

Wo'o ugi'-gòn ini' u o'kumišän: "Màmindagà kìgì'-niga' a'ä' u pámätisit 'i'i' u tcitòtätit. Nàckà 'i'i' u wàntcì'-ì'ninan. Nàckà i u kìmawìnàhóta wà'a' kàtcikìwànsi, 'i'i' u kìmawìnàhóta 25 'i'i'widac tcitòtätit 'a'ä' u pîtcìnag kànipìmätisit 'i'i'widac wàndcì'-ì'nânsi; igì' ì'abinòtcìyäg, na, miwägugi' u ànigi'-à'twa. Na', misa i u nìn àjiwàbandämàn," ugi'-gòn ini' u o'kumišän.
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.

Mī a'kawā kā'i-nāt ini'in o'kumīsan. Mīdāc a'pī kāmādeśāt, mīdāc ī'i-mān kiundcīmādēcāt ādāc ānōdēcīgi kīpāpā'i-jītcīgāt. Mīdāc miziwā kī'ījāt 'o'o'ō' a'ki. Nakādāc kā'i-jītcīgāt o'o'mān a'king.

5. NĀNABUSHU AND THE WINGED STARTLERS.


"Kāgātsa, mināngwāni iu ācinīkāsoyāg!" Mīdāc kā'i-ci-mītcīnāt, 'o'o'dāc kā'i-cī'i-nāt: "Wa'g'a' kucayā'ta kuckungāsi, ugo kucayā'ta," ugi'i-nān. Mīdāc kānījīmādēcāt, kī'a-nibāpīmusāt. Kā'i-cīmatāpī tī'i'u kītcīgāmī, ugiwābāndān ki'tcīkīcāpī'kānīg; īnāpit, kāgāt nāwināgwati niwīdī nibī'kāng. "Undcitāmāwīn nīnda'i'cīkwācīkwān i'kwātug a'tāting; ā'pītcīgī tuṭā'kūntcīgwanāt. 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.¹

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

¹ For another version see No. 24.
taijikwāckwān: 'Awāgwān kā'i-jikwāckwanigwān?' i'kitung. Undcitāmāwīn nintā'i-jikwāckwān.' Migui'mā ā'kukibābi-kānīg nibawīt. Oō'dāc tōtām, mīzan ājiwaningātānīt.

Mīdāc cigwa ki'r'udisāt a'a-wātī kāmīdcinimīnt mī'i'u 5 unîtcānīsa³. "Ānin kā'tiyāg?" udīnā³ 'i'i'u unîtcānīsa³.

"Kā, nāngwāna Nānabucu ningīmidcinigunān."

"Ningutānō māwīn ināwāgubān."

"Kāwīn, kī'i-kitō 'a'a'u pājī'k i'i-mān mōwīng usībī'tōt. "Kāgā't ningagwātcimigunān, 'Ānin ājīni'kāsoyāg?' ningi-10'gūnān. Oō-wīdāc ningā'īnānān, 'Kūckungāsīng nintigōmīn,' ningā'īnānān. Oō'widāc kī'i-kitō: 'Nābīsa kūckungāsī!' ningā'īgunān; mīdāc kā'i-jimamackitecicyāngīt, mīdāc kā'a-nicimādcāt."

Wa'a-wīdāc wānītcānīsīt kā'i-cikisibīgīnāt; kā'i-ckwā kisi-15bīgīnāt, cigwa kā'i-ckimādcāt. "Mīcanīm!" ugi'īnān Nānabucuwan. Mīdāc kā'i-ci'a-dīmāt i'i-mān kīckābi'kāng, mīdāc pācu ugiunsābāmān. Mīdāc kā'i'nānimīt: "Wī'kāgāsā mīnawā tawānīningātān."

Cigwa kāgā't umbīgātānī Nānabucu. "Undcitāsa20 nintā'i-jikwāckwān ningutwā'kwa'a'gān ā'kwutcingwanāt a'tāting."

Mīdāc kā'i-jipāsiqwā'urt 'a'a'u pīnā, mīdāc kā'i-jikwāckwaninīt i'i-mān kīckābi'kāng. Mīdāc i'i-mā kā'i-cipōnīt kānawābāmāt ānimibisù'īnīt; mīdāc i'i-wītī nibī'kāng kā'i-jipaŋgicinīt. Mīdāc i'i-mān kā'unsābīmāt, kāgā't kābāya'i-25kī'nāndīwan i'i-mān nibī'kāng; wī'kā ayāgōsit. Undcitō-'kisāwān, migu iwītī kābīnābīnīt; oō'widāc 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 Nänabushu 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 Nänabushu. 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 Nänabushu 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 (Nänabushu) 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 place he cast a look; now this was she told by
“Kāgātsa kikuckungāsi,” ugi’gōn. Mīdac kā’icikīwāt ‘a’a’u pinā; mīdac kayāwin kā’icimādeciyātāgāt, mīsa kā’ic’i’a’gwā’tāt. Mīdac mīnawā kī’ānimādcāt.

6. NĀNABUSHU AND THE DANCING BULLRUSHES.

Ninguting papīmusāt, “Ānin?” kī’i-nāndām. “Kunigā?”


“Aye”, nisimsā nīnganiṃ kayānīn,” ugi’i’nān.


15 Mīdac kayā win kā’ic’i’u’t, kipāta’kibiwā’u’t. Mīdac a’pī mādci’tānīt, nāwayāī kā’i’jōcīgābawīt kayāwin kīnimit. Mīdac a’pī kīmādci’tānīt, ānīc mīsa gayā win i’i’mān kā’i’n-dacīwācmīt; babānāgīnāngā ina’kāmīgīsiwā. Kāgātsa kiśticinimītīwa i’i’mān. Mīdac i’i’mān āndacīwācmīt, niyō-gun kānīmit. Ānīc i’i’mān widci’āt i’i’wisa kānī’o’guna-
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. NÁNABUSHU AND THE DANCING BULLRUSHES.¹

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, Nánabushu, 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 Nánabushu. "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

¹ For another version see No. 22.
46

Mídác a’pí cigwá kí’u’jí’unínt; kái’jímískwá’kwiyuwánínt, áníc mígu gayá win kái’jí’u’t ‘a’gá’u Nánabucu. Kínání


Ningutingíngu, éckwáwábíníngánínt, kínibawi mágwá cácá-
15 ganačku’ká, áníc kái’cínáguskan’kí’u cáçganačkán mi-
nangwuna ín’u kái’jí’náŋk. Mídác kágá’t nánöntántam
tcibwáwábaníntíng, mídác ácimawít, a’pítcí áya’kusí. Ningu-
tingíngu ‘í’í’u akawábandáŋk tcíbíwábaníntíng, cigwa kágá’t
ówábandán piwábaníntíng. Mídác kái’ínándáŋk: “Ambágíč
20 kái’cítíiná kípímpípaga’kábank.” Mrí’dac kágá’t cigwa
tibickótcaya’tí pémi’a’kwábaníntí. Áníc mígu íu mó’kwic-
mút. Mídác inábit; kágá’t í’í’má níwáwit, kuníginíng mágwá
cáçgananagucku’ká kínibawi. Misándawá ácínátágáma’a’yá́t.
that was when they said to him: "We beg of you, display your zeal," they said to Nänabushu. "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 Nänabushu. 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
Mīdāc nangwāna ini’u kā’i-jināŋk cācāgānakōn anicinābāŋk kā’i-jināŋk. Minangwāna iya’piku ‘i’i’u kī’a’nitagwāgīk minangwāna ‘i’i’u kīki’cīnāńōtīnk. Minangwāna ini’u kā-kī’i-cināŋk ini’u cācāgānakōn. Na, mīdāc inangwāna 5 i’i’mā wawiyāc kī’i-ciwābīsīt.

7. Nānabushu, the sweet-brier berries, and the Sturgeons.


“Awawa,” ugī’rī’gōn.
Mīdāc kā’i-ciwitigāmāt. Ānic unisāwa kōngō’ya i’i’mān tagwāgicīwāt. Abā’pic cigwa kākātińinīg, ānic misa i’i’mān pibōnicīwāt. Ānic ayāwa unidecānisīwa. Abā’pic 15 cigwa gātāmwaṅwāt ‘i’i’u ugiṅgō’imiwā. Mīdāc ȳ’ō kā’i’nātini’u uwidigāmāgānān: “Indawā sānā, kini’tāmawā īgī’u kīgōngō’imiwā kīgāgītāmwañānīg; pāmādāc nīnawint icksāte kīgātāmwañānīg.”

Mīdāc gāgā’t kā’i-cīceteigāwāt. Ānic mīsā’ kāgā’t kā’i-ji 20 a’mwaṅwāt ‘i’i’u ugiṅgō’imiwīnī. Abā’pic kādamwaṅwāt ‘i’i’u kīgō’ya. Mīdāc a’pi kā’kidāmwaṅwād ini’u uwidigāmāgañān ogigōiimi, iniwisa utagāmīdā’kawāgānān, ānic migā’kina ‘i’i’u ugiṅgō’imiwīnī; mīdāc kā’i-cināskādisītawat, mīdāc
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.¹

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,

¹ For other versions see Nos. 28, 29.

4—PUBL. AMER. ETHN. SOC. VOL. VII.
kā'ijikusit. Pāngi upimāyai'i kī'i'cikabāci, ānīc mīdāc i'i'witi iciwināt in'i'u ugi'na:gō'n'i-mān. Ānīc mīsa pa'kādadānit in'i'u kā'kidamawāt in'i'u ugi'na:gō'n'ini. Ānīc mīdāc 'a'a'u inini ānīca uginin wāndcipimāderi'āt 'i'i'u unīdcānisā'.

Ningutingigu tāgwicing 'a'a'u inini. "Mīmāwintcigawanān damāng," ugrī'nān in'i'u wiwān.

"Mīmāwini'i'u," ugrī'gōn.

Mīdāc cigwa mīnāwa āciwābininig mīnāwa ānɪmādcā nāndawabāmāt in'i'u uginin. Ningutingigu ānipimādāgā'kut sāga'i'gānīng, ānitcātcikāwāt, ningutingigu kāgō uginōndām madwāsinīng mīcīwā'kung. Ugiwābāndān a'tānīg, mīdāc kā'i'cināsī'kānk, kuniginin pikwa'k! Mīdāc kānawābāndānk wā'i'ci'u'dā'pinānk. Kuniginin awīya ugiṃadwāga-nōnigōn: "Tatata," 1 ugrī'gōn; "kīnina 'i'i' ukipīgwa'k," 15 ugrī'gōn.


"Tāga, pōdawān kundigu kigī'kātēc," ugrī'gōn.

O'o'dāc ugrī'nān: "Āye', kāgāt nigī'kātēc." Mīdāc 20 kāgāt ācipōdawat, mīdāc i'i'mān āci'-ā'wasut.

Mīdāc i'i'mān ājīgāgī'tcinit, mīdāc, "Tāga, mīdcīn in'i'u indācikānān," ugrī'gōn. Mīdāc kāgāt āci'-ō'dā'pinānk in'i'u udāciganīni, ānīn kāwīri'cināng a'pī kā'u'dā'pināng in'i'u udāciganīni mīnāngwana in'i'u kāskāmī'kwānawān! Pācīgī-

25 dāc udānawickwāndān, "Mīgu'i'u ka'kīnā icimīd cin," ugrī'gōn. "Māmindaqā idāc niŋingī'ni-gā'a'g," kī'ni'nāndām; "i'i'wīsa kīskwāndāmawāsīwagwa nīnīdcānīsāg." Owābāmān

1 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," ¹ 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! ³ 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."

¹ The tail of a beaver dried by fire is a delicacy.
idadu iyänigu'kwänig ini'uma'kisinan, pácigwág ini'uma'kwayanan nigánígu má'tcígisínit, miwáníini wáma'kisiní; iniwidác maškitibänabín miwáníini págwá'i'gátanig ini'uma'kisiní. Midác kā'kijibabí'tcínit kā'icínási'kámínit iniwidác kā'i'císigwábinániini ini'umákímin, ugícákímin. Midác kā'i'císigwábinániini ini'umákímin, ugícákímin. Midác kā'cící'ummbawanári'gut. Midác a'pi kā'ómmbawanári'gut o'ó'dác ugri'gón: "Anipácwánbandáman imá andáyág unábandán kísitciwánú'kámigág, midác i'í'mána kā'cícipágátcíiwápa'kándámán 'i'í'umákímin. Midác kā'ncíiricalgdáta, ságu' win ábanábí'kán. Pámádác kigicáí kígapi'náp. Ayángwámisí; kic'kán o'ó'máma'tcímádáta, awiya kiganándawá 'i'í'umácísa'kwánikwa, o'ó'dác kícá'i-góg: 'Á'gá'num, kungwau'k!' kígá'i-góg. Gágú'tác ábanábi'kán; ayángwámisí. Mígu'í'ú icícécígan i'í'wísa acíkí'kino'á'mónán."

Midác kágá't ká'icíercialgdáta'tót. O'ó'widác ugri'gón i'í'ú pámíncá'ugut: '"Á'gá'num, kungwau'k!' ugri'gón. Midác kágá't pácú'tawáwt; intigwamípigú kátábibíciwáť. Ánic säga'i'gan’ing pimádága’kúbá i'wáť. Midác cayígwá ánawí pácúwábandáńk i'í'i'ú tícímcágá'kúbá'i'wáť, midác a'pitcé cíwgá kā'kí'i'gut i'í'ú pámíncá'ugut. Midác cíwgá miigá'gá'kúbá'i'wáť; kamicáíkúcut, awáníbán i'í'i'ú pámíncá'ugut.¹

¹ 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.¹
“Anic kawin gayapi iwati no'piming kanibiminija'u'gusì,” ugi'i-gön. Mídąc kágàt kawin keyábi ugi'a'ni'a'manisutuwàsín ìwiti káni'kupìt. Mídąc kágàt kí'á'ni'a'ntawàbandànk i'i'màn n tegìstciwàna'kàmìgànìg. Mídąc kágàt àciwàbàndànk i'i'màn n ki'tcìwàna'kàmìgànìg, midàc i'i'màn kà'i'jìpàgîtciwàpa'kàndànk. Mísa kágàt kawin kí'à'banàbìsi. Mísa kàniijìkìwàt. O'o-wídàc ugi'i-gön ini'u wiwàn: “Anìn winà kipìnàsìwàdwa ìgi'i' uginig?” ugi'i-gön ini'u wiwàn.

10 O'o-dàc ugi'i-nàn: “Anic, kawin nìngutìnò kìta'i'nàndànzì, kànanàbtc kicàwàndàgus,”1 ugi'i-nàn ini'u wiwàn. Mídàc kawin kícà'nèca' nibási 'a'ñà' inini. “Wo'o kuca' nìngirì'ciwàbis; kànanàbtc, mìndìmòyà, kicàwàndàgúsìmìn,” ugi'i-nàn ini'u wiwàn. Mídàc a'pì kàwàbànìnìg àcìkà-nônàt: “'A'au', àmbà, icàdà'e!”

Mídàc kágàt cigwa kí'à'nìmàdcàwàt, awi'i-nàbiwàt i'i'màn n kì'pìpàgîtciwàpa'kàndànk i'i'ñà' omòckìmut; àmìn kà'ìcìnàmowàt a'pì ànitàbàbàndàmuwàt a'pànà mìgù'i'u nàmàwàn! Mídàc mötegìsìwàt. “Kágà'tìguna kìgàwàsìmìnìn.” Mísa 20 cigwa a'pì kà'a'ntciwànàwàt. Mísa kà'i'nàno'kìwàt, kìcìgàtnìg kàyà kí'á'wanàwàt ini'u nàmàwàn. Mídàc a'pì cigwa kà'á'wanàwàt kawin gayàpì kìwàsìnìsìwàg.

“Ta'ga, uwi'a'kàmàwì'k i'i'màn nìkàntòdà'i'banìnìg.”

Mídàc kágà't kà'i'ca'kàmàwàwàt. Ànic pòtc tàpìndìgà

1 Kicàwàndàgus, “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 sweetbrier 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," 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 blessed," but blessed in a particular way, which in this case is in the getting of food.
Referring to the contest between the children of Nānabushu and those of the other family.

"Pilferer;" in the nominative form it is Pāpakwīwis; 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," (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," he said to his children. Thereupon, truly, he soon was off to visit the Pilferer. 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."

in the way of food. The term is also a synonyme for a "sponger;" the phrase ubaba'kiwisikānān means, "he desires the use of some one else's things before using his own."
"Kāgā’tsa," kī'i'kitō 'a's'a'u Nānabucu. "Mīsa' idāc 'i'i'u izān i'i'mān kā'ūntciwisiniyān."

Ānic acāmā i'i'mān māwātciwāt. Wō'o'tāc kī'īnā: "Igiwāti kitāni'a:yāwāg nintikkwāntāminānāng kāpimā'kwicitnuwāt."

Mīdāc kāgā't kānicisāgā'ānāk, kī'ā'nī'u'dā'pināt 'i'i'u nāmāwāg, mīdāc kānicikīwāt, Ō'ō'dāc ogi'i'nān inī'u wiwān: "Tāga, wābānk api'kā'kān. Mīguca īsān i'i'mān utāgamimiwāng wāntcinānāwā īnī'u nāmāwān." 5

Mīdāc kāgā't kā'icictcīgāt 'a's'a'u mindimōyā, kī'ā'pi'kāt kābāgījīk, winīdāc 'a's'a'u Nānabucu kī'ā'nītī'kā. Mīdāc kā'ī'jikīcītāwāt, wāyābaninig kīgicāp o'o'widāc ogi'i'gōn inī'u Papa'kiwīsān: "Mīgu i'i'mān nōntōnta'i'bānīnāng icipā'kūbīn." Wō'o'widāc kī'icictcīgā 'a's'a'u Papa'kiwīs, ugrā':

10 Mīdāc a'pīpā'kūbīt Nānabucu kāyā āni'ā'nābit ugiwābāmānī, kāgā't āgumunit inī'u nāmāwān. Ānic mīsa' ācipacipawāt. Ācitō'tōgābigipītōt, mīdāc kā'ici'a'gwāwābīnīgut inī'u wiwān. Kunīginīn kāgā't nāmāwān utāgwačimānīnī. Wō'o'widāc udīnān inī'u wiwān: "Mīnāngwana wō'o'ma kā'ūndātisīnī."

15 Mīdāc a'pīpā'kūbīt Nānabucu kāyā āni'ā'nābit ugiwābāmānī, kāgā't āgumunit inī'u nāmāwān. Ānic mīsa' ācipacipawāt. Ācitō'tōgābigipītōt, mīdāc kā'ici'a'gwāwābīnīgut inī'u wiwān. Kunīginīn kāgā't nāmāwān utāgwačimānīnī. Wō'o'widāc udīnān inī'u wiwān: "Mīnāngwana wō'o'ma kā'ūndātisīnī."

Ānic, mīnawā ānu'i'cipa'kūbīt, ānu'bābā'i'nābit, mīsa' kāwīn gānagā ningutinō ćinānāzī; pīnicigu a'kwanābāwāt, īntawā ā'kwanābāwāt ājitō'tōgābigipītōt. Ānic, mīnawāgu ānu'bā'kūbī; mīdāc īntawā kā'i'ciitō'kābigipītōt. Kā'ici'a'gwāwābīnīgut inī'u wiwān, ānic, mīnawāgu ānu'bā'kūbī, mīsa kāwīn kanagā kāgō. "Ānin āciwābisetwāngān ī'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
wàbamàsiwàg 'a"a'u namà?' ugírí'nàn ínì"u wìwàn. Intawà kà'kàtâbàwàt, intawàmí'ìì u kà'í'cì-a'nícì'tàńk. Kàgàt inàngà i'i'màn kí'ùndinigàsùwàn; aníçà kírâ'gàntçètcigàsùwàn. Mìdàç kà'í'cìkìwàwàt intawà. Kumàdàç igù a'pì'â'i'ándàwàd ìníc mì cìgwà pa'kàtâwàd.

Cìgwà ánàwì sìgwànwàní, mìdàç wíni'tàm kà'í'cinàntawì- gìnìwàt. À'pìdècì òâcìgù pà'kàdàwàt, ànimàdéçàt; ìgùnìn ugiwàbàmàn, ànícà miyà'tâgù i'i'iù wàntçèpìnàmàtiqìat ìnitçà- nísan. Mìdàç ànàndàñk: "Kùnilgà nìngàpinà 'a"a'u ìgùn?" ìníándàm.

Nìngútìngígu àníbàbìmusàt sàgà'i'gàñ ogiwiwàbàndàñ; ànícìmàdà'kùt, ànícìtcètcìgàwàt i'i'iù sàgà'i'gàñ. òwàbàndàñ wàpìgàmàníg. Pàmà mìgù i'i'màn sàgà'i'gàñìng nà- wi'kwàm kàgò màdwañíñìgì. Àjì-i'nàbìt, mìdàç kàgàt kà'í'cinòndàñk màdwañíñìgì. "Wàgùnàn?" kì'ìnàndàm. Kùnilginì, ànìnàsìkànq pikwa'k kí'â'tâñi kîtcèpikwa'k, mà'kwa'tawàgan ìsàwàwànt! Àcì'ùtà'pìnàñk awìya mà- dwàgànònìgìn: "Tàtáta, kíñìña kìbìkwa'k, Nànàbucù, wà'ù'dà'pìnàmàñ?"

20 "Àyè", nìsìmìsa, nìn nìmßìbìkwa'k.
"Kàwìn, nìn, Nànàbucù, nìmßìbìkwa'k," ugírí'gòñ.
"Kàwìn," ugírí'nàñ 'a"a'ù Nànàbucù.
"Kàwìn," ugírí'gòñ; "Nìn i'e'iù nìmßìbìkwa'k." Mèdàç kà'í'gùt: "Kàwìn wìn kírì-kìtùsì Pàpà'kiwis á'pi càwànímàg."

25 "Ôn," ugírí'nàñ wà'a'ù Nànàbucù; "kìn nàngwànà i'iù, nìcìmìsa, kìpì'kwa'k!" ugírí'nàñ.
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.

“Nânapbcu, kâwin kî’i’kitusî a’pî câwánimâg ‘a’â’u Papa’kwis.”
“Âye,” nicîmîsa, kâgât ningî’kâtc.”
“Pòtawîn guta.”

Kâgât kâ’i’cipôtawât. Mî’î’dac mî’i’mân kâ’i’cigagî’tcînit.
“Tâga, Nânapbcu, mîcîn uno’u nîndacîgânân.”

Wo’ô widac ugrî’nân: “Kâwin nîn nîndâmîciwîsi kâmîtcîy’àmbân ini’u acîgânân.”
“Nânapbcu, kâwin kî’i’kitusî Papa’kwis a’pî câwánimâg.”

“Âye,” nicîmîsâ, kâgât ningamîtcînân ini’u kitaçîgânân.”
Mî’dac kâ’i’cipâ’pâ’u wàbîmànimît mî’dac kâ’i’kitut a’u Nânapbcu: “Pîdôn, nicîmîsà, ningamîdînân ini’u kitaçîgânân.”
Ânîn kâ’i’cinàng Nânapbcu, kunîgînîn, inî’u kàskâmi’kâwànuwân! Mî’dac kâgât, âcîmîdîcî. Pàjîg utânwâ’i’ckwàndân.

“Awawa, Nânapbcu, mîgu’i’u icîgitân.” Mî’dac kâgât kâ’i’cîgitân.

Cigwa undâni’u’dâ’pinàminî ‘i’ll’u utôgînîwâc, âcîsîgwàpînànit ‘i’ll’u udôgînîma.” Anînimînà’kuwân mîcawî’kwàm kîdacisîgwà’igàwàn. Mî’dac kâ’i’jîmòckînà’ânît i’ll’màn 25 mâckîmutânk, “Ambà, Nânapbcu,” ugrî’gôn. “Âumpûm wa’a” mî’kwàm. Kàgù win inànimîcîkàn. ‘Acîmàdcî nîngi’i’ngà’i’k!’ inàntàngàn. Kînîgû kîgàbàbàmî’tàm ‘i’ll’u à’inînân. Ayàngwàmisîn; ambâsànô, mânu icîtcîgân kài’înînàn. Kàgû’ bàbînî’tawìcî’kàn; mîgu i’u tci’i’ngà’i’tîsûyàn 30 kîpîn pàbînî’tawîyàn ‘i’ll’u; mîgu i’u kâgât tci’i’ngà’tòyàn
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;
Ambasano, ayangwamisin, icicetigän 'igi'u käri'ninan. O'o'ma' tei'anímádcáyan, awiya kikanöntawág tciğágigitó-wát. 'A·ée!' kíga'i-góg awiya. Kágu pábámítawâkán. ' 'A'a', Nánabushu, pámátagã'kut' kíga'i-góg. ' 'A'a', kungwa'u'k! kíga'i-góg. Kágu' ábanábi'kán. Mígu 'igi'u a'paná käri'nítáman wo'ó' sága'i'gan tebímátagâ'kuyan. Pimiba'tón ángu'k. Mídac käri'ní'kwá: ' 'O, 'o, 'o, 'o, kungwa'u'k, kungwa'u'k, kungwa'u'k! kíga'i-góg."

Mídac a'pí cigwa kí'pimádcá; pitcínagigu a'pí patágwi-cing, cigwa kágá't awiya onöndawá, pé. Mídac àcimádcí-pa'tód, cigwa gíágá't onöndawá, ' 'A', 'a', 'a', 'a', kungwa'u'k Nánabucu! utígó.

'A', mídac kágá't nándagánimusig pimipá'tód. Cayígwa náwi'kwam pimádágá'kuba'tó. Kumágu udapísí'tawa pé 'igi'u pámíncá'ugut. Mídac áninantagánimusig äckam päcu. Ningutingigu, "Mímáwin tciábibiciwát ká'i'nwáwát," kí'i-nándám. Ugítícágwásam 'í'i'wágá'kwa't; ácicyábámpipagisút, " 'A', kungwa'u'k!" kí'i'kitu. Ánú'i'nábit, káwin awiya ogiwábamásin.

Mídac mínawa àcimádcíba'tód, mísa unbtcita 'i'i'ú áni'tánk; ángu'k pimiba'tó. "Tágá ningagwánaganág igi'ú ká'i'nwáwát," kí'i'nándám. Mídac ángu'k ánupimumpa'tód äckamigú upácu'tawá mínavá. "Mímáwin mídac i'i'ú tciábibiciwát igi'ú ká'i'nwáwát," kí'i'nándam. Mídac a'pidei
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
kaya'kri'gut minawaá áci'rábámipagisut, awánnán dác käwábamát? Ánilc ánuri'nábi, awánnán dác käwábamát?

Minawaá ácimàdcíba'tod; kunagua a'pti minawaá ánitagwicink, cigwa minawaá onontawá, mídác ácimàdcípa'tod anigu'k.

5 Mídác ánawi cigwa pácwábandónk i'imána wáí'cimicagák-upa'tod, mídác ánawi caygwa pácwábandónk, micigwa minawaá ká'kri'gut. Mídác aciku'pipa'tod, mídác awáníban 'i'i' u nòndawa'páan.

Mídác ácipapimusát pisán. Cayigwa bácwábandónk 'i'i' u ándáwát, áníc idáéc cigwa ándawábandón 'i'i' u teiwána'ka-míganig; mídác kágá't cigwa kíwábandónk kíteiwána'ka-míganig. Mídác ímána ká'i'cipagíteiwanát. Mídác ká'á'nicimàdcát kí'rí'na: "Kágú' ábána'í'kán," áníc kí'í'na. Mídác ká'i-ci'rá'banábit. Ánin ká'tcinánk a'pti ayábanábit?

10 A'panágu namáwán ówábamán imána ká'i'cipagíteiwanát. Kágá't minwántám i'imána ká'i'cipagíteiwanát. Mídác ánirí'cigwäät; ká'i'cétagwicink iwiti ántáwát, mídác ká'í'gut iní' u wiwan: "Ánin win kíbináisiwátáwa ígí' u uginig?"

"Mindímo'nyá, ningicawántágaus." Mísa' káwin nibási 'i'i' u tibi'kátínik, á'pítcimínwántáŋk. Wó'odáéc úgíri'gón iní' u wiwan: "Intakká kígibwábabínítáñzimitug íi' u ánugíri'gó- wanán."

Ánilc ánótántám teibwáwábanáning. Teigwsa piwábanini. "'Aa' u, mindímo'ya, kidapi'kan udái'pínan. Kágackágíning

20 na'ágáte ningíri'jinanzí," úgíri'nán iní' u wiwan.

Mídác kágá't ánícimàdcáwát. Áníságátcíwát, awáníban mi'i' u kácínáŋk; intakká úgíwábamán móckínáñit iní' u náwáwán i'imána káníbagíteiwanát. Mídác ácígánonát iní' u
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

"Âye," ugi'î-nâñ; "kâgä't kâgu âbanâbi kän,' nintânu-5 grîgö." Mîdâc kâ-i'cinickîat ini' u wiwan. "Mämindâgása gîgä't kâwin kini'tänöntanzi kägö änuğîrî-göyânanin."

Wo'o widâc iği'î-nâñ wâ'a' u Nänabucu: "Kâgä'tsa kâwin ningîrî-jîtecîgäsi i'i' u änuğîrî-göyân." Mîdâc imâä ki-ra'ñwâ-10 nindizut.

Mi'rmâdâc pâpâ'î-nâbîwât pâjik sâ'nä cîgwâ'kunamâwân ugi'mi'kawâwân i-i'mâ kîra'tôd i-i' u upîmiwânân. Mîdâc âcikiwâwât, intîwa misâñâ ini' u kâ'pinâwât mîdâc ini' u kâ'akabämîwât.

15 Mîsa mînâwâ teigwa kî-rînimädeât, mînâwâ aninântewâbâmât. Ânic misâgunâ-i' u wândceipimâtci'ât i-i' u unideânîsia". Ânic mîgu'ku tasing wâbaninâgin ântawâbâmât ini' u uginin. Ningutingigu â'pîtci kâwanântâmîwât mînâwâ ântawâbâmât ini' u uginin. Mîdâc kâ-i'cîepimädâgâ'kut i-i' säga'i'gân, mîdâc pîmâcâgâmât i-i' säga'i'gân, mînâwâ kâgö onîntân pîtiku'kusînîg. Kâ-i'cinâsi'kâng, kuniginin ugiwâbândân kîteçîpikwa'k a'tânîg, ma'ku'tawagan âsawâwînt. "Tatata," ugi'î-göî awiya "kînîna kîbi'kwak, Nänabucu?"


"Tsâga, Nänabucu, pôtawân. kuntigu kigî'kâte."
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."
“Aye”, ugri’nân; “nisimisa, kâgâ’t nigik’âte,” ugri’nân.


Midad kâgâ’t kâ’icimidecit ini’u aciçânan.


Ânic pîpîmusèt cayigwa ubâcwântân ’ifi’u ãntâwât. Ânic minawâ utâninântawâbânân teki’tcîwâna’kamigâñig. Midad i’imân kâ’i’cîpâcîtciwanât, midac kâwîn kiababâbîsî i’imâ’u ka’i’jipâcîtciwanât. Kâ’ijîtâçgîncînî iwiti ãntawât, midac 25 kâwîn ugüganônâsî ini’u wîwân. Kâ’i’jîkawînimut, kâwîn

1 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,” (Nänabushu) was told.

Whereupon he then truly ate the stockings.

Now, the other took (Nänabushu’s) bag of sweet-brier berries and poured them out. After he had emptied them out, he then started away. (Nänabushu) 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 Nänabushu!” 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

“Intackā kibwábënni’tânzimitug wäyiba mìnawa amānte 5 kā’igōwannän. Kūtīngā‘āg kintcēnisinänig bābëni’tämän kägō. Änin, kägōna kigīrōg?”

“Äye’, amānte midäc kā’iciwábåtògwän; midäc igu ‘iš ‘u kā’igōyän kā’icicicigāyän.”


“Äye,” ugrī’gôn; “mïsa ī’u pima‘isiwät īgi’u kintcēnisinänig.”

Midäc písān mī’imā’n kā’iciwàwìsiniwät.

8. NÄNAĐUSHU AND THE WOLVES.

Midäc nìngutinigu pàpâmusåt awiya owàbàmàn, kunïginîn 20 mā’gànà’ì izàn. Kā’icìpìpàgìmàt, kà’pìciicànît ī’i’mā’n ayàt.

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. Nånabushu and the Wolves.¹

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

¹ For other versions see Nos. 9, 30, 44.


"Àye 6 , kàgà't nìngìkàte." Ànic mìgu inà âcìmàdwaçìsinìgin inî'û wìbitàn 'a'è'û Nàñabucu, àpìteçìkìkàteît. Midàc kàgà't kàï'cìkìcìwìmut i'i'mànì nìsàwàcìnìnit, ô-ô dac kìkitòwànn inî'û a'kiwànàzima'ìngànan: "Taga, kìmìcòmàiûwàwìwìtìkì cìkìtòwàcànnîwàn." 20

...
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.”

1 Referring to the tail.
Midac kâgâ't pînânowâniwân ini’u pâcig, mînawa ini’u pâcig; mîtugigu kâuntecîbît. Kâgâ'tsa kîcîngwân. Midac ningutînigu kucukusî, kâgâ'tsa  ámbîwso. Ō-ō-wîdac kri’kitò: "Kâgâ’tsa, nîntâbwackâgungan ini’u animowâniwucân!"5

Ningutci kâ’i’ci’a’pagita’u’t, ō-ō-dâc ugmâdwa’i’gôn ini’u a’kiwâ’zîmaîngwânâ: "Kâgâ’tsa kitîmîgâmâg igî’u kitôcîmag, ugi’gôn ini’u a’kiwâ’zîmaîngwânâ.

Anîc wîbagu mînawâ ângî’kàtci, ânic cigwa mînawâ mâdwa’wâsîninig ini’u wîbitan.

10 "Mîmîwînigwâ cigwîga têcîgawatcit ‘a’â’u kîmîcîmî’i’wa. Ânita wîni’u mînawâ avi’â’siwa’g mî’i’u kîbî’tawacânîwa?" 

Midac kâgâ’t ‘a’â’u pâcig kâ’i’ciînânuwânît, mînawâ ‘a’â’u pâcig.

Anîc migîu mînawâ kî’a’nikîcîsît.

15 Anîc, midac cigwa tciwàbânînig, anîc cig’îgwa wîmâd-cawag mînawâ. Anîc cigwâ ge’gôn ini’u a’kiwâ’zîmaîngwânâ: "Mîsa nôngum wunâgwucîg têcîgawcînîng iwi’i pâmî’i’cîâyînk kîcî’pîn kîcî’kâyînk.”


Mîsa kâgâ’t kâ’u’kîwâ’kwîsîtôt, midac nàtunawât ini’u utîcîkutà’kânân.


Midac kâgâ’t pîmîjîwàn i’i’mà’ kî’u’kîwâ’kwîsîtôt ini’u mî’tîgôn; cigwîga âcîpàcîcîkwîskwûkunàtâmînin, panâgum âmîskwà’kunânîg.


Midac kâgâ’t pîmîjîwàn i’i’mà’ kî’u’kîwâ’kwîsîtôt ini’u mî’tîgôn; cigwîga âcîpàcîcîkwîskwûkunàtâmînin, panâgum âmîskwà’kunânîg.
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 Nānabushu 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 Nānabushu 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 (Nānabushu) had gathered the wood into a pile; the instant he leaped over (the wood), up then blazed the fire.
“Na’, misai i" äcicteigänk i’i’u wâpö’tawängin.”


"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
kāwin kini’tānōnta’nī, iwidaq inigā’tōyan ‘ō’tu kimisāt. Anic, wāgunāc win kämidcit?"


“Sān! Anīn kātōtāmān in’i-u mackitiwinic kānīayāyān?” i’kītō ‘a’s’a’u Nānabucu. O’-ōwidāc udīgōn ini’u a’kiwānzima-inganān: “Māmindaqā kīgī’-iṇgāmā ‘a’s’a’u kitōcīm.” Obimināsi’kāmīni ‘i’yū mackitiwin; āci’-ōdā’pināmīnīt mīdāc 20 ācibā’pāwābināmīnīt; wābōyān idac ugi’ta’kunāmīnī.

“Icta! Pidōn, nītcīzi’kīzī, ningānīpimūntān,” ugi’-nān.

Mīdāc kāgā’t kā-pījīmīnīgut mīdāc anipimōndānk. Anic, mīsa’ mīnawā kānicimādečawāt. Ningutīngigu anipapimu-
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 Nänabushu. 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," (Nänabushu) 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
sawat utani'i-gon ini' a'kiwa^nziyan; wowo udigon: "Misa i' u te'-o-nitcainiwan paminicawawa igi' u kidocimag. A nic, misa gagat' cigwa anga'kiwawat igi' u kidocimag."

Ningutingigu kinibatag'kwisinini 'i' i' u wibitani.

5 "Naiginin, NaNabucu, midugoma anu'a-nipimuwawagwani ini' u mo'nson. NaNabucu, taga ani'ayaa 'i' i' u ubikwa'k 'a'a'u kidocim."

"Sa, bina! Aninda kato tamani 'i' i' u animwabidayi kani ayayan?"

10 "Kagatsa kidiniga'mag igi' u kitocimag." Ajibimi' a'yaminit nani'kakubitonit ini' u a'kiwa^nza'ma'inganan. Mida' ajipa-wiwapi'aminit, kuniginin, kaga't pikwa'k ugi'ta'kunamini!

"Pidon, taga," ugi' inan.

Mida' kaga't kaijiminigut; kaijipimiwitot. Cigwa ninguting ugiwabamawan cingicininit udójima'. Kawiwin kanaga ningutci tcamiskibiwakunaganig. Kuniginin, NaNabucu kanöna: "Kani'tagawawagwan igi' u kitocimag. Misa i' u andotamuwat ma'kawawatcin ini' u mo'nson." Kämöteciginisinit ini' u a'kiwa^nziyan. "'Aa', a'aa, NaNabucu, wikici'tota 20 i'i'ma n kätaciwiyäsiskayangk."

"Wagunan i'i' u käwiya'si'kätamank?"
Mida' ägut ini' u a'kiwa^nza'ma'ingan: "Kagatsa kitiniga'mag kitocimag."

Mida' kaga't sibickate witeci' a' ucigawat. Kawiwin kanaga 25 tcamadciecininit, pinic panimä kákicigawat pään digawag. Anin käcicang? Cigwa unawi-a kayä win, äbi'tagu winin
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, Nänabushu! perhaps here may have been where they shot at a moose, but failed to hit it. Nänabushu, 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, Nänabushu 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, Nänabushu! 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, (Nänabushu) 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

Ningutingigu i'i'máwu mámó'nsu'káwäň, “Ambásañóóñá, kósínáň t'a'a'ká. Migwànt'acínáș i'á'jač'pimisá'kwâň,” ugi-i'nâwân ini'ú osiwan.

Mídâc kâgā't cigwa kimâdc'i'tânit ini'ú osiwan. O'o widâc udiguwân: "Ambásañó, kägu' kâñawâbamicí'kâgün wo'óoyú wi'a'kâyán. Ayângwâmisín, Nánabucu," udigón ini'ú 10 a'kiwánzíma'-iñgâñan.

Mídâc kâgâ't.

Ánič Nánabucu u'kunâcic àcikackackâkicíkîncik, mísa pisindawâwât, indigunoändagú màdwâganâ'pi'tecíga. "Tâga pina, ninga'i-nâb," inándám Nánabucu. Kâgâ't àcîrâ'gwâsâ'gí-nânk 'i'i'ú u'kunâcic, cigwa kâgâ't owâbâmân na'i-tâ i'i'ú ubigwâ'kûgâñâhîni na'i-tâ ùtôwâvâcâñânatâminî; kâgâgu mîca'kîgâbîgâgâmînâni i'i'ú usibîckanâmôwîninî. Mídâc kâna-wàbämât, ningutingigu àciku'tigwândámâmint à'pîdîci i'i'máwu uckîncîgunk àcîpângâsinînî. Panâgu, têo', tön kâîni-tânk. 20 "Cigwâdâc, Nánabucu ningwâckwâganâ'ã'mawâ!" Mídâc a'kidut 'a'â'ú a'kiwâñizi: "Ayâwi'k kîmîcômâ'îwâ, ta'kâbâwâñîk!"

Mídâc kâgâ't kî'tâ'kâbâwîninî, mídâc kâ'îcîmîkâwit. Mídâc kâ'î-gut ini'ú a'kiwâñziyan: "Nánabucu, kâñawâ-bâmiwâmbânsa."
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. NÄNABUSHU AND THE WOLVES, Continued.¹

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, Nänabushu," he was told by the old Wolf.

Thereupon truly (such was what happened).

Now, as Nänabushu 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 Nänabushu. 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 (Nänabushu's) eye it struck. Then nothing but tōⁿ, tōⁿ, was the sound he heard. "Oh, to Nänabushu 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): "Nänabushu, really you were looking at me."

¹ See Nos. 8, 30, 44.
“Kāwín, kāwín!”
“Nānabucu, kanawābamiwambansāgu.”
Ānic cigwa kigicāp, ānin āya’pītcisigwāni gēmida? Ānic udācāmiguwān kigicāp ‘iī’ u uda’kānīni.


"No, no!"

"Nānabushu, 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 (Nānabushu) 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 (Nānabushu 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 Nānabushu 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
THE DEATH OF NANABUSHI’S NEPHEW, THE WOLF.


Ningutingigu pāpāmigusiwat, ācimawingwāminīt ini’u umicōmāyān. ‘A’īa’u ma’ingān ăcimimiskamāt, “Intācka ninitug mānapāmigwān,” udīnān ‘i’ī’u kiciginipānīt.

Midad kā’i’cikuskusinit, cigwa kagā’t uwindāmāgon: “Kāgātsa, nintōjīm, kigic’tcimāna’bāmin. Ambāsanō, mānu pisindawicin kā’i’ninān; mānu ĭcictegān ‘i’ī’u kāninān. Kicpān winōntawisiwān ści’wisa kāninān, kagā’t kiga’i’negā-ton ‘i’ī’u kiya’u. Ambāsanō, misawā’ku anī’atimāt wa’ā’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.¹

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

¹ For other versions see Nos. 31, 45.
awasi, manu mitigons kiganabokubitong misawapaangins sibinsiwa'kamigak, midac 'i'i'ma ka'nipa'pagitoyan 'i'i'u mitigons. Misagu 'pana katotaman.'

Anic misa gaga't aclitcigat misawagu cigwa adimat. Anic ningutingigu piminicawat ini'u awasiyan — anic migu 'pana 'i'i'u aclitcigat — kagatsa cigatci. Ningutingigu kani'undciidacpiminicawat ini'u monsen — anic migwa anawi sigwaning — midac anantank 'a'a'uma'ingan piminijawat ini'u monzon, kagai't ki'tciuniteaniwan ini'apa mimicawat. Midac cigwa tababamat, migu 'i'i'u a'pitci cigwa tabipinat, ugiwabandan pangi'sinisiwa'kamiganig. Kswa kainandam: "Ambasanoo, migu iu ka'nirij'i-acawi-gwackwaniyan 'i'i'ma sibinsiwa'kamiganig." Panagu nawagam kapangeticink 'i'i'ma'kictisibink, panagu kasaswankan utawagan.

Misa' papimusat Nabanucu acinicairi'kakawani ini'utociman, cigwa unisito'kawat'a' kai'k'ani'ngubahan ningutingigu anri'nabit, panagu kictisibi kabinmitigwayanig. Midac acimawit Nabanucu. Minawak'ku ningutcie auwu'i'eca, a'panagu pabamatamut. Kagatsa umindcinawasina'ni ini'utociman. Anic ugi'kantaa wiya totagut. Kai'jimadcat nisatciwan 'i'i'u sibi. Anic anibimatemu. Midac kai'jisesigawacagamat 'i'i'u sibi, midac i'i'ma owabamani ini'u
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

“Taga, windamawicín,” ugi’i’nán.
Midac kā’gá’t kā’pí’jí’i’cánit.

“Káwín,” ugi’i’nán.
Wo’ó’ idac ugi’i’gón: “Ká, ánicá Nánabucu udócimán kíma’kámá. Mí’a’u ugiimámícipeci, mí’a’u káma’kámát ini’u Nánabucówan udócimini. O’ó’widac nintinándám, màgicá kayá nín unágic ságitchiwápinigátánig. Kayá nín nintinán-tám i’i’má’n kí’a’gósïyán, mígu’i’u kánavábiyán i’i’má’n kí’a’gósïyán.”

“Kágätsa awawa, ámbásaño, wáwindamawicín,” ugi’i’nán ini’u ugiickimanisín. “Mäckut tɛi’uniciciyan kiga’i’ci’i’n.”

Mèdac kā’gá’t kā’i’icina’kumigut.


“Awawa,” ugi’i’nán wa’a’u Nánabucu.

“Nacká, kígawáwintamón,” ugi’i’gón ini’u ugiickimanisín. “Áye’, kā’gá’t mígu’i’má’n tɛi’a’yáyán páců’u’má’n sága’i’gan ságítawá,” ugi’i’gón; “mèdac i’i’má’n náwágám minisinatawángák. Midac imá’n ándac’káwá tícigatínik kícipín mica’kwátinik; mígu’i’u acinibáwáít ka’kína. Mígu’i’u kàbá-
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 Nänabushu! 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 Nänabushu," he was told.

"No," he said to him.

So this he was told: "Ay, without reason was Nänabushu's nephew taken away from him. It was the chief of the great lynxes,¹ it was he who took away Nänabushu'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, Nänabushu; for I will help you in what you do," (thus) to him said the Kingfisher.

"All right," to him said Nänabushu.

"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

¹ Chief of the great lynxes, the great water-monster of the sea, lakes, and rivers.
gijik acigiciginibawat. Mëdac ëmâna tciwâbamât 'a'ë'a'ë kâ'u'dâ'pinât ini'u kitôciman. Pämâ ickwâtc âgwâ'tâ mî'ëmâna ga'kîna âgwâ'tâwât igi'u mânitög. Mëdac 'ë'i'mâna a'pitcînâwaya'r cîngicînc 'a'ë'a'ë kâ'u'tâ'pinât ini'u kitôciman.

5 Wâbîckisi mañângwana au kîga'înândâm a'pi mëckâmût. Mëdac ë'i'mâna nâwaya'r têcînât. Na', misa âciwintamônân. Änic migu'i'mâna kätáníšiyan ë'i'mâna tciayâyan. Usâm kâgâ't kïgï'tâbi kâ'i-ci'iyan. 'I'ë'ë kî'i-ci'iyan idać kâ'u-ndeciagâwâtânsiwan 'inu kâmîdciyan.'

10 Kâgâ't ugañàniçâri'âni ini'u kîgôcânsan 'a'ë'a'ë ugicki- mãniši; ânic âni'tënsan kimînà 'a'ë'a'ë ukiçkîmânisi. Mëdac â'pidci kiwawicântâm.

Cigwasa kâgâ't Nânabucu kîsàgîtawâcîgâmâ 'ì'ë'ë sàgâ- i'gan. Mëdac kâ'i'nândânk têcîmâ'kwañînin. Mëdac kâgâ't kâ'i-cîmîca'kwañînin. Kâ'i-ji'ë'jîgâbawît têcîgîcîçap teîbwâ- mô'ka'âmînit kîzîsôn, ânic mânisisâq kîâ'wi; i'i'mâna teçîgîbic kîpâda'kisût. Mëdac 'ë'i'ë'ë winag kâwin kî'i-cînâ-gusinini, misa' acigwinawicîctcîgât, ânic inàsåmîgâbawît iwîtî nibî'kâng. "Anîn kâ'i-ci'tcîgâyân?" kî'i'nândam 'ë'i'ë'ë winag têi'i-cînâ- gusininig. "Änic, ningawatî'kwani.'" Mëdac kâ'i-cîbwa- nawît'tôt mëdac kâ'i-ci'â'nôñàt ini'u ugiçkîmânèsin têcîmi- câtînínit. Mïdac kâgâ't kâ'i-cîmîkicâtînínit, migu a'panâ pôninît ë'i'mâna winâgânk. Mëdac kâgâ't kâ'i-ci'mîsî'tawinâ- gusinînik ini'u kâ'i-nackîctcîâtînínit.

25 Cigwa kâgâ't owâbânàni mâmâtcîctciwànînig. Cigwa owâbâmâ mëckâmûnit awîya anôc awîya mëckamôë; migu pimî'ë'gwâ'tânît imâna minisinatâwângânîk. Migu a'panâ
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 Nanabushu 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


Midač kâgâ't ʔacicâwât iʔ'i-u ʔänïtō². Migu ʔânïnibânît imâⁿ mínisínatawaŋânk. Wiʔkâgû ʔawâñibân awîya kâmâkâmûnit. "Mîsâ' cá'ta:a'u, Nâñâbucu, kâmâkûmût wa'a'u wâwâbâmât."

10 Ningutinigu ca'ïgwa kîtcîmâdceitciwâñinî iʔ'i-u sâgaïr'ân.

"Mîcîgwa!" uðigôn ini'u ugïckimânísîn.

15 0̃ widâc mâdâwâ'i-'kitôwân mi'i'u pâjig: "Âníng kâgicînâ-gwa'k kâyâwit 'a'a'u Nâñâbucu?" mâdâwâ'i-'kitôwân ini'u pâjik.
Midač kâ'i-'kitût mînâwâ pâjik: "Mâdêînätâ'i-jîmânîtöwi."

0̃ widâc kîri-'kîtô awâti âgumut: "Kâwîn wîgwi'a'pâtâsi.

20 Tâga, kînâbi'k, awîtîtibâna'kwa²."
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," (Nänabushu) 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, Nänabushu, 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 Nänabushu that stands yonder," the voice of him was heard saying.

And this one of them was heard saying: "How could Nänabushu 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 (Nänabushu) then coiled round about. Just as he was on the point of saying "Yo!" then (the Snake) uncoiled. "How is it possible for Nänabushu to take on such a form?" said (the Snake).
Midâc mînawâ kâ'i'kitut awâti: "Ambâsanô, kin ki'têma'kwa, awibâ'pâsagobic," ugi'rî'nân.

Midâc kâgâ't kâ'picî'â'gwâ'tânit ini'â ki'têma'kwan kâ'i'cipâ'pâsagubinigut. Kwâ'teigu'ku' "Yo!" têri'kitut âcîpô-nî'gut. "Ânin kâgicinâgwa'k Nânabucu kâyâwit?" kri'kitowan.

"Kâwin, mîsâgu 'î'î' Nânabucu kâ'i'cinâgu'ô't." Midaç sibiskâte kâ'picînâtâgumunit, â'picînâwaya'î' icigawici-môwân.

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 "Yo!" 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 1 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

1 Shadow and soul are closely connected. The soul of a person is his life: hence to kill the soul is to kill life.
Mï'cï'ta win kë'icit nicëmisë ë'i'wïtë ãgawaiëtâcëink icëpëmuë ningë'rë'k.' Mïdac këgâ't ëïma'ë wâskâningwicininit ñcëpëmwët.

"Mïcanëm Nëna'ncëtu! Na', më'a'ë Nëna'ncëtu nindănun-5 ì'i'kitunâban. Mïgu ëi' nîcit kânanâte."

Mîsâ', ñcimâdeïba'ëwët, mîsâ' ñipi ñu'ëpinâñìnignun. Âni-
nântagânimusik ñântupâtwândâñk ningutcï tciwâtcïwâninig; wîkâgu umi'kân. Êcâmigu â'ku'kitcïpisut a'kwa'âm ëi'-a' nîpi. "Mimâwin n'kîbig wo'o' a'ki," kri'àndám. Ânic 10 mëcigwa kita'kwâmâteiwët ëi'-u wâdëc'-ë, mïgu kâyâbi kîmô-
cka'a'nïnig. Kë'ici'a'kwântâwët, këgâgu âbï'tawâ'tig "ëi'-u
mî'tîgo'ë mî'-u kâ'-a'kumôcka'a'nïnig; mëdac kë'icinôgick-
ânig. Mïdac kë'iciskâbinig; mëdac kë'iciskâbig ëi'-u nîpi,
mìdac kë'icinùsanëtawët.

11. Nëna'ncëtu breaks the Neck of the Dancing Geese.

15 Mîsâ' cïgwa mînawâ kî'pâbâmâtîsît wo'o' a'ki. Nîngut-
tingigu pâbâmusât ogiwâbândân sâga'îgan; ogiwâbâmâ
awiya tâc'i'kânit. "Awâgwanâgicic?" kri'àndám. Mëdac
kë'ici'nâsi'kawât ëi'-mâ'ë tâc'i'kânit, kuninîmî 'ëi'-u nî'ka!
"Àmântcigic kâtôtawâvawgâwât?" kri'àndám. Cïgwa ñgî-
mî'kwântân ëi'-ë kâcïctcïgët. "Taga, wa'o' ninga'înâg," kri'àndâm. "Àmbâsânô, kïgânîmî'ë'nînim' ninga'înâg," kri'àndâm. Mïdac âcîkupâpâtôd ëi'-u sâga'îgan; kâvi-
cïkâcïcîgînît cîngûbë'ë ëi'-mâ'ë ñ'kunâcîcîn, mïdac ñcimâda-
tâwângusât.
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 Nänabushu! There, that it was Nänabushu I said, but to no purpose. And now perhaps he has slain me."

And now, as (Nänabushu) 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. NÄNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

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.

¹ For other versions see Nos. 20 and 48.
"Oi, Nänabucu awáti! Käwin kigabasämígusiwa! Niminäwa'o'yu'k!" inäwag ịg'ị ni'kánság.

Cigwasa owábamá Nänabucu, "Namânte wini'i'ńu kito-tawák níngut ci wá-a'bamínagogun! Kágá'tagu níngite'i-ńigáwágántam. Nackăginin àna'kamiga'k o'o'witi wántus-sâyán. Kágá't minawanigwisiwag, ki'tcipapă'pìna'kamigisi-wag o'o'witi wántusâyán. Åtatana, ki'tcinănímí'ńi'tiwag! Nackă, o'o'máa picáyu'k."

Anic kágá't pi'í'căwá'e.

"Nicimisátug, nímí'ńi'tiwin nimpítön. Misagu onú'ńu nágamańun ká'ńi-ciwanâyán. Nackásagu kiganími'i'ńinim. Ucî'tóyu'k i'máa kitaćinińi'magú'k."

Anic kágá't agwá'táwag ịg'ị ni'kánság, midác cigwa ujitōwāt i'máa wâtaćinińi'ńtwā. Anic ug'í'kino'ńa'mawa i'ńu ká'ńe'itōnī. Abā'pic kā'kicītōnī.

"Anic misa cigwa tebindigáyág." Misa' ácimőckináńit. Abā'pic ká'kinó'ńa'mawāt ká'ćiitecigáńit. "Migu i'ńu kâni'ńa'ńa'man kâni'a'ńántōtāmâg; mi'ńu kâ'ćiitecigáyág. Nâckă, kiga'kí'kino'ńa'móniníim i'ńu kâni'ńa'ńa'mań, migu i'ńu kâni'a'ńántōtāmâg," udinā i'ńu ni'kãnsa'e. "Ánin win kâci-pabãmítawiyág usâm teći'kindisoyân, níngapâsígwiwinigu. Migu'ku i'ńu kâtātōtâmâń i'ńu teći'kindisoyân. Anic misa' migu i'ńu tebibatâccîsîyân, i'ńu teći'kindisoyân teibabânânimîyân ânigu'k."

25 Anic misa cigwa mâdcinimi'ät i'ńu ni'kânsa. Kágâtsa udi'kima'e ními'ät. "Anic, mimâwin cigwa teiwinisâgwa," inântâm. Midâc äjinâgâmut:
“Hey, (there is) Nänabushu yonder! He will not refrain from saying something to you! Swim out into the lake!” the goslings were told.

When Nänabushu 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:
"Nabanâkatâcimuwin nimâitin, nîcîmisitug!"

Ànic migu gâgât nabanâgâtâcimuâwât igî'â ni'kânsâg. Ànic udêî'kimîguwân.
Ningutingîgu mînawâ màdêî'â'minît, o'o'widâc ina'â'môn:

"Tôskâbicîmîwîn nimâitin nimîmisitug!"

Midacigu ântôtamînît i'i'â nikânsâ.s.
"O'o'kutawin â'pi i'i'â inâ'â'mân, kîcîpin awîya tôskâbit tamîskuskîcingwâ," ugrî'înâ.g. Cayigwa màdêî'â'm:

"Pasangwâ picîmîwîn nimâitin, nîcîmisitug!"

Ànic migu gâgât âcîpasangwâbîwât igî'â ni'kânsâg.

Cayigwa mînawâ udaniâ'întciwîntân i'i'â nàgâmûn:

"Àyântaso nî'kiwiwiyâg ayansigwâcîmîwü'k,
Nîcîmisitug, nîcîmisitug!"

Ànic migu kâgât ântôtamuwât igî'â ni'kânsâg, intigu kî'o'yu'kupînîwâg âcîcîmuwât.
Ànic midac i'i'mâ'n kî'nât: "Mi'i'mâ'n a'pi kâpâsigwîyán kâyânîn tcîpâbânîmîyân," ugrî'înâ.g. Midac kâgât kîpâsîgît, migu ânînîtâmûckawât ânsigwâcîmûnit âcîpô'kugwâbînât. Ànic migu pâ'kic nàgâmût pîmîpô'kugwâbînât.

"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 (Nänabushu)

5 “Nicanim!” omádwai’gön násibiba’i-wąt. Cigwa pęcwawŋitamön, miri’u cigwa ânubácvąbândąnki i’imáni a’kunibikęńig; migu’ ba’kعبăipa’i-wąt, intagujinin pi’tebągwayi. Midad i’imani kitaŋgickągut ucıganąng, midac k’ai’cicacakcicikanawąlįgįgut. Midad k’ai’undeći’cinągųsiit ‘a’avyi mänk.


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 Nänabushu are we being slain!" said the Loon.

"Wretch!" he heard (Nänabushu) say to him as he fled for the water. Now, near was heard the voice (of Nänabushu), 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 Nänabushu 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 Nänabushu. "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) Nänabushu reclining with the bottom projecting upward. "(There is) Nänabushu 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.
Aciwaniskápa’tód Nánabucu, ānic awáníban káwábámát.

“A’panā kā’a’cāta’a’muwat,” i’kitō ‘a’a’n’ mickwásap. Mídəc mínawá àcitcängitiyákisut.


“Micanim!” utitān i’i’u utcīt. Ācipā’pāsagupitot; pānimągu kākąckipitot mî’i’n’ kipóni’tót.

“Kāgā’tigū kāwín bā’píc mínawá nintawintamawasi,” udinānimigun i’i’u utcīt. 15 Mínawá ácíságawa’o’wāt īg’u ānicinábág. “Mídəc i’i’u kinibät,” i’kitōwag. “‘Ā’a’u, tāga, awiri’nábiwátæ. Kāgō kuca uginintonátug.” Mídəc kāgā’t ācikabawát, kāgā’t opōtawánini k’i’ə’yāní. Mídəc ācikimódimawát ka’kina ‘i’i’u unir’kānsimini. Ānic kīkisitābinawat, ānicisāgisitōwāt ìmān 20 kānnöncimò’kawawát i’i’u ni’kānsaæ.

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 aniciwī'kubitōt, "Kānābāte māwin ningigimūtimōgō," ināndām. Ō-o'dāc uditān i-'ī'u ucit: "Kiγaγānīmis kicpin ka'kimōtimīgōwānān," uditān 'ī'i'u ucit. Mīdāc anuβabānataltōwāwanga'ī'gāt, mīsa' kāwin kānaγā pājik umīkawāsīn. 5 "Mīcānīm!" i'kitō. "Wāntcitōtawit kīwīntamāwisi'k!" i'kitō. Kāgā't unicki'g-gun 'ī'i'u ucit. Mīsa' ācīnawāndcitōt mīsa'n, utiēpā'kwīsitōnān in'i'u mīsān. Ācīkītecipōtawāt, abā'pie ka'kitcipōtawāt ācīnisawā'āng 'ī'i'u ickutā. Ānic, teāgišu. Ānicāgu, "Tcil" kā'i'nwāwātānīg 'ī'i'u ucit; pīnigū kāsitawickāt, kāsitawitiyāt. Ānic o'o'dāc uditān 'ī'i'u ucit: "Āe8, 'tei, 'tei, 'tei!" kā'i'nwāyān kā'kimōtimīgōyān īgī'u nini'kānsīmāg," uditān 'ī'i'u ucit. Mādwaṭānīg. "Mīmāwīni'i'u teāgishugwān," kī'īnāndām. Mīdāc kā'i'cīi'kugaβawít cayigwa ānawīmādācā, mīgū in'ājīkasketōsīg 'ī'i'u ānuwīmādcāt. Mīgu in'ā ācītōngitiyā'āmit, ānic kāwin uγaκēktōsīn 'ī'i'u teципūmāsūt. "Ānta ācī'āγāwānān?" ināntām. Mīsa' ācīpwanawitōt ānuwipūmāsūt. O'o'dāc kī'īnāndām; "Āmāntečigī nāntawīn i'iwīsa kībwanawī'tōyān, teципūmūsāyān?" Mīdāc kā'i'cīnāntawābāntān kīngūtci kītećiğēkēβī'kānīg, cīgwādāc kā'i'cīćōckwātciwāt 'ī'i'mān kīcēkēβī'kānīg. Kāpāngīcing, ābānābit, pānāγū kābā'āyagū'kānīg i'i'u utōmi-gitiyān. Mīdāc kā'i'kitut: "Ēi, wā'kūnāγ uγa'i'nawān ānicinābāg te'̃a'̃nīa'̃kīwāŋ!"
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, ‘tciⁿ, tciⁿ, tciⁿ!’ 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!  Anicinâbâg sâgaswâwât ugâ'a 'pâ'kusigânâwân,' kîri'kito.

Midâc kâ'a'ni'jimâdcat. Ningutingiguânibabimusât minawâ kâ'a'ni'jinisawityântâng mitigônsân, kâwîndâc kwa'tc miskiwâ'kusinînîwân. "Wo'ô'wisa uga'îcini'kâtâ'nâwa anicinâbâg teî'a'ni'â'kiwang, pag watc miskwâbimâ-gâg ta'î'nâwâg," kîri'kito.

12. NÀNABUSHU EATS THE ARTICHIKES.


"Âye," ugrî'gô. Midâc kâ'i'gut: "Âye, kâgât nintâmugûmin."

"Ànic âni'kâgâyâg 'i'ü'wisa nîbiwa amugûyâg?"

"Kâwînsa winigu kâgô nintini'kâgâsîmin. Mîsa yâ'tagu 'i'ü' pógisî'kâgâyânk."

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 Artichokes.¹

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

¹ For another version see No. 23.

8—PUBL. AMER. ETHN. SOC. VOL. VII.
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 try to leave behind the one that uttered the sound," he thought. Just as he was about to slacken his speed, then suddenly again, "Po!" 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.¹ '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!"


Miàniemámadcát. Ningutingigu ánipapimusát, témica-waskusiwagáni wádictánk. Áji’i’nábit i’i’witi wayá ‘kwáckusi’u tei’a’yába ati’kwan kipimatóbíckusiwáwan. Kágátsa umi-
13. NÄNABUSHU AND THE CRANBERRIES.

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. NÄNABUSHU AND THE CARIBOU.

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

---

1 For another version see No. 21. 2 For another version see No. 19.
sawinawan. “Amanteigic kä’i’nä’pinanawagipanän?” Äci-
wâbâmigut, “Intacitug kâpasâmít,” inândäm ‘a’u âdi’k.
“Tâgañtawâ ninga’acîma,” ânimâdcîba’tô ‘a’â’u âdi’k.
Cigwa kâgät umadwâkanônigôn: ‘‘Ai, nicîmisä’, amantewin
‘i’u kitōtâman ningutci wayâpâminânin? A’kâwâ, kîwit-
bâtcîmîtawîn! Kâgät ki’tci’i’nakamigat o’o’witi wântu-
sâyân,” udinân. “Awawa, undâs, pîca’n! Kawîn kitân-
nîsânânînimisi.”

Midacr kâgât kâ’pijî’icânit i’i’män ayât.
“Tiwa’, kâgât’igu tei’i’nakamigat pîteînâgu, kînisîtiwâg;
kî’tciwâwiyag kî’u’ndcînânîtiwâg; kîpîcîkwa’taginnutâtîtiwâg.”
Änic migu’i’män âpîctînânâtcîmu’tawât äciri’kwa’tâckawât
ini’u umî’tigwâbin. “O’o’wisagu tôtâmîbûnîg.” Äcînânî-
mâ’kwinotawât i’i’män wâcá’pînit.1 “Misa wu’o’ äntôta-
mowâ’pân,” udinân. Äcipîmwât iimän wâcá’pînit.

“Mîcanîm Nânabucu! Kâgât ânâginânînimîgîbân.”

Änic mîsa’ kâ’i’cinisât, âcîmâtcîkawât. Papânâginängä
i’kâmôwân; âcîpîpimîgôtôt ini’u uwinînôman; âcîgâpâci-
mâ’t ka’kîna. Kâ’i’cîkîziswât, ucîtackwâmâg ugî’â’gwa’wân.
Midacr kâ’i’kitut a’pi kâ’u’nâbîtawât: “Tibigic kâuntâmâ-
Kâmâwin nintâminu’tcîgäsi, nintâpâ’pî’îgîg nimûmicâ’yâg
ugî’â’câwäbâmân,” grî’i’ndämâm. “Nîndâbâ’pî’îgîg nimûmî-

1 At the Caribou’s side.
2 Nimûmicû’yâg, “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 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 on account of my having begun at the opposite end,"
canyag," kînândâm. "Âmaneticsawin i'i-witi upî-kwanâng undamâk? Kawinsa, kânâbâtc nindâbâ'pi'i-gög. Kânâbâtc ugikântewâbâmân kîtciayâbâ'â'îâ'di'kwan, nindâ'i-gög mawin ninimucânyag. Âmaneticsawin pîmi'tcaya'iundamâk?" kînândâm. "Kawinsa, kânâbâtc nindâpâ'pi'i-gök. Ugiipimitewâbâmân nindâ'i-gök kîtciâ'yabâ'â'di'kwan, ninimocânyag nindâ'i-gög."

Mâgwâgu tânwâwâ'tôd mîsîwâ teîgâ'tîg ugbâbâ'a'tôn umama'i'bimân. Mîdâc a'pi âjinîndâgâwatinig kisibâ'kwât, 10 "Kâgâ'tsa ningî'tcisasiskimigin. Kânâbâtcesa kayâ win wiwisini." Kâpâ'kwâcwât i'imâ uwininâwinit, âci'a'kwân-tawât. Mîdâc iwiti awipösînâng; 1 kayâgu wininôn ugisindâ'kwismicân. Açiki'tcipûtânîmâdînîk, âcita'kwâmîgut 'i'î'â kisibâ'kwât. Ài, mîsa imâ a'i'intanagösît! Pînicîgù kabâ-15 ya'i' âgosî.

Ningutingigu inâbit iwiti wayâkwâkusî'â maw'ngâna'un-tatâbîpa'i'tiwa, 6 mâdîk âcîkânanontâ: "Kâgu win omâ' pica-kâgùn!"

"Kâgö mawin uginî'tônâtug Nânabucû. 'A'a'û, taga 20 a'pa'i'titä!" Intigûmi kîbigagwätcikanîtiiwa. Cayîgwa pâgamisâwa, âciwâbâmânît inî'â udâdi'kumân. A'pânâgu kâmâ'këndînît.

Àê', ânic kâgîdôtânk, misâ'pânâ udâdi'kumân. Açika-nonât: "Niçimisâ, kâgu' win teâtecïâ'tîg pã'i'nâbi'kâgùn!"

1 Awipösînâng: 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 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.

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; 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, kägo ogia’tönätug!” Midad cägä’t käma’kändinitgu umamäri’biman. Cigwa wänimädciiba’itiwa⁸, “Kägu’ win, nicëmisätug, icpiming inäbirkägun!” Änic äcidätata-ganäpiwät igi’u ma’ränganag, panägu winin kä’in nagötänig. 5 Änic kayä käma’kändinit ìi’u ma’rängana. Kä’kitänawänit änimädciiba’itinit; äcipägitämigut. Napa’m upägitämigun ìi’u kisi bà’kwat.


“Äye⁸, Ninisâ’ku págwata’kämik känänibawiyan.”

“Ön, nicëmisä, kíminaikówimízân.”
“Äye⁸,” ugi’i’gön.
Minawä äcipità’kwicink, “Kitawänänä’tigo, nicëmisä?”

20 “Ninista’ku wàdcíwink känänibawiyan.”
“Ön, kicingwá’kówimízân.”
Minawä äcipità’kwicing, “Kitawänänä’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 solutide 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.)
“Ninisa’ku käwawasana’kikábawiyán ningutei säga’igan tayábiná’kwá’kin.”

“Nicímisa, kiwigwásiwimizán.” Änicimádcät. Minawa ácipitá’kwicink, “Kitawanáná’tigu, nicímisa?”

5 “Ninisa’ku ningutei säga’igan ayágin nömágá nö’piming käná nibwiyán.”

“Ön, nicímisa, kitásatiwimizán.”

“Aye.”

Minawa änicimádcät. Minawa ájipitá’kwicink, “Kitawa-náná’tigu, nicímisa?”

“Ninisa’ku säga’iganing akugicka’kamigág känáníbawiyán.”

“Ön, nicímisa, kigícikíwimizán.”

“Aye many.” udigón.


"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
126


15. NÄNABUSHU FLIES WITH THE GEESE.¹


Änic äcipa’kubit kaya win Nänabucu. Misa kayā win äntōtaminit änutōtank, misa’ kāwin umi’kōbīgā’ā’nsin ‘i’u manōmin.

15 “Änin, Nänabucu? Intīgo kucagu kibwānawitōn ‘i’u manōmin.”
“Äye, nimbwānawitōn.”

“Nänabucu, ānawi kitākackī’gō tci̟ipimisāyān, kāwinidāc kitāpisinda’nzī ‘i’u kā’i’gōyāmbām.”

¹ 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.¹

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,² 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."

¹ 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.
“Ôn, mänū, nicimisä, ici-i-ciyu’k tiipimisäyan!”


Midad kágät kär’icipäsigwä’u’t, kär’icikíwitägämästät. “Misa’ i”u tiwitciwigöyan. Misa’ wàñank témädčäyäng.”


“Kágu inäbi’kän, Nànabucu,” udigö ‘i’gì’u nì’ka. Kágä’pi màdwa nägamöwän:


“Taga pina’, ningà’ìnäb,” inántäm. Æci-i’näbit, ‘àtä,
"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," \(^1\) 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! Nänabushu 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, Nänabushu," he was told by the Geese. Finally he heard them sing:

\begin{quote}
Nänabushu flies in company with his little brothers, with his little brothers. May he fall.
Nänabushu flies in company with his little brothers, with his little brothers. May he fall.
Nänabushu flies in company with his little brothers, with his little brothers. May he fall."
\end{quote}

"I say, really, I will take a look," he thought. When conveying the sense better than the literal one, which is, "in which you are regarded unwillingly."

\(^{0}\)PUBL. AMER. ETHN. SOC. VOL. VII.
ki'tcōda! Ānin kā'i:nī'tāŋk pānāgu kācō'kānīk u'tawaw-gan. Ānutā'taganābit, āca wāsa uwičiwāgana⁶. Ā'pītei nā'ō'tāna icipangicin.


“Ōn,” udigōn. “Kāgā kiwānitōtawānān ‘a’a’u kāmīticinint.”

15 Mīsa' kāgā't ācī'ā:biskwa'miguit kana'awābāmāt; kāmāmō wābitānit iγu iγa mindimōyāya⁶. Kā'kīer'kagūt ācīnāniwawan-wāt.² Āni'i:cimādecāt ōmān. Ānipāpimisāt sāga'i'gān umatābīn, mīgu iγu ācīpa'kubīt ācīkisībīgīt. Kānawābāndāŋk īγa'ini mīgu iγa ācipimāngutānīk īγa'ini mōxi. Kā'ā'gwāsīt 20 mīdac ā'kitut: “Kā'i:cinī'kātamowāt anīcina’bāg nicičānyag — ‘čī, winīpīg!”³ tā'i:cini'kātā iγa sāga'i'gān.”

¹ Udōtisigu, “to where he was they came;” more literally, “he was come to.”
² Ācīnānīwawan-wāt, “he clubbed them to death, first one, then the other.” “First one, then the other,” is the sense of the reduplication nānī-.
³ Winīpīg! “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.1 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.2 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!’3 such
shall be the name of the lake.”
16. NÁNABUSHU AND THE BUZZARD.

Mídac ćicimádecát, kipábámusát. Ningutingigu pábámusát
inábit iepíming awiya ugiwábamán námadamabín ánaka'kwátunk,
Kágá't umisawínawan. "Ambádáć ́ kayá nin," kír'nándám
ká'ćakanónáńát: "Káwinína kitábicási, nicímisá?" ugi'í'nnán.

5 Mídac ká'igút: "Káwin," ugi'í'gón.

"Ánin kágí'ćinága'wák ² mini'k awiya pówábámag kínidác
'í'í'ú teipiindawisíwambanán?"
"Nánabucu, kígusín."
"Káwin kitágwáncísi," udían. Mídac ká'ćiwáyáćimáńát,
ánic mísa' káganónígnút: "Ambášanó, kágá'tsa kimisawi-
navin. Kunigáńá wása kita'kwábimitug," udían.

"Áye", kágá't."
"'Aú," udían. Mídac ká'ćiwái'nítá: "Ambášanó, kígä-
witčiwin."

15 "Awáwa," ugi'í'gón. Mídac ká'ćiwámbiýát 'i'má áná-
'kwátunk. Mídac ćicimádcáwáát, mádcyáśínik 'i'í'ú ánaka'kwát.
Ninguting agáwa tábinágwántini 'í'í'ú a'ki tégwa udíni-
mígon. "Indáciitug wáwiýác nándagínítátótáwát. Ambá-
sanó, wáwiýác nágatátawá," kír'nándám. Mídac ká'ći-
pá'kwyáśínínik 'í'í'ú ánaka'kwát. Mináwa ácipa'kwyáśínínik;
áckáñigu agásání iná ayáwát. Kága'pi kágágu ánigu-
'kwábiýát inigu'kwání. Ningutingigu ká'ćitácki'káñík
pápa'káñkinamadápiyág. Áníc mináwa ácitačkáśínínik

1 Ambádáć, "would that;" it is less frequently used than ćimbágik and a'págić;
the last is the best of the three forms.
2 Kágí'ćinága'wák, "would it look;" that is the literal meaning; but the sense
is, "can it be possible."
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," 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, (in view of) as many as I have seen, for you not to heed me?"

"Nanabushu, I am afraid of you."

"You have no cause to fear me," he said to him. And so after (Nanabushu) 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-
äcipāsīgwa-uni, äcipōnīnit i'iwāti ānīmi'tcānīk 1 i'i'ā ana-kwāt. Mīdāc utānukanōnān: “Ānīn kātiyān, nicimīsa?” ugi'īnān. Micigwa kīwābāndānān tci̱pāngicink. Cigwa minawā pa'kwāyāsīnī mīrī'mā ayāt; kāga'pī'ī-gu piguckāni. 5 Agāwā udābābāndān ucāwacka'kāmīgānīg. Ācipāngicink a'pānā'ī'ban pābimipisut. Cigwa ājidābābāndānān ātātā kītcimi'tikukānī kā'i'cipāngicink. Cayigwa kā'i'ciṗindcīsāt kītcimi'tīgōn wimbisīnī. Mīsā kā'i'ciṗindecīnī'kīsāt, mīsā' ācīwābāwānāwī'ūt. Ānuwī'kwātē'ī'ūt awiyā uginōntawā, pipāpīnīt i'kwāwa 8, mīdāc kā'i'kitūnit: “Mīsā' ō'o'mān nīngutei āndāt kā'i'kitung wābigāk,” i'kitōwā 8 i'i' u i'kwāwa 8.

Ācikīgitut: “Wābigāgōwiyān āndāyān.”

O'o'dac i'kitōwā 8: “Kunugāna mī'kawang a'a'a' wābigāg, nicim,” ugi'īnān mīr'ā'u mātcīkī'kwāwis.

15 "Kāna gīn kinōntawāšī?” udīgōn ini'ũ ucinīyān. “Kimi-kawānān, māwin.”
Mīdāc mīrī'mān minawā kā'i'cīkanōnāt: “Wābigāgōwiyān āndāyān,” ugi'īnān. Mīdāc kā'i'cīmādēcīkawā'ugut.

“Nicim, kī'kawawānīk, awāgwānīnā kāyānīgwiwān kāmi-kawāgwān, mīr'ā'ū kā'u'nābāmīt,” ugi'īnān ini'ũ ucinīyān. Mīsā' cigwa kāgā't udānukīckīka'ugun.

“Wi'kāgāsā i'imān tāyāwī a'a'a' wācīmā'i'māwīt,” kī'nāndām 'a'ũ Nānabuco.

1 Animī'tcānīk, “where there was a bigger;” the comparative element is in the initial stem ānī.
ing upon yonder place where there was a bigger 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 (to get out,) he heard some one, those were women 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.

"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 whosoever 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 unavailingy.

"I wish the younger one would be there," thought Nānabushu.

---

2 The Foolish Maiden and her younger sister, sisters of Nānabushu.
3 The confusion of the subject of a question, as here, is common.
Cigwasa utäckika u'gön i'i u nantugā u'gut, pīnic māteki k'kwāwis ka'k'ina kā'pīguga a'nk; mī'sa kā'i cigwinawābāmät. Mīsa a u' ikwā wācimāmāwit īmān āyat kāga‘pī kā'i cipō' kwisitot i'i u uwāgā' kwat.

"Nicīm," udīnān a'pī kāpō' kwisitonīt 'i'i u uwāgā' kwatōnī; "Mīsa nīn tci ur' nābāmiyān," ugi'īri nān inī u ucīmāyān.


Mīdāc kāgā't kā'i cie cteigānīt, ānīc pānāgu gātanwāwā' tōnīt. Cigwasa uwābāmān upabāmāsimōnunīt inī u pināsi wān. "Aīē, mīsa kāwīn pīr' cāsīwan!" ānīc uwi' kwatānimān tcīpīcīnīt. Ācāmīgū tāsing kācīgatīning pāconāgusiwan, kāga'pī ācipōnīnīt; nāgāwāsāgu 'i'i wīti pāngicīncīk utōnsā-
Now, (the women) began splitting a tree in an effort to find him,¹ (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 Nänabushu 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 Nänabushu. “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 (Nänabushu) observed.

¹ This passage is in the passive, with “Nänabushu” as subject; but in the translation it is turned about, with “him” as object, and “the women” as subject.

Ācipâsîgîntcîsît kâçkîtîyântâmîmawât ‘i’s’u uctigwânînî.

“Mîcanîm Nânabucu, ningigágwânîsîgît’i’k!”

Mâcîpa’tôt ‘i’s’u sâgâ-i’gân. Ánic ânupimîwi’kwâçti’u’nit. Mîsa’ cigwâ pâcça’wìndânk wâ’kâwagâmîwânînìk i’î u sâgâ-i’gân âcipágîtcîtiyâmât, mâdâc kâ’i’cipâncîgininìt i’mâ’ mi’cîyaì. 2 Mídâc kâ’i’nit: “Winângâ kïgâ’i’gô tcy’â’ni’-a’kîwâng,” ugi’înàn. “Kigawînînimik ‘a” ânicinâbâ.”

17. NÁNABUSHU PRETENDS TO BE A Woman.


1 Ackâmigu kâwin tön’tansîwàn, “it gradually became less afraid;” literally, “it gradually did it less,” that is keeping up its fear.
2 Mi’tçayaî, “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, 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. 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
Ka’ircināgwu’ut, kā’ircināsi’kawāt i’i’a i’kwāwa⁸, o’o’widāc ugi’i’nā⁸ a’pikā’u’disāt: “Āninti ayāt ‘a’á’u inini cingānimāt ‘i’i’a i’kwāwa⁸ kā’i’i’nt?” Midāc kā’i’gut: “Mī’r’ān nāwo-tānā ayāt,” ugi’i’gō⁶. “Gagwānisāgisi, āntugwān tēr’i’nān-dān.”

“Tagackumā, awrī’ni’k,” udinā⁸; “Nīnbī’i’cinica’u’gō nin-gī’i’gōk,” udinā⁸ i’a i’kwāwa⁸.


Midāc ‘a’u minīmōyā: “Ānin dāc ‘i’i’u āntawā-bāmāswāk,” utinā⁸ ‘i’i’u udānisa⁶.


---

1 The woman impersonated by Nānabushu.
2 A woman to whom the message had been given.
3 The woman-hater.
4 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)."

Thereupon said the old woman: "Why do you not go look for her?" she said to her daughters.

And so truly came the women seeking for her, whereupon back home the women went, taking her with them. And then a place was made for her there where the man was seated. Therefore she now had a husband. By and by she wished her sisters-in-law to go with her to gather fire-wood. 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."

Misagu’pānā mawinit.


Mīdac wāwitgūmāt ini’u inini’ān, cigwa ugi’kwa’wīnīnān 20 pigīckanāninit ini’u ubīnisāgusīn. Mīdac kigicāp āca nāmādapiwān ucīnisān kaya’ uzikusīsān misa cigwa kī’kānīmāt
Now, thoroughly pleased was the old woman, as was also the old man, that such a good worker was their daughter-in-law. And then she (Nänabushu) 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 Nänabushu given some tenderloin. It hushed when it was given something good to eat.

And so while she (Nänabushu) 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.

1 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.
18. NÄNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.

Misa' kägät nántunä'wät, ningutingigu awiya onöntawan 10 någamunüt:

"Piya'kwa nimbicinawicin ca'."

Misa' näsi'tawät, misa' undcita äni'tawät:

"Piya'kwa nimbicinawicin ca'."

Tcigwa uwäbamän, kuniginín uma'ka'kin ucicigwanini 15 ayäçoningwawanit. Äcikanönät: "Änin nö'ko änin änanon'kiyän?" udinän.

"Kä; nínántwikubi. Nänabucu uggipimwän ugimämécipicin."
Midäc änät: "Änic wä'tötämän ini'w wigupin?"

"Kä, Nänabucu wínántuwä'pi'känä. Känäbätæ kinisä-
“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.¹

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:

“For 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:

“For 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

¹ For other versions see Nos. 32 and 46.
bāwātug, ānic kīnī'kībī kāgā wo'ō' a'ki. Anīnti dāc kā'ūn-
dципимātisit? i'kitōwag."

"Ānin guta win wāntcitōtawāwāt kīma'kamāwāt īni' u
utōcimīnī? Mānītōsa win, ninawint ānuāgīt 'a'a' u Nānabucu.

5 "Wā, nōcis, kīn māwin Nānabucu."

"Kā, nōma'i'kāna kītāginīwana' u' k 'a'a' u Nānabucu
āwīyāmbān. Ānin, nō'ko, ā'i'ci-ā'yāt 'a'a' u gā'pimunt?"

"Kā, kāgāsāgū ninōteimō-ā'nān, ninawint ninānānta-
wī'ā'nān."

10 "Nō'ko, ānin i'ku ānā'ā'mān nānāntawī'ā't?"

"Āye, mīsāgū ānā'ā'mān, oō' kābī'ā'īnā'ā'mān:

"Piyā'kwā nimbicinawicin ē'ā."

Ānic owingā ugāgwātcimān owingādāc uwindamāgōn,
kāyā i'i'mān a'pi wāndābinit ści'i' u nānāntawi'i-wānīt, mīdāc
15 kāyā īmā āndānīt. "Ikwwāyi'gū nīntāmin. Nīciwāg nōci-
sā'yāg," udīgōn. Āwingā oki'kīno-ā'māgōn, ka'kīna ugiiki-
-kīno-ā'māgōn.

Mīdāc a'pi kā'īcīniwana'wāt, kā'īcīpa'kunāt. Mīdāc kā-
īcīpīsī'kawāt, kā'īcīkīcīkipīnāt pangī īmā utecīngwānimīn.
20 Mīdāc kā'īcīmōbīnawāt īni' u wīgūpīn, mīdāc ānā'ā'nk ānā-
'ā'mīnīt ānī'ā'nteikwāskwānīt:

"Piyā'kwā nimbicinawicin ē'ā."

Ānic migū ści'ū ānī'īnōwāt ānī'ā'nteikwāskwānīt. Cayīgwa
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 Nänabushu to be."

"Ah, my grandson! you must be Nänabushu (himself)."

"Why, long since would you have been clubbed to death if I had been Nänabushu. How, my grandmother, is the one doing that was shot?"

"Oh, nearly now have we healed him, we ourselves are giving him treatment." 1

"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, shã."

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, shã."

Now, such was the sound of his voice as he went hopping

---

1 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.
utábábándàn mí⁻’ímã̀ àndãnit. Cigwa ànínáši’kàŋk àciwàñicик pà-kàñànthìnik wìgìwàm; ànínáši’kàŋk sàgitcepa’ri’tawa⁸. “Nò’ko, ŏ’o’mã̀ kuca àndàyàŋ.”

“Kágà’t.”


Àdéìkàckììkìbìtì, mídãc ìwìtí ayañìt. Cayìgwa nànàn- tawì’-wàwà⁸ kàñawàbàmàt, ìnà’ku ìwìtí àwàsàyà’i’. Cayìgwa kàyà wìn uwinàñàntawì’-a’n. Kìcà ugi’ur’ci’tòn
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
"Micanim Nanabucu! Misa niciit!" i'kitö.

Pasigwintcisat Nanabucu udanimamipinan otöcimiwayan-an nan, mädeiba'i-wat. Unsusama'kamik käpiyapitcipientwiwastciwaninik igu, änigu'k pimipa'tö. Äckamigu ä'kupiskikit 10 akwa'a'm. Mi yänawi cigwa pâcwântëng 'i'i' u omisonu'kän, cayigwa upâcwâbandan 'i'i' u omisonu'kän. Mi cigwa ä'kukiticipsut ä'kwa'a'ng äcipösit 'i'i' u omiso'mu'kän.


Mïsa gâgä't kâ'içigöginît. Ningutingigu éwâyât krûndci'a'pöckändécisawan, kânîsâbâwâñigwàn. Kâ'içipábâwàtañ, kâ'içigâgâwåtçimåt: "Anîn?" ugi'înàn.
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 Nänabushu! Now he is killing me!" he said. Springing to his feet, Nänabushu 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,1 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 (Nänabushu) had breathed upon him, then he asked him: "Well?" he said to him.

---

1 Such as wolves, foxes, beavers, badgers, minks, hares, and the like.
“Migu ’i’i’u tábábámagwában ígí’u mi’tíwig épiwá’kwána-kísíwát, mídác a’pí ká’i’ciwáananántámán.”

“Ta’ga, kín, əmí’k nási’kán ’i’i’u a’kí.”
Kágá’t ká’i’cígogít ‘a’ë’a’u amí’k. Tcígwa’ mínawá kí’a-bóckantcísáwan. Ácipábůwátánát, “Ánin?” uđínán. “Káwi-nína kàñágá kíbëcwábandana’žínában?”

“Kágá’t ábi’táwá’tig mi’tíwig nintáyáñában, mídác ká’i’-ciwáananántámán.”
Abá’pinisiwágan, “udínán.

“Ta’ga, kín, wajack.”
Mídác kágá’t ácikógít ‘a’ë’a’u wajack. Cígwa abóckantcísáwan. Ácîwutá’pinát ugîkácká’kunítcántamini, á’ítawini’k uda’kunamini ’i’i’u a’kí; káyá usítáníng, á’ítawisit usítáníng a’táni ’i’i’u a’kí.

“Áníc misa ’i’i’u tckáckitóyang tci’ó’ci’tóyang ’i’i’u a’kí,” uginá”. Áníc mí cígwa kípódâtánk ’i’i’u a’kí, əkâmamigú kími’tcâní, əkâm kí’a’jít’tót. Áníc mígu ká’i’cîtcígát. Cígwa ajîk’kândânk əkâm mítcâning, o’ó’wïdáç kí’i’kító: “Ta’ga, már’ngaq, wâbandan ángû’kwágwâw,” uđínán 20 már’ngañán kà’ã’nóñát.

Mídác kágá’t ká’i’cîtcâdčânít, mídác ká’i’cîtcâgwigcininít.


Mísa’ kágá’t kîmádcânít mínawá. Kuníginín, âniwâ’k kâbáya’i’ inântiwan; cígwa tâgwigcinón mínawá.
Mídáç ká’i’í’nát: “’Au, əmbá, âgwá’tâyu’k,” ugi’i’ná” ántó oâwsíya”. Mídáç kágá’t. Mísa cígwa kî’pîmádcîr’àt ’i’i’u
“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>5</sup>. Cigwa kitągwicinon kà·q'a·nö'nät. “Äye<sup>6</sup>, osam tā·a·gäsä,” ugrí·nän. “Ānawí kinicugunántiyan, kàwín kätä-bisäsinon kà·irc'iniñ pǐtćińag wā·pímătisit,” ugrí·nän. Misa minawā kà·ir·jī·rō·cïtōt, “Cigwa tąg,” ugrí·nän; “mínă tąc 5 ńi·u tāńigu·kwāgwăn,” ugrí·nän.

Misa’ minawā kà·ir·cimädcānit. Misa bābërā’t picic nro·gun. Kānī·o·gunagațtnig, cigwa tągwicinon. “Kągātsa pǐtći kà·ir·cāyăn.”

“Kàwín,” ugrí·nän: “usām ątciña kidinánt. Kàwín 10 tātā’ińigu·kwåsınōn,” ugrí·nän. Misa’ minawā kà·ir·jī·rō·cī·tōt; kānī·u·gunagațtinink, “Tagackumă, inābin ānigu·kwågwăn minawā,” udinān.

Mēdac kągā’t kìmädcānit. Cayigwa minawā kimädcāwan misa’ pābërā’t minawā. Ā·t, picic kàbāyä’i äńántinint. 15 Cigwa tągwicin. “Kągātsa pǐtći ‘iśī’u kà·ir·cāyăn,” ugrí·nän.

Mēdac, “Äye<sup>6</sup>, asām ątciña kidinánt,” ugrí·nän. “Nawatcīsa kāyā’i kā·u·cī·tōmin o·o‘ a’kī.” Mēdac minawā kà·ir·ciujī·tōd, nawāt tecimścićańg kī·ir·cicṭcēgāt.

Mēdac kągā’t äńi·o·gunagațtnik minawā kà·ir·cimädcānit. 20 Misa’ minawā pābërā’t; picic ningukisis äńántinint. “Mīmāwín įi‘i‘u ā‘pităntit,” ugrí·nänimān. Kàwín nängwana į‘u kāyā‘pītăntisinik, ningukisis kā‘i·ńántinint cigwa tągwicinon. “Kągātsa ā‘pītci pǐtći kà·ir·cāyăn,” i·kitőwān.

“Aye<sup>6</sup>, kāwín ‘iśī’u mini‘k kī·ir·cinąntāwäninimisinōn tci‘i· 25 nāntiyan,” ugrí·nän. “Na·ą·gātâmnina tątàci 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

Midâc minawâ kâ'i'cimâdcâniq.

5 Misa' pâbî'ât minawâ, pînic ningüki'kinûnawin kâ'i'nântiwan. Cigwa ningupibôn kâ'i'nântininit cigwa tagwicinôn.


10 Cigwa minawâ kimâdcâwân.


Midâc kâgâ't cigwa kipâsigwaur't. Misa' panâ kâmâdeisâninit awânibân ânubâbî'ât; wi'kâ ânunan'tawâbâmât, ninguki'kinûnawin kâ'i'nântininit. Cigwa pagâmisânwan.

20 "Åniwâ'kigu, Nânabucu, mistcâ wo'o' a'ki," ugri'gôn.

"Misa' kâgâ i'î'u tâ'i'ningu'kwâg, mânu nawâtc minawâ tcimistcâg ninga'i'cictegâ," ugri'nân. Midâc kâgâ't minama kâ'i'ji'u'ci'tôt i'î'u a'ki. Kânri'gunûntînik cigwa minawâ uganônân i'n'î' kâgâgiwân.
will the number be of them who shall live here on earth," 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 (Nänabushu) 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 (Nänabushu) 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 (Nänabushu) 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 Nänabushu! 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.

---

1 Meaning the people.
Midaç kágā’t minawā cigwa àcipasigwa’urt ‘a’o’u kāgāgi. Misa cigwa minawā kī’kiwitāsāt i’i’u a’ki.
5 “Misa ‘i’i’u intawah kā’i’nigu’kwāg o’ak'i,” ugī’i’nā’e. Midaç, “Mīmawāin tciwābā’angibān,” kī’i’kitō. “Intawah tcigusigunk ninka’o’cī’tōn wī’kā tcībītcīmi’kasunu’k.”

SERIES II. Nos. 19–32.

19. NĀNABUSHU AND THE CARIBOU.2

Nānabucusa pāpimusā; ningutingigu pāpimusāt sibins umātābī; a’pīdcisa māckusir’kāni. Inābit ădī’kwan pīmima-dāpīwan; nībīwa ăckană’e udayāwānī.3 Kwaya’kigu pīmīa-iyawakusiwawān, midaç i’i’u ājīpāpīgimāt: “Nīcimicā, a’kawā, kīwīwāpāmin!”

Kágā’t kībī’tcīkāpawīwan.

Ānīcināsikawāt; payācwābāmāt ōgānōnān: “Kágā’t

1 Unfortunately the ending is incomplete.
2 See series 1, 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 Nänabushu 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." 1

SERIES II. Nos. 19-32.

19. NÄNABUSHU AND THE CARIBOU. 3

Now, Nänabushu 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. 3 And straight across the meadow was he moving, whereupon (Nänabushu) called to him with a loud voice: "O my younger brother! wait, I want to see you!"

Truly he stopped (and) stood.

Then (Nänabushu) walked over to where he was; when he was in close view of him, he addressed him, saying:

3 Nibiwa äckana udâyawaní, "many the prongs he had on his antlers;" literally, "many the horns he had."

Tâ'tiwa, âçipimugut, wântcitâgu wâcâ'pît u'tînînâgôn. Ânînâ piwâbi'k sâgâpi'kisîni i'i'mâ ubî'kwa'kuning. Ânu-kwâskuni â'a'wîsa â'dî'k wântcitâgu â'kônâmût; misâgu 'i' u kînîbut.


Pâmâgu pi'kwânâng i'i'mâ teîgâ'kwawînîni, "Kânte, 25 kânte," inwâwân mi'tîgôn. Mîsâ' upâgi'tînân Nânabucu wâca'kamu'pân. "Kâgâ'tsa ningikagwânîsâgînawâmigun." Wâwîp âcîpa'kwâcâñk 'i'i'â
“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
wâmidce'pan ûmawinânâni ini'â mitigôni. Äji'a'kwândawât; mâdâc 'i'i'â kâkakci'ut, mâdâc imâ ajida'tôt 'i'i'â wâmidce'pan. Mîsa 'i'i'â ajita'kwâmigut ini'â mitigôn; payâta'u'eigo pîdânimâtini. Änic mîsa 'i'i'â ayâgôsit. Änic ânawi udat- nuwûkwute'tôn kâwin ugacki'tösîn 'i'i'â uninte. Ningutîngiçi ayâgôsit inâbit kâ'pi'û'ndusât, owâbâmân mâînganân pîmâtâpîskusiwânît; mînawâ pâcîk, kâyâbi pâjîk kwaya'kigu pîmî'a'yawackusiwâwa. Kwâticûgî pâmî'ku'pîñit âjîpîpâgi- mât: "Ni'steînistcé!" udinaê.

10 Kibî'tcikâpawiwa. Änic 'â'a'widac a'kîwâ'zîmaîngan ûgânônà 'i'i'â unîdcânisa: "Mîsa' âu Nânabucu kâganôni- nànk. Kâgô ugini'tônâtug iî'mâ kibâskinawât. Kâgodâc iciwâhisitug 'i'i'mâ kî'â'gôsit. 'A'âu, môdcâdâ', ijâta' 'i'i'mâ kibâskinawât."

15 Nânabucu kânawâbâmât pîmâdêi-ba'i-tînit.

Änin kâ'îcînâmowât mâînganâgân pànâgu âdî'kwàn nân- awicîgâsunît. Änic kâ'înâbâmâwât,1 misâgu cigwa môta- mâwât. Kâwin kângâgân àômag kîcîtâtîsiwâg 'i'i'â kî'kitâm- wâwât. A'pîdîçigu wàwip cigwa ànimâdêâwag.

20 Nânabucu ûgânônà: "Ni'steînistcâ, kâgu' tâ'taganâpi- 'kâgûn!"

Mâînganâgân âcîtâ'taganâbiwât, âtiwà, ânin âcînâmowât pànâgu winin âgotàni. Wàntcitâgu kàmàmamà'kantiwàd midciwâd. Kâwin kângâgân àômag kîcîtâ'râtîsiwâg kî'kitâmô-

1 Änic kâ'înâbâmâwât, "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,¹ 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
Wat. Animadica'itiwa; kāpickunāgusinit, nābāwic kibitānimatini. Kutciwkwuteți'ā ajikacki'tō't 'i'i' 'u aninte.

Ājiniśāntawāt, ātawā Nānabucu kāgāt kō'padāntām. Ājiki'tcemawit, ānīc ā'pideci wiwisini. Indawā 'i'iwā miskwīwa'kamigānīk mi'i' 'u itinunk mwćaganteigāt. Ā'pidecigu wasi'tawī. "Aṃbāgicsa' kacki'tōyān 'i' 'i' 'u teginābigōnsiwyān." Ānigu'k uwi'kwatęcitōn 'i'i' 'u wi'kinābikōnsiwi. Kāgāt ugački'tōn 'i'i' 'u kinabikōnsiwi, misadāc īu pitčināg minwit 'i'i' 'u wisinit. Āniwa'k anitātawisini. Midač ī' 'u ustigwān āniwā'k 'i'i' 'u pāsiğińaŋaŋatink ānīwā'k udōntcimikăn 'i'i' 'u pimitā. Māgwāgū 'i'i' 'u witi wisinit pāsiğińaŋaŋatin, ā'tiwa, ācintātā'nincinābawit. Wāntaģu imā uka'tigwāng mir'mā āji'rāta'sut. Ā'tā, Nānabucu kāwin wābanda'żin 'i' 'u kā'jāt. Wāgunāniwinān ki'cercā'ngu'k ājimādcāt. Papimiba'tōd ā'pidecisa kusigwāniniti 'i'i' 'u ustigwān; cigwasa papimiba'tōd ājibita'kucing, "Tewān, tewān," kā'rnwāwākami'kicing. Nānabucu ājikīgitut: "Kidawānanā'ntigu?' Cigwā uguānōnigōn: "Ninisa'kū ucā'kamigānkānānibiwī'ā'n."
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 Nänabushu 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 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, Nänabushu 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. "Tcwa, tcwän," was the sound he made when he fell. Nänabushu 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, Nänabushu, I am a birch."

He continued speeding on. And one other time against a tree Nänabushu bumped, whereupon he made the same noise as he fell. Nänabushu 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 Nänabushu. And another time he bumped against a tree (and) fell. "Who are you?" he said.

2 Awanan kín ayáwiyan? literally, "who are you that you are."
“Nînsa’ku ä’kwa’kâmigâ’k kânânîbawiyân.”
“Ōu, kigici’ki’u.”
“Nânapucu, kâgâ’t ningici’ki’u.”
Anigu’k âjimâdcât Nânapucu. Nicingigu kâ’pângicing, 5 panâgu kásâswânik âni’u u’tawagan. Misa cigwa mâdciyâ-
tagât. Kâwin ugi’kândâ’zin â’pi’tcânig ’i’ê’u såga’i’gan.


À’tâ, Nânapucu ânigu’k âjimâdcât.
“À,” pigîgitowâq, “â’awêi, kâwâsâ, kîmicâga’ñîgûnân!”

“Minângwâna pâcu nînga’i’cîmicâqâ,” ândâm. Mîdâc kâgâ’t ânigu’k Nânapucu âjimâdcât. Nîngutîngigu âjitâ-
ba’kîcîkîtâ.
À’pîdcîsa upâcwâba’mâwân îgi’ ânicinâbân kânawâba-
mâwât, kunigînîn, Nânapucowân âni’ûndce’â’gwâgwâcukuni-
wan. Ànic ànîbâ’â’bi’kâni; kumâgu a’pi tâgucîninît, â’tiwâ, âcîcâcîpi’kîcinînît Nânapucowân. Àcîbâsîsitônît 15 ’i’â’wâ udôctiwânîmînî. Kâ’o’nîckâbi’tonît ânicâgawâ’si-
wân. Mîdâc ’i’ê’u ânicîgitonît: “Kâgâ’tigu mâcîwâ pâmâ-
tagât inântâmög îgi’u ânicinâbâq.”

25 Kâwin kânagâ tiû’tcîmosiwan Nânapucowân ànuwîka-
gwâtcîmâwât.
“Always by the edge of the bank do I stand.”
“Oh, then you are a cedar!”
“Nānabushu, truly am I a cedar.”

With all his speed then started Nānabushu. 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 Nānabushu. Then of a sudden there was stirring at yonder place, off a way from where Nānabushu 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 Nānabushu 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 Nānabushu started. Then all at once he touched the bottom.

Exceedingly nigh were the people observing (the elk), when, lo, Nānabushu 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 Nānabushu 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 Nānabushu tell when in vain they tried to question him.
20. Nānabushu breaks the necks of the Dancing Geese.


20. Nânabushu breaks the Necks of the Dancing Geese.¹

And so in course of time he was upon his way. While Nânabushu 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 Nânabushu was looking about, (he saw) an island of sand; he saw some Goslings, very numerous were they. Nânabushu, 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: "Nânabushu 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 Nânabushu 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." Nânabushu 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

¹ For other versions see Nos. 11 and 48.
“Mi’i u cigwa teimádei’taiyang teimimi-i’tiyank. Ambasa, mi’i u icir’a’gwá’taiyu’k.”

Kágá’t ni’kánsag agwá’táwag.

“Ambasano, kawindamóninin kár’a’cíiyág. Migú i’i’i’i kánia’ína’a’mán a’cíiyu’k i’i’i’u teimimiyág. Ayangwámisíyu’k. Kágu wíwaníwisi’kágun. Mísgu i u cigwa teipindi-gáyák i’i’i’ma ními-i’tiwigamigunk.”

Ájipindigáwát ni’kánsag, káya win máng; káya win dác cingibis ajipindigáat.

10 Ka’kina kápindigánit Nánabucu ugípa’á n udickwándám. Cigwa’ Nánabucu wimádei’a’m a’kawa mína wá ugañónaë: “Mígu i u kánia’i’na’a’mán, a’cíiyu’k. A’pídác pásinawándisuyán mí’a’pi kápasigwiyan. Mí winigu i u nána sawaya’i kábabátacíicimoyán. Misa cigwa teimádei’a’mán.”

15 “Pasangwábicimowinán ninpídonán, nicimisitug! Nábanágatácinowinán, nicimisitug, ninpítonán.”

Mídác cigwa a’pídci udei’kímaë, mísa gu kágá’t ka’kina pasangwábicimunit.

“Ayánsigwácícinowinán nímpídonán, nicimísitug.”

20 Kágá’t ayánsigwá’táwaë pák’iie nímínit.

Nánabucu ájikigator: “A’ e’i, mícigwa pásinawáníntisu- yán!” Ájipasigwít Nánabucu páppáni, Nánabucu udá-ninátcíimu’táwaë. Wágunáníwinán pimi’a’yasigwátanít i’i’u ni’kánsaë. Áji’u’dótá’pinát ájípó’kugwábinát; mínawá abiding pimi’a’yasigwátanít ájípó’kugwábinát.

25 Ckwántánk iwíti tácíicimu ‘a’‘a’u máng. Intigunántaugu umádwágwáwábiná, i u ní’tám máng. Wágunáníwinán pangi
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, Nánabushu closed up the doorway. Now, Nánabushu 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.

Nánabushu then spoke up: "Behold, now am I in a transport of delight!" Rising to his feet, Nánabushu 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
ajitōckābit a'tawā, inābit mäng, na'i tāg ubimibō'kugwānāni Nānabucōwān ni'kānsa⁸. Ajīkigitut māng: "Ā'i⁸e'i, Nānabucu kidickwanīguñān!
" Misa' a'kawā ā'kitut māng, migu i⁰ ānawitābāćitepīgisut.

5 Ā'tā⁵, Nānabucu mīwānigu inīwāti māngwān nwā'pi-
{nānāt. 'Tā, māng ānupapisingwa'i'gāt. Ānawidac pācu-
nāgwațini i'i-wā nībi ābaṇābīt āca pācu Nānabucowān;
ajīpa'kubīgwaćkunit māng. Ā'tawā, ajītangiskāgut 'i'i'mā
ucīgānāng. Kayā win ā'i-tāg ānupa'kubība'i-wā 'a'⁰a'⁰
10 cingibis, mī gayā wīni i'u kitangīkāgut inī'u Nānabucowān.
Misa i⁰ cigwa ajīkigitut Nānabucu: "Misa i⁰ mini'k kā'ar-
'kīwānɡ kā'i-cināgusit 'a'⁰a'⁰ māng, kayā 'a'⁰a'⁰ cingibis."

Misa cigwa ājigu'pit iwiti unīmi'i-tiwigāmigunk, āniwā-
'kīgu nībiwa ugiṇisā 'i'i'u nikānsa⁶. Nānabucu ajīkigitut:
15 "Āmāntcigic ā'pidci kā'i-ciminosā'kwāyān ogo'⁰ nini'kānsi-
mag? Āmbāsānō, ninnangwā'a-bwānāg." Kāgāt mādci'tā
Nānabucu ki'tcibōtawāt mī'tāwāngān. Ā'pidcisa nībiwa
kā'i-cāwāngitānīk, mīsa cigwa mādcitād ningwā-a-bwāt.
Mīdac 'i'i'⁰-wā kiwitāckutā ānisāgīsitācīmā⁸ 'i'i'u unī'kānsīmā⁸.
20 Kā'kicītād mīdac i'i'u kāgāt wīnībā. "Āmbāsānō, kīgana-
wānta'i'n īgiwā nini'kānsimāg," udīnān inī'u uctītin. "Nintcit, kānawānīm gwātciñatawān awiya nīngakīmōtimik iwā nini-
'kānsīmā⁸." Nānabucu ajītcāngitīyākusut; mīdac iwiti
nāyāciwānīnīk ajītcāngitīyākīdūt. Minawā ugañōnān inī'u
25 uctītin: "Windāmawicin anīcinābāg sāgāwā-o'wāt." Uga-
ngōnīgon uctītin: "Kigawindāmōn."
his eyes a little, why, when the Loon looked, it was to see Nänabushu at just the time when he was among the Goslings breaking their necks. Then up spoke the Loon: “Look out! by Nänabushu are we being killed off.” Now, when the Loon first spoke, he then cleared (the balsam enclosure), just barely getting over.

Oh, but how Nänabushu 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 Nänabushu; 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 Nänabushu. Thereupon then up spoke Nänabushu: “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. Nänabushu 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 Nänabushu 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.” Nänabushu 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.”
Nanabucu cigwasa' aninibä, a'pidci cigwa anibösängwäm. Ajia'kawäbit 'aë'a' u miskwäsap anicinäba' sagäwa'a'mo'. Änicänä äjikigitit: "Piwitäg sagäwa'a'mög."

Änicänä owábämäwän Nänabucöwän tcängitiya'kisunit kayä 'i*'i' u undäbasawänit. Äjigikitowät igi'u anicinäbäg: "Kägu udayänätug Nänabucu imä kir'undäbasawät. Ambäsänö, wi'kimötimätä: wägutugwän äyägwän imä ki-tecängitiya'kisut."

Änic, mi cigwa kici'kanönigut ini' u uteitin, änic änur'änäbit 10 Nänabucu; midäc äjini'käwäba'ämowät 'i*'i' u uteimäniwä, minawä cigwa anibösängwämu 'aë'a' u Nänabucu. Minawä äjitibämämäwät igi' u anicinäbäg. Änic inäbit 'aë'a' Nänabucu uteitin, pämägu minawa anicinäbä pâ'undeciminäwägumunit. "Piwitäg sagäwa'a'mwäg!" i'kitowan uteitin.


Misa gägä't Nänabucu nibät.

Midäc 'i*'i' u äjikigitowät igi' u anicinäbäg: "Ambäsa, mi' u cigwa kipösängwämigwän a' Nänabucu." Cigwa äjimädckwaciwäd ina'kwaciwät Nänabucöwän. Äjiga-bawät äjir'jawät imä ekutäwäninig. Ä'tawä, pänägu ni-kansä sagäsitäcinö! Wäwip umö'käwängawäwä 'i*'i' u äjikimötimäwät Nänabucöwän. Änic mätwangwämöwän. Wäwip ugiepisitäpinäwä; näyäp tibickö ajira'yäni'pan 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 downright 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
'tam usāgisitōnāwā. Wāwūp opōsi-ā-wā 'i-ē'-'u ni'tānsa, misa cigwa ājimādcāwād.

Cigwasa kuskusi Nānabucu; ājicīpīt, "Ī'ā', nindōsāmi-
gwān. Kwātcinātawin ta'u'sāmisōwāg nini'kānsimāg." Mīsa
5 cigwa udā'pināng 'i-ē'-'u pājīk usitānī ini'u unīkānsimān,
mi nangwāna in ājī'un'decībitōd 'i-ē'-'u usitānī. "Pabāpini-
wāgān, misa gāgāt kī'u'sāmisuwāt igiwā nini'kānsimāg."

Minawā pājīk umāmōn 'i-ē'-'u usitānī, misa kāyābī ājī'un-
decībitōd 'i-ē'-'u usitānī. Mīdāc 'i-ē'-'u ājīmāmōt 'i-ē'-'u mitīg
10 ājināntwāwāngawāt; awānībān awīya. "Abāpiniwisīwāgān."
ināndām. "Gwā'tcīnātawin ningī'kīmōtimigo nini'kānsimāg."

Mīsa' undcīta ānunāntwāwāngawāt. Wāgūnāniwinān nān-
du'kawātcēgā; kāgā't mi'tāwāngānk pīmī'kawāwā kī'kabā-
nīgwān 'i-ē'-'u ănicinābā. Mīsa cigwa kīkwāyā'kwāntān
15 kī'kīmōtimīnt. Wāgūnāniwinān ājikākē'kītōt udījībā-
'pāsagupinān ini'u uteītān. Kāgā'tsā unickī'gēn ini'u uteītīn.
Nānabucu ājikīgitut: "Kā, māwīni in ā'tagū ningatōtawāsī,
ānawīwin in i-i'u pā'pāsīgupināg. Intawā ningatcāwiswā." Nānabucu ājimādcē'kītōt mitīgōn u'kwā'kuwābīnāŋ; a'pi
20 kā'tcipiskānanīk, wāgūnāniwinān ācinisawa'ān'ikēkutā, misa'
i u tacīgīswāt ini'u uteītān.

Wībago, "Tcī, teī, tcī, tcī," inwāwāsū.

Ājikīgitut Nānabucu: "Ā'na', 'teī', teī, teī', kāa'-n
wāyān, käwindamawisiyan nini'kānsimāg kī'kīmōtimigowā!" Mīdāc i u ā'pīdcī a'ka'kacānk kā'-ni-nītānīk 'i-ē'-'u uteīt, midāc
25 i u ācī'kugābawīt. Ā'tawā, kāwīn kānāgā ugačkī-tōsīn te-
pīmusāt; mīgu i u ājīmīskīwiwīnit 'i-ē'-'u unīcīcīwa, ā'pīdcī
ugačkī-tōn wawāsā a'tōd ini'u u'kātān, ānugutcīmādcā; miyā'ta i u āniwā'k pāngī ājīkaskītōt tōngiṭiyā'āmīt.
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 over-done 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, "Tcĩⁿ, tćiⁿ, tćiⁿ, tćiⁿ," was the sound (his bottom) made when being burned.

Then said Nānabushu: "Oh, so 'Tcĩⁿ, tćiⁿ, tćiⁿ,' 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.
21. NANABUSHU AND THE CRANBERRIES.

Misa' Nänabucu änjimâdcat, anîwâ'k ugaçki'ton teiminopimusât. Kumâgu a'pî tâgucing sîbîns umâtâbin; inâbit pânâgu anîbîminân; kâmiskwa'kubâigin migu "i^u änjînâzi-20 'kâng. "A'tiwa, kâgâ'tigu nibiwa ningamîdciînân; pâmâgu a'pîdei kî'tâwîsîniyîn nîngapôni'tônân." Wi'kwâ'tigwâyânik Nänabucu ucîgâbawi sîbîns; inâbit anâmibig midâc kâgâ't

1 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.¹

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

¹ The number '21' is a reference to a section or chapter in the text.

22. Nânabushu and the Dancing Bullrushes.¹


"Nìscìmì'tcà,² mìsàgu 'ìì'u pàbà'i'nànnô'kiyàn, pàbàna ntàmìmì-i'tìyàn. Kìtcì'â'nìgù'k kìgawì'tô'kònìmìnìmìn."
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.¹

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," 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."
"Nanabucu, kagu, kanabatë kiga’a’ya’kus. Niewasugun winimitiyäng, migu kayä”, i kagabatibi’k winimi’ritiyäng.”

"Nistcimistcë, mänö, kayä nin ningenimi’ri’ti.”
"Nanabucu, anic mänö kayä kin kitänim, kwaya’kigu 5 kiga’a’ya’kus.”


"Nanabushu, 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."

"Nanabushu, 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, Nanabushu also wore large blossoms standing upon his head (for feathers). Oh, how they who danced did carry on! Nanabushu 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 Nanabushu lay down, trying in vain to dance. Just as the dawn was breaking, then began Nanabushu 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, Nanabushu was in among the bulrushes, that was what he really had seen, like people they had seemed to him. Truly surprised was Nanabushu, 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 bulrushes. And so there lay Nanabushu 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. NÄNABUSHU EATS THE ARTICHOKEs.¹

Ningutingigu papimötät owábandän kägö såga'kinig, kumä omöna'än; kägö ajimi'kwáni'kátank, kumägu a'kwáni. Mídac 'i'i' ajiikanótank: "Käwínina kita'magösín? Kiwizumina? änín i' äcini'käsuyág?"

"Askibwá nintigömin."

"Änin än'i'kä'káyág kiepin nibiwa ämuköyákun? Kägöna kitini'kägäm?"

"Käwinsagù; ningiciwackatá'i-wámin, kayá dac nimpögisi'kägamin. Änic misagù i' än'i'kägåyång."

Näñabucu omä ajimádcitát, nibiwa omöna'wá 'i'í'wá askibwá; äcigisibiginát, ajimádantcígá, wántcitagu täwisini. Àpídci nibiwa ká'kitámwát kudcipasigwi. Käwin kanagá minän ici'á-yási, kägá't minumádcí'o. Ajimádcit, kägá't minopimusá. Kumägu a'pi tägwicing kägá't kiciwackáta. 


¹ For another version see No. 12.
23. **NANABUSHU EATS THE ARTICHOKE**

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?”

“No at all; we produce a pain in the stomach, and we cause wind. Now, that is the bodily effect we produce.”

Nanabushu 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 Nanabushu 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
24. NÁNABUSHU AND THE WINGED STARTLERS.¹

Mísa’ iⁿu ájimádcád Nánabucu papimusát; kumágu a’pi táktucink owábámaⁿ pináⁿsaⁿ wádiswaning, a’pideigu mόcki-náwaⁿ i’i-mar wádiswaning. Nánabucu udunábi’tawá, a’pidei ucawánímaⁿ. Udágimá ándacínt; midáswi ácíntajáciwaⁿ. ¹⁵ Cigwadác uganóñá: “Anín ácíntkásuyág?”


Nánabucu niskátcikígitó: “Ánin káginájga’k káwisísíwág? Kicpín tibátcimusiwág ácini’kásuyág, kánáníwa-20 nu’i’nim.”

Aníc a’pidei oságimáⁿ; wi’ká kígitówaⁿ: “Aníc, kuckun-gácins mi’iⁿu ájini’kásoyáng.”

¹ 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, am breaking wind,’ he will say. Various things will take (one) windy, (such as) the artichoke and all sorts of things, and potatoes and lichens.”

24. NĀNABUSHU AND THE WINGED STARTLERS.

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 or 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.”


Cigwâdâc iwiti pínâ upitawâ’ kâmidcîtun unidcânisa2, annî kà’icinawât unidcânisa3! À’tawâ, wàntâgu kâwusîbî tônit. 20 “Awânâc kà’i’ningâ’i’nak.”
“Nänabucu.”
“Kâgônakitigôwâban?”
“‘Ánin âcîni’kâsuyâg?’ i’kito. ‘Kuckungáccins,’ nintinânâban, mîdâc “i’í” kà’i’cimídciyângit. A’pidâc ânimâdcat 25 kî’tcibâ’pí’gûnân. Ningikanônigûnân dac: ‘Wâwâni win-

---

1 Nâpisawugu kuckungácins! “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! 1 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

15 A’tá, Nánabucu tabási, a’táwaá ajika’kábi’kisát, anícágu káco’káníg ini’u utawágán. A’tá, ajipángicing nib’káng, “Tcam’u,” inwáwákámicin. A’tá, ki’tcái’r’ká pàpímakötcing mica’kisát. Mídác i’u kámica’kisát, ki’tcái’a nígu’k kísintc’i’kámi; agáwá mócákcomo, a’pidci kágá wayá’kwána’mu.


1 “T!” trill with the lips, imitating the whirl 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 Nänabushu, 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 Nänabushu, 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 Nänabushu heard the sound of “T!”

Well, Nänabushu 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 Nänabushu. 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 Nänabushu could be heard laughing! “Ruffed Grouse, it was right what you did to
Ningutinggigu paqimusat awiya önontawan mädwänagamunit. Ä'pida nina'ntawän. "Ä'tiwa, ämbäicsa wâ-bämâg awâgwañiwgüwângwâ a'ë'a'ë nagâmut. Ämbësa, nina-wikagwawâbâmâ," inändam. Äjimäädät Nânabucu. Abâ'pic payâcu'tawät, undcitasawin käwin pâcgwângung ñyâsitug änîtawät. Cigwasa pâcu' owâbandän ki'tcigam, kuniginin nikiwutecigan ayâcawikwâskwaniwan 'ë'i'ë ki'tcigami. Midaç 'ë'i'ë sasipuckâniik 'ë'i'ë ki'tcigami midaç imâ ayâcawikwâskuninit, pä'kicidâc nagâmowân:

"Ki'tcigam ñasì'pu'kâg, 
Ki'tcigam ñasì'pu'kâg,"
aña'mön.

Kâgät' uminwânimân. "Ämbäicsa kaya nín kackiti'oyän tei'i'cictcigâyân. Kâwin nín nintayânici'tâñzi. Kâwiniña, Miciwutecig, nindákacki'ösín 'ë'i'ë tei'i'cictcigâyambân?"

"Nânabucu, mâwica nima'dci'tâñbân ñi'wâ untaminoyân. 'Äu, kini'tâm ijiceti'gân. Ä'pidi ci npmâ'kâđâ. A'kâwâ niwi'a'ñtawântän 'ë'i'ë wâmîtci'âyân. Kini'tâmidaç kâyâyâca-wikwâskwân. Misâri'ë cigwa tei'mâdci'tâyan, Nânabucu kâgû' wîn bâbini'tâgân wâ'rninân. Migu'ë'i'ë mûjâg tei-nagâmuyân:

"'Ki'tcigami ñasì'pu'kâg, 
Ki'tcigami ñasì'pu'kâg,'" 
teina'â'mân. Kicpin,
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
\(^1\) 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

\(^1\) The constellation of the Great Dipper is called the "Fisher star," and this is the Great Fisher referred to here.

13—FUBL. AMER. ETHN. SOC. VOL. VII.
"Ki’tcigami täski’kág, K’i’tcigami täski’kág,

ina’ą’man, midac i’u kanábątc kiganisábawá.” Misa’ i’u
cigwa animádcáinit.

5 Nánabucu ajímádce’á’nk:

"Ki’tcigami sásipu’kág, K’i’tcigami sásipu’kág.”


win ina’ą’ngán.” Wágunániwinán. Nánabucu ajawik-

15 wáskwániit,

"Ki’tcigami täski’kág, K’i’tcigami täski’kág,”

ina’ą’m. Wántagu nåwágam pangicin. Anic ácísikwását. Ánumóckamut inábit, káwin kánagá píma’kámgá’síníník.

20 Minawá ánugwá’kagumu, misa’ undcita káwin owábánda’nzin ’i’i’u teipíma’kámigáník. “Pába’pinisíwágan, misa gágá’t

nibuyán!” Wágunániwinán ajíkaski’tót teipípgái: “Mici-

’u’teig!” Ánigu’k pípági.

Mágwágu babá’tana’kámigisit awiya onóntawán mádwa-

25 bipígáinit. “Mimáwína’á’u Nánabucu,” inándam. Pínícigu mádwañawíwan iní’u Nánabućówan. A’tá, intawása má-

déciba’to kita’c’a’ñigu’k. Cigwa mádábíba’to Mici’u’deig,
"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 Nānā-
ätawä, Nänabucōwan nänawiki'tcigami mädwāmawiwan. "Cici, īndackä mĩ'i-u ānugĩ'undeibwānit 'a'̂a'u Nänabucu." Ānic pisāngi mādēc'i'am Mici'u'deig. Ājikwāskwanit misa' undcita āc'ī'ya'īnik sipuskānik.

5 Misa cigwa Nänabucu kĩ'agwā' tái. Kāgā' t mînwántäm Nänabucu. "Āa, Mici'u'deig, kāgā' t ināngwāna kîmānídō'wī. Mágīcā nînā'ta nîmānîdō'wī nîntînântānābān. Intawasa' kīng kīgazazī'kis. Mîsa' 'i'i'u kā'īcinâgānînān," Nänabucu ājîmādēc'i'ā'cāgāmāt 'i'i'u kī'tcigāmi.

26. NÄNABUSHU AND WINDIGO.

10 Ningutingigu papimācāgāmāt inābît iviti âgāmikistcigāmi awiya owâbâman 'i'i'u pîmācāgāmānît, âpîdeisa mîndîtôwān. Kāwin kanagā ākōningitawitiyānît a'kōsîswān 'i'i'u mî'tîgō. Ānic, mîwānînîu Windigo. Wāgunānîwînāni upîpâgîmān: "Nîcîmîsa, wâtcâkā'ā'nôwān kāmâmîdîcîtâman! Pâmâcâgâmâyan, woi!" Ānic, nâmâ wâsâ inântăm Nänabucu.

Ā'pîdecîdac unîckîmîgōn Windigo Nänabucōwan. "Kāgā' t mâmâ'kāte. Kunciagā, 'Nînâ'ta nîmântîwî,' inânamutug 'a'̂a'u Nänabucu. Âmbāsānō, nîngâgîwî'tâgâmâbâ'tō." Kāgâ't 20 mâdēcîbâ'tō Windigo, kîtciwîbā udōdî'tān îmā pîmâcâgâmānît înî'u Nänabucōwan. Wāgunânîwînāni âcîtângîtiyā-
bushu to be heard crying exceedingly far out on the water. "There, that is on account of Nänabushu'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 Nänabushu came out of the water. Truly pleased was Nänabushu. "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).¹ Therefore shall I now leave you." Nänabushu then went his way along the shore of the sea.

26. NÄNABUSHU AND WINDIGO.

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. Nowhere near to his buttocks were the trees in their height. Well, of course it was Windigo. 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 Nänabushu thought (he was).

Now, very angry was Windigo made by Nänabushu. "It is really absurd. Perhaps 'I am the only manitou existing,' may be Nänabushu's thought. Well, I will run round (to where he is), keeping to the shore." Truly off went running Windigo, in a very little while he arrived at the place where Nänabushu was coming along the shore. What did Windigo do but get down and lay with his bottom up. It was but a short while when up came

¹ The passage is given literally. The sense is, "being older, you are a greater manitou than I."


10 Kāgā’t ājigu’pit Nānabucu mānisāt. Ā’tawā, mōjag mawi. Cigwasa nibiwa kā’u’kwā’kwisi’tod im’u misañ, uganōnigōn: “Mi’i’u icibōdawān.”

Nānabucu ājibōdawāt. Kā’pōdawāt uganōnigōn: “Nānabucu, mi’i’u iĉi’a’ntawābāntan ‘i’wā kāwātabwānā’kuyān ‘i’u kiyawic. Ā’pidei wānā’kwa’k, māgīcā tagitā’kwitin ‘i’u kiwisāncis.”

Kāgā’t ānimādcā Nānabucu. Ānīc mōcāg mawi, ā’pi’tcīšāgīsīt. Ā’pidecīgu ‘i’wā wayāninā’kwatānitik ‘i’wā mi’tig umī’kān, kayā i’u sāsagati’kwāniwānītik. Ājimādīcāt icāt ācimānāt; ō’ō’ udinān: “Tawa’t, tawa’t, tawa’t!” Ā’i’indīcīn ‘a’a’u Nānabuco.

“Kāwīnīnawin tagitā’kwitin iwa kiwisāncic? Bā’kānag iwa mi’tig nāndawābāndān, wānā’kwāk.”

Ā’tawā Nānabucu. Mīdāc gāgāt ānimawīt, picicīgu wāsa ānitāgucīn. Pāmāgu ānī’r’nābit, tā’tiwā, cingusān kibimibat’tōwān ājigānōnāt: “Nistcīmītīcē, nīnīp nōngum.”

1 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.
Nänabushu to where he was on the shore. Then (by Nänabushu) 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, Nänabushu heard (Windigo) saying to him: “Come hither, wait, I want to make a small meal out of you. Make haste, come!”

Alas! Nänabushu began weeping silently on his way over to where (Windigo) was. Presently he came to where (Windigo) was; truly big was his anus, and in plain view was his heart. By him was he addressed, saying: “Nänabushu, go gather some fire-wood. I will first roast your body.”

Truly then up from the shore went Nänabushu 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.”

Nänabushu then kindled the fire. After he had kindled the fire, he was addressed: “Nänabushu, 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 Nänabushu. 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 (Windigo); this he said to him: “Oh, oh, oh!”¹ Such was the way Nänabushu acted.

“Would not your old spleen be forced out by that? For a different one do you seek, one that is straight.”

Hapless Nänabushu! 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’tcisänwan ini’u cingusan. Otā’taganábamigón ajiga-nönigut: “Nānabucu, wákunāc wá’u ndcìnibuyan?”

“A’tawā, mígínínì’i’u wí’a’kawinawa’tét wa’á’u Windigó ‘i’í’u niya’u. Káwinina kitânisâsí?” Ajiganönigut: “Nama-5 dapinâgu ‘a’á’u Windigó?”

“Kāwin, tcângitiyacin, micicâgo iwá utcît, kayâ ‘i’í’u utá.”

“Nānabucu, mínötecisa ningawikagwânisâ. Máskwáti dac wîn kigapâgusânimin kâgó. Intâwâ dac kicipin kâgó tótawisiwan kâwin nintânisâsi.”

10 Kigitówan Nānabucôwan: “Mâskwat kicipin nisât, ticîp cágántàmân ‘i’í’u kiya’u kiga’ici’i’n.” Ajikanönint Nānabucô: “Mi’i’u icîpindömûn ‘i’í’wâ niyawic.”

Ã’tayâ, kâgât mínwântâm Nānabucu. ‘I’í’u ãbwânâ’k wânicicininik ‘i’iwâ mî’tig ântawâbandânk, kayâ â’pîdci wâna’kwûtîng; midac ‘i’í’u kâ’kickâ’â’ñk. Anîji mâdçîtôt, kâyabi kîtângitiyacinôn iniwâ Windigûn. Úgânônân: “O’o’wâ ãdabwânâ’kun.” Midac imâ ãjigitecâbagwit ini’u cingusân, pânâgu âni’u tânawâsânit. “Ã’tawâ, ãmbâsâńo kîni’tâm kiga’u ji’tôn iyabwânâ’k.”


In its flight stopped the Weasel. By it was he gazed up at when by it he was addressed: "Nânabushu, why are you going to die?"

"Alas! because a light meal does that Windigo intend to make of my body. Could you not kill him?" Then he was addressed by it saying: "And is the Windigo sitting down?"

"No, he lies with bottom pointing upward, and in full view is his anus, likewise his heart."

"Nânabushu, 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 Nânabushu: "As your reward for killing him, I will make you proud of yourself." Then was Nânabushu told: "Therefore do you put me in the bosom of your garment."

Ah, truly pleased was Nânabushu. 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 Windigo 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 Windigo: "do you make it."

Nânabushu took up the stick; as soon as he picked it up, he was addressed by the other saying: "Impossible, Nânabushu, my heart beats with great fear. It seems as if something is about to bite off the cord of my heart."

Nânabushu 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."
Minawá kigitowán: "Eí, kāwása, Nānabucu! kāwása kuca. Mi guca kāgā’t i’i’u wiwanántamán.”
Nānabucu omá udanigā’kikābiwitawán. “O·o·o·, kācitīnā unakā’ku’urtcin!” inābit Nānabucu, ācikawā’kwitiyā-sānít; mīsāgu ‘i’i’u kāgā’t kī’ninibunit. Kānibunit pi’un-dcisāgítecisāwān cingusan.


27. NĀNABUSHU COMFORTS HIS GRANDMOTHER.

Ningutingsa anipapimosāt cigwasa udābābāndān ō’ku-misān kāpi’untcikānā’pan. Kāgā’t kāyābi kī’atāni utcimānīnī. Kāgā’tsa minwāntām Nānabucu tayōc ‘i’i’u pimādisinit. Anigu’pītā’i’tāg mādāwāmawīwān: “Nōjis!” mādāwā-
Again he spoke: "Oh, impossible, Nänabushu! Impossible really! Perhaps, indeed, I am now growing unconscious."

Nänabushu then went up close and stood beside him. "Oh, do hurry and impale me upon (the spit)!" While Nänabushu 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." Nänabushu 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! Nänabushu 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." Nänabushu then departed, keeping along the shore of the sea.

27. NÄNABUSHU 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 Nänabushu 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'natámowan. Ánida'pábit ‘í'i'wá ändësiwit, kuniginin, kicingicinön, amí'kwán kigicinön. Nánabucu ajikanonát: “Nó'kó, nintagwicin.”

Ká'kwábatawangá’i'gáinit ‘í'i’u utámi'kwáníni upi’a’pagi-5 tóni. “Cici, mäctcí:a’nimög! Ningigagwániságánimág ígi’u mäctciwábicáiwigag winanápagánsumiwát.”


Nánabucu ugá’kikipitón ‘í'i’u màga’kuckwámag. À’tiwa, ànin kàí’cináng picícig ‘í'i’u pimitá kàyá wiyás! “Nó’ko, kágá’tigu kigaminowisininím.” Nánabucu mísañá í’u pitcinág minowisinít.
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. Nänabushu 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.” Nänabushu 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 Nänabushu 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.”

Nänabushu 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.” Nänabushu then for the first time in a long while ate a hearty meal.
Nănabushu swallowed by the Sturgeon.¹

Mîsa' ajitibi'kâtinik; weyâbâninig ayâbi ândânsiwiwât. Abâ'pic nawa'kwânig uganônân o'kumisân: "Nō’ko, kanabâtc ningacacigatâb. Kâwîninâ wâwâbânâbân kitayâsin?"

"Nôjis, kâgâ’t nintaiyân."


"Micînâmâgwâ, pinawâ‘kuntcî’u’n i’ku’kâya", Micînâmâgwâ, pinawâ‘kuntcî’u’n i’ku’câya”."

Midâc i’i’mâ na’i’tâg ayât a’sa’u micînâmâgwâ. Mâmâwâ’tcîdâc îmâ unowângìganig mîsa îmâ siniguskâgut. Kâga’pi

"Adi’kamâg, ãmbâsañô, nawatantama’u Nânabucu îwâ wâwâbânâbân.”

Kâgâ’t âcinawatatânk ‘i’i’u uwâwâbânâbânîni. Ki’tciwickâni ‘i’i’u owâwâbânâbân. Ājiwî’kubîdôt, "‘A’tâ, mîsa’

"Isâ,³ kâwîn kin kînantawânimisînôn! Kiwînîntân ‘i’i’u wâwâbânâbân.”

¹ For other versions see Nos. 7, 29, 61.
² Adi’kamâgwan, “white fish;” literally, “caribou fish.”
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 Nānabushu. "My grandmother, therefore do I wish to fish with hook and line. Accordingly your canoe will I use." When Nānabushu 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. Nānabushu 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, saying: "O Whitefish! please seize that bobbing (hook) of Nānabushu'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! I don't want you. You besoul the bobbing (hook)."

---

3 Isä, "Bah!" an exclamation of reproach; with most Ojibwa dialects it is uttered only by the feminine sex.
Kágät intawá upágidândan 'i'tu wàwàbànàbàn. Intawá ajikìiwàt adì'kàmág. Cigwa anìtagwicin. Micínàmágwàn ajikakwàtcìimügìt: "Ánìntac a'kitut?"

"Kà, ‘Kìwìnàntàn iu wàwàbànàbàn,' i-kitò Nànàbúcù
5 Micínàmágwà yà ta ninàntawànìmà."
Mìsà keyàbi onowànàngkànìg singiwíshànìg 'i'tu uwàwàbànàbàhinì. À'pìdcìsa umìgùckàtàntàn micínàmágwà.
"Ta'ga, kìn, nàmàgùs, awìnàwàtantàn."
Tòkisàni iu wàwàbànàbàn. Àjìwi'kùbitòt Nànàbúcù
10 uwàwàbànàbàn, mìsà' nàsào a'kitut: "Mìsà wà'tìyan."
Omò'kìbànàn ini'tu nàmàgùsàn. "Isà, kàwìn kìn kinàntawañìmìsinòn! Kìwìnàntàn 'i'tu niwàwàbànàbàn."

Minawà ubàgìtantàn nàmàgùs. Àjìmàdçàt; tàgwìcing udògùmàmàn uganònìgòn. "Ànìc a'kitut?"

15 "Kàwìn kuca kìn kinàntawàwànimìsinòn. Micínàmágwà yàta ninàntawànìmà."
Mìsà 'i'tu ingútìcì ajìri'càt micínàmágwà. Kàwàsà ugàckì-
'tòsìn pa'kàn teiwàwàbànàbànimì. "Àcìmàdçìsàwìnà-a'tu Nà-
10 nàbúcù! Mìnì'k nìngitàcì'kàg wìnìckì'itàt!" Nànàbùcòwàn

unawàtantañmàwàn i'iwà uwàwàbànàbàhinì.

Nànàbùcù mìgu iu ajìkìtcìwìbitòt i'ì'tu wàwàbànàbàn. Inàbit micàwa gàmám, minìsàns inàntàm wàndècìmò'kìbinìk.
Minàngwànà iu ucìgùwànàni ini'tu micínàmágwàn. Cigwàsà
20 ngùtìngìgu pàñàgu kàsàswànik utìwàgàn. Minàngwànà

iù kògàmgìgìgtu mìgu iù kìgìtcìmàn. Mìsàgu a'pañ àcìwà-
ànàntànk; wi'kàsà mi'kài. Mà'kàwìt, "Wàginùgàñìng nìntaiyà," inàntàm. Inàbit, ièpìmìng kì'tcemàskìmüt agòtànìk;
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 Nänabushu. '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) Nänabushu 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 (Nänabushu) fish elsewhere with his hook and line. "Confound that Nänabushu! He has been pester ing me so long as to anger me!" He then seized hold of Nänabushu's bobbing (hook) with his mouth.

Nänabushu 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 iu acimamäsi'känik. Minawä iwiti inäbit wä'kwäyaí awiya owåbamän tçika'kawatäbinit. Acipäsigwït Nänabucu; äciwanabi'tawät, äjikanonät: "A'tawa nicimisä, änindäc aći'a'yäyan?"

5 Agäwägu pimädisiwan. Cigwa kïgitïowan: "Nänabucu, mïsa kayä kïn kï'kuni'k aś'a'u micinämägwä."

"Abä'pinisiwägan!" inäntäm Nänabucu. "Ambäšänö, windämawicin änti kätäçiguni'k."

"Käwïninäc; iwiti nawäyä'kwucink cingwä'k mi'i'witi ayäwät ìg'i'u wacackwätowäg;¹ mïdäc iwiti änäntawäyämbän; piniwäpämägwä ìg'i'u wacackwätowäg, nibi'kängidäc pangi-cinög ìg'i'u uacackwätowäg; mïdäc "ï'i'u nätägwanä'ônägitwä mïdäc imä kinawätämit micinämägwä. Nänabucu, äm-bäšä', kïgawindämön. Mïginini iu ödä' kàyagötänig. Äm-bäšänö, kïepin ayäwänän "ï'i'u mö'komän, paciba-ä'muwi."

Nänabucu däc udäiyän iu mö'kumän. Wägunäniwinän pangi ajitca'ka'ä'mawät.

Mädwägïgitïowan micinämägwän: "Kägä't nisäsägitä'ä."

Nawatcidäc ängïu'k ubaciba-ä'mawän "ï'i'u udä'ini.

20 Minawä mädwägïgitïowan: "Kägä't nimäni'käg 'aś'a' Nänabucu kï'kunäg." Mädwäkenönïnimäwan: "Käwäsa, kïdäwïskïwigusï waś'a'u Nänabucu. Kägä't mätci-rï'ciwäbïsi Nänabucu."

Wägunäniwinän ajibabacipa-ä'mawät "ï'i'u udä'ini.

¹ Wacackwätowäg, "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 Nänabushu 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: "Nänabushu, and so you too have been swallowed by the Big Sturgeon."

"(That is) dreadful!" thought Nänabushu. "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; \textsuperscript{1} 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. Nänabushu, 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, Nänabushu 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 (Nänabushu) pierced his heart.

Again was heard the voice of him, saying: "Truly in discomfort am I for having swallowed Nänabushu." Then was heard the voice of some one addressing him: "Why, you would not be free of harm from Nänabushu. Truly a baneful being is Nänabushu."

What should he do but stab away upon the (Big Sturgeon's) heart.

\textsuperscript{1} fungi found on various trees, the poplar in particular; it may be that is what is meant here.

Kumàgu ya’pì aji’ì’bòskàntccìsàt.

5 Anìc mì cigwa ki’kì’kànimàt Nàanàbucù kíá’bòckàntccì-sànit, ajìgàñòòànòt wàdàbìmàdcìn. Anìc àdçitàmòò ini’u wàdàbìmàt, mìwàñìnì u kàyà wìn kà’kùnìgògùbànàn ini’u mìciñàmàògwwàn ‘à’ò’u àdçitàmò. Mìdàc a’pì ajìkìgitùt Nàanàbucù: “Àmbàsàñòò i’ì’mà nò’kùmsì utàgàmìììng tawì’ì’ì’a’gùwàiyà’a’gu wà’ò’u mìciñàmàògwwà; nìngàki’tecin- wàntàm.”


“Nòjìc, kàwìn kàñànabàtc kìtànìsàsì ‘à’ò’u mìciñàmàògwwà.”

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 Nänabushu 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 Nänabushu 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 Nänabushu 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 Nänabushu 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."
Kágät 'aŋa’u mindimóyá ājínázibít, á’taiyá, ki’tcigi-gōnyan.

"Nō’kō, misa waŋa’u kānámá’kānāt."

"Mī’u, nōjis kà’icinámá’kānāg."

29. Nānabushu, the Sweet-Brier Berries, and the Sturgeons.¹

5 Weyábaninik ājimádcát Nānabucu, sāga’i’gāning odōdisā ’iŋa’u anicinába; kuniginin, ininiwan kayá wiwini; niciwa kwiiwisánsa, unidećinisini. Pājikidac pa’kān i’kwāwan ninfutc imá tāwān, a’pidećisa usāgri’gōn mi’u ininiwan. "Kágät’sa, Nānabucu, ambāsa, wiwin imá a” i’kwā.”

10 "Nicimisā, kāwāsa nintā’i’cictcigāsi. Kāwin pō’tc kaba’ya’i nintāwiwisinān kicpin wiwiyān."

"Nānabucu, mānōgu, tábwā’tawicin."

‘Āu, misa i’u tábwā’tōnān.” Misa’ kágät widigamat ini’u i’kwāwan.

15 Ānic, mī’u cīgwa ńitāgwańinig; kayādāc pāpa’kān tāwāg, ānic mamawadisiwig ini’u ininiwan. “Mīsa cīgwa tci’mádc’i’cāyānk ’i’iwa tci’ntcigirngō’i’wāyān.” Ānic kágät’ ajinōtcigirngō’i’wāwāt, ad’ikamāgwa ki’tcinibiwa unisāwa. Ānic ađcidagōnā’kua’kāwāg. Ā’pidećisa nibiwa unisāwa. ²

Ningutingigu âcikackatinig ’i’i’ma ändâćikirngō’i’kawāt; misa’pān kikackatinig ’i’i’u sāga’i’gan. Abapic kākackatininig, “Ambāsānō,” i’kito Nānabucu: “intawānā kìnī’tamawā kīga’āmwańānig ńigiwā kidâtcigotākaniminānig."
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. NÄNABUSHU, THE SWEET-BRIER BERRIES, AND THE STURGEONS.¹

When the morrow came, then off started Nänabushu; 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, Nänabushu, 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.”

“Nänabushu, 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 (Nänabushu 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 Nänabushu; “on that account let us first eat up those (fishes) of yours which we have hung up with head down.”

¹ For other versions see Nos. 7 (p. 49), 28 (p. 207), 61 (p. 467).

Misa’ gaga’t aji-pa’kâdâwât. Intawâdâc uginîgu n’antunâwâwân. Misana’ ‘i’i’u uginîgu aji-amwâwât, wänkitci cigu kawanânântamög.

Ningutingidâc minawâ aji-mâdcât pâpânàndawâginîwît a’pîdcigu kisinâni kayâdaciugu gî’kâtci. Sâga’i’ganîng aji- 15 mâtâbît. Mîdâc imâ ânâsamâ’tawânîng ânî’i’jiât a’pîdciugu umî’kawâ’u’i’’u uginîgu. Anic pâpâgiwâyânâckîmutâcîng udânîbînawân’u. Ningutîngigu ânîpîmâcâcîgamât, pâmâgu kâgô nwântânk mâdwaśînîng imâ mî’kwâming. Âji’înâbît kâgô kî’â’tâni. Wâgunânîwânînimân’u kâ’zi’kânk; pàyaczâ- 20 bân’dâtuk, kuniginîn pikwa’k ma’ku’tawâgân ûsawâwînk! Âji’o’dôdâ’pînânk wîwâwânban’ântuk, pâmâgu awiya wând- cîkânônîngut: “Tawa’t, tawa’t! Kînîna kipî’kwa’k wáta’pi- nànuman?”

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 \(^1\) 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?”

---

\(^1\) At the place where he and Nānabushu had been in camp together.
"Kága'ít ningĩ'kâtc."

"Tàga, kàbòtawànan, intigu kígi'kàtc." Kága'ít nádága-kòwan pòdawàwan. Káki'tcìbòtawànit, a'í'tà ikutàng cingobìn uda'pàginâni; kàyà dàc gágitciwàn màdŵáigígitò-5 wàn: "Ba'kiwis, kàwinìna kitâmîdcìscìnàñ inì'ì nintàcìgànan?"

"'Ău, ningâmîdcìscìnàñ." Opì'á'cawàgàmâwàpína màgòn. Àjìwàbàndànk, kunìginín, kàskàmì'kùwànowàñ! Àníc à'pídci pa'kàdà, midàc 'ìyi'ì àcìmîdcìt. Udánuwirì'èkwàntànan. "Kàgù'!" udìgòn; "màñògu ga'kìna mîdcìn."

10 Mi cigwà kìcitànì, kìmâcìkwâtcìpìta'kìsìnàñìt. Cigwà pasigwìwàñ, "Pa'kiwis, wàgùnàn 'ìyi'ì kàpìnòndàman?"

"Kà, uginìg. Kàgàtusàgu nìmàp'kàdàmin. Mínà ìgi'ì wàòmìwangitàwà."

Kunìginì, upì'mì'ùtá'pìnàminì 'ìyi'ì umàckìmùtì, pitawài-15 ya't kà'tàninàminìt; àcìsigwàbìnàñìt, a'pànà tcàtètcìpân àcìpángicìcinìt udòginììma'. "À'tawà, ùgÌ'ìngàrà'g à'ìyi'ì unìdçànìsa!" inàntàm. Ànínìmìnà'kòwàñ ànníta'kùnàminìt 'ìyi'ì umàckìmùt; kìmàdŵàsìgwa'ìgàwàñ.

Kunìginì, inábit, kànañàwàbamàtì udàcìmòcìkina'ài'ni 'ìyi'mà 20 umàckìmùtàng inì'ì mí'kwàmin. Ìgànòngòn Pa'kiwis; ìmò, nimínnà'ku Pa'kiwis. "Ampàsa", wìpisintawìcìn wàri'nínnàn, mígu gágà't i'i'ì tçìpa'kàdààyàn kíèpin nònòdawisìwàn kà'i'ñìnnàn. Pa'kiwis, ámbàsànó! ômppìwàñàñ na'wàì'ì mí'kwàñà. Òwi ti dàc wàgà'kwàgàmìwàñk mí'i'wìtí kàqà'ba'tóyàñ; 25 o'ò'màgu tçìnìmìnà'kùyàñ, mì'ì'mà awìya kìgàñòntàwàg tçìbìbàgìmi'kwà: 'A'á'è, Pa'kiwis! Kungwà'ù'k! Wàgùnìc
"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,


(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.”
Ajikanônâtwiwan: “Kâgu' ningutînô inántâgân, gânâbâtec mânidô nindânucawânimik.”


Gâgâ't mindîmôyâ unîcîkâ.
“Babîs'tên taga, mâdcâtâ, pâcu' imâ kîgâ-ićâmin.”


Midâc kâgâ't âjîmâdéâwâd. Cigwîsâ umâmëci'kawâwâ. 20 Ânâwî guca, kî'tcîniwiwa udâgâwâcîmâwa⁶. Kâwin kânagâ ubacînânâsîwâwa, kâbâgîcig udâwanânâwa, i'i'mâ ântîwât inâwanânâtâw. Mîsa cigwa agwâwânâkukâwât. Añicâwâwâg ânînt âgwa'tcîng udâgônâwâ. Abâ'pic kâ'kicî'tâwât, ânîcî mî'i'/u cigwa' Nânabucu kâkitâmwât 'i'i'/u ugi'nîgôn'i'ma⁶. 25 Wâgunânînîwînân àcîmâwâtciwât 'a'a'/u Nânabucu. Ânin
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 Nänabushu had eaten up all his own fish. What should Nänabushu do but go for a
kăi'cinânk änipingât! Nàñabucu äjikägitut: "Ä-ä-ä-ë, ni'dëcisasi'kisi! Këwënìnc wini i'u kigïgä'täisi. Æntidâc ò-ò- kâ-u'ntécinântwâ ogöu nâmâwâg?"

"Migu iu, ni'dëcisaz'kisi, i'i'mä ni'nòta'i-bâni'nâng mì'i-mâ 5 kâ-u'ndécinântwâ ëgi'u nâmâwâg."

"Ambâsà, ki'kino'â-mawicin ânin âjicëgcâyan 'i'i'u ni'sântwâ."

"Kâ, pisânisâgu kî'pimina'kwâ 'a'é'au nimindîmòi'mic. Mìdâc 'i'i'u kâ'këici'tôd pimina'kwân, mìdâc 'i'i'u nì'n ñitàm 10 kâ'i'jimëdëcit'iâyân kî'u'cî'a'g 'a'é'au wà'u'mi'teçïgi'yân. Mìdâc 'i'i'u kâ'këici'a'g nînônda'i-bâni'nâng mì'i-wà nàwàtc nìngînìtca't'tôn 'i'i'u nînônda'i-bâni'nân. Mìdâc imà màmâwâ'téci'dâc kigicâp kâ'i'tcîbôtâwà 'a'é'au nimindîmoyâyim. Kâ'i'cîta'kûbicît 'i'i'u pimina'kwàn; kâta'kûbicît, kâ'i'cîba'kûbiyân.

15 Kumâgu a'pî ânitàgwinînâ namà niwàbama. Àcipàcipâwak, àcîtô'tô'kàbigibîtoyân 'i'i'u pimina'kwân; àcîkîtçitébàcît 'a'é'au nimindîmòi'mic. Mîsâ'pî kànisàk 'a'é'au namà. Mînâwà kâ'i'cêkwâ'ä'wasoyân, mînâwà kâ'i'jîpa'kûbiyân. Mî'i-'au kàbàgijik kâ'tôtâmâ'n. Mîsâgu i'u wândécinâmâ'kâyâng. Nànàbucu, nînkâckîka'o'ñinân ãñita'kun."

"Óu, mîsa' iu kàgábàgijik kâ'i'cëcîteçigâyan," i'kitôwàn ìni'u Nànabucòwàn. Mîsâ'pàñ ânìkikwâñìt. Pîtcînâgikû ànibà'kîntånàng Nànabucu 'iwàndàwât, ogàñônàn wîwàn: "Mindîmoyà, kìgàkòmin. Âmbàsàñògù awimâdùcîbîminà 25 'kwàn, mîsa nangwàna wînàwà- odôntibàñìwâng wândécînàñàwât 'i'i'u nâmâwà. Kàgà't kàwìn kîgàpapà'kàdàsìmîn kîçpin kàckî'tôyân 'i'i'u tcîbîminà'kûwàyân."

"Kàgà't ningaâckî'ton 'i'i'u tcîbîminà'kûwàyân," udîgòn
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.
by his wife. Well, then it was that the old woman sat down to work making cord; and Nânabushu 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 Nânabushu 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 Nânabushu went into the water. When he was come, after some little time he saw a sturgeon; when Nânabushu 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 Nânabushu 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 Nânabushu, 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

Ajikiwâwât. Kumâsâgu mini'k udânukipimamâwa\(^6\) 'i'\(i\)' u unamâmiwâ'. Āba'pic ka'kitâmwâwât, mîsa' cigwa' Nânabucu wînî'tâm pa'kadât. Ningudingigu nântawikînîwâ, āgâwâgu upînâ\(^8\) 'i'\(i\)' u ugini\(^8\). Ā'picâsî' kâwîn unisitu'kâ-gusî ā'wi'kwâ; wânkitcîciku pa'kadâwân ini'\(i\)' wiwân. Ningutingigu mâdcâ Nânabucu ubabagiwayânâckimut 'i'\(i\)' kâwuna'pitôd. Ēni-i'jîmâdcât, ā'picâsî' kisinâni. Cigwasa' āninantawikînîwâ, pâmâgu ningutingigu sâga'î'gan mâtâbît; ā'picâsî' kinugamâni. Ēnâsâmâ'înânk inaka'kâyâ ānî'jâ. Ėnîwâ'k udânîmî'kawâ\(^6\) ugini. Ā'tawâ! ā'pidci kî'kâtci. Ningutingigu ânîpîmâcâgâmât, pâmâgu kâgô nwântânk mâdwâsinînik 'î'mî mâ'kwâming. Ējî'înâbit, kâgô owâ-bandân. Ējîmînî'kut, pi'kwa'k kî-a-'tâni ma'kutawâgan âsawâwînt. Nânabucu kâcitînâ omâmôn. Ējîjîntcîtâwâ-gunânnânk, pâmâgu kânônigut âwiya: "Nânabucu, kîna 'i'\(i\)' kîbi'kwa'k?"

"Aye\(^\prime\), nînsa, nîcîn, nimbî'kwa'k."

"Kâwîn wîn kî-i'kitusî ā'pi Papa'kiwis câwânîmâg."
"Kâgâ't kâwîn nin nindôbi'kwa'k osîn, nîcîn."
"Nânabucu, kîgî'kâtce mâtîn."

Tayâ! Nânabucu ugi'stîcikanawâbâmân. Ogânônân: "Āci-winân kîgî'kâtce! Nindâbwâc kuca."

"Ta'wa't, ta'wa't, ta'wa't! Kâwîn kuca wîn kî-i'kitusî Pa'kiwis a'pi câwânîmâg."
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 I am cold! Why, I am sweating."

"Come, come, come! the Pilferer certainly did not say that when I blessed him."

1 Ḍciwinān, "How can you say that," ... an adverbial expression. It might be put in this form: "The idea that" ...
“Icta, kāgā’t ningĩ‘kâtc!”

“Ău, Nānabucu, kâbōtawin.”

“Ău, pōtawacicin.” Kāgā’t ācīnātagā’kut Nānabucu.


Tā’tayā! Nānabucu āji’ā’wazut.

Cigwasa’ tajikagīstcīwān kayā tacīgītacīgā nāwān. Ācīkanōnīgut: “Tāga, Nānabucu, mīdcin īn’u nindacīgānān.”

“Ăn, acīwīnān ‘Mīdcin’! Nīndānimucuwīnā kāmīdciyān 10 īn’u gitācīgānān?”

“Tā’wa’t, ta’wa’t! Kāwīn kuca wīn kī’i’kitūsī Pa’kīwis ā’pī cāwānimāk.”

“Icta, kāgā’t ningamīdciyān.”

Kāgā’t ubī’a’pāgīdōni. Kumigīnīn, kāskami’kwāniwān! 15 “Nānabucu, kāgu’ wīn ckwāntangān.”

Nānabucu mīgu īmā wānimō’k kā’u’ndcīpīdīmūt. Cigwasa ājīmādānteçīgāt ā’gā’u Nānabucu, kunigīnī, tapīmipasigwīwān uđōdā’pīnāmīni ‘ī’gī’u umackimut. “Nānabucu, wāgunānī’i’u kā’pīmōndāmān?”

20 “Kā, uginīg kuca kāpīmōmāgguwā.”

Udātçitwāpīnānī, pānāgū tcātcētçīpān pāngicīnō.

“Tawa’t, tawa’t! Kwā’tcinantawīn kīga’rīnīgā’tā. Ānin wīnī ī u wāndcītōtāmān?”

"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'kwägam kiga'i'ciwänänän. Omä tećimimä-'kuyan, päcu' anitägwicinan, 'ää'e', Nänabucu kägö ubimo'tän — a'ä'u, kwung'u'k!' kiga'i'ni'täṃ. Kägu' abanäbi'kän. A'pi micägam'kuyän käwin käyäbi kiga'i'ni'tä'zi. 5 Middäc iwiti, tćigayairëändäyäg, tći'a ninántawåbántämän tciwänatinäg. Mi'kamän dać, mi-i'mä nisäci'u känri'jaiyan. Kö'köçämäteciwän minawä, middäc 'ë'i'u käi-cipagitciwäba-'kämät 'ää'u mi'kwam. 'Kägu' win abanäbi'kän. Pämädäc kigicäp kigapinäpim 'ää'u kimindimô'imic. Misa 'ë'i'u 10 cigwa tcipa'käwäninän.'
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! Nänabushu 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 Nänabushu 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 Nänabushu 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 Nänabushu. What should he do but lay down his pack of ice. “All right, give him a push!” said Nänabushu. 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 kāta'kwāmātiwāt, ubāgitsiwa'ba'kāman. Āji-a-bā-nābit, panāgu namāwa⁸ kāsābīnit. Āni-i-cikiwāt. Āni-i-ji-pindigāt āndāwāt, "Ā'tawā, wābang kīganamā'kāmin. Kāgā't pātānīnowāg namāwāg kāwābamāgwā." 


Ājimādečwāt ijāwāt iwiti kāwābamāt ‘iš’u namāwa⁸. Kuniginīn, a'pī ānisāgatciwāt, ānīn kā'īcināmowāt? 

10 Wāndcitagu kā'irskā'tānīgwān ‘iš’u wānātīnā! Inābiwāt, iwiti a'pīdeci nāwātīnāng pājik kī'ā-biwan īn’u pikwā'kucitigwānānamāwān. Agāwāgu nābōpīwāgāmīsowān ānukāba-cimāwāt. Ā'tawā! kāgātsa mindcinawāzī 'a'ʃ'u mindimōyā. Nānabucu kānōnā: "Indāckā kāgō kīgīpābīnitāmitūg."


30. NĀNABUSHU AND THE WOLVES.¹

Ningutingi-gu sāgā'igān omādā'kun. Ājimādeči'ā-dagā'kut, wābigamānīg pācwābandānk, awiya owābāmān pimādagā-

¹ 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 Nänabushu. 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). Nänabushu 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 Nänabushu 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 Nänabushu. 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 Nänabushu.

30. Nänabushu and the Wolves.¹

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

¹ For other versions see Nos. 8 (p. 73), 9 (p. 85), 44 (p. 373).
'kupa'tönit; aca minawah, niwiwa. Kuniginin, ma'lngana! Äjipipägimät: "Nïtcimi'tcä, a'kawä, kawâbâmininim!"

Kägä't kipitciba'töwa; äciwawanäbinit änäsi'kawät. Äjiganöönät: "Nïtcisasi'kizî, änti äcâyäg?"

5 "Kä, o'o'witi, kicika'tikwänigung, mi'i'witi äcâyäng. Nibinunk ki'ä'sântcigöbanig ogō'u kitöcimag, ki'tci'ar'äbän uginisâwâbänin. Mïdac iwiti äcâyäng."

"Ä'ìiwä, mi gayä nin iwiti äcâyän, kicika'tikwänigung, — nïsa' 'i'i'u tci',ä'niwâwitçicîwinaguk."

10 Aniç, mi'i'-u cigwa wunâgucininig."

"Aniç 'i'i'u, Tcîtcigwãnówis,1 änînânta'ünînâmäsiwan, mägcä takisinä tibi'kât. Taga, kicicômä'iwâ tání'ä'n-tö'üninâmä." Aniç, nïsa' gägä't Nânabucu änînânta'ünînamä. Kâwâsä 15 nî'tawusäsi, ânuwitçiat 'i'i'u ma'îngana.2 Äjikanöönint Nânabucu: "Ambâsînö, ântôtâmängigü pïmîba'töyäng, mi kayä kîn kätôtâmän."

Tâyä, kayä win tötam. Aniç mïdac i'u kawín kägö 'i'i'u osö, mïdac 'i'i'u winâg 'i'i'u wäsowât. Kâwín kânâgä nömäg 20 cigwa ânimaskawä'kwätînînig.

"Kägä't mîmâwini i'u tçinibut kicicômânän, maskawä-'kwätînînig 'i'i'u winâg. Intawâ kicô'towatä." Mïdac 'a'â'a'u pâjik ma'îngân ubî'tawajän 2 âciwîwatcîpitcigätâning.

1 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, 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 Nänabushu 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 Nänabushu 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 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

2 Referring to the tail of a wolf.

"Éi, käwäsä', kitägi'kätcimin."

"Täga, kin Tcitcigwänowis," inimäwan ini'u a'kiwa'nži 5 ma'ninganan.

Gägä't midad içi'u nantukabäcit ä'pidci omi'kän änäsä'a'maninig. "Misa' omä tecinibiyang." Änic misan utö-tkwäkuwäbinän.


Cigwasa' tibi'kädini, äjikawicimut Nänabucu. Ä'tawä Nänabucu! ä'pidci nöndägusi, ä'pi'tcigä'ka'tcit.

"Ictä, kicicümänän mimäwini'i'u wikitawëtcit, intawa pi'tawacä'i'k,"

20 Päjik pa'i'jìnänawäninit.

Wibago amatcibiso. "Ci, kagätsa öu'änimwänowic nindäbwäckägun!" Änic wibägu minawä g'kätcì. Äjiröndä-gusit, "Änitä, pi'tawacä'i'k minawä kicicümä'i'wä."

Päjik äjigikutut: "Ingutci kuca ugi'a'pagiton äñubi-tawacä'a'g."

25 Kägä't minawä pa'i'cii'nänowäninit ini'u ma'ninganan.

Midäc nää i'u äjijuwäbaninig. Cigwa kicicäp äjikanöniint Nänabucu: "Näwa'kwäg mi'a'pì kä'u'di'tamang 'i'i'u äsan-tecigwän."
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.”

Nänabucu misa’ gågä’t äcictçigät, bisa’ pitciïnag minopimusät. A’pideçigu udibi’a’ ‘i’ï’u ma’ï’ngana⁶. Cigwasa tagwicinög asäntciguning. Àca tana’kamigisiwa⁶ möna’arminit aşantcigun. Öganöönin wîta’kiwänziyan: “Nänabucu, 10 bisa cigwa teiwisiniyang. ‘A’ä’u, wîtci’iwän tcei’ka’ar- sançigung.”

Kägä’t Nänabucu witeci’iwä ‘i’ï’u moka’i-gädänig aşantçigun. Cayigwa owåbandanän Nänabucu. A’tawä, wató- pà’kunisagöñ kayä ‘i’ï’u anagä’kwan kättawänänit. “Tawa’t, 15 tawa’t, awänàniwinänah ugöö! Mï’ï’u käwin wi’kä,mid- cism ini’u mi’tigucan!”

“Nänabucu, kägu’ ikidu’kän. Nåskä pitciïnag kigicäp, kigaminowisin.”


Cigwasa wåbanìni, pâñagu kámödtigisinît ‘i’ï’u ma’ï’ngana⁶, wändagø gågä’t minowisinîwa⁶.

“‘A’ä’u, Nänabucu, kayä kin abïginän kidåçamigöwin.”
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."

16—PUBL. AMER. ETHN. SOC. VOL. VII.
Nanabucu ajiwâbandank, â'tawâ, mi gayâbi udôbâ-
kunisag kâyâ 'i'î' wanagaâ'kwan. Ajikanönint Nânabucu:
"Tibi'kunksa kigâiwâbandân oô."
"Kâwin ningiwâbanda'nzin."

"Nânabucu, kitânâbitäcin tibi'kunk 'i'î' kîpa'kwândâmô-
wânân."

"Intawâ, açaâmi'k kimicômâ'iwa."
Mîsâ gâga't açamâ, wändâgu gâga't Nânabucu tâwîsini.
Cigwsâ' ajikanönint Nânabucu: "Intawâ kiwân. Kamâ-
tëta'i'kô kimintimô'i mic kâmîdcit."

"Kûwin, osâm pa'kâda. Manû kawidcîwininim."
"'A'u, Nânabucu, kawidecîwikô. Ayângwâmisin, kwaya'k
wî'ciwîbisin. Wâbânk kigaçusînî. Wî'ântawântciwâg
ogo'û kidôçimag, mûsûn wî'ântawâbâmâwân."

Mîsâ' weyâbâninik âjigusîwât. â'pitci kigicâp màdcâwa'
'i'î' udôckinawâmiwâ; wî'kâdadç animâdecâwag Nânabucu
îni'û wîda'kiwâniyän màda'a'nawât mà'îngâna. Nayâwa-
'kwânik mîr'î' uci'kawânwigubânân 'i'î' mûsû. Pâcigidcâigu
kimâmìncawânîgubân, mîsa' pîma'â'nâwât. Ningutingigu
upimwâckitiwinini inî'û ma'îngânân kîâ'nî'a'tânî. Nânabucu
ajikanönint: "Nânabucu, ânitî'kuna inî'û ubî'tawacân a'
kîtôjim."

"Ânitita kätôtâmân ânimumôwic kâ'â'nita'kunâmân?"

"Taiya, Nânabucu! kâwin kîta'i'kitusi." Ma'îngân âji-
ô'tâ'pinâng, kunigînîn, ma'katâtâwâgin udôntcimamônînî; inî'û
ma'îngânân pa'pâwâbînâmînît.

"Nicimïsa, nîn ninganipimiwitôwân nîntôcim 'î'î' ubî'-
wacân." Mîsa' ânicîta'kunâmawât.
When Nänabushu looked at it, why, it was yet choice fire-wood and the bark. Nänabushu then was told: "Last night you really looked at this."

"I did not look at it."

"Nänabushu, 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 Nänabushu satisfied with food. Presently was Nänabushu 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, Nänabushu, 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 Nänabushu 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. Nänabushu was told: "Nänabushu, 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 Nänabushu! 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’si’u anî’icînîca’ïgâ’kawänit anî’i’jâwât in’i’u ma’î-nganaš. Ningutingigu mi’tîgunk pata’kâ’kwisiniši ‘i’si’u wibîtânî ini’u mâ’înganân. “Načkâ kuca’! Kitocim kâpitâ-‘kwa’â’gwân. Tâga, kitcigubitôn, Nânabucu, kitocim ‘i’si’u 5 umi’tigwanwi anïtakwunâmû.”

“Anînta kâtõtâmân âanimwâbitic kânita’kunâmân?”


10 “Nânabucu, kâgu’ win ingutcî pagîtô’kân. Kîgasanâgi’a: kitocim kîçpin ingutcî a’pagitôwât.”
Ningutingigu papîma’a’nîwât ‘i’si’u, kuniginin, â’pidci pâcîgini udâdâgwânâsâwan nîpitâyâbânîgusînit. Nânabucu kânônä: “Awânân kîn kâci’kâgwân kitinândäm?”

15 Udicinôwân ini’u mâtci’kawâ’â’t, âjîkîgitut: “Nâpisa nac wîna a’u mindîmoyànc wîna’a’u. Ogówîstećişu mîwágugu kânâgacîwât.”

“Kâwîn, misa’ wa’si’a’u kânâgaciwât.”
Anîpapîmûşawât. Cîgwa â’pidci kâ’ki’â’ngûbas. Nin-

20 gutingingu owâbâmâwa’ cîngicînînit. “’Å’e’e’ë’i, kâwînîna- win kîgígágosîmin. ’A’a’u, Nânabucu, ucî’tân, âdâcîmôsu’kâyânk kawîcî’tomin.”

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?"
5 na'pi ugici'känäwë 'i'i'ë' wëtäcimösü'käwät. Äjiganöñäwät: "Mïsa' i'ë kigici'taiyänk." Papasigwëwaë pimi'i'cäwaë i'i'mä kïa'picimöni'käwät. Cigwa pëcik cieciwigöwän, migu i'ë pëcig 'i'i'ë' usägini äjimiziwigöpingisininik. Kãgät mà-
10 ma'kïtändäm Nänabucu, kãgät minwëntäm; wëntagü bë'kic nänagamösiwi, äpë'tcimënwëndänk 'a'ë'ë' Nänabucu.

"Ambäsä', ãgwääwänë'kukätä." Gáwana'pi ugici'tönäwë 'i'i'ë' ãgwääwänë'k. Misä' pitcinäg kïcisä'kwäwät Nänabucu a'picicisä' tawisini. Ab'pic täpi-
15 kïdïnink, äjiniëbëwät. Cigwa wëbëñini. Kigicäpigu kigito-
wan in'i'ë' a'kiwänzima'ñngänän: "Mïsa' cigwa tçigïra'käy-
ämön. Änïc këwë in'ïka awiya ninganawäbamigösi 'i'i'ë' wäya'käyänin. Intawë a'kawä pëdægwigwigwigöcinük."
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 u minawā ācitibi'kātisinik; cigwa wābānini. Ā'pidci kigicāp kigitu Nānabucu: "Mī'tcet cigwa wāa'kāyān. Kāwin ānistcā wi'kā nīngāna wābānīgōstcī 'īī' u wāa'kāyānin. Intāwā pādāgwingwācinūn."  

Ānic, ga'kina ājipādāgwingwācinowāt, Nānabucu mādāwāwā'ngā bigwa'ā'nk īnī'u u'kānān. Ānic, ā'pici pimiti'kwa'cinūn īnī'u a'kiwān'zima'īnānān. Wāgunānīwinān uđani-nāzi'kawān. Kāmāmōt udō'kānīm, gi'tci'ā'niγug u'kwa'gānānīng ājiba'kī'tā'o'wāt. Wāntāgu gāgā't mī'i'ū ājitāyāpīta-gānāmāt. Kāgātsa sāgisiwag īgī'u wāwōsiwāt. 'Tāwā'! ājita'kābāwānāwāt. Gāgā't pāŋū kāgō inā mā'kawinit: "Nānabucu, intāwā mī'i'ū jjickwātān, usām wātēwīgōyān, ānōdcigu kitičiwābis."  

"Kāwin, mānōgu kīwītēciwinīm!"  
"'Ā'u, Nānabucu, pisān ayāyān kawītēciwō."  

Wayābāninig kābāgícik wīsiniwag. Cigwa wānāgucinīnig kīgitōwān īnī'u a'kiwān'zī ma'īnānān: "Intāwāsā wābāng kamađcāmīn tcigusiyān."  

Ānic Nānabucu nawātcigu cingānimā. "Nānabucu, əmbāsā, wābānk kīwīpa'kāwinīgō."  
"Kāwin. Âmbāsānō, 'aɣa'a pācīk nīntōcim ningawītćai-yāwā kīcpin ināndāmān. Kāwin wī'kā kāgō tā'iciwābīsī."  

"Ānic nā, Nānabucu, kamīnī 'aɣa'a ninīdcānis. Kīg-intensive mānītōwiyaŋ, mī'i'ū wā'undcimīnimān."
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."
The Death of Nanabushu’s Nephew, the Wolf.


“Â’tawâ, nidôcîm kimânâbâmîm. Wâbâng ‘a’e’a’u mûns wi’piminicawât. Ambâsanô, kagû’ ickwâ pagîtô’kân ‘i’i’u mîtigôns sibênsing misawâgu cigwa tâbâbâmât ‘a’e’a’u mûns; 15 migu i’u wi’i’cîmîndcimântân.”

Cigwa’sa’ wâbânîni. Kîgicîp mâdcwân wi’pimînicâ’i’gânit, Nânabucu ânimâdcâ, udôcîmân pima’a’nât. Cigwa’sa’ âci-kawânit ’i’i’u ucî’kawâningubânân ini’u mûnsôn. Âníc, â’pidci sigwânîni. Mîsa i’u âi’na’a’nât kayâ mî’i’wâ i’u âcinâmâ-20 ‘tônît ini’u udôcîmân; mîtigôns âni’â’pagîtônît i’i’mâ pângi
31. The Death of Nānabushu's Nephew, the Wolf.¹

Ah, truly pleased was Nānabushu. 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: "Nānabushu, 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," Nānabushu 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 Nānabushu. Then he waved to him with the hand.² "Foh, (I) fancy that he probably is having a bad dream about me," he said of him. When (Nānabushu) 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), Nānabushu set out; in the trail of his nephew he followed. Now, by the trail he made, (the Wolf) was stalking the moose.³ 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;

¹ For other versions see Nos. 10 (p. 89), 45 (p. 389).
² In a disdainful way.
³ It takes a great deal of manoeuvring to come upon the moose and not be discovered.
Nánabucu cigwa odábâbanđan sibi pimi'tigwayânik, 'pânâ udâciman pâ'kubîkawânit. "À'tawâ! micawînini'i'u kinisâ-bâwât 'a'a'u nindoçim." Ànî'ji'cawa'ut; miziwâ nizâtce-wân ànu'i'câ. Misa' kâwin inkluti unâmâasîn. Gitciâ'ni-gu'k àjimawit Nánabucu; misa' kâbâgijîk pâbâmawit, ànunantunâwât ini'u udâciman. Skwatci midâsun'gûn ànu-nantunâ'i'gât, misa' kâwin umî'kawâsîn. À'pidcîsa cigwa kawanândâm.

Ningutungîgu nîsîtcîwan icimbâdcût 'i'i'u sibi, ningutingsa papâmâcanâgamât, owâbamân uginîkimanût aqösînit i'i'mâ nibî'kâng ima inâbînit. Wâgunâniwînân uga'gîmâ-a'n; pâcu' odôdisân. Ànawi'cinawatinât, pangî'gu upicigupîân. Midaç 'i'i'u kâ'i'pinågubânân, mî'i'u kînîskawâyantipât a'a'u uginîkimanût. Àjiganônicug uginîkimanût: "Ucitâyâp Nânabucu niwiwintamwâban win ini'u utôjîmân."

"Tiwâ, nicîmisâ'! wâgunân wâwiwintamawîyan?"
(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 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).

Nänabushu 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 Nänabushu; 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 Nänabushu."

"O my little brother! what were you going to tell me?"

---

1 A stream that of a sudden and miraculously came into existence the moment the Wolf disobeyed the warning.


1 The water-monsters of lakes, rivers, and seas.
2 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 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 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 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."

3 Shadow and soul are associated together as the same thing.
“Óun, migliwetc wândamawiyan. Mëckut, tcipicigántaman kiya’u kiga’i-ci’i’n.”

“Migungetc, Nänabucu, ‘i’i’wa ä’kitoyan.”
Misa cigwa Nänabucu mädcì’äd wawäci’a’t ugiskimänisin. 5 Cigwasa’ kã’kici’ät, “Mi’-u iciwábandisun, ugickimanizi,” udínän.
Misa’ gágät äjiwábandisut, gágät picigániimu ‘a’g’a’u ugickimänisi.


“Ambasàñò, aiyàngwàmìsin,” i’kito a’u 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’ Nänabucu kīganawábamigunan, nintinándam. Ḍaman-tcsanā kā'i'kitogwān ‘a’a’u kitögimāminān.”

Inābit Nänabucu, pānāgu kāwāsātigusānik. Ningutingsa’ pāmāgu nāwāgām wāntcimōskāmunit; kunigīnin, micibicin! Gāgā’t minditōwan, pinābiwan, mādzwagigitowan: “Nänabucu awāti kānībawit, asātisāgunk kī’icināgu’u.”

Anintigu mādzwagigītōwa*: “Kaya’t ayābān ‘a’a’u ąsātisāg.”

“Kāwīn, mīgu ya’ā’u kā’icināgwa’ūt.”

Anintidač i’kitōwąg: “Pā’katcigānānta mānitōwit tā’i’ci-nāgu’u’ naska guca’, micigīnābi’k, awititičinā’kwaβiga.”


15 Mīsa’ kāwīn tābwā’ā’ndā’niizi ‘a’s’a’u ugiwā. “Taγa, gin ma’kwa, awībasagubic. Mi guca a’u Nänabucu.”


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!"  

1 Willed by Nānabushu.
Kāgā’t ka’kina nibāwa.

Cigwasa’ Nānabucu näyāp anicinābāw, ājiicāt udānuśā-ganīng. Nimināwā’ki’u’ āji’ō’dōti’tank i’i’mā āntacīnībānīt. Ājikābāt, anāsawaya’īt anitātā’ku’ki’i’i’i’u mānīdō. Cigwasa 5 udōdisān i’n’u ugimān. Ā’pīdci wācā’pīnīt upimwān.

Kāwīn kanagā kuckupagisūsīwān. Pabā’pinisīwāgān! Kāyābī pājīk udāiyān ‘i’i’u upikwa’k ājimāmōt. Mīdāc i’i’mā pītcinag ātcinā’tācinīnīt, ācīpīmwa’t. Ā’tawā, kuckupagisōwān. Ā’tawā, kītciibāwī’tīgōwānīnī, agāwāgū odōdi-10 ‘tān i’n udānuśāgān. Mīsāgū i’n cigwā ānīnī’kibīnīk ‘i’i’u sāgāgān kāyā i’n wādcīwān. Ā’tawā, sāgīsī Nānabucu. Cigwā i’mā pībōnīwān i’n’u ugīckimānīsīn ājikānōnīgūt: “Nānabucu, mīsā i’n inigā’a’t ‘a’a’u pāmādīsīpa’n o’o’mā a’kīng.”


“E’e’e’i,” udīgūn ugīckimānīsīn, “Nānabucu kāwīn kīnisāsī ugīmāmīcīpīl!”

32. Nānabushu slays Toad-Woman, the Healer of the Manitous.

20 Mīsā’ näyāp ā’kūbīyānīgībān kī’a’kūbīyānīk. Abā’pic näyāp kā’a’kūbīyānīk, mīsā’ cigwā wāwānīgu udōnābandān wā’tāt. Mīdāc i’i’mā wā’u’ntcīt ‘i’i’u tayōc wināntunā’īgāt.
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.¹

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

¹ For other versions see Nos. 18 (p. 145) and 46 (p. 399).
Mīsa' kāyābi pabāmātāmut, ningutingsa awīya onōntawān pimināgāmunit:

"A'kiyā'kwāg nimbicinawicin, nimbicinawicin sāa. A'kiyā'kwāg nimbicinawicin, nimbicinawicin sāa."


"Kā, Nānabucu kuca wīnāntubī'kāsū. Miwānīnu wayā-bādākīn onō'ū wīgūbin kābimōndāmān. Nānabucu kuca wīn kā'pimwāt īnī'ū ugiāmāncibicīn."

"Nō'ku, ānīn wīn ī'ū wā'ū'ndcināndōbī'kāsūt ā'ā'ū 15 Nānabucu?"

"Kā, kāwīnāc wīn migū ī'ū ājīsāgisinānīk ī'ū'ū ubikwa'k ā'ā'ū Nānabucu. Oō'ū ādānā mi'ī'mā pā'ū'ndciyān. Mīdāc āmā āyāwā pīmādīsī ā'ā'ū ugiāmāncibicī."

"Nō'kumis! ānīn dāc wīn ī'ū ī'ū'wā kīpimināgāmuyān?"

20 "Kā, kāwīnāc wīn nīnānāntawī'ā'nān ā'ā'ū ugiāmā, mīdāc ī'ū ānā'ā'mān ī'ū'wā nānāndawī'ā'g:

"'A'kiyā'kwāg nimbicinawicīn.'

"Mīsa ī'ū ā'pidci gīnīn nimīno'tāgō. Nagāmūn unīcicīn."

1 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." ¹

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 ² 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."

¹ of my coming heard. ² The second rendition is preferred to the first, but the one given in the story is preferred to all.

² The old Toad-Woman, mother earth.
“No’ko! änti tinunk namâdapiyan?”
“A’pitcigu mayâwickânt mî’ku imâ ändanâpiyân. Iwitac kâ’i’cictcigâwât, âbi’ta kackîkîbitâ; mîdac iwiti awasaya’i cingicîn á’a’a’u nintôgîmîmînân.”

“Antidâc win i’i’u ändâyan?”
“Migu imâ â’kwâ’kwâg äntâyan. A’pitcigu âgânsâ i’i’u niwigiwâmâns. Kayâdac nîciwâg nôcîsâg, â’pidcigu papî-wicîyowâg kwîwisânsâg; miyâ’tagu îgî’u wâtîgâmâgwa.”

“Nîl’ko! ânin win i’i’u kâ’i’cinawá’â’t ini’u Nânabucowân?”

“Kâ, kânawîn ugi’u dâ’pinâmawâwân ini’u odôcîmînî. A’pidci Nânabucu usâgi’â’-banîn ini’u udôcîmân. Mîdac ‘i’i’u kinis-kî’â’t, kâ’u’ndcipîmugut.”

“An’s, äningutâ win âcí’kawâgubânân au ugitâmâmcîbicin i’i’wâ mamawâgubânân ini’u udôcîmînî? Kâwinsa win âgânsi 15 manidôwisi ‘a’a’u Nânabucu äjînî’bâsît.”

Utâ’tagana’bâmîgôn: “Nyû’nî, mágicâ kîn Nânabucu!”

“Tâ’tiwa! Kâwîn mini’k i’i’u kitâkaganônigusî Nânabucu âwit. Mâwîca kitânîwana’u’k kiepsî åwiyân Nânabucô. Nîl’kô! taga, minâwâ mâdçîn kînâgâmûn! Kâwîn gwâtce 20 nîgni’kândan’zîn i’i’u kînâgâmûn.”

Añic kâyâbî:

“A’kià’kwâg nimbîcînawicin, nimbîcînawicin, sâ’n.”
“A’kià’kwâg nimbîcînawicin, nimbîcînawicin, sâ’n.”

Wâgunânjîwînân Nânabucu unîwana’wân. “Taga, âwâ-25 nànjîwâna a’u mâtecîmîndîmyâcî.” A’tayâ, Nânabucu umâtc’kawân ’i’i’u p’kunât, wawîngâ uba’kunân. Kâ’ki-
"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 Nânabushu?"

"Why, he actually took his nephew away from him. Very fond was Nânabushu of his nephew. It was on that account (the chief) angered him, which was why he was shot (by Nânabushu)."

"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 Nânabushu."

She lifted her head and looked up at him: "Ah, me! perhaps you are Nânabushu!"

"Nonsense! Not so long as this would you be held in conversation if it were Nânabushu. Long ago would you have been clubbed to death if I were Nânabushu. 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 Nânabushu do but club her to death. "Well, what a fool this wretched old woman (was)!" Ah! Nânabushu then set to work flaying her, from every part he
cipa’kunát, á’pitci agáci’yi’kásu Nánabucu. Wágunáníwinán ájipísí’kawát ín’u umaka’kiwayánan, wawingá udápickawán. Pángi omá upwáning uga’kikickawán. Ka’pisí’kawát, ín’u uúcigwánan udóndánánk uda’kupínán, kayá ín’u wigupín 5 udómpóntánan. ‘Á, Nánabucu ajikwáskwanit ájimádeći’ á’nk:

“A’ki’á’kwág nimbicinawicin, nimbicinawicin, sá”. A’ki’á’kwág nimbicinawicin, nimbicinawicin, sá.”


15 Mí cigwa ání’u’dí’tank wigiwámáns, näyágigu piságá’á’mó kwíwisánsá. “Nó’ko, kitagwicinina?”


“Ká, nimbigwa’taġí ici’kamáni’ku ín’u wigupín wi’a’ntawá pi’kásut ‘a’á’u Nánabucu.” Á’pídicísa ki’tei ánígu’k nágánun. Mísa gágá’t ká’pí’jísá-
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 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

1 Gender is confused here, but it is given as in the text.
gäswä’ìnt, midąc kā’ijimädcät. Cigwa kō’kōnān ubäcwå-
bandän ‘i’i’u wigiwám. Ä’tawä, ckwántänk ānnīn kā’i’cinān-
kudöcimiwayānān kipickwántäigwán. Mīgu i’u wipitāni
ëcigigisininik. Ä’tiwā Nānabucu! mīgu i’u ācīsīgisānīk īnī’u
uskicigōn. Kāgāgu ājíki’tcimawit, wâwicwin a’pī ānipā-
kintānānk. Pānāgu ā’pitei mōckínawa’g wānanātawi’i’wānit.
Ickwántänk āciwunāpit. Kāgā’t owabāndān ‘i’i’u kacki’ki-
pitānīk, midąc igitī antān-wawitānimīnt īnī’u ugimān māmā-
wānit. Cigwasā’ mādći’tāwā’g nänātawi’i’wānit. Mīsa i’u
ājipācicita’ku’kīwāt igitī antān-wawitānimīnt īnī’u mwā’kunānīt.
Ānic pā’tānīnōwā’g.

Cigwasā’ pācūnāgwaṭini kaya win ‘i’i’u tçimadći’tād, cigwa
kaya win winañāntawi’i’wā. Ä’tayā, Nānabucu ājimādći’tāt,
umātciwābinān īnī’u cicigwañān, ā’pîciwā äni’g’k nagamu:

15 “A’ki’ā’kwāg nimpicinawicin nimbicinawicin, sā’.
A’ki’ā’kwāg nimpicinawicin nimbicinawicin, sā’.”

Ina’a-m. Cayīgwa pasigwi ājiicät ugiimāmicicin. Ä’tawā,
a’pī ānī’ō’nabī’tawāt, wāntcidāgu wācā’pīnit ‘i’i’wā ubikwa’k
kīsāgā’kusinīni. Mīgu i’u pāgiṭānāmunit, ānā’kuskānīk.
20 Wāwānīg uōdōt’a’pīnān i’i’u ubikwa’k ācicigwañawāt.
Ä’tā’, Nānabucu ājipāsīguntcisāt, ācīkā’kikiwābickawāt īnī’u
umaka’kīwayānān, mīgu imā wāntcipāpīcigunīnt. “Ä’a’ē!
mīsa i’u pīyā’pīticinānāt ‘a’g’α’u Nānabucu īnī’u kitōgimāmi-
ńānīn.”
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\(^1\) 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 Nänabushu! 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 Nänabushu 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\(^a\). From the ends of the earth do I come with the sound of my rattles, sā\(^a\)."

(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 (Nänabushu) seized the arrow, which he worked back and forth into him. Ah! when Nänabushu 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 Nänabushu came."

\(^1\) Gender is confused here, but it is given as in the text.
Migu imä áni-ö-ntcipa’kibinät ini’u udócimiwayänän. Ä’tawa, migu iu p’äa’‘kubinik pimóskaašinik, ànunäteiba’i-wät ‘i’u udânusägan. Ä’tawä, mintcimigu cigwa’ udânupäcwantän, cayigwasa.midäcéä’ta ustigwän ànisägibatot. 5 Cayigwa udâbâbändän, ägäwa udôdi’tän; midäcé ácîpösit ‘i’u udânusägan, ä’tawä Nànàbacu, skwatcí nà’kibinin’k wätcïwan. Ä’tá’, k’kticikabäya’î; kàyäbi kímoskaašini. Ëi, anicågu kâwanätågåniit ‘i’u awäsïya’ kayä igí’u päämisänit. Ánintigu udánchezösi’ä’ pàpìwic’i’nit; ividäc win mâmândî-dunit anicågu sa’ki’kwâgumòwa’. Pò’tcidac migu iu kintä-bíckåminit. ‘i’u utcìmän. “Misa’ käwin wi’kà minawà a’ki’kâng kígataiyíasìmin,” inândâmög.

“Mimâwinì’i’u kâgä’t pâtâ’tcïgåyän,” inändâm. Ôgànônà’ awäsiya” “Ä’tawä mísa iu kíwâñi’kâyän i’i’u a’ki. Âmbägiç 15 păngì p’i’a’yåyåmbân ‘i’i’u a’ki! Âmbåsa, käwin inà awiya odâbitösín ‘i’i’u a’ki? Kîpìn cacågôwisìyåg mì i’u gä’kina tçiniboýank. Minöte mîn’ik nà’tågågìyåg, nàntawåbânda-mu’k i’i’u a’ki. Kågu’ win mâmâwin’i’kågùn, aiyå’kowåtc kìgamàdcåm.”

20 Midäcé a’ëa’u mâng n’i’tâm kànnöniit: “Tagå’, kìn, n’i’tâm nàntawâbândàn ‘i’i’u a’ki. Àyângwàmisìn wipidön.”

“Ânìc, minötesa,” i’kîto a’ëa’u mânk. Ä’tà’, a’ëa’u mânk nöntågusì: “Âa, wiwiwì!” â’tà’, a’pa’n kwägit. Ä’tawä, wì’kågu kíyâbôskå’a’guntcïsìwàn. Ä’tawä acimângwän 25 wâdå’pinät. Nànàbacu kâ’u’då’pinät, acibâbwåtànât, mísa’ nàyäp k’pîmâdïsìnit. Àjikànöniit: “Ànin, käwin inà kïgî-
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
tabābandān'zin 'i'i' u a'ki?' Ājikaṇōnigut Nānabucu: "Kāwin kānagā ningitābābādazin, mī a'pi kā'i'ciwānantāmān."


Ā'taiyā, misa' kayā win a'kāwā nōndāgusit əmī'k. A'pan kwāgīt 'a'a' u əmī'k. Ā'tawā! pābima'kwacīwāt 'a'a' u əmī'k, mīgu i' u cigwa wānantānk; ānutābābāmāt 'i'i' u mi¬tigō, misa' kā'i'ciwānantānk.

10 Mīsa' Nānabucu, aya'kawābit. Ā'tawā! nīngutingīgū ki'u'ndēbōska'g'guń tcisāwān mīnawā udāgwācīmān mī'i' u əmī'k'wān utcīmānīng. "Ā'tawā, ācīmācī, mīsa' kinisābā¬wāt nīcīmīsā"! Mīsa mīnawā kā'i'jīpābwātānāt, mīsa' nāyāp kī'pimādisīnit. Ājikaṇōnāt: "Ānīn kā'i'ciwābīsīyān?"

15 "Ā'tawā, mīgu i' u tābābāmāgwā mi¬tigōg, mī a'pi kā'i-ciwānantāmān."

"Ānic nā, misa gāgā't nibuyān. Intawā mī'i' u ka'kīnā nā'tāgōgiyāk icīmāmawinuyu'k. Iwītāc kā'i'cīctcīgāyāk, pāmāgu nibuyāk kīgāyānicītām."

20 Ā'taiyā, ānic ga'kīnā mīni'k nā'tāgōgiwāt ācīgōgiwāt. Ānic ināndām nīgīk tcībītōt 'i'i' u a'ki. Cīgwa a'kāwā na¬wātcīmōwag, a'pañ kwāgīnit, ā'taiyā, tei'ā'yanagōtcīnīnit. Mīni'k pābima'kwacīwātwāt, ānintīgu tcībwādābābābandāmōwāt mī'i' u ājīwānantāmōwāt. Ānintī dāc kayā ābī'tawā'tīg mī'tigung mī'i' u ājīwānantāmōwāt; mīsa' kāwīn kānagā pāngī awiya ubīdōsin 'i'i' u a'ki. Ānicāyā'taçu, kāwānagun¬
the earth?” Then was Nänabushu told: “Not even did I come in sight of it, for when (on the way down) did I become insensible.”

Very much afraid became Nänabushu. “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 Nänabushu 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
tchininit mini’k anugi köginit. Äji’a’gwabiginát, mlnawä äjibabwädänät, mïsa’ näyäb äjipimädisinit ka’kina. Mïdäc ‘i’s’u anigagwätcimät: “Awänän kā’päcwäbandänk ‘i’s’u a’ki?”

Nigikidäc kïgito: “Ninsa’ nintänugipäcwäbandän.”

5 “Äninigu wä’pi?”
   “Käwin wïn äbi’tawä’tig nawa’tc pïcu’ ningi’u’säbandän ‘i’s’u a’ki.”
   “Täga’, mïnawä, nigig.”
Mïsa gägä’t äjikögït, pabima’kwaciwät; tcibwäguna’kwänä-bäwät, mïr’u’u cigwa tâbâbandänk ‘i’s’u a’ki mindci migu päcwäbandänk, äciwanäntäk. Ä’tawä! Nänabucu untei-a-böska’a’guntecsäwän. “E’, mïsa’ gägä’t niböyäk.” Intawa näyäp udödä’pinän. Bäbwädänät äjigagwätcimä: “Änin kā’i’jiwäbisiyan?”

15 “Mïsa’ undcita käwin nindäkacki’tösïn nïn tcibïdöyämbän.”
   “Änic, minöte mänö kayä nïn ninganisäbäwä.”
20 “‘A’a’u, waja’ck, aiyangwämisin.”

Tä, waja’ck ösöu ödömpinän; cayigwa, kwätcäk! inwäwagamicinöön. Ä’tä’! waja’ck pabima’kwaciwät, ningutingigu utäbäbamäë mi’tigöë. Käwin änawi ä’pidci a’kwanäbäwäsi. Cigwa äbi’tawä’tig mi’tigunk odödi’tän; migu’ cigwa’ wä-näntäk tagwicing iwiti a’king. Äjikâna’kantäk ‘i’s’u a’ki’, kayä änint unintcïnk ugani’kibitön. Mïr’mä utcïtca’känk
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 "kwätčak!" 1 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.

---

1 The sound of the water as he went down.
ajątcängā'kuskānīg 'i'i'u usō'u kaya winağā'tig. Māgwaγu Nānabucu a'kawābamāt, ā'tiwā ningutingigu undci'ā-bocka'ā'gundcisawā mânteitšōgu kāpikwā'kwataguntecininitigū. Mīnōte ōdōdā'pinān Nānabucu. Ānica tōtān, ubā'kā'kín-5 intcibānīn. Ā'tawā, a'ki ugiķaskā'kunintcāntāminī. Minawā ācawinīnte mīnāsāb, a'ki uduntcimī'kāmawān. Imā udcit-cā'kāyānik udcī'ā'ntawābabandāmawān, kāyābi a'ki umi-'kwunāmawān; kāyā īwiti pindcikūnā'u nawatc nībiwa udōnteimi'kāmawān. Mīsa ājibābwādānāt mī'i'u minawā kā'īji-pimādisinit.

Ācibāsānāk 'i'i'u a'ki, "Mīsa 'i'i'u kāgā teigīcī'tōyān 'i'i'u a'ki." Nānabucu ācibōdātān, kunigīnīn! minisāns kīaqu-gwantānī. Mīgu' āca wi'pimī'ā'gwā'tānit 'i'i'u mānīdōwānca6, ājikānōwāt: "Bā'kā, pāmā nawatc mītcāg āgwā'tā'kāg."

15 Minawā ājipōdādān, kītcimīnis kīaqu-gwantānī. Midāc īmā kītcibā'tāninātīnīk kā'ījibōtātānk, mīsa cigwa pimādisīwāgānimūnīt 'i'i'u mānītōwānca6. Minawā mādcī'ā-tā paṃbwātātānk 'i'i'u a'ki. Ājigānōnāt mīni'u kācīsānit kā'kā-kwan: "Tāga, kīwitāsān o'o' a'ki āmantc ānīgu'kwāgwān 20 oo'u a'ki."

Gāgā't ājimādācēt kā'kā'k. Kumāgu kīaqu'pi'tānti, cigwa tagwicinōn ājikānōnigut. "Kāwīn ā'pi'dcē mī'tāsīnōn."

Minawā ācipōdādān, kābāya'i tacī'tābābwādādānk. Minawā ogānōnān mīni'u kāgākiwan: "Tāga, kīn kāgāgī, 25 wiki'kādān āmantc ānīku'kwāgwān i'i'u 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."
Kāgā’t ājimādcāt ‘ae’u kāgāgi. Āmānteitug tāsugisis ānāntīt kāgāgi; wī’kā tagwicin. Cigwa tibātcimu: “Kāwin ningimī’ka’nīzin āmānte āniku’kwāgwān ‘o’o’u a’ki, mīgū iu kā’i’cinōntākīwāyān.”

5 Nānabucu dāc ājiganonāt inī’u kāgāgiwān: “Ambāsa, tcipticiga’nimoyān kīga’ici’in. Ānīn i’i’u kā’icipticiga’nimoyān?”

“Nānabucu, ‘i’i’wā kīmicakwā’k kā’i’cināgwa’k kīyōcā-wackwāg, mī’i’u ambāgc ici’iyan.”

10 Mīsa’ gāgā’t Nānabucu kī’o’cāwaskunāt. Kāgūgidity kā’i’cināgusit mī’i’u inī’u Nānabucōwān.

SERIES III. Nos. 33–38.

33. NĀNABUSHU FEIGNS Death to Marry His Sister.


“Āye,” kī’i’kitu a’i’a’i’ kwā; “kāgā’t nīnaganagagwāta-gāntām.”
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 Nânabushu 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?" "Nânabushu, as it looks on a clear day when the sky is blue, so would I have you make me."

Thereupon truly Nânabushu colored him blue. Now such is the look of the Raven, he was made so by Nânabushu.

SERIES III. Nos. 33-38.

33. Nânabushu Feigns Death to Marry His Sister.

Well, so then there they dwelt, Nânabushu dwelt with his younger sister. And so while they were passing the winter there, then once thought Nânabushu: "Wonder how I shall do to marry that little sister of mine 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."

1 The younger of the Foolish Maidens.
"Kuniga kiga'nantam 'i'i' u k'ar'inan. Ambasa, kiga'nin 'i'i' u k'ar'inantaman. Misa win cigwa kagät 'i'i' u tecinibuyan," ugr'i'nän 'i'i' u ucimayan. "Anic, k'ar'icictecgayan wisiniwin 5 kigata'tön 'i'ma kätacincinän," ugr'i'nän 'i'i' u ucimayan. "Migu'u: ajipapagantaman 'i'i' u áninan, anic kawasa 'i'win tecipimädisiyambän," ugr'i'nän 'i'i' u ucimayan. "Miyâ'tagu 'i' k'ar'iciwâbântamân 'i'ma te'iri'cipa'pagitândamambän, 'i'ma anikwâcinän te'i'a 'töyan 'u wisiniwin. Pö'tcidad ningämîdèn. 10 Misa' 'i' kâdicictecgayan."

Mîdac kâgät k'ar'icinibunit 'i'i' usayâyan 'a'a' u i'kwá, misa' k'ar'icsaka'kinât. Kâwîndac ugîna'înâsin, migû'i'mâ pindik ântâwât k'ar'icinicit. Mîdac mônjas mawi 'a'a' u i'kwá, misa' kâgabâğiîkîk mawit. Mîdac kâgät k'ar'icictecgät 15 'i'i' u k'ar'a'töt 'i'i' u wisiniwin 'i'ma ânikwâcininit. Misa', tasing pâtagwicingin pî'ântawâbandânk 'i'i' vîdëm imâ k'â-a'töt, kâgät owâbândân âjiga'ajînicînit. "Kâgät min-ângwâna umâdëcinâtug," inândam.

Mîdac k'â'nimâdëcaniticin 'i'i' u ucimayan, mî cigwa uniskât 20 wisinit; ânicâ nibu'kâsu. Mîdac âcictecgät 'i'i' u i'mâ âni-kwâcing â'tënîk, 'i' u wisiniwin ajîpâpâzîgapi'tod. Anic migu tasing 'i'i' u âjîcictegât, kayâ wisinit k'âmâdëcaniticin.

Ningutingiku anitagwicing, 'a'a' u i'kwá wåwâbigunöteciyan pimî-râ'cawiba'tônît owâbamân 'i'mâ utickwântämîng; utâ-25 nupa'kitâ'o'wân, utânupâpinowân. O'o'dac udînân: "Ningî-
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
"Minângwana i²!" i'kitu a³ i'kwâ. Mîsa käwin käyábi kaskàndangibân¹ utaiyâsin. Mîsa' kîwâbinânk âjikiwât. Cigwa pîndigât ântâwât, ubâ'kingwâbinân iîn' usâyâyan. Ânic mawi pâ'kingwânât iîn' usâyâyan, o'o'tac udinân: "Ânic, mîsa intawa tciâpágitânâmik wa'sa'u nisâyâ, mîsa intâwâ tciâta'nâk nöngum kiciga'k," i'kito 'a'sa' i'kwâ. "Âmântcgic kâ'i-ci'-â'wâgân wa'sa'u nisâyâ! ningawâci'-â'mâwîn." Mîsa' âciwâwânântânk i'i' âniwâwâji'-â't. Cigwa

¹ Kâskândangibân, "her sadness," literally, it is a construction meaning "in the sadness she was in." Most Ojibwa dialects would have the noun kâskândamowîn, "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 sham-
ing. 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 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
ever 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
ever elder brother! I should paint his face.” And then she

2 It is the custom to paint the face red at burial; the design is round.
ugikanónigón: “Ô-o’ jî-i’cin,” uglí-r’nán ini’u ucimáyan.
“Kîwi’táskicig mî-i’u jîpî-r’u’cin,” uglí-r’nán ini’u ucimáyan.
Midąc kâgát kâ’i’r’i’i’gut ini’u ucimáyan.

Kâ’kîjî-â’t, cigwa kîmâdcí’tâ kî’u’jî’tót wâni’kân, midąc
kâ’i’jîpágunágwâ坦克 ö a’ki. Mísa’ kàćietcîgát ‘a’s’u i’kwâ. Mísa’ cigwa kinâ’zi’kawat usâyâg, i’má kìciwînât owâni-
eri’kâning. Midąc kà’i’cî’â’dcîta’kìwâbînât, kà’i’jîningwa’â’nk. Mídâc cigwa kîmâdcí’tâd mîtigon kî’nâ’kwâgawât i’má kà’pâginât ini’u usâyâg; nìbiwàdâc mîtigon i’má uglí-
nà’kwâgawân. “Mîmâ-i: âniwâ’k tșibwânawî’u’pân nâmâg,”
ki’nántâm ‘a’s’u i’kwâ. Mídâc âcîkanônât ini’u wâwâbî-
gunôtciyân: “Ambâsànô, widô’kawicin,” uglí-r’nân. “kà’i-
cîmînînt ‘i’i’u wàgâ’kwât: “Ambâsànô mawî’n, kàgâbâgîjik
tcîmâdwâ’i’gâyan. ‘Nisâyân!’ kîgà’i’nantâm tcîmawîyan.
Mîntc nîwîmâdcînciçîmâ. Kâgu’ wi’kâ kîbi’twâ’i’gâ’kân,”
uglí-r’nán ini’u wâwâbigunôtciyân. Mísa’ kà’i’cîmâdcît a’u
i’kwâ pâbîmîbâ’tót.

Mísa’, Nânamuçu caçîngicîg pingisintawât ucimâyan mawînit
dâgâbâgîjik, wo’o’dâc kî’i’nândâm: “Ningîr’i’ngâ’a: nîcîmâ,
Ambasânô ningawâbâmâ,” Mi cigwa kwî’kawtci’u’t. Mísa’
kâ’i’jîkaskà’u’t, ánîn kà’i’cinâng imá kà’pâginîgut mîtigo’s
ayâpîtâ’kucînînît. Onôtàn mâtwardî’gânît ucimâyan. Mídâc
kà’i’jinâsi’tawât, ânùanî’i’nàbit; kâwîn wâbâmâsan ântângwâ-
wâsînînîg i’i’u wâgâ’kwât. Kunîginîn ugîwâbâmân wâwâ-
was addressed by him saying: 1 "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

1 For the dead to speak is not inconsistent with Ojibwa beliefs.


Mîdâc kâgâ’t i’mâ kâ’a’nîri’jât inàbìt, âbânàbâmât anîcinàbân pâmômânît maskawà’kútcìwàn. Mînâgwàna înî’u kâwâbâmât kótâgâtàn.9 Cigwa ugr’kînàomàgôn ‘a’ë’a’u i’kwa: “Mî’wàtì ântâyân, mîgu ‘î’ï’u ânîcîpîndîgân,” ugr’ï’gôn.

1 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." ¹

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.² Then by him was the woman instructed: "At yonder place is where I

² Kotagat, the story name of the Coot, whose real name is Äteigitë.
Midad gäga’t anibabimiba’tod ‘a’ã’u i’kwä, cigwa kägä’t owâbândän kickâbi’känig, ânötc i’i’mä äjabi’kung wânda- 
mu’tönit ini’u osän. Cigwa kĩ’ani’tagwicin, kägä’t owâbândän 
kwântäm. Æcipä’kâ’kunaŋ, minângwa’na asin pijîcik 5 
wâwígíwâminit. O’o’dac ugi’i’gön: “Ambâsânö, ânigu’k 
kibâ’ku’a’n kibîndigïyän,” ugi’i’gön. “Pâmä nin unâguçig 
ningatâgwinic,” ugi’i’gön.

Ãnîc màdã’kut Nânabucu; inâbît ugiwâbâmân anicinâbân 
nibâwinit awâni’ban u’kât pâjîk; unisi’tawinawân Nânabucu. 
10 Mi cigwa kĩ’ani’mâdeï’ã’nk, o’o’widac ki’nâ’a’n:

“Kôtugatâ! âkikibôbô’kunôntiyä, 
Kayâ kikimâmâ’kinôntiyä.”

Ãnîc utâninâ’izi’kawan Nânabucu. Cigwa upâcwâbâmân, 
cigwa kânônän: “Ãnti kã’a’ni’ri’jât nimindimô’i’mic?” udînän. 
15 “Ãnîc, kîn kuca kãi’ninän, kôtagât!” udînän.

Ãnîc kâwin uga’nônâsin. 
“Kîn kuca kãi’ninän, kôtagât. Ãnti kã’a’ni’ri’jât kiti-
nin kuca.”

“Kâwin kuca,” udîgôn, “awiya o’o’mâ kipimösäsi ‘a’ã’u 
20 kimindimo’i’mic,” udîgôn. “Mî yâ’ta o’o’mâ kâ’pimusât 
indânis, käwindâc win awiya ‘a’ã’u kimindimo’i’mic tequí-
pimosât. Kâwin nîngiwâbâmåsi,” udînän.

“Ãntikuta kã’a’ni’ri’cât?” udînän ‘a’ã’u Nânabucu. 
25 “O’o’mâ cîbâgâta’â’n kî’pîmi’i’jâ.”

Midad äjibâ’pit Nânabucu: “Kîtö’kâtînåg cîbâgâtayän 
kânîcâyâmån!”

“Ãnîc, misa win i’i’mä kâ’pîmi’i’jât indânis.” 
20 “’A’u, kayâ nin imä ningaïjâ.”

Misa kägä’t cigwa i’i’mä pimiyâwän, äjipagïcïwâpa-
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 Nānabushu; as he looked about, he saw a person standing only upon one leg; him Nānabushu 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 Nānabushu. 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 (Nānabushu).

"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 Nānabushu.

"Through here, between my legs, she went."

Thereupon did Nānabushu 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 (Nānabushu) was passing under, then
'kāmat ini' maskawā'kutci'ānicinābān, mīsa kīnisāt Nānabucowan. Mīsa' wānāgucinīnik kā'āni'jikīwāt, cigwa taqwigcin i'īwiti āntāt.

Mīsa' owābāmān ọsān tagwigcininit 'a'ā'u i'kwā. Mīsa' udigōn: "Kāgā'tigunā kīgāpapagwatānīnin māgwāgu nānisāsiyān!" Mīsa' udigōn ini' u ọsān: "Kāgā't ụbā'ta'i'nu'tōnan ʻano'kātcīgan.\(^1\) Awawawu, indānis, pisanigu udā'pinān wāgūnān utinōwa wā'a'yāyan. Waji'tōn kitaīya'īmān kāgīgīkamān," ugrī'gōn ini' u ọsān.

10 Ānīc mīsa kāgā't kā'i'ictcīgīt wa'ā' u i'kwā. Wō'o'widac ugrī'gōn: "Ambāsanō, kāgu' wī'kā ciyatā'kwisitō'kān o'ō'wisa skwāntām. Kāwīn kāgā't nīnisāi 'a'ā' u Nānabucu. Kāgu' pā'kā'kunāmagwā'kān. 'Pā'kā'kunān,' kīga'ik. Kāgā't maskawī kipā'ku'ā'n. Kāwīn nīnwi'kā nindābisī, pānīmā unāngucig nīntagwigcin," udigōn ini yōsān; "mīgu i'īwiti kibiwābamiyan, ọnà iwiti ayāyan, nōtcī'a'gwā adī'kwamāgwāg. Mīdāc ictiayāngwāmīminān." Mīsa kāgā't a'panā mādcānit ini' u ọsān.

Ningutingiku, a'īnāntinit ini' u ọsān, cayīgwa kāgā't āma-nisu. "Pā'kā'kunān!" umādwā'i'gōn awiya. Onisitu'tawān Nānabucowan. Ānīc, kī'īnā kāwīn dāc ụpā'kā'kunāzīn, mīsa' āndacigmīt. "Pā'kā'kunān!" igūt. Ānīc, kāwīn uwi-pā'kā'kunāzīn. Kāgā'pī mādwātagicīkamī skwāntām; kīga'pī'gū ānīgu'k, gāgā'pī nīnguting ājikāckī'tōnīt, ʻićpā'kā'kwisānīk 'i'ī'u skwāntām. Mīsa' ājipindīgīnīt. Migūtawīn wā'kwāntāsīng agōtānīg upapigmānīni ini' u ọsān, mīgu iwiti pāmī'a'pāgīsīnīt. Ājīngōndā'ku'tōnīt, midugīgu ʻānupī'icikī-

\(^1\) Anō'kātcīgan, "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 Nänabushu. 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." 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 Nänabushu. 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 Nänabushu. 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


Äjipipäginit, äjinawäatinät; äjimäcibä’töt. A’panägu käbitigwänik no’pinänigut. Änic äni’u’k pimiba’tö. Kägä’t
to hasten home. So it was that as Nānabushu played upon the flute,\(^1\) 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

\(^1\) The use of a musical instrument or song as a miraculous agent in having animate objects appear, is a prominent literary element.
oga'ki'i'gō pāminica'ugut. "Mīmāwin tcionitorayanigōyan," ināntām. Kāgā't ānigu'k pimiba'tō, māwinatang 'ī'i'u āndāt. Mindcinigu tābābandān k'i'u āndāt, mī'i'u cīgwa tābābāmatāt in'i'u pāminicu'ugut. "Mīmāwin kāgā tciitapindi-gāba'i'wayān," ināntām 'ī'i'u āndāt. Cīgwa ubācwābāndān 'ī'i'u āndāt, mī cīgwa ā'pīdci pācwābāmīgut in'i'u pāminicu'ugut. Āca kitibānāntamāsūt, ānīc ugīcāyā'kwisitōn mī'i'u ānīt. Ānīc ājīpīndigāt, kackā'kuwābīnāng mī'i'u ānīt. Kāgā'u onōndānīgūn 'ī'i'u pāminica'ugut. Ānīc cīgwa 10 ugiipīndigāba'a'n; kāwín dāc tākaski'u'sīwa' tciipīndigāni mī'i'u āndāt. "Āmbāsānō, ayāngwāmisīn," ugi'i'nān in'i'u utānīsān. "Kāgu' minawā awiya ugwākaki'tōsin tciwipā-ka'kunāng 'ī'i'u āndāyāng," ugi'i'nān in'i'u udānīsān. "Kāgā't kīgī'kwānūnīn, idāc kā'u'ndcinā'za'kawīnān. Āmbādāc, 15 ayāngwāmisīn," ugi'i'nān in'i'u udānīsān. Ānīc misa kāyābi āyina'nū'kīnīt in'i'u ōsān. Kāgā'ti'dacigū ānawi kābāya'ī ugiwītcaīwān, cīgwa minawā, "Kanabāte minawā kāgā tci'ā'mānisuyān," uδinān in'i'u udānīsān. Ānīc ādī'kāmā-gwān ubābītcīwānānīnī in'i'u ōsān; ānīc mīgunā i'u āmwāwāt; 20 "Kāwín kuca kāgā't ninginisāsi 'a'a'u Nānabucu."

Ningutingiku, kāgā't awiya onōntawān i'imā agwatciing mādwa'kigītōnīt. O'o' i'kitōwan: "Pā'kā'kunān!" udigōn. Unisita'tawān in'i'u āwīnīt Nānabucōwān, misa' kāwín uwīpā'kā'kunāsīn. Mīdāc kāgā'pī mādwa'ī'cītangīcākāmīnīt 25 'ī'i'u skwāntām, ānīc kāwín ānawī ugackitōsīnīnī 'ī'i'u skwāntām. Ningutingiku kāgā'pī pā'kā'kwisānīk i'i'u skwāntām, mīkū i'i'wītī pāmā'a'pāgisūnit agōtānīk ōsān papigwanīnī. Ācīnōndāgwatōnīt, cayīgwa ōnōntān 'a'a'u 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 Nänabushu."

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 Nänabushu; 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 (Nänabushu) rushed straight to where her father's flute was hanging. As he blew upon it, presently the owner

20 Wībāgu cigwa mādāsinimā, cigwa mīnawā mādcinicawa. Ānic ānīgu'k pīmībā'tō. Kāgā't uga'kīrīgōn 'ī'ī'ā pāmīni-ca'ugūt. Ānic mi kāyābi kā'icījītcīgāt, kīcāyā'kwisītōt 'ī'ī'ā āntāt. Caiygwa ubācewāwābāntān. “Mīmāwin tciūntaya-nigo'yān,” kī'i'nāntām. Caiygwa o'o'wā pīni'kwāniwan wī'piwāpa'ugūt, ānic mīsa' kā'icīpindigābā'āt. Mīgū kackā'kuwābānāng, i'ī'mā pimādwačīnīsit. Inābit, minān-
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 Nänabushu, 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 Nänabushu 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 exceedingely 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
The Buffalo that had taken his daughter.

~

U'danikamäinini, "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,1) 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. NÄNABUSHU IS FED MEAT FROM THE BACK OF A WOMAN.

Now, abiding at the place were some people, the two children of Nänabushu 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-strapsx, 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.3 Then he fastened her garment on again. And

---

1 In order to render the place whole again, — a common formula for miraculous restoration.

2 In order to render the place whole again, — a common formula for miraculous restoration.

3 In order to render the place whole again, — a common formula for miraculous restoration.

Midac kágá't ájiwisinit, pānāgu kániskiningutánig mísa' ájiwisinit. Kumā mini'k skwantcigá Nánabucu.

5 “Mí'i'u ijiwikiwita' kinitcānisag ná mini'k áckwantcigáñan.”

Mísa' cigwa wi'kíwá. “Awágwánigic?” kí'i'nántam.

Minángwánana umackoson káwudisáit. Ánic mísa cigwa kí'kí'kánimát áywinit. Cígwa wi'kíwá, áci'á'bawát i'í'u 10 ugeticōtabisona' i'í'u wábōsowayána'; áciwángwántaginát i'í'u ugeticōtawuna', ajiságá'ánk. Kumá'pi áni'á'yát, uságitcinica'ú'gó i'í'u ábinotciya'. Midac ácipipagít “Ái!” i'kito; “kiwání'ká kigicō'tá'ù'neg!”

“Nindócimag ugapináwa,” udina.

15 Mísa' kágá't wábānimiwát ábinit.

“Wásagu udciwániñamawan'k. Káwin kigapasámigusiwa.”

not a whit had his wife moved. So when she had finished with the cooking, "Well, you may now as well eat," was told Nänabushu.

Thereupon truly did Nänabushu eat, forthwith after the fat was boiled was when he ate. A certain part of it Nänabushu 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 (Nänabushu) prevented them. And this was what he said to them when he was given (the mittens): "Now, to-morrow let your father come," he
kwisiansaŋ, ŋëiwëndamawáwát unigíigowá a kitunit Nàna-

bucówan: “‘Kàba’katamwàsa kínawà!,'” udinà ‘iši’u unigí-

í-gowá iği’a kwisiansaŋ.

Misa’ a kitut aini: “Anicinà, nanga’i’cà,” i’kito.

Cigwasa’ ñitagwicin ändáwát. Anic ubítawá unídcà-
nisa ‘iši’u kà’a’caminìt. Cigwa’ ñágànnàn ini’u wiwàn:

“Kàwinsanà wì’kà te’i’umackimutá’kàyan?” udináni ini’u
wiwàn.

“Indàckà mínawà awiya kwàbúnamágwàn ‘iši’u ájítecigànt,”

udigón ini’u wiwàn.

“Awawa’ ajítecigànt!” udinán.

Misa’ kàgà’t ajímacckimutá’kàt wayàbànnik ‘a’s’u i’kwà.
Anic abí ‘a’s’u Nànabucu, obì’àn. Cigwasa’ pikígitówa
unídcànnisa: “Nàckàginí, cigwa pwité!’” udigó. Anic

misa’ ácipíndigàgòwat ini’u pwité. Misa’ nàmadàbìnit.

“Wàgunàna’ kàgígà’nk ‘a’s’u pwité?” udinán ini’u wiwàn.

“Wàgunàndac ‘iši’u áyàyan?” udigón ini’u wiwàn.

Anic nàdècibòtàn omò’kùmànn.

Còcàmìngwàníwàn upiwítàmànn.

Mí cigwa kì’o’ñàgòta’ki’kwàtt. Anic cigwa ugi gidis kà-

‘kùnàmawàn udàni’kàmànìni ini’u wiwàn, àcinì’tàwàgànàbìnìt
ini’u wiwàn; ájiàpàcìcwàt iìma pi’kwànnàning. Anicinà, “Igò!’
udigón.

Còcàmìngwàníwàn ini’u ubiwítàmànn. “Tàgàckumà, Nàna-
bucu,” udígon. Anic, misà’ áci’a’ntutàmàgùt ‘iši’u mò’kùmànn,
mi’dàc àgùt: “Tàga, Nànabucu!” udigón. “Agàckumà,
Nànabucu!” udigón.

Àcàminàt ‘iši’u mò’kùmànn, ácipàcàwàgànàcùmìt ini’u
wiwàn, misà’ kàwìn kàñàgà màdàpìsìwàn. Pa’kwàdicumìt

ini’u wìnìnòn. Cigwa ugi pa’kwàdícwànìni, “‘ÀÀ, Nànabucu,

302
said to them. When the boys had raced back home, they told their parents what Nänabushu 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 (Nänabushu) 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 Nänabushu, 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 (Nänabushu) hung up the kettle. So when he had unfastened his wife's shoulder-stra...
mi'u ájitcibá'kwán," udigón. Áji'o-dá'pináminit 'í'i'u a'ka-
'kánjá ájisinaýganáminit i'i'má pi'kwanánìng ini'u wiwan.
Cigwa pasigwiwan, "Mi'i'u, Nánabucu, ta'i-ciwisiniwág kinit-
cânìsag," udigowan. Misa gáagá't a'pàñá misa' kà-a-nì-
màdëcàñit ini' piwítàmìwàñ.
Misa' cigwa wisiniwàt.

35. NÁNABUSHU AND THE WOODPECKER.¹

Cigwa pa'kadáwág á'pidci, mísà' ácimádcàt Nánabucu. Cigwa,
minawa udiciwà. Mísa' minawa ácinizawà anicinábà, níciwa unídcànisini. Kàwin kàgò wàbàndàmawàsin; wà-
10 'kwágàn 'í'i'u ándàñit. "Wàgutugwàningik màdèiwàgàwàn!" inàndàm.

"Cigwa, ánìndàcèná ì' kígà'á-sìwàwàk 'a'a'ú kipìwítàmínà'nì?" Mísa' kàgà'it cigwa wàjì'tàwàn inì'i'ú ininiwà; wàwàci'ò'wàn
uka'tìgíwàning, udiciwàmàni inì'i'ú miskósàmañàñà; minawa
15 udòntcibítìnìni piwàbí'k á'pidci kàcìbòtànì.

Áníc, unìsitawinàn àyàwànàníg, mìnàngwàna 'í'i'ú ijéctci-
gàwàt inì'i'o'kùnàsanwì ³ càgùnànìt i'i'mà uèçàngwànanìng
àníc màgwàgu kínamàdàbànit. À'pì kà'kícirù'nìt, pànimàgu
wàndcinawàtìnànìt inì'i'ú mi'tìgòn pàtà'kísùñìt i'i'mà ándàñit;
20 nòndàgùsiwàñ. "Kù'ku'k, ku'kuk!" inwàwàñ.

Áníc inábit Nánabucu, màmàn owàbàmàn; cigwa utàñi
kwá'kwàñibábàmàní inì'i'ú mi’tìgòn. Cigu'kù' udàñikutcìsà-
gàwàñi; mì'kú àcigu'kwàñìnìt i'i'mà tçìgà'tìg. Áníc, pìnìcigu
i'i'wìti cìmìng ànì'a'yàwàñ, àpì'tcìnàg inì'i'ú càyìgwa màdèi-
25 'kwà'i'gàwàñ. Mìdàc ningútìngiku, inì'kwàñìnínit, àsìbàñàñ

¹ For other versions see Nos. 42 (p. 357) and 53 (p. 423).
cook," he was told. Taking up some charcoal, he rubbed (Nänabushu's) wife with it on the back. Then rising to his feet, "Now, Nänabushu, your children will eat," they were told. Thereupon truly forthwith went the visitor upon his way.

Thereupon now did they eat.

35. NÄNABUSHU AND THE WOODPECKER.¹

Soon were they much in need of food, whereupon off went Nänabushu. 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, (Nänabushu) recognized what it was, for the thing that they did was to put the bone-pointed spear ² 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'íkuk, ku'íkuk!" was his cry.

Now, when Nänabushu 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

² O'kunäsanwin, "bone-pointed spear;" literally, "bone missile."
pimiba’tōwān, mīsa’ minawā pājik pimibisōwān. Mīsa’ nī>i
kīnisā t’i’i’u āsibāna, pā’i-jinisā’kwacimōnunit. Mīsa’ āci-
māmōnīt i’i’mā kā’a’tōnīt ucangwanāning ‘i’i’u piwābī’k. 
Mīsa’ ācigaba’tawint ‘i’i’u āsibāna; cigwa āgwā’ā’mawā 
tciwīsīnit. Mīsa’ cīgwa’ kīwīsīnit, cigwa’ kānōnā: “Ānic 
mīsa’ kā’i’jikīwāwitawatwā kinitcānisāg mīni’k ēkwawntcīgā-
yān,” kī’īnā.

Mīsa’ mīnawā, wānimō’k, ῎iguv’i’mā kā’u’ndcicāgōntāgināt 
mīnawā ‘i’i’u uģicō’tā’u’na. Mīsa’ mīnawā ānimādcāt.
10 Pānimāgu mādwāpīpāgī, “A’il” mādwā-i’kitowan. “Kiwa-
cigāgōmā!” mādwā’kitowan. “Ānic, wāgutugwānīgī? ” 
i’kituwan ininiwan. Mīnāngwāna guca kāgā’t kābunīt ‘i’i’u 
i’i’witi pēcōcā’kāgun,” udinā ‘i’i’u unīdcānīsā. “Kāya’ku’
15 tābiwābīnāmawāg mī’i’mā a’pi undciwābīnāmawī’k,” udinā ‘i’i’u 
unīdcānīsā. Ānicā’ kāgā’t cīgwa’ o’ō’widac udinā ‘i’i’u 
unīdcānīsā: “Kāwīn ningutīnō kīgabwā i’gusīwā.”

Cigwāsa’ kāgā’t udānawi’a’pāgitawawān, o’ō’widac udinā
Nānabucu: “Kāgu’ kāwānāgunāwānīwāg.” Mīdāc kāgā’t
20 kā’i’cimīnāwāt. Ānawi pīmādcī ba’i’tiwag īgī’u kwiwicāncag 
pābātācī’kawāt īgī’u kītckīwān’i’wāg; mīgu īu pīmtā pāpā-
‘o’pāgāmāganīwāt pāpātacī’kawāt īgī’u kītccīkīwān’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?” 1 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

1 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).”
maskawatcipimita. Ambasínō, a'pi wābāng kōsiwā tāpi-
i’cā,” udinā⁸. Misa’ ániciimādcāt. Tagucing āndāwāt, uji’tā
mī’tigōn; ubada’kinān āndāwāt, wā’kwāgān ugi’u’ji’tōn
kayā. Midāc āgūt ini’u wīwān: “Indāccka mīnawā kā’i’ci-
nawāgwān awiyya,” udigōn ini’u wīwān.

“Āmāndcigisā’, ācimīwānān kāgō ānawī cictcigāyānīn?”
udinān ini’u wīwān. Ānīc, ugi’u’nīnān kayā ini’u usānām-
naṇ kayā ini’u ukanāsānwin. Misa’ kī’kic’ītāt cayīgwa
kīgītōwa⁶ unīdcānīsa⁸: “Piwītā!” i’kītōwa⁸.

10 Ānīc mīsā’ ācīpīndigāguwāt ini’u piwitān.
Mingwāna dāc ini’u māmān, ānīc, miwānini’u tinowān
kā’u’disāt. Cigwasa’ ogānōnān ini’u wīwān: “Ānīn dācīnā
i’u āmbā, kīgā’ā’siwańg ‘a’i’u piwitā?” udinān ini’u wīwān.
Cigwā uganōnīgōn: “Wāgūnācī i’u āyāyang kāgīgā’i’wāyang?”

15 Ānīc unickimīgōn ini’u wīwān. “Cayīgwusā prī’cā unāgōc
‘a’i’u akī’k,” udinān ini’u wīwān. Misa’ gāgāt ‘a’i’u i’kwā
ānagōnāt ini’u udākī’kōn. Ānīc, mīsā’ cayīgwa wawācī’urt
Nānabucu, ācimiskunānk ‘i’i’u uçāngwan. Ānīc, cīgwa,
mīnawā ucāgwunān ‘i’i’u piwābī’k i’i’mā acingwānān.
Māgwāsāgū namādābit wādcipasingwitecīsāt nāwātınāt ini’u
mi’tigōn kāpata’kināt; ānī’a’kwāntawāt. Cayīgwa nōndā-
gusi: “Ku’ku’k, ku’ku’k, ku’ku’k, ku’ku’k,” inwā. Cai-
gwasa ānīc kā’i’cinawātīgu ijjcicigā, cīgwsa’ wuipā’kwāwān
ini’u mi’tigōn. Pitcīnāg ābītīng ānī’kwānī, ācipata’kīskāgūt,
pañā mī’i’gu kīpimībīsū; pangīcīng pānāgu kābī’tī’ku’kā-
mīgīcīng. Ānīc, miskwi uçāngwanān. Mīsā’ ā’kitonīt ini’u
upiwiṭāmīwān: “Ānīnā i’u mayāwībīnāsīwāt?” 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.

Mágwâgu námâdâbinít, pânimâgu undcinóndâgusînit mâmân; ácinawâtínânít ín’u mítigôn, misa’ utânikwá kwá-nibámamâni, andigwa’ku ânigakwâtikwá’i’gâwân. Cigwasa mâdi’kwá’i’gâwan, ásibânâñ kipimibísôwan, áca mânâwá pácig; misa ni’j kínisânít, pa’i’cinisâ’kúcimônâñit.

Áníc, mí i’u cigwa kími’kâwit Nânabucu, udigôn: “Mí i’u ta’i’ciwisîniyu’k kínidcânîsâg,” udigôn. Misa’ gágá’t ânicimâdcânít, mâsanâ kíwisîniwát.

36. NÂNABUSHU IS MIRACULOUSLY FED BEAR-GREASE.¹

¹ 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.¹

And another time they were very much in want of food; while wandering about, to some other strangers² 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:

² Pīwitāt, "strangers." The usual meaning of this word is "visitor" or "guest;" i.e., one to whom one renders hospitality.
sank, sank!” inwawan. Misa’ migu o’o’dac andasanöndä- gusit nimawat ini’u uniciciwan. Ningutingiku äcipacipawat, pänågu pimitä käsígisänik, ma’kupimitä. Misa’ cigwa möckinäbini ‘i’i’u mit’tigunagän. Äcinisändawanit, aci’aça-
5 mint 1 ‘i’i’u pimitä.

Änic, misa’ kiwisinit. Cigwa minawä inä: “Kä’i’ckwan-
tamañ, kini’teänisäg anikikiwäwi’ta,” ki’i’nä.

Misa’ minawä, änimö’k, i’i’mä kä’i’jicägwántaginät ‘i’i’u ugicö’tä’unä. Cigwa’ äníjimädcät, ogìnöndawän täbibäginit:
10 “Aì, kiwañicigämä!”

“Taga, inäbiwi’k i’i’witi kägi’tanäbit.”
Inagwanadac kägä’t kär’a’biniit ugicö’tä’o’nä.

“Wäsagu’ undciwäbinamawi’k. Käwin ingutinö kibwä- i’gusiwä. Wäsagu undciwäbinamawi’k.”

15 Cigwasa’ gägä’t udänuwi’a’pägitätawäwän.
“Cä, cä, cä, pin’i’kigu!”
Misa’ gägä’t äniwipimäteiba’i’tiwaä ‘i’i’u äbinötciaä, äji- kanönät: “Kipä’ka’tämwaśä känawä. Wâbâng kösivä
tapicä.”

20 Änic, migu minawa tágwicin ändäwät. Änic minä mi-

nawä kiwisininit unïdicänaä. Misa’ cigwa’ kî’u’ci’töd mi’ti- gunägäns. Änic, cayigwa pikîgitöwaä unïdicänaä: “Piwitä!”
i’kitöwaä. Änic pingigawan piwitâmiwän, cigwa uganöñän ini’u wiwän: “Ambägickänä, wägunäcwinä äyäyang pä-

25 ‘känag?”

“Mimäwin ä’tanä ‘i’i’u äyäyang kägiägwâng ‘i’i’u pimitä.”

1 Aci’acamint, “he gave the grease” (to Nânabushu) to eat; literally, “they gave it to him to eat,” or, more literally, “he was given it to eat.”
“Sank, sank, sank!” (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 Nänabushu) to eat. 1

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) 2 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.”

2 Under the mat, as a bedding.
"'Āu, ambiquekänà, kisinan inu mítigunàngàns," udinàn ini inu wìwàn.

"Kágätsa kitaïyàwinà'ku inu ài-'kitoyàn. Ànti kàu-ntinamàng 'i'i' inu pìmìtà kàgigà-a'wàyàng?" udinàn. Ànìc, 5 unickòmàn.

'Āu! mágwàsàgu kíñàmàdàbit Nàñàbucu, pàmàgu wàndcinàwàtìnàng 'i'i' inu udànganc; kàwín kijinjà' kaskí'ù'sì ìní'á-'kwàntawàt. Wì'kà mànà kaskí'o' ìr'mì ubìmìdà'kùpitci-gàniwàng. Cìgwàsa' kíwànanòsi. "'Ā'á', mìndìmòyà!

Nàskà a'tòn cìbaiyàì 'i'i' inu mítigunàgàn." Àcìgítcipinàt ini inu unìcìwàn, àcíwàcànàt. Mísa' àcíñànimàwàt nòndàgusìt.


Kìgitòwàn ini inu upìwìtàmìwàn: "Àgwàwàbínì'k! Àwànà-nìwìnu ànc wànc a'á'a' ìr'ìndìt wì'kàgìckàkù Nàñàbucu!" Mísa' àcàgwàwàbínìgùt ini inu upìwìtàmàn. Cìgwà kìgitòwàn: "Tàgà kisinàni inu mítigunàgàn."

Kàgà't 'a'a' inu kwà ugìkìsìnàni.


Mìsanà mínàwà kùwìsìnìnit 'i'i' unìdçànisa.
"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 Nänabushu 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: "Sânk, sânk, sânk, sânk!" (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 Nänabushu 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: "Sânk, sânk, sânk, sânk!" 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!" (Nänabushu) was told when the guest was come down from the pole. "Nänabushu, 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. Nānabushiu and the Mallard.1

Ānic, cayigwa mīnawā pa'kādā Nānabucu. Ningutingiku mīnawā udōtisan ānicinābâ, mī kāyābi ni'ciwa unītcāni-sinini. Mīsa' ani'īnābit, "Wāgutugwān mādeiwāgwān?" ināndam. 5


Mīsa' gāgā't, cigwa wī'kwāt, mīnawā ācīcāŋgwāntāgīnāt mī'i'u ugīcō'tā'o'na. Pānimāgu mīnawā mādwaābībāgīt. "'Ōu!" mādwaāpīpāgī.

"Nānabucu kāgowi'kitōtug," udīnān. "Kāgā't, kiwānici-gāgumā! Ta'ga, inābiwi'k i'i-witi gāgitānanībīt."

1 For another version see No. 41 (p. 351).
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: "Kwīsh, kwīsh, kwīsh, kwīsh!" (such) was the sound of his voice. Up flew a Mallard ² that alighted yonder on the cross-pole, he was heard saying: "Kwīsh, kwīsh, kwīsh, kwīsh!" (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!"

² Ininicibăn, "mallard;" literally, "man-duck."
Mĩsa' gagä't kĩ-a'biwanga, i'ĩ'ũ ugiči-ũ'taũ-na.  
"Ugapinawa nindočimaŋ, ta'ĩ'kito. Wäsagu undoći-wabinaŋawĩk. Käwin ninguto nø kibwā'i-gusiwä."

Mĩsa' gagä't, wäsagu udanawi'undoći-wabinaŋawän,  
misa' änät: "Ic, pimiciyu'kiku!" udinā. Mĩsa' gagä't ĩgi'ũ kwiiwisäsag äwiciminäwät.

"Ic," udinā, "ambäsino a'pi wabang kosiwä tapica! Kipa'kätämwaša kinawa."

Añic mĩsa', gagä't, wayabäninig ijaniñ ini'ũ ininivän. Añic mi'i'ũ pāpũ'ũt Nänabucu. Cigwa mädwäkigitōwa: "A'e'e' pìwita!" mädwä'i'kitōwät. Cigwasan' pindašiänawän.

Cigwa uganonän ini'ũ wiwan: "Ambä, kackänä, anagō taki'kwän! misanä cigwa teigigaŋuban ‘a'ŋa'ũ pìwita."

Mitači'an ägut ini'ũ wiwan: "Wägunän tänä iũ kigigä'i-  
15 wayanguban!" udigön ini'ũ wiwan.
"Amantečisa' wí 'i'ũ kri'kitojan kagō äninäniñ! Pisānigu unagōc ō a'kī'k!" udinān.

Kagä't anagō'taki'kwāni a'ĩ'kwä. Odontci-tacimän  
ucawaskosanämañan; ćiwaćiwa-c'i'ũt, ćiwi'cawaskwanang  
20 'i'ũ ustigwän. Cigwa kikici'ũ; mägwäsagu kinämädäbit,  
pānimägu, undcipasiguntcisät. "Kwic, kwic, kwic, kwic!"  
inwät. Käwin mi nayänj. kaski'osi mi'i'mä anawiri'cät  
upimi'tän'kupiteganiwäng; wi'käsä kaski'ō. Cigwasan' kiri'  
naqösä i'i'mä aģōtcińinit uda'kikowän, nöndagusi: "Kwic,  
25 kwic, kwic, kwic!" Añic uganawabamawän aģösinit, kaga-
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 Nänabushu. Presently he heard them say: "Halloo! a visitor!" (Thus) he heard them say. Then presently in he came.

Then (Nänabushu) 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
gwantciskänik utcitini. Käwin ugaski'tösinä anawi misit; wi'käsä' pimipitänä umowäncic.

"Niyä, e!" udigön ini'u wiwan.

Āníc, a'panä aninawagi'kwäninät ini'u upìwitämäwan, āníc 5 gágicipayänctiwantänig 'i'i'u umowänccic. Mísä' intawa äcinisántawät Nánabucu.

"Taga, pic kíwawäci'u'n," udigön ini'u pìwitämäwan.

"Taga, awigisibïgin kita'ki'kowä," udinän.

Āníc mísä' gágä't cayígwà kî'kísibïginät. Ācï'a' nagötöt 10 pä'känätïnik 'i'i'u nibi.

Mísä' kíwawäci'uniit ini'u pìwitämäwan, āníc cîgwà nön-däégusiwan ininiciban, äjipönïnit upïmitä'kupïtcïgïniwâng. Āníc mísä' cîgwà misïnit, pä'nâgu mânömin kâsiisgïpitänig. Cîgwasa' möckinäwan ùda'kì'kowä, äcïnïnisïpönïnit. Mísä' 15 ä'kitunit: "Nánabucu, mí'i' u, tä'i'ciwisiniyu'k kînitcânsag," inä.

Āníc mísä' cîgwà' kà'a'nimâdcânit, mïsâna kîwisïinïnit 'i'i'u unïdçänïsâ.6

38. NÁNABUSHU IS GIVEN POWER BY THE SKUNK, BUT WASTES IT.

Cîgwà' mïnàwâ mädçâ bâbämusât. Ningutingiku säga-20 i'gan umâdâ'kàn, owâbâma kí'kinântawâna6 1 pata'kiïsunit. Midâc ânântank: "Ânicinâbâg inángwâna ayâwag," inântäm. Ânimâdçât. Cîgwà kâgä't owâbânda'n twa'î'gan wànta'i'-pïnit; mösotcit wàtâ'î'bânit, kâgâtsa mi'tcâ'kwatïni.

1 Kî'kinântawâna, "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 (Nänabushu’s) sorry droplet of dung. So then accordingly down climbed Nänabushu.

“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: “Nänabushu, therefore now shall your children have enough to eat,” (such) was said (to Nänabushu).

Well, so then upon his way he went, and accordingly did (Nänabushu’s) poor children eat.

38. Nänabushu 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 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
Kágätsa umisawinän. Āji'o-dā'pinang, mädwàkanònìgōn: “Ic, Nànabucu! pōni'tōn 'i'i'ì. Kīgasànagi'-ā,” 1 udigōn.


Misa’ gágà’t ga’kìna àcìmìdìcit. Ìwàbamàn gágà’t min-dìtòwàn cigwà uganònìgōn. “Nànabucu, intigu kuca pa’ka’dà.”
10 “Kàwìn,” udìnàn.

“Āye’, nìstìmìstà, gágà’t nimba’ka’dà,” udìnàn.


---

1 Kīgàsanàgì-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 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:


Ānīc, udąmanısu’tągōn in’i’u kącawąnimigut. “Wągunā-niwinăn Nānabucu wānį’tąnōndsă’k inigā’stå unıtcānisa’!”
"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!"


Anicágu kágagwánguskániík ‘i’i’u utcit. Mísa’ ájibwánawi’tót ‘i’i’u tsíbógitit, mídac wándcinicki’a’t ini’u wiwan; kágă’t uginicki’a’n; anic pínic ga’kína sága’a’mó’ mini’k ká’píndígănít ‘i’i’u mósó’, mídac wándciniski’a’t ini’u wiwan. Mídac igu cigwa ga’kína pímiság’a’minínt, ká’i’cipa’kitá’o’-wátiskwát pímisága’a’minínt a’u mindimóyá. Ácipó’kwugá-dawát ini’u mósó’ san, “Awánníwinán daç wín ‘a’a’u! kuníga ánugí’i’nátug ‘i’i’u ká’i’cítacigát!”

“Áye’, gágă’t! Káwinina nicing indánuğimínigosí móskinawát awásiyág tecinángwá’!”
Now, up to his feet rose Nānabushu, 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 (Nānabushu). 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 (Nānabushu) 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?"
Mísaná kíwísiniwát àgáwá. Mídác kā'í:cí'à:bódá'á:nk 'í:i'ú mónsotcítins, midác 'í:i'wíti wánta'í:pîwát kíyupimá-
'kwísitót.

Ugi'kánimá⁸ á'pidci pa'kadáñit, 'a⁶'a’u áñugicawámímat. 5
"Ambása' nínga'i:cánán," upínínimigón. Mídác kígá't
tcigwa kímadcát 'a⁶'a’u mícicígág. Mísa' cigwa udódisá⁶,
"Ánín, Nánabucu, kā'í:císáýan?" udíñán.

Míguta wín i'má udágamíníming wándaí'bínit mózo-tei-
tins kípímitá’kwísínik, 'ó'ó'má wándaí'bínit.

10 "Awánániwinán idác wín kā'í:ndít Nánabucu!" ubá'pi'á'n.
Áníc, misa' cigwa udígón: "Ánín kā'í:ciwábsiyán, Nánab-
cu?" udínán.

"Nísímisá', kánamigu 'í:i'wíti kípímadkákya:yámbán, áyápi-
tawá'í:gu pátagwícínán, kí:tcimí'tíg nímpipógitécinábán, gayá
"Mí:a páwaundcí:i:cáyán 'í:i'ú wicawámínínín." Cigwásá'
nícing únínígón ayábatci’tót. Mísa' ánici-
20 kíwánit.

Mídác ácikibótiyáníngút ini’ú wíwan. Mísa' kígá’t. Cigwa'
gágá't mína:wá onónda:gwa’tón 'í:i'ú pábígwán. Mísa' cigwa
mína:wá ubitasábamá⁶ mónsō⁶, kígá’t cigwa píndíga:wa⁶
i'má wá'kwágáñíwá. Cigwásá' piságámó⁶, nágánínit áci-
25 pógitécináit. Mísa' ájani:sát, cayigwa inábiwát wándcita
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 äntääwät möⁿsoök mini'k näsääwä. Änic misänä kiwawisiniwät.

Cayigwa udigon ini’u wiwan: “Ambäisinö, ayängwämisin kiga’iniga’ä’k ubinötec’ä’g ‘i’yä kääckunämän.”
5 Änic, misa gägä’t minö’a’yäwät ‘i’yä mösu’käwät. “Mimä-wini i’u igu’ tatääwabäniciyang,” udinän ini’u wiwan.

Misa’, mini’k kâ’känimäk.

SERIES IV. No. 39.

39. NÄNABUSU AND SOARING-EAGLE.

10 Misa’ wipibönici mägisiwäc. Teigwasa wimädci’tä kïngönyän winötc’ät, midaç i’yä äjiwabämät kïtägwicininit ini’u Nänabucüwan. “Näbwina mämawitcigäyang tceinötc’ä’ngwä igi’u kïngönyag?”

“Au, mi’i’u äciminwántämän omägu pîr’cigusin.”

15 Kägä’t, Nänabucu pikabäci. Misa cigwa mädcitäwät; kïngönyän nibiwa unisäwän. Kïngönya’s utatçitagonäwa’s. Ä’pitcisa’ nibiwa unisäwä. Cigwa kaçkädinini i’su säga’i-gan. Misa’ äcikusinit Nänabucüwan; ka’kina omädciinä’ kïngönya’s.

20 Misa’pänä käwin gägö ogamidcisin mägisiwäc. “Änic kätïyäng?” Anawigu pä’täninuwa iwä änicinäbä imäpsa ändänisit. Cigwa kïpibönini, misa cigwa pa’kädät. Ningu-
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. NÄNABUSHU 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 Nänabushu, who now arrived (at his place). "Would it not be well for us to go together to get the fish?" (said Nänabushu).

"Very well, and in that case I should be pleased if you would move your belongings over to this place."

Sure enough, hither came Nänabushu 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 Nänabushu 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, unägucininig ā'pitci wiwisini; kayā ini' u wiwan kayā i'i' u unîtcänisa niciwa. Kuckwāwātisiwa. Awîya pitwā-wacinōn ājipindigānit. "Māgisiwāc, kīwī'kumigō."

Udōnāgan kā'u'dā'pīnāng, ājimādcāt. Misiwā ānupindigā 5 ini' u wigiwāmān, kāwīn kuca umi'kān'zīn; mī ga'kīna ānugi-gapāckāŋk ini' u wigiwāmān, intawā ācikīwāt. Ācipindigāt iyāndāt, uganōnigōn ini' u wiwan: "Ānīn dāc i'i' u kīwī'ku-migōwin?"

"Kāwīn ninkutci nimi'kān'zīn tciwī'kunding."
10 Mīsa ā'pī ājīk'tcimawinit ini' u wiwan kayā unīdūnīisa intawā ājikawicimuwať; weyābäuēninig mīsagū kāwīn kāgō omītcīsīnāwa. Cīgwa mīnawā tībī'kādīni, mīdāc kāgā't wiwīsīniwāt.

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 footsteps 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


Cigwa’ unāgucinīni. “Ambāsānō, mīdāc ā’ta i’u kānisānk ‘a’ā’u namāgus.” Kāgā’t nībiwa. “Mīmāwin i’i’u minī’k kādāpisāwāt kāya’pitcĭpībōng. ‘Ā’u, mīdāc ā’ta i’u pājik 25 teinisānk.” Opōdā’kwāwān iniyōnītcānīsan. Cigwa’ mica’kī-
narrrows 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
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. 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."  

---

1 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.

2 Where a net is.
Asabín miwanini ácawát. Midac í’í’u pita’á’mwát minawá änind. Owábamá. “Ánin ánannó’kiyág?”

“Nindawipá’pinotawánan pábëmitágötág u’kánáb.”

Ánjimádcát, pác’ owábandán ödána. Pájig owábamán; 5 ogánónan: “Nídëánsi pa’undëri’cáyán.”


Cigwa unágucíinini. Mádwañigító pácig inini: “Á’è, 10 misa minawá mimisíwag cigwa tsi’amwangwá.” Cigwa pimisága’á’món; kága’á’t mindítowán micinámágwán. Wása’ cigwa áñítëgwicínón pínidgásá ändáni; ugíwábamán unidcánisán. Ác’i’u’dítinát, tèi’a’ning’k udó’tò’kábigibátó í’í’u pimina’kwan. K’tei’á’ning’k uwí’kubítón a’o’u mindimóyá. 15 Pá’kic ánigu’k mádcá Mágisiwac. Cigwa udábábandán udwa’i’gan. Ábáñábit pítawaniwán winawádámigut in’í’u micinámágwán. Midac kácgát anigu’k ájimádcát, ácigitepisut í’i’máìn udwa’i’báning. K’kíticísit, inábit, udwa’i’ganginó pisági’kwásawán micinámágwán, ácigitepisúntit. 20 “A’a’u, mindimoyá, kíwága’kwát mámón! Niwana’!”

Mindimóyán udódá’pinán owága’kwát; uniwanawán iní’a micinámágwán. Á’tá, kága’á’t mindítowán!

“Mindimóyá, kíwáwinátá.” Káwásá ugiçkiáisiwáwán ána’wi udódabáñáwán. Anicinába’u unádamáguwá, mí pitcínag
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."  

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

---

1 With the cord at the edges of the net.
kacki:a'wät. Misa i'u cigwa' k'itagwicimawät. "Kágä't, kiga'a'camánän wa'a'u nigig kacawâniminâng."

Kágä't minwántâmög acâmítwâ igi'u nigigwag. "Mâgi-
siwâc, mî'i'u kâwin wî'kâ kigapa'kadâsi. Keyâbi wâwi'i-
göyan k'î'tci unicitâ kâ'i'cîctcîgâyan. 'Aâ'â' Nânabucu
kini'tâm kigapa'kâdâ'â'. Awikimôdim ini'u uygîgô'î'mân."

Kágä't ajîmadcât Mâgisiwâc. Ajikacki'töt ugi'i'cîgîmôti-
mân ini'u Nânabucûwan. Kágä't, ugiîkackiton ka'kina kî'ki-
môtîmât. Misa win nî'tâm Nânabucu kîpa'ka'tât. Kágä't
minwândâm Mâgisiwâc pa'kâdânit ini'u Nânabucuwan.

Misa pinâwitcit âgätäg.

SERIES V. Nos. 40-42.

40. Nânabushu is Miraculously Fed Bear-Grease.¹

Nânabucu a'i'ndâ wiwan kayâ mînawâ kayâ 'î'î'â unî-
tcânisâ'â niciwa'. Mîsa' mî'i'-u wi'pibônicit Nânabucu, kâwin
kâgô udayâsin kâmîdci. Mîsa' mî cigwa pibôniniq mâdcî-
tât ântawântcîgât. È, kâwâsa kâgô unî'tösîn! Môncâg
ugîgî'î'gîn ini'u awâsiyan, kâwin ogîwanisâsin. Ninguting
ugânôniqgîn wiwan: "Ánin kâ'i'cîpîmîtîsiyank? Wi'kâ kâgo
tcînî'tösîwan."

"Nintawa' mócâg ningakîyiytâ,"² i'kitu Nânabucu. Wayâ-
bànk ajîmadcât. Ningutingidâc, pîmusât, ânicinâbân utô-
'kâwi:a'n mâda'a'nât; sâga'i'gânînit tawân. Anînâbit utôn-

¹ 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.1

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,"2 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

---

1 Visiting among friends, generally with the sense that the visitor goes to "sponge" off his guests.
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.

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\(^1\) 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, Nänabushu saw (chunks of) bear-tallow, which they used for a lodge-covering.\(^2\) Truly did he covet the bear-tallow.

And then up spoke the man: “What shall we give the guest (to eat)?”\(^3\)

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.”\(^4\) 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\(^n\), sa\(^n\), sa\(^n\), sa\(^n\)!” (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!”

---

\(^{1}\) 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.

\(^{2}\) Utichticin'āk, “awl;” that is, the awl made from the ulna, usually of a moose, deer, or caribou.
Kägä't a·a·i·'kwä äjiada'·töt imän kä·i·cipängi·ganik 'ī'y'u pimita; mistci wiba möckinäbínik. Kä·i·jìmöckinäbínik'k i wunägan, pinisäntawäwan. "Mïsägunä'i·u ä·i·cìyän kayänin wäwisiniyäniin."

5 Änic, Nănabucu ä'·pidci pa'kädä. "Ambägic wäwip kigä-göwän," inändäm Nănabucu. Minawä wiyäs kägä't wäni-
cicinink, ma'köwiyäs, — äbi'tägu pimitäwaninig; kayädac i'u pimitä Nănabucu págidinämäwa 'ī'y'u kämïdïcit. Kägä't minowi•isi, kayä nibiwa wisini. Kä·i·ckwäwisinït, migü'i·män wäni'mök, kä·u·ndcinä'kïbinät ugiçïtä'u·na'¹ nawâtecigu unin-
gwenžäginä. "Mïsa cïga wi'kïwïyän." Nănabucu kanöña: "Migü'i·u icikïwïwitä uñitcäni•isag 'ī'y'u kitickwënteçîgan."

Kägä't minwëntäm. Midäc i'u äcisäga·'ank.
Känisäga·'mïnit, inäbit 'a·a' winini, ugiwäbamä' y'u
15 kïcötä'·u·na'. Änic, wâbösâwayâni Nănabucu ugiçïtä·u·na'.
Midäc i'u äjikänoñät a·a' inini: "Ta·ga, mädëcïtäwife' i'ī'y'u
ugïcïtä'·u·na' y'a'·a' Nănabucu, wâsagu undciwëbinamawïk
'ī'y'u ugiçïtä'·u·na'!"

Kägä't, äjisägïtçïsawät ìgi'y'u kwïwisïnsag nö'pinãna•wät
20 ini'ù. Cïga utdamäwin. "Kïwâni'känäg kïgïcïtä·u·na•g." Kägä't, wâsagu nawâte änu·u·ndcirä'·paqïnâwât, uganöni-
gwän Nănabucöwan: "Ictä, kïpa'kadïmâwåsa kïnawä! Wâbänk kósiwâ tâbï·ïcä. Nïwïwis•inimïn nïwâwïnt."

¹ Ugiçïtä'·u·na', "mittens;" the usual word for mittens is mintçïkâwanäg. 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, Nánabushu was very hungry. “Would that I might presently be given something to eat!” thought Nánabushu. Furthermore, there was some meat that was truly nice, — bear-meat, — and half of it was in grease; and some grease, too, did Nánabushu 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,¹ and he hid them under the balsam boughs (beneath the mat). “It is now time for me to go back home.” Nánabushu was addressed (with words) saying: “Therefore do you take back home to your children the food which you did not eat up.”²

Truly he was pleased. Thereupon out of doors he went. When Nánabushu had gone out, (and) while the man³ was looking about, he saw the mittens. Now, of rabbit-fur were the mittens of Nánabushu. Thereupon then (to his children) spoke the man, saying: “Come, take the mittens to Nánabushu, 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 Nánabushu saying: “Oh, but you people must be hungry! To-morrow let your father come over. We ourselves always have plenty to eat.”

¹ Kitickwanteigan, “the food which you did not eat up;” literally, “your leftover food.”
² That is, the Squirrel.
Anlc kiwawag igí'ú kwíwisánsag.

"Anlc äni'ínäg 'a'a'ú Nänabucu?"

"Kä, 'kosiwá taپíca,' i'kitö Nänabucu. 'A'pidci nangwana kita'kädäm nangwana.'"

5 Nänabucu äniijimädcät kíwät; tciwátagwicin ändäwät, upítamawá unídcanisa' kayá iní'ú wiwan utickwanteigan. A'pidci minuwisiniwa', misاغu pítcinäg wisininit.

Kágå't minwántäm awi'kwá. Misاغu cigwa äjimädcítät Nänabucu utcictcini'k uci'töt, kayá win wipácipa'wät iní'ú unicitciwän. Kå'kici'töö, una'i'nän 'i'í'ú utcictcini'k.

Mída wáyábaniníng kabägicík, ayabit pró't iní'ú píwitän. Anlc udiná unídcanisa': "Acawâbiyu'k." Ningutingigu píndigáswá' 'i'í'ú unídcanisa': "Cigwa píwitá!"

Taiá, kágå't pi'undepíndigáwän iní'ú ininiwän.


'I'í'ú wi'i'cictcígät Nänabucu. Ni'tam udôdá'piñän i'i'ú utcictcini'k. 'A'ú, Nänabucu ajinawatinânk utâbâ'nc, kâwin nángim kâéc'i'ú si' áwán'a'í kwântawät. Wi'kâ pítcinäg ãjikâc'ût i'i'mâ' pímdidâ'kupíteçígan ingâç. Misa' âcini-comínâginät 'i'í'ú unicitciwá, kâwâwiñâng utcictcini'k, "Sank! sank! sank!" inwät. Kâkîcimigu'ku wicâganâmät 'i'í'ú unicitciwá, ningutingigu âcipácipa'wät 'i'í'ú unicitciwá, pâ-nâgu kâpî'tikükâmigícíñk i'i'mâ'nâwâckutâ. Anlc migu i'i'ú a'pitâganântsút.
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 "Sāṅk, sāṅk, sāṅk!" 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.
Anicagu nantaganimusig 'a'e/a'u i'kwä agwawabinät, kawinigu ugackiri'sin anawiagwacimat. 'A'e/a'i-ikwä ajikaknonät upiwitamän: "Nyän, witci'icin tci'agwawabinag!"

Äjipasigunctisät 'a'e/a'u inini agwawabinawät. Ä'tawä, 5 käwiyaabisut Nänabucu! Kägät tcägisu wi'kä mi'kawi. Misänä papa'kawisit Nänabucu.

'E, abā'pic kinanamadapit 'a'e/a'u inini. Käga'pi, kigito-wän: "Taga kisibiginint iyonägan!"
Kägät acikisibiginit 'a'i-ikwä iu unägan, minawä 'i'i'u 10 utcictcini'k.

"M rõi'u. Pitön iyotcictcini'k." Äciminint 'a'e/a'u inini. Pänimägu, namadapinint, nawatinaminit apa'nj, "Sa'n, sa'n sa'n!" Midać 'iu, "Säŋk, säŋk, säŋk!" wäcänät uniciciwän! Kägcimigu'ku micaganämäniit 'iu uniciciwani, ningutingigu 15 acipacipa'wänit, pänägu pimitä. "'A'a'u, minöte ininämu'k 'i'i'u unägan!"

Kägät möckinäi unägan. Kämöckinäi'k, pinisántawäwan.
Äjikkigitot Nänabucu: "'A'a'u, migü 'iu kängïnkä'i'wäyänk.

20 "Kawasa', kinawägu intawä wisiniyu'k," a'pan säga'ämminit, änijikiwänit.

Nänabucu kägät minwäntäm wisinint unïtcänisa. 8

1 That is, "tried to fling."
2 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 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. 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. "Saⁿ, saⁿ, saⁿ!" and then, "Sāṅk, sāṅk, sāṅk!" 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.

invited for, but yet the man simply kept on sitting there;" or "... without cheer he continued sitting there."

---
41. NÄNABUSHU AND THE MALLARD.¹


¹ For another version see No. 37 (p. 317).
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’tön ‘i*i’u unägan.
“‘Aa’u, Nänabucu, wísinín!”
Nänabucu äjimätántectigät. Ä’pidei tawísinit, äjänici’tänk.

“Mína’ mini’k wäsiniyan?”
5 “Ännin dac kä’i’cikagäntäckinöyan?”
“Nänabucu, mígu’i’u icikiiwäwic wa’a’u teibä’kwän. Mägicä
kinítcänisag pitama’u.”

Nänabucu äjikigerut: “Micigwa wi’kiiwöyan.” Mígu’i’mä’n,
wânimö’k, wäntcicägunät ‘i*i’u ugiço’tä’u’na’g. Äjísäga’änk,
10 päcu’ änía’yät.

Miwini’i’u ä’kitut ‘a*a’u inini: “Ambäsínö, kägu iciwitsawä’käg
‘i*i’u ugiço’tä’u’na’a*a’u Nänabucu.”
Misa kägä’t käwín iciwítawäsi. Cigwa Nänabucu kwinawipi’u
tcibiiciwitawint. Äcipipägit: “Niwunitcigägimä!”
15 Käwín änubisiskitawäsi. Äckäm änigu’k äjipipägit. Gágæ’pi,
“Mänü, iciwitawi’k; wása undci’a’pagitawi’k ‘i*i’u ugiço-
tä’u’na.”

Cigwa owábämä kwiwisänsä. “Ictä, päcu’ picayu’k!
Minängwana i” äcipä’kadäyä’k. Käwín nimpä’küdäsi.
20 Wabank kösiwâ tâbicä màmwiícigu nàwa’kwänig.” Mídäc
‘i*i’u änicimädcät Nänabucu. Kä’tagwicink äntät, kägä’t
mòtcegisiwa’g unídçänisa’g wísininit, kayä ini’u wiwan; ä’pidei
tawísiniwag. Wàyàbäninig mísa cigwa äjipí’u’t ini’i’u piwi-
tämän, p’àt nàwa’kwänig. Cigwa tagwicinön. Kàwuna-
25 binit, “Wàguñacina kà’a’camànk ‘a*a’u pìwitá? mìnöte a’ki’k
unàgóc.”

Kägä’t, Nänabucu wiwán utònagöton ‘i*i’u nipi.

“Änigu’k págítínisän, wàwip t’a’wanso a” a’kik.” Tayà,
Truly, the woman filled up the bowl.

“All right, Nänabushu, do you eat!”

Nänabushu 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)?”

“Nänabushu, 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.”

Nänabushu 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 Nänabushu his mittens.”

And so, truly, he did not have them fetched to him. Already was Nänabushu 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 Nänabushu. 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 Nänabushu hung up the (kettle of) water.

“With much wood do you build up the fire, soon let
mägwägu namädapit Nänabucu undcïpäsingutcïsä nöndä-
gusit: “Kwänk, kwänk, kwänk!” invwät Nänabucu. Kistci-
wïkä äjikäckà'üt imän mitä'kupitcïgïning Nänabucu. Käwänagösit imän mi'tä'kupitcïgïning, änigu'k kintcïtanänmu änuwï'kwatcïmisit; ubwänawï'tïn. Ningutingigu umisä'kut-
cän äjipângisinini'ët i'i-mä' a'ki'kunk, uganöän wïwän: “Mïnöte! anä-a'än.”

Äjikigïtit awï'kwä: “Äcämädéci, mädci äñim! kïgagwâ-
nisâgi'ë: 'aë'a'u kita'ki'kunän! Intawä äjipimïpäsïgïwit awi-
10 'kwä, pimipïnâ'wät ìni'u a'ki'kwan; ënë ñagwâtçïng icät 
awisïgwâpinâncë ñ'ë'i'wë ni. Këijikisïyäbi'kinät ìni'u uta'ki-
kowä, ëpiïndigä â'i'kwä. Nänabucu tayöe agös pimité'ku-
pitcïgïning; käwïn kacki'o'si ënawinïsânïtawät. Äjikâñöänät 
wiwän: “Kwäsâ ënigëcki'o'si ënawinïsânïtawâyëän.”

15 Kâgä't â'pìdci ñèckätisë 'aë'a'u i'kwä, ñânántawipâgâmâ-
ganät; 'a'i'kwä cïgwa umï'kân mi'tïg. Nänabucöwan äjia-
gösînit, kïgîto i'kwä: “Näckä kuca, ninganïwäna'wë kïmi-
deìnät ìni'u a'ki'kwan.”

Cïgwa wïpa'kitâ'ënt Nänabucu, mïgu iwîtï wëntcïpisit; 
20 pì'ëgïwëckwanit, mïsâñë kïnògëbâmïnt Nänabucu.

Ä'tawä! abá'pic ñïñänämïdëpî piwitä. Â'pìdci wïwisini, 
mïdëc äjikigïtit: “Täga, mïnöte anâgöc a'u kita'ki'kowä.”

Kâgä't, a'i'k'kwä udägonän ñïnyöda'kï'towän; cïgwïså 
ônösowän.

25 Kunîginîn, undcïpäsïgwa'ô'wän, kayägu nöntägusînit:
the kettle boil." Aha! now, while Nänabushu was yet seated, up he sprang, being heard to say: "Kwänk, kwänk, kwänk!" (such) was the sound Nänabushu uttered. It was a great while before Nänabushu 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. Nänabushu 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 Nänabushu 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 Nänabushu 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

Mîsa kâgâ't ânâ-a'mowât, â'tawa kunîgînîn mânômîn â'pidci möckinâtâníg, kâyâ pângwânînîg! "'Au, mî'i'u iciagwâsîtôk."
Kâgâ't udagwâsîtôn a'i'kwâ.
Mîsa'ntawa sâgâ-a'môn îni'u upîwitâmîwân. Mîsa' cîgwa 10 wîsînîwât Nânabucu.

42. NÂNABUSHU AND THE WOODPECKER.¹

Wâyâbânînîg mînawa ânukîyusâ, mîsa'unîdîcîta kâwîn kâgö uni'tösîn. Mînawâgü ânimâdcâ; mî'unîtcîta kâwîn kâgö anî'tösîn.

Kâga'pi âjikîgîtît wiwân: "Kâgâ't kîgö'pâtîs. Awâcîmâ 15 intawa kisctîkî'ôtâyân; miyâ'ta kâ-i'ciwisînîyângiban, miyâ'ta tciwâbânicyânk."


¹ For other versions see Nos. 35 (p. 305) and 53 (p. 423).
was heard saying: "Kwânk, kwânk, kwânk," (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: "Kwânk, kwânk," (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 Nânabushu (and his family) eat.

42. Nânabushu and the Woodpecker.

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 Nânabushu. 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."
Kágä't a'î-'kwá a'ki'kwán otonagönän. Ká'kicí'tát, pánimagu namádapinit undcipásigwa'ó'wan, ábácìng apágísówan nöndágusiwan: "Kwu, kwu, kwu, kwu!" inwáwan. Mínàngwaná màmän wàtisát. Cigwa, ká'tágwicininit iwiti söwágà-nink, má'tigwá'i'gáwan. Nàgàtciku màntàmina" písìgísàwa nì'ì'má'n a'ki'kunk, mìdàc í'ù àcìmòckinànìt íì'í'ì udà'ki'kó-wàn. Pà'í cinínsìkìwáskwaninit, màsá' nàsàp anícinábá.

Ànicé, migú mìnawá i'ù kíwawánanàbínit íì'í'ù i'kwáwan màckìmutá'kànit, kìgitùnit íì'í'ù: "Wàgunácìna káya'pábo-wàýànk? minàcìgwuná'í'í'ù?"
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

Nànabucu ajikìgitut: “Mànù! mackimutà'kàn.”

“Wàgunàcinà kà'ài-batci'töyàn i'i-'u teimackimutà'kàyàn?”

Áníc, wìgùbic udayàñ a'i'kwà, mìsànà i'w wànàbìginànk.


Nànabucu cigwa ãnìpàga'kàtisi ajikìgitut: “Mànù gu, mackimutà'kàn!” udinàn inì'ù wíwàn.
Áníc, kàgà't màdcì'tà 'a'ù a'kwà mackimutà'kàt. Mrì'ù cigwa kì'ù'tà'pìnàn inì'w mò'kúmàn, cigwa umanìbitawàn 'i'i'ù.
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 Nänabushu 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 Nänabushu 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!"

Nänabushu 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 Nänabushu. When it was noon, then came the man. When he entered within, "Pray, what shall we offer (him) to eat?" Nänabushu sharpened an old piece of metal. After the other had come in, Nänabushu 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 Nänabushu made.

Poor thing! him the visitor grabbed. However, he then pulled out the metal. And (he saw that Nänabushu) had nevertheless bled a little, (whereupon) he then washed him where he was bloody.

Nänabushu 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
ubabíniskawáganičiní. Ácimáciwát pi'kwanáníng, panągu nöndágusinit á'pítcí uwiságicwán. "Písăn! mi guca'ku i'u ántótamán wá'kigá'íwáyán."


Mísa'iⁿ pinäwitcit (ágátaγ).₁

SERIES VI. No. 43.

43. NÁNAÑACÚ HUNTS BUFFALO WITH HIS YOUNGER BROTHER.

Ánìpåpímusá kíwaⁿ Nánañacú; mágwágu kíwa papimusát ogiwábandán sibawásayá'kwáníng. Awağwági, kíwaⁿ pápa-'ku'á'nk, awáğwági kíwa i'i'ú a'ki kagwánságíunicicìnini. 15 "Mísa o mackutá,&quot; i'kitu kíwaⁿ. Úcadínání kíwaⁿ imá kwaya'k áját. Wàdi'tánk kíwá'n imá úcadínáník nánibawit imá. Mígu kíwaⁿ i'u ájináğwatínik úcadínáník mini'k tayábábandánk. Áníc, mísa papimusát, ánisáságátcíváit, anicinábán kíwaⁿ kipímusáwán; ayágywa'kiba'tógwántug ágwá-20 skawáit. Ságátcíváit kíwaⁿ, á'pidcí kíwaⁿ umáğıgwáskawán.

₁ 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).¹

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
Aníc weyábamigut nö gigábawiwán. Aníc, mî́mä kíů́’disát. Cayígwa ájikanónát: “Pábá’a’tnátisiyan, nicím.”

“Áŋ, Nánabucu, o’o’má pácu’ miná’kwá ayá, mî́mä ácâyán, ninda’u’píji’kí’ká.”


Ájí’a’jákíwáwát, “Níngwis, pájíksána udá’u’bimwáin ini’u píji’kiwán, kidána wátcímin sána.”¹

15 Pánímágu, kíwáⁿ, wántcíságítcíwáskwámańini ininiwán míá wiskwáŋ, a’paná iwíti án’i’jípasatináníig áni’a’pa’tónit. Pánímágu, kíwáⁿ, iwíti acádináníig wántcíságátciwákáskwámańinit píji’kiwán, ucímunit.

“Ámbása, Nánabucu, mádcátá!”
upon the summit, they say right there he met him. Naturally, when (Nänabushu) was observed, then the other halted, standing in his place. Well, it was there that (Nänabushu) got to where he was. In a while he then spoke to him: "(So) you are journeying about, my little brother."

"Yes, Nänabushu, 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, Nänabushu! 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). "Nänabushu, 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."  

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, Nänabushu! let us be going!"

---

1 The stranger speaking to his sons in the "bladder."
Sagatciwäwät kîwän kînibawiwân in'iininiwan; kicingcinön kîwän in'i piij'i kiwan. Änic, mîsa kî'udisäwät imä.

"'Äu, ambä ningwis, pîndîgân o'o'mâ." Mîsa' kîpîndi-gâkwâskunit imä wiskwâng, "Änic, Nânabuc, mîsa cigwa tciwînuteigâyang." Migu iu kîwän wâ'icimâdandeigânit kigaski.

"Tâ, nicêm! kïdâgâbâcimânänâsa!" Äjikanönigut: "Wâ-gunâc, Nânabuc, kâyâbâtci'tôyang teçâbâcimâng?"

"Nicêm, ninganânâm a'kik. A'panâ, kîwän, â'u'sâdciwät 10 imä ucâdinânik. A'kikôn ugipta'kunân Nânabucu.

"Änin dâc 'i'i'u ickutâ, Nânabuc?"

"Ninga'üjî'tôn, nicêm."

Kî'undïci'kwânäni kîwän, iu ickutâ imä. Änic, mîsa mínawâ nipînätit Nânabucu, mîsa kîpitôt nipi. Mîsa põtâ-15 'kwâwät piij'i kiwan; kâwîn ka'kîna upõtâ'kwâsinâwän. Änic, migu kîwän äni'a'kögizisunit âni'a'gwâcimâwät, kâyâgu anipôdâ'kwâwät. Mîsa kïgïziwâwät ka'kîna.

"'Äu, ningwis, âmâbä, sâgâ'amu'k tciwisiniyâk."

Cayigwa kîwän, ininiwan sagatcikwâskwâniwan. Â'pidci 20 kîwän wâwingâ nimitânawâwan Nânabucu agimât.

"Nânabuc, pânimâ kînawint iskwâte kïgawisinîmin."

"Kâmâwin ogô'udâ'i'skwamâsiwâwan," inândâm Nânabucu.

"Kâwîn, Nânabuc, kïgâtîckwandamâgomin sa win."

Udasinâ'kâñ, kîwän, âckwantamawintwânin.
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.
"Ambasa, NaNabuc, wisinita."
Anic misa' kikitanawawat kayä winawä.
"Ambasannä, nicim, awri'cin nindoçimag nictana." 

"Änin däc, NaNabuc, kidayanina wiskwa?"
"Minangä, nicim, nindaiyän."
Migu iu kînwaä imâ iji'tat kagwanisa mängimigatini kînwaä wiskwa tâ'kunaminit. "'Äu, ningwis! nictana sâga'a'mu'k."

Mîsa nictana kisâga'a'minit.
"'Äu, ambä, pîndigäk, ningwis!"
Ga'kina kigimi'tigwâbiwan.
"Ambasannë, NaNabuc, ayängwâmisin! Kini'tâbâbini'täm. Tâga, kägu' kâtcibâ'kwâyanin, tâgandankän kini'täm."

"Taya, nicim! kâwin nindaïjiteigâsi. Pânimâ sagu'lu iskwâte ningawisin."
"Anîc, misagû kayâ kîn a'panä kâgo kîgâki'tcîpisun. Nânabuc, kita'ì'mân ka'kîna kîzî'kan."
Anic misa ka'kîna kîgisi'kânk Nânabucu uda'ì'mân.
"'Äu, ambäsa, Nânabuc! mädcâtä!"
Äjimâdêwât. Tayà! wândâgu kîwà ani'a'yâbanâbandânk kâti'tìbisânîk imâ pasânâgitiyât. Anic, mi kînwaä, ânîpa'kâwînîtiwât.

Cayigwa Nânabucu sâgatciwât imä pijî'kiwân kîpimà-wanitiwân, pîmitâna'ntéigâni. Äji'a-câkîwât. "'Äu, pâjik-sâna, nindojimitug! utâ'rippimwân pijî'kiwag imä pîmawa-nitiwag."

Sâgîtçîkwâskwaniwân kînwaä pâjik udôciman; pânä iwesti ajipasatinânîk ânî'a'pa'tônit. Wibagû kînwaä sâgatciwâ-
"Come, Nänabushu, 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." ¹

"And so, Nänabushu, 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 (Nänabushu) holding in his hand. "All right, my sons! twenty of you come out."
Thereupon twenty came out.

"Now, come, do you go inside,² my sons!"
All of them had bows and arrows.
"I beseech you, Nänabushu, 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. Nänabushu, all your clothes do you now take off."
So accordingly all of his clothes Nänabushu removed.

"Now, then, come along, Nänabushu! 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 Nänabushu 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,

¹ Indicating thus that they were human beings.
² Into Nänabushu's pouch.
kwâskwâniwân piji'kiwân iwiti ucâtinânîk. Mayâtcâgwânîtug Nânabucu; sâgâtciwât, uginibawi'tawânîni piji'kiwân udôcîmân. Misa kiwudisât. "'Áu, ambâ, nindôjim! pîndîgân imâ ändâyâg."


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.
"Niwaní:á:gsa nindočimăg!"
"Kigíninawatcina mınawă?"
"Aë."
"Kawinina teqiqitängatamăn in kănawătcıyăg?"

"Kawin, ničim, niintätängandasin."
"Kawin, kigıtängandănsاغu teqiqitćiwt."
"Kitagwicinôgsawin omã ka’kina. Ničim, taq, awi’icin mınawă!"
"Kawin kita’a’wi’isınön mınawă.”


Misa₁ à’kösît.

SERIES VII. Nos. 44-56.

44. NĂNABUSHU AND THE WOLVES.²

Ninguting a’i’ntăawag wigiwăming Nănăboju osăni, Kwasind, wiwan gayă niⁿj uskinawăg gayâ, Nănăboju mîna-wădac Pănići. Môn’jag nandawândcigăwag, awăsiyan nisâ-Ăăt; mittigwăbin odâbatći’a’wăn pimwăwăt awăsian — pinâ-ŭan, ciciban, ni’kăn, anÖteciągă göni’tonăwa. Kinwă’nji ki’tă-

₁ The cry made by Nănăbushu.
₂ 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."
Nänabushu 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!" ¹ How they say he did wriggle at the back when down he fell. He was harassed by one ² and forty bees, and then he was let alone. A large beehive they say was there. As Nänabushu, 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. NÄNABUSHU AND THE WOLVES.³

Once on a time in a wigwam dwelt Nänabushu's father, Kwäsind, with his wife and two youths, Nänabushu and also Pänini. 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.

³ For other versions see Nos. 8 (p. 73), 9 (p. 85), 30 (p. 235).
wág imáⁿ. Kága’pi Nánabojo odínan òsán: “Nòse, ningamádecá.”

“Àndì wà’įjâyàn?”
“Niwìbabámádis.”
“Pócga gin mádcán.”

Nánaboju ká’įjimádcät; miziwe gí’cá, omítìtgwábin udayáwàn. Onòdeígágo wàńi’tôn mádcót. Ningodingidac wìgiwámn òwàmbandán, mèdác udòdá’pináñ obigwa’k umá-dwá’ān ickwándám.

Mádwá gigito i’kwá: “Pìndigán!” i’kido.

Ká’įjipíndigát Nánabojo, owàbàmann i’kwáwàn níijd kayá àbinòteiya⁸. I’kwá ogiodá’pináñ mì’tìg; i’kwá upa’kì’táwàn o’káding, mámáckut.


At last Nänabushu 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."

Nänabushu 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 Nänabushu 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 Nänabushu. "I am going off on a hunt for game," said Nänabushu. 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 Nänabushu: "Hey, hold on, my friends! Wait for me!"

The Wolves spoke one to another, saying: "Why, that is Nänabushu!" 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 Nānaboju! Mīnawa bibāgi: "Pā’kā, pā’kā, nītci! Prī'cīn a'kawe, kiwi'kānōnin!"

Kāga'pi kī'kibetcígāpāwi.
Ā Nānaboju gitāgwicin īmā. "Ā, bōnjo, bōnjo, nītci!"
5 Kayā odōjima Nānabōju ogagwādīmān: "Āndi ājāyāg?"

"O, wāsa wābānung."
"Ānīn ājini'kādāg?"
"Kīci'kidigwānicing."
"Wā!" Nānaboju ī'ketō, "mī'i'wīde gayā nīn ijāyān."

10 Mā'ṅgān ogagwādīmān Nānaboju: "Wāgonān kābimōndāmān?"
"Nimbīndcigosān kābimōndāmān."

'Ā, Nānaboju ī'kido: "Kigawidcīwinim. Wāgonān nāndawābāndamāg? Kayā nīn mī'i'wīdi ājāyān."
15 "Nibinung kī'kī'o'sāwag kidocīmāg; nībiwa awāsiyān oginisāwān; mīdāc nībiwa wiyās pā'tāg pimītā gayā mīdāc kī'asāndcigowād; miwānjīcayāng. Mīnawādāc, wīkīwusāwāg kidocīmāg." Mi'i'u ā'kidō tā'au a'kiwā'sima'ṅgān.

"Wā," Nānaboju ī'kidō, "Kigawidcīwinim."
20 "Ā, kāwin!" ī'kido a'kiwā'sima'ṅgān. "Kāwin kidāti-bi'ā'sig kidocīmāg."
"'A'gā, mānōa! Ningabimiba'to gayā nīn."
"Ānīc, bōckā kīn."

Ājimādcāwād ma'ṅgānāg pimipa'tōwād. Āni'ku'piwāt odōdā'pinān obimīwānān ogi'a’pāgitōn mī'tīgōng. "Pī'kwāndagāg ta'i'cīni'kādā te'ra'i'na'kiwāng."

Midāc gīmādcāwād. Mō'jang pimipa'tōwāg ma'ṅgānāg,
Oh, with what great speed then ran Nänabushu! 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 Nänabushu arrived over there. "Well, halloo, halloo my friends!" And of his nephews Nänabushu inquired:

"Where are you going?"
"Oh, far away towards the dawn."
"What is the name of the place?"
"Place of Cedar-Knots."
"Oh!" Nänabushu said, "that is the very place where I too am going."

The Wolf asked Nänabushu: "What are you carrying on your back?"
"My bag (with personal belongings) is what I have on my back."

Why, Nänabushu 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," Nänabushu 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 Nänabushu himself ran with great speed.
Nänaboju gayä win gi’tecipimipä’tö. Minäwà bëjik sàgäri-gan omädabínäwà; kwaya’k nàwa’kwam kë’jiwag. Anícínäbeg imä täwag, owàbàmàwàn mà’ì̀ngàna”. “Hehe, nàskä mà’ìngànàg pàmipà’tòwàd! Niwiwag, niwín!”

5 Nänaboju gayä owà dôdàm önì’kàn owà bapimipà’tòt.

Minäwà bìpägì anícínäbà: “Àñìñ ejìnägusid bìjìk mà’ì̀ngànâ? Käwìngägu ösowâsì!”
Ä, pä’piwag anícínäbeg!
“Skämìdog Nänaboju!”


A’kiwàn’zima’ìngàn ogànnàn’ ogwìsìsàn. “Ta’ga, awì pàçìg kì’konàs.”


20 Mìdàc mìnàwà Nànàbuju uwi’kùbìdòn mà’ì̀ngànùzu wì’a’gwàjàt. À”a’ ma’ì̀ngànàns
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 nìngutcí kí-rí₃-naneowá págízu. "Nángum ku'ca aní-mwánu kitítáan."

Á! midác mınawá kígí₃-kátecit Nánabuju.

Pídínáqígu pàdábung, mądáwásigwìwag; mądáwábá-wìwag. Médáq gìmádwa₃madcàwád, a'kiwá₃zimá't'ìngan gígito: "Ambá, Nánabuju, unískáan! Æja gìmádca₃wag kidócimág."

Ø, mìnawá gìmádcá Nánabuju mámawi. Mìnawa gike- 'tcibimipá'tó Nánabuju kábágícik. Mìnawádá wànágücig kí'i₃-kídó a'kiwá₃zima₃'ìngan, ogánònáan ogwisàn: "Wíni₃- tám kímicómá-i₃wá ogá₃-o₃nábandán ánnídi teciągábáciyáng."

Midác uskínawama₃'ìngan: "Unábândán ánnídi teciągábáciyáng."

Midác Nánabuju kí'u₃-nábandáŋ ãpítei tibínawaníg, ãpítei cingobikáŋ. "Mísa òmá teciągábáciyáng."


20 Midác gìmádcáwád a'kiwá₃zi₃ag. Ógími'kawáwán teçíbig ságá'i₃-gàning ajikísíná́g tinunig. Midác mìnawá kí-a₃-ní₃madcàwád mà₃-máwi. Á! gí'tcímipípa'tó Nánabuju. Nánin-gutigùnig wása nga₃nà, ubábí'i₃-gundaci₃'ku wítcíkiwá₃yàn. "Gícì'káń, gícì'káń Nánabuju!"

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 Nänabushu 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, Nänabushu, get up (from bed)! Already have your nephews started away."

Well, once more started Nänabushu, together with them. Again with great speed ran Nänabushu 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 Nänabushu 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, Nänabushu! 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 Nänabushu. Sometimes afar he was left behind, and so continually was he waited for by his companions. "Walk fast, walk fast, Nänabushu!"

Thereupon on the next evening they went into camp. And then spoke the old Wolf. He addressed Nänabushu, saying: "Now, to-morrow is when we shall arrive at the place whither we are bound."
Gigijāp kimādcāwāg māmāwi. Ā! mīnawā pimipa’to Nānabucu. Nāyā'u’’kwāg, kimāḍābīwāg pācīg sāgā’īgān. Owābāmāwān namādābīnīt micāwa’kwām. Kigito a’kiwānzi-
ma’īngān: “Nāckā, Nānabuju! kānaβātc micā’atcigāwāg kidōcimāg.” Mīdāc kī’a’niodisāwād īmā namādābīnīt. A’kiwānzi-
ma’īngān ānidada dagi’kwānī, omināmān mōzōn. Gayā win Nānabojū mī āndōdāŋ. Ogoānōnīgōn dāc wīdici-
kiwāyān: “Kīmīnāmānā mō’n?”

“Aye’n,” i’kido.
10 “Ānin āndāciwād?” i’kido a’kiwānzi-
ma’īngān. “Nisiwāg” i’kido Nānabōjū, “pācīg nōjās mjīdāc mānī-
cān’sāg.”
“Kāwīn,” i’kido a’kiwānzi-
ma’īngān, “pācīgwayā’ta mō’n.” Mīdāc kimādcība’tōwād uskinawāg, kayā winawā a’ki-
15 wānzi-
ma’īngān Nānabuju gayā, nīgān winawā uskinawāg. Mī’i’dāc āca kimādcīt mōns, mīdāc nō’pinanāwāt mō’nōzōn uskinawāg. Udīnān dāc Nānabucōn ma’īngān: “Aninābīn wāwānī.” Ninguting’ī’gu owābāndānāwa ma’īngān wīpīt pāta’kā’kwisinig mī’tigung. Mīdāc a’kīdot a’kiwānzi-
20 ma’īngān: “Tāga utā’pinān kidōjīn udāsawān.”

Nānabujō dāc i’kido: “Ānin gādōdāmān anīmwābīt?”

A’kiwānzi-
ma’īngān dāc uwi’kupīdōn mīdāc kājīpā’pa-
wīnān kāsawān, āpītcuncīcin kāsawān. Wayābāndān idāc Nānabujō i’kido: “Tāga nin, ningādānitā’kūnān nīndōjīn 25 ōdāsawān!”

A’kiwānzi idāc i’kido: “Nōngum kuca anīmwābīt kidītān. Anīmādēcānīgū!”

Mīdāc anīmādēcāwāt. Mīnawādāc wābāndānāwa ma’īn-
In the morning they set out together. Ah! once more on the run started Nänabushu. 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, Nänabushu! 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 Nänabushu 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 Nänabushu, — “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 Nänabushu too, ahead (went) the youths. In the mean time away had gone the moose, and so after the moose ran the youths. To Nänabushu 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 Nänabushu 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 Nänabushu 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 kî-\'anînîzîd. Mîdâc â'kidot a'kiwâ\'nîzîmâ'îngan: "Taga, Nânabucu! anîta'kun'an kidôjim umâtâtâsan."
Mîdâc â'kidot Nânabuju: "ânîn kâdodâmân ânîmûnî?"

Mîdâc a'kiwâ\'nîzi ugi\'u\'dák'pînân. Mîdâc kipâ\'pâwînâng, 5 mîdâc mânâtâsan kâ\'u\'ndînât. A'pîdâc Nânabucu wayâ-bamât mânâtâsan, i'kîdô: "Nîn taga, ningadânîta'kun'an nîndôjim umâtâtâsan!"

Mîdâc â'kidot a'kiwâ\'nîzi: "Nôngum guca ânîmûnî kîditân. Ânîmûdca'înîgû."


15 A, Nânabuju kîtîmî! Âgâwâdâc uwidîcî\'â'ñ ma'îngâna'ñ kâbâcînît kâ'kidîcîdôwàd dâc kâbâcîwîn, mîri'ë pebasigwîwàd uskinâwâg ma'îngâna'ñ. Mîri'ë a'jîbicîgagôwûwàd uskînâwâg; tîbîskûgu nôngum kïpîgîckîjîgîtâg wïyâs, mî a'jînâ-gwâ'k mîn\'zowîyïs. Mîdâc Nânâbojo kîstçîmînîwàndâñk tçiwîsînit. A! mîdâc tçibâ'kwûwàd. A! Nânâbojo kâgi'ë tçiwîsîni.

Mîdâc imâ'ñ kátâwât, môjâgidâc kî'ki-o'sâwag uskinâwâg; nîbiwa mîn\'zôn unîsâwân; kâyâ wâwâckâcîwa, ânôdc gayâ awâ'nsiyan onîsâwân. Kâwî'ka pa'kâdâsî Nânâboju; mîn\'jâg wânîcîcînîg wîyâs umûtçîm. Nîgûdîng idâc kî'û'sîgâna'ñ pâcîg uskinâwâ ma'îngâna, mîdâc pîmidâ nîbiwa kî'ô'cî'tôd. Mîdâc kâgî't Nânâboju kîmînîwàndâñk nîbiwa pîmidâ wà-
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

Pânimâgu, kâ’tibi’kâtûnik mîdâc â'kidot a’kiwâzimaîn-gan: “Kâgu, Nânabuju, kânawâbâmâ’kyân wâ’u’sigânât.”


Mîdâc â’kidot Nânabojo: “Kâwin ningi’kânawâbâmâsî, undécîdagü nimba’kindâ-u’k.”
Mîi’dâc minawâ ninguding ñî’biwa ayâwâd u’kânân, mîi â’kidot a’kiwâzimaîn-gan: “Tagânâ, kînî’tam, Nâna-
bujo, usigânân.”

25 Mîdâc gâgâ’t kâ’tôtâmowâd.
Mîdâc Nânabojo mâmâdowândâng u’kânân, a’kiwânzîdâc maîn-gan udu’ndci kânawâbâmân Nânabucôn ândôda-
mînit; mîdâc Nânaboju âji’o’dâ’pinân’kiteci’ô’kân, mîdâc âji’pa’ki’tawâd uskinawê maîn-ganân, mî âjinisât. Mîdâc
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'niskäwät ka'kina. A'kiwänzi dac i'kido: "Anie win pa'ki'täwät?"

"Käwin nin pa'kitäwäsä," i'kido Nänabujo.

"Kägät kipägi'täwä, kigiganawäbämänu kuca."

"Käwin, i'kido Nänabujo. "Känäbäte kîmötc lingika'nawäbämigöban, mëidäc kî'kutigwändämän i we pigwâ-kugan."

"Kägät kigípa'ki'täwä kuca." Mëidäc a'kiwänzima'íngän kibäbôdänät ugwisän, mîdäc kî'pimädcî'ät, kî'pimädi-sini't ogwisän.


45. The Death of Nänabushu's Nephew.²


¹ 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 knobbled 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." 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.²

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.

² For other versions see Nos. 10 (p. 89) and 31 (p. 251).
Médac kā′rijmādecād. A′pri′dac wādī′tāng īmān kī′a′tōd ubimīwānān a′we uskīnawe, mī′rīmā nīju′tōd gābāciwīn; wīnidac uskīnawā bāpānāndawāndēcīgā. A′pidac Nānabuju wa′pōdawād, kā′u′tōd mīsān, mī′rī′u ajibāgitcīgwāskonīt. Kāgā ānawī kīpīskānānī. Mīnawā gībājītcīgwāskonī, nawādcīdac pāngī īskōdā kī′a′yānī. Mīnawā gīpācidcīgwāskuni, kāwīn gānāgā icksūdā ogiwābāndāzin. Pīnic kītībī′kādīnī. A′pri′dac pādāgwcīcing uskīnawā, onōndān t′ctīcing wāgāmingisānīng; mīnāngwāna′nā Nānaboju pācidcī kwāskwāskonīt. Mīdac ā′kidot uskīnawā. "Ānin, Nānabuju, ăcītcīgāyān? Mā′gīcā kīgibābōtawā."

"Kāwīn," i′kido Nānaboju. Mīdac wīn uskīnawā kā′irīcībācīdcegīgwāskonīt, mēdac skūdā kībiskānāgān. A′picī gāyā kī′kātcībān Nānaboju. Mīdac ānāt: "Kāgu mīnawa wī′kā i′nā tōdāngān, pānīmā ogu kī′kābācīyān mī kādōdāmān."

Mēdac kāgā tā′tōdāng Nānaboju. Pānīmā ogu kā′a′
′tōdān mīsān mī′rī′u ajibāgitcīgwāskonīt, mēdac skudā pīskānāg. Mō′nājāgidac kībābāmādīsīwag, mō′njāg kāyā āwāsiyān onīsān āwā uskīnawā; ā′picī mō′njāg minowīsīnī Nānaboju. A′picī osāgī′ān udōjīmanān.
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."

Windâc uskinawai nô’pinanât awâsiyan. Kâgâ â’dimât 5 mî’i-u wâbândâng pasa’kâmîgânîg. â’nâwi ugiim’kwândân kâ’igu’pan omicômâyân, mîdâc îmâñ kî’pa’kûbisâd ki’tcizi-bing; kî’âyangî îmâñ.


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."

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."

---

1 This episode does not properly belong at this point.
Médac a'kidowad: "Mí omá ändáwád igí' mañidóg kä'ö'dá'pinángwád gidójíman."

"Wáwáni dibácimoyu'k." Médac ká'i-ji'andomád ogiskimanisín. Médac Nánabuju ká'i-ji'ojibrí'a'd ogiskimanisín

5 kayá mängwán.

̂ Á! gágá't minwódàmóg. Médac a'kidowad: "Kícpin kistcigica'tág, ka'kína tamó'kwag. Mí-o'má'ku nibáwád omá'n minising."


10 Médac a'kidowád mañidóg: "Kítwábándänáwámbán iní'u'kú kínawá iwe kickána'kád?"

"Káwin," i'kidówág ánint. Ánintidac i'kidówág: "Á'nye8, níwábándänábán níni'kú." "

Ánint i'kidówág: "Násaná'ku Nánabuju ta'i'jináguz!"

20 Ánódc mañidóg mó'kiwág. Mí'dac ánáwád Wábima'i'kwán: "Tagá, awigágwádicwádan i'we kiskana'kád."

Médac kágá't ká'i-ji'ijád wábima'kwa; médac kigágwádcibidót, káwin kánagá ogikawibidósín. Médac a'kidot Wábima'kwa: "Á'n, káwin Nánabuju áwisi; mítig i'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 Nänabushu 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 Nänabushu 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 Nänabushu into the forest; he went to make a bow and some arrows. And then said Nänabushu: "I will that it be very warm to-morrow." And so truly there was a very clear sky on the morrow. Thereupon Nänabushu 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 Nänabushu 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 Nänabushu; it is wood!"
'Ā! kāyābi ānit ugu’tānāwān. Kayā win Nigik kimōckamu. Mēdac ā'kidot: ”Ha, ha, ha, ha!” ā'pā'pid, ”kāwī'kā
nin ningi'wābandazīn.”

Mīdāc mīnawā ā'kidowād: ”Skōmān, kīn, Miciginābik, awigutcī'ōn!”

Mēdac kāgā't kījāt. Mēdac kā'i'jitatībā'kuwād u'kwāgānāng. Mē'ī'dāc kā'i'jībāpāsī'tād kinābī'k.

Ān, nibiwā kī'ānimādēcā kīzēs.

Kāgāgu tcīwā'kwānāmut Nānabuju mī'ī'u kā'i'cipāgīdic-
tānīt miciginābigōn.

Mēdac ā'kidot ānābīk: ”'Ā, kāwīn a'u Nānabuju āwīsī; mī'tig i'i'we!”

Mī'ī'dāc kā'i'jīpōmāwād. Ickwādāc kimō'kīwag nī'ī
manīdōg, mī igiwe ogimāg. Mī'ī'dāc kā'i'jinibāwād kījā'tānīg.

Mēdac Nānabuju kā'i'jināsī'kawād omī'tīgwiwābīn, wī'a'wi-
bīmāwād. Nīn jiwanidāc miskwādāsiwān, mī'ī'dāc wā'i'jadi-
bātcimowād. Mīdāc ānād Nānabucu: ”Ic, tī tī tī! Kāgu ţābātcimu'kāgun! Māckut kīgawawācīcinīnīm.” Mē'ī'dāc Nānabuju kā'i'jī'o'dā'pīnād, mī'ī'dāc ojibīwād.

Ān! kitcimīnówāndāmōg.

Mīdāc ānād: ”Miskwādāsi kīgādīgōm te'i'ā'ni'a'kīwāng.”

Mīdāc āgūd miskwādāsiwān: ”Kāgu kwaya'k pimwā'kān; 
agawātācinuwād ijīpimwī’.”

Mīdāc Nānabuju kā'i'jināsī'kawād īnī'u manīdōn. A'pīdāc
kā'u'disād, mī'ī'u ājīpimwād, kwaya'kīgu wiyawing, kāwin-
dāc ugīmijwāsīn. Mīnawādāc pājīg odaśawān uginābisidōn, 
mīdeč kā'i'jīpimwād agawātācīcinīt, mī'ī'dāc kimījwād. 
Mīnawādāc wāwip pājīg ogipimwān, īnī'u ugi'mān.
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 (Nänabushu's) neck. And then tight coiled the Serpent.

Well, far on its way had gone the sun.

When almost out of breath was Nänabushu, then was he let go by the Big Serpent.

Thereupon said the Serpent: "Why, that is not Nänabushu; 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 Nänabushu 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 Nänabushu: "Hush, hush! Don't you tell! In return I will adorn you in gay color." Accordingly Nänabushu 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 Nänabushu 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.
Mëàdëc cì'gwà kì'kànimìnd Nànàbùju. "Àà, Nànàbùju unìsàn ùgìmàn!"
Mëdëc Nànàbùju kà'i'jimàdcìba'i-wàd. À! mëdëc nìbi nòòpinànìgùt. Ninguding idàc cìgwa kàgà ùdàdìmìgun nìbi, mëdëc wàbàmàd à'kagwìdìcìwàñ nàmàdàbìniòd. Mëdëc ànàd: "À, nìcìmà", máníòd ñìmàmidàiwiik!"

"Wa'ë, ànìndì àndànàdçìmàt awei máníòd? Tagà, omàà pìndìgàn niwàjìng!"

46. NÀNABUSHU SLAYS TOAD-WOMAN, THE HEALER OF THE MANITOUS.¹

Mëàdëc Nànàbùju kà'i'jìpìndigàd àkà'kwìdìcìwàjìng. À'pìdëc kà'pìndigàd Nànàbùju kayà wìn, àkà'kwìdìcì cìr'pìndigà, múdëc kà'i'jìkìbà'a'ng uwàc. Pànimà'ì'dèc kà'pìmìdçiwanìnìg nìpipì, mìnàwà gísàgà'a'm Nànàbùju. Ningudiñgìdëc àjìpìmòsàd, onòndawàn wìiyà nağàmoniòt:

"À'ki yà'kwàg wzìgàyiè nìmbìcìnàw'cin."

15 Mìdäc kà'i'jinàsì'tawàd, mìdäc kìwàbàmàd ìndìmòyàyan, omaka'kìn; wìgùbìn òbìmòndànà, kayàdàc jìcìgwañàn ojì-gwànsònàn 'à'ùìì ìndìmòyàìù. Nànàbùjù'o'dèc ogåwàdècìmàn ini'ù ìndìmòyàù-a'n: "Ànìn, nò'kìmis, wà'tòdàmàn ini'ù wìgùbìn?"

20 Mìdäc à'kidòt ìndìmòyàìù: "Nànàbùjù kuca ogì'pìmwa'ìì máníòd, nììdäc nìnànàndàiwi'íògì'ù ìndìdòg. Nànàbùjù'u'dàc wînàndawàpìni'kànà ònòwà wìgùbìn; mìzìwà a'kìng wì'ùràbìgìñàgàdàwàn. Kìcpìn dèc töto'kàbìgìskàng, mìi'we teçìgì'kànimìnt ànìndì ìàyàd Nànàbùju. Kàwınàgin

25 Nànàbùju kìdàwìsi?"

¹ For other versions see Nos. 18 (p. 145) and 32 (p. 261).
Now, then was the time they knew it was Nänabushu. "Oh, Nänabushu is killing the chief!"

Accordingly Nänabushu 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. Nänabushu slays Toad-Woman, the Healer of the Manitous.¹

So Nänabushu came into the Woodchuck's hole.² So after Nänabushu 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 Nänabushu. 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 Nänabushu inquired of the old woman: "What, my grandmother, do you intend doing with that linden-bark?"

Whereupon said the old woman: "Why, Nänabushu indeed has shot the manitous, and I am going to heal the manitous. And for Nänabushu 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 Nänabushu is. Are you not yourself Nänabushu?"

² Translated by the editor.

"Mīr'mān pācu ugment āyāwād. Ņongum unāngucik mīr'we kāgā't wikitecīnanāndawiiwāyān, mūr'we Nānabuju 5 odōjimān usāgīn kādācimigōyān Ņongum unāngucik."

Mīdac ānād Nānabuju. "Ānīni'ku āna'q'mān nagāmoyān?"

Mīdec mindimoyā kidibādcmut: "Mūsā'ku in āna'q'mān nagāmoyān :

"A'kī yā'kwāgiyē nimbicināw'cin."

10 Ā'pī'dac ka'kina kāwīndāmāgut mīr'u kā'i'jinisāt. Mīr'dac kā'i'jipa'kunāt mē'i'dec kā'i'jīpīzi'kawād, mē'i'dac kī'o'dā'pināng wīgōbin kīpīmōndāng; kāya dac jicīgwa'nań ugījāgwāsonān. Mē'i'dac kūmādcād ājānī'pān mindi'mōyāyān. Kayāwindāc kī'a'ni'nagagamo:

"A'kī yēgwāgiyē nimbicina'w'cin."

Ā'pī'dac tāgwācing āndāńint ugment ugment, mīr'wābāmād udōjimān owāyānīni kībīskwāndā īgāniwinint. Nānabuju owābāmān teitecipiskāint. Mēdac 'k'kidot: "Nīyā! nōjīs, ijiwijīyu'k āndānāpiyān?"

20 Kāgā't idāc ogrī'jiwinigōn īmān āndānābipān mindomōyā'i'ban. Mūdāc wābāmād a'k'kōn teibā'kwān; mūr'we Nānabuju udōjimān uzāgīn kā'kijidāńig. A'kūwā'ku wisīnimān awei mindimōyābān. Mīdac Nānabuju i'kido: "Kāwin ningawisinisi, pānīmań kī'i'ckwā'tayān, ningawisin." Mē'i'dac 25 a'kidot Nānabuju: "Kā'kina sāga'q'mu'k, nīnā'ta umān"
“No,” said Nənəbushu. (“Do you suppose that) you would be permitted to live if you should see Nənəbushu?” 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, where-upon the upper arm of Nənəbushu’s nephew shall I be given to eat this evening;”

So then to her said Nənəbushu: “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:

“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. Nənəbushu beheld it move with a quiver. Where-upon 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 Nənəbushu’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 Nənəbushu said: “I am not going to eat, not till after I have finished, then will I eat.” And this said Nənəbushu: “All of you go out of doors, I only here
ningataya." A'pi'dac ka'kina kääga'á'mowäd, mämän jingcinowäd igi'ä u gumág, owábandänän udásawänän säsä-gää'kwisinining imän u gümän'wa'ë wiyawining. Mr'í'dac kijáci-jigwawäd, mri'dac käga't kinisäd. Mrí'dac kínibowäd. 5 Mrí'dac á'kidot: "Mísa kínibowäd manidó."

Mrí'dac ájibíbágiwäd: "Á, mísa kínibowäd manidog! 'Á'á', mãdeidóyök'wigobín míźiwä a'king ta'ínábíga-mannön; mri'dac tcígikánimint ánindi ayägwän Nánabuju, kicpin tötó'kábígiskang." Midac ka'kina kää'jimádcáwäd, 10 kí'pimábíginámmowäd wigobín.

A'pri'dac ka'kina kámádcáwäd, Nánabuju ogipigískíjwän kístécíbá'kwá manidówiýás. A'pri'dac ka'kízíziá'kwád, ugí'ándumän ábnódeciyan, médaç gi'á'camád. Pájikidác ábnódeciyán ogíki'kánímlígón Nánabuju ayáwít ta'pábiwán. 15 Midac äñäd: "Pá'ká, nícimá, kágú dibádecmó'kán!" Mrí'dac Nánabuju ká'íjìpa'kwáŋ'jang manídópímídá, médaç ká'íjimínäd kwiwizánsan. Médac äñäd: "Ká'ká'kijóbízi kádíciníkášyán tci'á'ni'a'kíwang."

Médac Nánabuju ká'íjídayá'pínád manídówayáñän kayádaç 20 odójíman wayáñän, mri'dac ká'íjímádcíba'tód, mini'kidác kawábandáng wigubín bimábígamunig, ka'kina ogí'á'nitó-tó'kíbitónän.

Médac á'kidówád ka'kina gábibmádisiwá'pañ: "Á'á'! ca'yigwa Nánabuju tô'tó'kábígiskígà."

25 Mrí'dac ci'gwa nibí kímó'kiteciwang, kayádaç kí'kíteño'kímiwän; kayádaç i'gi'ä asinig iepíming gi'ó'ndágó'decínóg, Nánabuju kí'á'ndoskóñind. Níbiwa oginísigowän asinín nibí gáyá. Nánabújúdeec wádecinwíng ãnági'á'pa'íwe. A'pri'-
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 Nânabushu 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, Nânabushu cut (the manitous) into pieces, and made a great cooking of the manitous-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 Nânabushu recognized to be who he was. Thereupon he said to it: "Hold on, my little brother, don't you tell!" And when Nânabushu sliced off some manitous-grease, he then gave it to the small boy. Whereupon he said to him: "Fond-of-Raw-Fat \(^1\) shall you be called till the end of the world."

Then, after Nânabushu had taken up the manitous-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! Nânabushu 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 Nânabushu be crushed. Many were killed by the rocks and the water. Now, Nânabushu tried in vain to flee to a mountain. But when

\(^1\) A small frog.
dec wayabandang mőckenining a’ki, mi’u kimáwendőcimád mítigön kí’u’ji’tod pindazāgan. Nípjwáswi â’ta kí’pòsiwag imáñ pindazāganing a’pi káñ’kipig a’ki. Mídac ímáñ kí’å’yáwád pindiságaning; aníndídac gayá awásíyan ogipózi’á’n, pinájinya, anóde gayá awiya pábāmisātcig. A’pi’i’dač kínwáñj áyáwád ímáñ pindazāganing, ogíkanōnān ná’tāgōginit: “Gitākāski’tōnāwána pångi a’ki? Kícpin pidōyág, nindá’u’ji’ton a’ki.”

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
47. The Scattering of the Animals and the Regulation of Nature.


Kimādcādāc ādī‘k. Ā’pītcī kī’a‘kīwānziyu‘ ā’pī tāgucig.

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
cwä'teing tc'i'ə'ndänimäk. Mɪ́:dác kà'i'kot: "Äníc, mísä ka'kina kɪ́:u:jì:tdòyän känöndeipimadisiwàd anicinäбег."
Médac iwa'pi kisiswài:diwàd miziwe a'king. Kà'i:jimä-deawàd, kayä windác Nänabuju kìmádcà.

5 Mísa ä'kosíd.

48. NÄNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹


"Pàsàngwàbicimòwinà nìmbìdònà:n.
Pàsàngwàbicimòwinà nìmbìdònà:n.
Pàsàngwàbicimòwinà nìmbìdònà:n.
Pàsàngwàbicimòwinà nìmbìdònà:n."


¹ 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 Nänabushu himself went away.

And this is the end (of the story).

48. NÄNABUSHU BREAKS THE NECKS OF THE DANCING GEESE.¹

Once on a time Nänabushu 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 Nänabushu; 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 Nänabushu, 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 Nänabushu are we being slain!" And then they flew out of the little wigwam. Only two he had killed.


25 “Káwin,” udigón.

“Káegá’t, awiya kí’kímóti. Nóngum kígátańámis.” Médáç
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·jikisteipōdawąd, midac imān ājidiyanit. A‘prü·dac teya-gisut, “Tei, tei, tei!”

“E·ä·e, ‘Tei, tei, tei,’ kā·i·nwayān kā‘kimotimigōwiyān ninikānsimag.”

5 Wi‘kādāc kī‘a·nipasigwī, kī·a·nimādcā no‘pimīng; ā‘pidci wisagāndām udiyān.

49. NÂNABUSHU AND THE LITTLE FISHERS.

Ningudingidāc anipabimosād, ogimi‘kawa udcigānsa‘āyānit. Midāc ānād: “Ānindi gigiwa?”

“Pabānñandawāndcigā.”


“Udcigānsag inā kābōpō‘kudcipināgwā.
Udcigānsag inā kābōpō‘kudcipināgwā.
Udcigānsag inā kābōpō‘kudcipināgwā.
Udcigānsag inā kābōpō‘kudcipināgwā.”

Udciganidāc oganōnigōn: “Kīnmāwīn, kigīnisāg nūndcānissag!”


1 Mī‘tīgunk kī‘a‘pagizo, “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."

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.¹ 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. NÄNABUSHU AND THE RUFFED GROUSE.

Menawā kī'a-nimādca Nänabujū ā'pidei kägiđecidīyāt. Mínawā pinānsa" umi'kawā" namāδābīnīt. "Ānīn ājīni'kāsud kīgiwā?"

"Kuckungāsi."

5 "Nābisa'a' kuckungāsi!" i'kidō Nänabujū. Mēdac kā'i-jimīđecinād, mīdac kī'a-nimādcađ.

A'prī'dāc tāgucing kistcipinā owābāmā" unidēānīsa" mö-wiwinit. "Āwānān kā'tōtōnāg?"

"Nänabuju ningimīdceṇinugunān."


Minawā mī'tigōnsān ugrā'n-imindciminmānān. "Miskwa-

20 bimāgōg kīgātīgōm tciāni'a'kiyunk."

51. NÄNABUSHU AND THE MOOSE-HEAD.

Mīdac kī'a-nimādcađ. Mīdac kīnāgīkawād ininīwān, ā'pidei uniciwān. 'Ā, mīgwana" uctiγwānīng! Nänabuju ogānōnān: "'Ā, nīdci, ānīndi ājāyān?"
On his way continued Nānabushu 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 Nānabushu. 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 Nānabushu were we eased upon.”

Angry was the Ruffed Grouse. So she followed after Nānabushu, and in the path ahead of him the Ruffed Grouse alighted. By the edge of a cliff was Nānabushu going, and the Ruffed Grouse was hidden among the balsams. And when by the place Nānabushu passed, the Ruffed Grouse suddenly flew up; with all her might she flapped her wings. Ah! then off tumbled Nānabushu 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 Nānabushu’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.”

Thereupon he started on his way. And then he met with a man, very handsome was he. Ah, the feathers upon his head! Nānabushu spoke to him, saying: “Well, my friend, whither are you bound?”
“A, anicasago nimbabamadis; kínidác, ánindi ajáyan?”


“A, käwin! Káwika awiya nindawi-a-sí.”

“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. “Tciēn, tciēn!” 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 —
udcīgāg, wâgucâg — gitâgwicinōg kir'ā'mwâwâd mözőn; kâgâgiwâg gayâ. Pânimâ ka'kina kâ'kidâmunt a'â'u mö's mi'i'u pîdcînâg, kîpagidâmîgut Nânabûjû i'i'u kizîbâ'kwât. A'pîdcî wîwisîni kî'îjâ imâ'n abini'pan in'i'u mözőn. Miyâ'ta u'kânân â'tânîg, ustigwânîgâgan kayâ a'tânî. Médâc âjiwâ-bamâd wawâbiganôdciya⁶ pîndîgânît imâ'n mons ustigwânîg. Owâbândân pângî a'tânîg winîndip. “A'pâgic midciyân!” inândâm médâc âjikânônât wawâbiganôdciya⁶: “Kitâgâçkitô nâwâna gayâ nîn i'i'u têrî'nîginîyân âyânîginîyâg?”


“Â, mânû kayânîn niwîpîndîgâ imâ'n mö's ustigwânîng!” “Awâwîsa’,” udigon. “Omâ'n yâ'ta kîstigwânîng kîgada-gânci'nye.”


20 mân: “Awânân gin?”

wolves, martens, fishers, foxes — arrived to eat the moose; ravens too (arrived). Not till the whole of the moose was eaten up, was Nänabushu 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 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 Nänabushu 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!"

---

1 In another version it was the flies.

10 Mísa' ì'kósît.

52. NÁNABUSHI ÍS MIRACULOUSLY FED BEAR-GREASE.¹

Ningudingisa’ ánîpa pîmösâgubân Nánabujú, mëi-dác a'pi wàdisát âcîcidamôn tânît; kîpîndîgâdác ândânît.


¹ 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.¹

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,³ 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.³

² A synonyme for "testes."
³ 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.
Adcidamødàc ogıpàpòdànànan Nànabujùn, m̃i’u ķi’pì-màdci’á’d.

53. NÀNABUSHU AND THE WOODPECKER.¹

Ķi’à’nimàdcédàc Nànabujù. Mìnàwà ogi’à’ni’ò’dísàn mà-màøn tà’ñit wìmòbìnà’kadóñì. Mìdàc ķi’pìndìgàt ànðàni’t.

Màmàé’dec ķì’a’kwàndàwá imàø pà’tàcìngwà’kùng.

Ogànàwàbàmàñàn àndòdàmìnìt ini’u màmàøn. Àñìgàgwàtí’kwà’ù imàø mì’tìgùng; à’pidcidàc spìmìng kìtci’à’nìgu’k màdù’àkwà’ù’t mìi’màøn wàndçìpàngícinìnìt àsìbàñàñ. Mìwàñìnì kà’kjìswàd ķì’a’càmàd Nànabujùn.


Mìsàgnùn à’kòzìt.

54. NÀNABUSHU MARRIES.

Ànic, nìngùdìngsà kìøwàø Nànàbùcu kìbàbìmùsà pàbà-màdísìt, wìnà’tàgù nìcì’kà. Kàgà’pì nìngùdìng ànìçìnàbàø 20 ódòtí’sàñ; imà dàç ayàwàt ìgì’u ànìçìnàbàøg u’pìmàya’ì dàç imà owa’bàndàn wigìwàmàns ayànik. Mìdàc kà’ì’jìnìàzì-

¹ For other versions see Nos. 35 (p. 305) and 42 (p. 357).
Now, the squirrel breathed upon Nänabushu, whereupon he fetched him back to life.

53. NÄNABUSHU AND THE WOODPECKER.¹

So on his way went Nänabushu. 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 cocked when he fed Nänabushu.

When Nänabushu 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. NÄNABUSHU MARRIES.

Well, once on a time they say Nänabushu 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.² Accordingly, when he went up

² Reference is to the menstrual lodge.
kang, kita'pabi dac ikwandank; ikwawan owabamani namadabinit. Kawin kanagapinabisiwan; a'pri'dac ka'kani

5 "Mänu, ningapindigä!" udinan.

Nanabucu dac a'pici inändam wi'pindigät, midac ka'ijipindigät; mi känwän awi'kwä äjirä'picinawagi'kwäni.

10 Pânimä dac wayábank kigícáp pitagwicinön ogin 'a'a'wi'kwä pi'acamigut; pätäniąwiyäs pätöd a'n mindimoyä, m'i'ä känacamät udänisan.

Nanabucu dac ogänönän ini'a mindimoyâyän: "Kawininina nintawidigamäsi 'a'a'uti kitanis?"

15 "Niyä," i'kitu 'a'n mindimoyä; "mägwä kuca mändö'u'i!" Kayä dac kawin tibänindisusi, ösän udibänimigön. Ningawindamawä 'a'n a'kiwä'zäi."

"Änic, mänösä. Minawa na'kawä ningababämädi's. Kinewasugunaga'k ningatagwic, m'i'u tcbinandu kikän
dämän kàdi'kitogwan a'n a'kiwä'zäi." Midac kài'jimädceät Nanabucu kipabämädisit no'pimng; änöce kagön ubabäni'tön mädceit. A'pri'dac änicewasugunagäti'nig m'i'ä cigwa icät, änöc awäsiyäsänä'udänimädcinä. A'pri'dac äni'udi'tang iwä wigiwämäns owabändän, wäänä piniecti-

1 Man is forbidden to enter a menstrual lodge; usually an old woman is about, who looks after the wants of the woman.
2 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," ¹ 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, lither 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!" ² 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." ³

"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, ⁴ he saw that it was all set in neat order. And when he peeped

---

³ 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.

⁴ 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.
gädänig. A'pí'i'dac tä'pábandâng iwâ wigiwâmâns, ubigana-nawâbâmigôn ini'ú i'kwâwân. "Anic, kitàpigidâ,” udigôn. Midâc 'a'a'wi'kwâ agwâtcîng kîr'jâ; midâc wâbânâng Nânabucô ubimîwânân, wiyâs â'tâng, mizisâ' kayâ pinâwa' kayâ. Mídâc awi'kwâ kâ'i'jîtce'hâ'kwât, midâc â'kitut: "Ningatawinándumâk ninîngîr'i'gög.” Mi kâ'i'jimâdcât 'awi'kwâ, ugî'a'winândumân osân ugin kayâ. Ningânidâc kîpitâgwigin awi'kwâ.

A'pí'i'dac tâgucinuwât igiwâ ki'tce'â'nicinâbâg, owâbâ-mâwân Nânabucô nâmada'bînit agâmindâsîng. Mídâc â'kitut awâ a'kiwâ'zi: "Anic, Nânabucô, ningwîndâmâgô 'i'îu kâ'i'kituwanân ânânîmâwâtân 'a'a'wi nindânisinân. Kâwîn a'pîdci kâgôn unîtâwitósîn, nöndâsi.” Wâwâni ugiwindâmawan ini'ú Nânabucô. "Kîcpîn dâc ânawânîmâsiwât, mânu'sâ' intawâ kitâwidciwâ.” Mídâc kâ'i'cipasigwit 'a'a'ú a'kiwâ'zi ògîsâginî'kânan udânisân, Nânabucôndâc namadapinit ogî'u'nâbî'â'n. Mî'i'dâc kîkâgî'kâmâwât ini'ú udânisîwân wâwâni tciwî'pimâdisînit.

Mídâc kâ'i'jîwisiniwât. Kâ'ckwâwisiniwât kî'kanônà 20 Nânabucô: "Ambâ, pîjâyu'k ândâyang, kayâ kînawâ tci-pî'a'yâyâg imâ ôdâ'tôwâd anicinâbâg.”

Mídâc imâ kîna'â'ngâbit; mîjagidâc kînândawândcîgâ, anôdc kâgô unî'tôn awâsiya'. Nàningudînô upiwidciwân ma'kwân, midâc imâ pânîmâ pitâgwîcing içkwândâng mî'i'mâ 25 niwânawât. Wîbadacigu Nânabucô kî'kitu: "Wi'kundîwin

---

1 All this is according to custom.
2 At the back of the lodge, the proper place for a male visitor to sit where there is no male owner of the lodge.
3 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.

Now, when the old folks arrived, they saw Nānabushu seated in the space behind the fire. 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." He was careful to tell Nānabushu about her. "So if you are not disinclined to taking her, why, you may then marry her." 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."

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-

---

1 Another formal statement which serves to put the responsibility on the man.
2 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.
The ceremony is always after the wedding.

2 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 Nänabushu's wedding, and that is why to-day we play. Thus shall it ever be when any one is married," (so) they said.¹

Thus too have the people done whenever any one has married.

55. The Origin of Likenesses of Nänabushu.

And so there for a long while continued Nänabushu. Now, once on a time to another place moved Nänabushu and his wife, and by his grandmother were they accompanied. Ever was Nänabushu in quest of game, for beavers too he hunted; a harpoon Nänabushu made, and that was what he used when he speared the beaver; spine-of-a-pickerel-fin is the name of the bone (point)² 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,³ and the other was at Michipicoten Island.⁴ 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

---

¹ West and not far from Fort William.
² North of Sault Ste Marie.
Kaga'pī'dac kiri'nándam: "Intawā ningapigwa-ān 'ii'u u'kunim, mānōdac ta'iska'tā ő'ō kistcigami, mī'i' u tēmī 'kawāg 'a' a' u ami'k."

Mīdac kā' ijiwijămät o'kumisān iti ̃u'kunimīng. A'pī i'dac kā' pigwa-ā'nk 'ii'u u'kunim, "Miomān ayān, kanawāndān tēpi'mābōnūsīk 'a' a' u āmī'k," udānān. Ā! Mīdac kīsīgidiwān kākā i'nibī. Minawādāc Nānabūco kīmādicīyācagāmā owā kistcigami. Mīdac i'mā Micibigwadōmīnīsīng kīajawikwāskūnīt; māgwādāc i'mā nibawīt owābāmān nīgīgwān āninīṣka'tānīk. Mīdac kā' ijinawā-ā' jawiawāskūnīt, mīdac i'mā ugi'ujācīcing ajajkīkāng. Mīdac kāpāsīgīwit, ugi'pā'pī'tōn i'ī'mān kī'ānā'kwitiyācīcing; uwingāgu ājināgūsit ājināgwātīni. "Mānū, nōćicā' yāg pīcīnāg kādānipīmādīsīwāt uga'bā'pītōnāwā."  

Mīdac kā' ijinō'pi'nānāt īn'i' u nīgīgwān ugi'pajīpa'wān 'ii'u mīstećiwigwānimīt. Wiwitini kīwān. "Intawā a'kawā nīgatamwā 'ā' a' u nīgī," kīrināndām. Mīdac kā' ījipa'kunāt, kipōdawā; mīdac ājī'a'pwād. A'pī i'dac kā'kijiswāt mi'i' u ājiwawānābit. Ugi'pada'kinān. Cīgwaadāc kāmanicān kājījipāngutucisāt, kīmādicība'tōd. A'pī i'dac pāgāmība'tōd ītī Bāwī'ting, "Ānīn?" udānān ̃o'kumisān.

Mīdac ā'kitut 'a' a' u ma'ka'kīmindoimōyā: "Āja ā'pānā, kīpimābōnū a' u āmī'k."

---

1 At the head of Sault Ste Marie. By destroying it, the rapids were made.
2 The usual expression is "my nephews," which implied also "my aunts," meaning the people.
thought: “Therefore I will destroy the (beaver) dam,¹ 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 Nänabushu 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 ² 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,³ 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: ⁴ “It is gone, floating with the current went the beaver.”

---

¹ The otter on the spit can be seen, so it is said, as a shaft of rock on the Wisconsin shore of Lake Superior.
² Another name for Mother Earth, or the grandmother of Nänabushu.
³ Notoomis is Nänabushu’s grandmother.
⁴ Toad-Woman is grandmother of the Underwater-Wanitos.
A'pi'tci niskädisit dác 'a"a'u Nänabucü mí'i'-u kāi'jiniwa-na'wát ő'kumisan. Miziwádaç kímskíwábí'kák i' wádcí. "Oma'ka'kiwábi'kunk ta'icini'kátá," kí'i'kitu Nänabucu.

Mídac i'i'witi ánugípabá:ándawábámát íní'u amí'kwan, käwindac ugíimi'kawásin. Minwashádaç kí'píkíwá, káyábi kí'pábánändawábánde cigiatan káyábi tci'ayánit amí'kwan; käwindac awiya ogíimi'kawásin. Miziwá ánugípabá:i'já; imá wícan ká'u'ndeipígu'ánk, miýá'ita mi'tígon piwandámowát amí'kwag káwábándangin.

10 Minwashádaç kí'añíkíwá:a:yácagámá. Tasing ániwában-dangin i'i-má kí'u'cácicingibá, ugí'tcibá'pitón. Mídac imá Micibigwató wi'kwádunk mí'i-má káí'i:jú'ñábit. "Kicpin anícínába'ég kábímiwába'miwiwát kicpin ràngí asámán micíwát nándawándamowát tciínáma'á'mowát, mí'i'-u ràngí tcibódá-
15 dcigáyín."

Mídaci gu imá a'paná námádábit, anícínába kínámádábit mí'i'-u ájínágwá'k i'i'-u asín. Mídac igu kága't ájíwába'k; kicpin awiya ràngí a'págínát asámán, "Nänabuju! kíbiándá'könín níngawímaáamín," mígu kága't ájínámaánígwa'k.

20 Mísa' a'kösit, pináwidís kí'ágódá.

56. NÄNABUSHU FLIES WITH THE GEese.

Ningudingisa mínawa änápápímoságubán Nänabujü, midáç ájíwába'mád míniwa ni'ka"g ayáni imá'n sága'i'gáníng. Mídáç ájíkanónát: "Tága, káyá nín ájínágusiyág iji'i'ciyu'k."

1 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 Nänabushu.
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. 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.²

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

---
² For another version see No. 15 (p. 127).
28—PUBL. AMER. ETHN. SOC. VOL. VII.

"Árînâtinâg kijigâ árînâteiwâsâyâni.
Árînâtinâg kijigâ árînâteiwâsâyâni.
Árînâtinâg kijigâ árînâteiwâsâyâni."


Pinâwidis kîra'gôdâ.
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, “There-
fore 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 Nāna-
bushu 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. NÄNABUSHU AND THE FISH-TRAP.


Midec kâgà’t Nânabucô mâdcîtât ûjî’â’t pîndcîbônâganân, ki’tcîmi’tigôn udayâwatecinigânân, wâsa kayá udondâwanân, wîsôngi’tôt dûpîndcîbônâganân. Midaç kâ’kic’i’â’t windâmawât ô’kumisan, midaç änât: “Mî, nô’kumis, kî’kî-
Once on a time they say that Nänabushu 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, Nänabushu, 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 Nänabushu 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 Nänabushu 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 Nänabushu. "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 Nänabushu 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:

"Aya", i'kitu mindimoyä.

Midac kâgä't mindimoyä kisteiminwändöon.

"Änin anwät?"


Midac kâgä't Nánabucu utâ'pinät ki:ng:ya, paginat änindii ina'kakâ:yà kà:tanì:tang. Midac minawä weyabanining
"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 Nänabushu went to see his fish-traps, and many the fish that were drawn into them; thereupon Nänabushu went back home, carrying them along. And as he was drawing near, Nänabushu 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 Nänabushu 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 Nänabushu 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 Nänabushu quickly gathered up his fishes, (and) started running; (and) on the way Nänabushu 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 Nänabushu took the fishes, (and) threw part of them towards the place where he had heard the
Nanabucu nàndcìpìndcìbòbāgànàt, mì mìnawā awiya kìnóndawàt nòdàgusìnìt. Mìdàc kàììcìpagìnàt kìnògò'yan àndàni'tàng, mì'kwàndànk ò'kùmìsàn kàììgùt pîtçìnàgò. Kàìwindàc màmwàtìc wì'kìwāpìtòsì. Mìdàc mìnawā àñìkìwàt, àñì'ìnàt ò'kùmìsàn: "Åwiya mìnawā nìningòntàwà nòndàgusìnìt, mì'tà'kàmìg tànwàwitàm."

Mìdàc àgùt: "Åìì, càngwàcì àù udìnàwàbàñìnì kìicìà'nya-bàñìg. Kìgìà'çàmàñà?
"Àyèë,” i'kìtu Nànabucu.

"Mìì-wàgìwàya'k,” udìgòn ò'kùmìsàn. "Àòjìs!" udìgon; "níbàwà awiya, aya'àwìcànsàg kìgà'u'dìsigunànìg, mìcìgù a'pànà tci'à'çàmàtòwà,” udìnàn. "Kìnàntawìskàtàgòk tci'à'çàmàtòwà wìwìsìniwàg kàyà wìnawà."

Mìdàc kìwàñ Nànabucu mìnawà nàtcìpìndcìpònàgàñàt. Nìbigìwà à'pìtìcì onìsàn kìnògò'yanë. Kàyà wìndàc mìndìmòyà ànìnàmà'tà'ku'kà; wìngà omòckìnà'tòn àndawàt pìndìk; àgwàwàt kàyà àgwàtìcìng; tásà'kwa'ì'gànçàn wùìnìgà màmòckìnàniwàn mìnì'k nàsàwàt kìnògò'yan.

Nìngudìngdìac kìwàñ a'ìndawàt mìnawà Nànabucu awiya onòndawàñ pìnòndàgusìnìt, pìì'ìnwàñìt: "Kò'kòko'hò, Kò'kòko'hò!" Nànabucu nàwàtcìpìnàt kìnògò'yanë, mìnawà àñìwùcàcàkùcìng. Mìdàc mìnawà àñì'ìnàt ò'kùmìsàn: "Nò'kùmìdìdè, awiya nìnòndawà!"

I'kìtu mìndìmòyà: "Ànìn àñìwàt?”

Mìdàc Nànabucu àjìnàbùwàt: "Kò'kòko'hò, kò'kòko'hò."
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!"

Mï dac kágät Nánabucu äninanawinät kíŋgōŋya⁸; pä’kic năningickt sägisit. Mï dac iwiti ájipáginät kâ’tani’tank, 5 “Owà, nimicômis!” Mï dac minawá näyâp ájikíwát.


“Ànin ânwât, nôjîs?” i’kitu.


25 “Ànin ânwât, nôcis?”

“Ha-ha-ha-ha-ha-ha!” mï’a’nwât.”
"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 ojisan.

“Wāwip, nō’kumis, ujītām, kīgamādcāmin!” udinān.

Ānīc kāgā’t mindimōyā nāningiwiżit.

Midāc wāwip cayigwa wī’u’mbōmāt Nānabucu o’kumisan.

5 Midāc ānāt: “‘A”, kīga’u’mbōmin,” udinān o’kumisan.

Midāc kāgā’t.

Midāc ānāt ojisan: “Nāmā’tāgumag!”

“Mānū, gāgu pābamānimā’kan!”

Minawā mindimōyā i’kito: “Nōjis! ningackipitāgan nin-10 dōnī’kānan.”

Midāc kāgā’t Nānabucu ājāpaqisut, awinawatināt o’ku-
misan ugaskipitāganinī. Anawī winigu Nānabucu minī’k
winigu kāckīwaṃat kī’u’mbiwanā, midāc imā o’kumisan
ukitcaya’r kī’rā’sat o’kumisan. Midāc kimādcība’tōd, naga-
tecindāndang upīndcibōṇāganān. Midāc Nānabucu mādecād,
mādcinicimut.

Mināngwana win kā’i’ji’u’nā’kunigāwāt āndaswāwānāgī-
siwāt minī’kigu nā’tā’a’mwāt kīngō’yan. Midāc kī’rā’nōnīnt
ni’tām kwingwī tci’rā’wiku’tāsumāt Nānabucoṇ.

20 Iniwidāc o’kumisan ugīki’kānimāni awānānen ayāwinit,
midāc Nānabucu kā’u’ndecīsāgīsīk.

Pānimādāc minawā ānint pa’kān kī’rā’nōnāwāg, kāwin
ugīsāgīmāsiwāwān Nānabucoṇ. Midāc minawā ānint kī’rā’-
nōnintwā. Midāc awā pājī’k īskwātē kā’i’jāt midāc awā
25 sigwānīkō’kō’ko’ōn kāsāgīmīgut Nānabucoṇ; midāc inī’u
kā’u’ndecinagadecinindānk upīndcibōṇāgan. Midāc winawā
kīmēyāwisiwāt ānōdcigu aiya’ā’wicānsag kīwisinīwāt imān.
"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 Nänabushu 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 Nänabushu hurried, as he went and seized his grandmother's tobacco-pouch. Even though Nänabushu 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 Nänabushu 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 Nänabushu was the Canada jay.

Now, his grandmother knew who they were, and for that reason Nänabushu was not frightened at first.

Then afterwards some others that were different were employed, but they did not frighten Nänabushu. Thereupon some others were next employed. And the one that came last was the screech-owl by whom Nänabushu 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 Nänabushu and his grandmother) by eating the food there.
58. NĀNABUSHU OBSCENE JESTS WITH HIS GRANDMOTHER.

Mīdāc kīwān ninguting Nānabucō pābimiba’tōd, kāwin wī’kā kibisi’kāsi; ningutingdac kīwān anipābimiba’tōd Nānabucu ogānōnigōn ō’kumisān: “Nōjic, niwīsāgā’qā’m,” udigōn.

Nānabuc kayā win i’kito: “Pā’kādiyānīn,” udinān ō’ku-5 misān.


“Migu imā misīn,” udinān o’kumisān.


“Kitōskun kisindimā’rī’n,” udinān o’kumisān.


Ānic, mī win minawā ājisābāndānk ōtōskun, mīdāc a’ū 20 mindimōyā ānāt ōcīcānīyān: “Nōjis! nawātē pangī i’ku-’kwānīn.”

“Ānic?” i’kito Nānabucu.

“Niwiskwātēgā,” i’kito mindimōyā.

Nānabucu i’kito: “Kuntān.”
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. NÁNABUSHU FINDS CRANBERRIES AND BIG CHERRIES.


Midàc minawà màdcàwàd, ànipàbìmsàt minawà Nàna-bucù. Ànìdàtàtagì’kwànit, kàgò ubì’tà’kuskànnàn ìskìjìgunk; màdèc àjì’à’ndòtcìpìtcìgàt, mànàngwànà mànànt. Midàc àjì’ò’dà’pìnànt, àjìwàbànda’à’t ò’kùmìsànt, inàt: “Wàgùnàn owà?” udìnànn ò’kùmìsànt wàbànda’à’t.


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. NÁNABUSHU IS MADE TO FAST BY HIS GRANDMOTHER, AND REVENGES HIMSELF.


Midác águt: “Ánín dác kátíjícitceigáyan, nó’kumís.”


10 Midác kágá’t Nánabucú weyábaníñig ká’i’jímíníñigut ó’kumísan a’ka’ka’já teñimícíit; midác kágá’t Nánabuc kímidcit, kayá kíma’kádáwinang pángí uskijink.

Ánic mi ántótámowágubáñán máwija anícínábág kí’i-gwicímicowát.

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!”
Anic, mi gagg’a; Nanabucu kag’a’t k’ic’-i-nigu’k madci-ba’tod. Minawa madciba’tod a’könamut minawa pipa’git: “No’kumis, mi o’m a’pi techibayayän!” Cayigwa minawa onontawan: “É’ei, awas nawate ijän!”

Misa Nanabucu minawa madciba’tod ánigu’k k’ic’i-a-yä-na’könamut; wingä aiy’kusi. Midak minawa pipa’git: “Mina a’pi omä techibayän?” udinän o’kumisan. Wir’kagü oğanöniğön: “É’ei! awas nawate icän!”


Midak k’ai’ji’u-kisit a’u a’kiwâ’zi; midak Nanabucu k’ai’ji’käsut ingutci; midak nängâ pimisägitciba’töd a’u a’kiwâ’jî. Midak Nanabucu k’ai’jinösawâbämät ani’a’pa-tönit k’a’niwása’kunänitigu. Wir’kådår Nanabucu ki’kiwâ
Well, that (was what) truly (happened); Nänabushu 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 Nänabushu 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 Nänabushu 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 Nänabushu: "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 Nänabushu concealed himself in a certain place; and after a while out came the poor old man on the run. And so Nänabushu fixed his gaze upon him to see in what direction he was running as he went in flames. And after
ändawät. Mídac nayāgin anīganonät ō'kumisān: "Nō'komis, nintagwicin."


Mídac kāgā't Nānabucū.


Iwīti na'pātc inaka'kāyā udīninamāgōn tci'i'cāt.
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


“Àníc, nojic, ànàbàndàmàn?” udìnàn.

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

Midač kāgä’t.

Midač kìwà’ n Nanabucu kà’i’cìpińdìgït, midač änàt ömi-
bucu aïyà’pì sàsàkìngùcì’kàsùt. “Mìgu, kàgä’t kànàba’tè päcu’ pï’aï’yàwät, pàmawìnì’u’ìngwà,” udinan ömicömìsan.

Midač cayìgwa trìgïya’ì wèyàbànnìgì, cayìgwa kàgä’t Nànabucu omòwànsàn sàsà’kwàmàgàtìniwàn.

20 Midač wùnnickàbà’töd Nànabucu. “Òn, nìmicömìsi! nìn ni’täm ningasäga’ä’m!” Midač kàgä’t Nànabucu sàsà’kwàt kàyà wìn. Midač àjìkànònát ömicömìsan, “‘À’a’u nìmicömìsì, pisàsà’ä’m!” udinan.
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.


Midac kāgā’t gaggī’twān a’i’ndana’kāmīgisit.


Ma’kwayānān minawā ućīgān.


Midac a’u mindimōyā kāgā’t ājiwājīwaniwikāt. Midac wāwābamāt in’u awayānān, mi 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
udiyawinit ina’ka’käyä; midäc ki’känimät a’u mindimöyä kínisimint unábämän. Ånimämawi kákimo’tc.


Midäc kágät a’u mindimöyä kâ’r’citecigät kâ’r’gut ôjisan Nänabucöön. Midäc säsäga’änk a’u mindimöyä owábämän
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
ojisan kagö minawä ujitonit, kagö udöckutäni; paga:a'ku-‘kwänä'lig. Midac: "Wäwip, nö'kumis! kinántawänimin omä pindik tcipré'ya'yan."

A'intaci'täban agwating a" mindimöyä.


Änic, kagë’twänigu a" mindimöyä gägät ijiicigät kâ'i'gut Nänabucöö öjisan.

10 Midac mäda’a'mäsut a" Nänabucu, pâ’kic aiyä’teinäk pa’kitä’ó’wät ini’u a’ki’kön kämamigwábowanänitchin ö'kumisän. Midac kägät a" mindimöyä kiiwit'acagämäcmümut, aya’pi kayä mamigwápöwanät ini’u uta’ki’kön; midac win Nänabucu någamut. Kä’i’ckwänimiät i’i’u ö’kumisän

15 më’i’nät: "Nö’tábowađän i” pimide,” udinan ö’kumisän.

Midac kägät' ki’twän ijiicigät mindimöyä.

Midac ki’wän minawä anät ö’kumisän: "Kigi’kändänina, nö’kumis, wägunän mádeciyan?" udinan ö’kumisän.

"Käwin," i’kito mindimöyä.

20 "Mi guco iwä kinäbäm opa’kitä’i’gan mádeciyan, kayä pimide känötabowätäman,” udinan ö’kumisän.

"Nyä, awacimä win!” i’kito mindimöyä.

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.
Amic nà mindimòyà kāgwìnawirï'nàbitigu; kāwìn dāc kāgō i'kitusì. Mīdāc Nānabucu ājipōnimât o'kumisan, kayā win mindimòyà kāwìn kāgō i'kitusì.

61. NĀNABUSHU SWALLOWED BY THE STURGEON.

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.¹

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

¹ For other versions see Nos. 7 (p. 49), 28 (p. 207), 29 (p. 215).

Mîdâc Nânabucu kîtêcinânâgatawântâm, kaskândâm kayâ mi'kwânimât nangwâna kî'úsâyây'Î'it. Mîdâc Nânabucu cayîgwa kîwawânândänk ânin wâ'i'citcîgât, mîdâc ânât ô'kumisân: "Nô'kumis, mama'kâta'kâmig wi'kâ kâgô kiri-cisiwân iwi nangwâna kî'i'ciwâbisiwângân."


Mîdâc âgût ô'kumisân: "Kâgu', nôjis. Ingutci kîgatîginâ'tôn kî'ya'', udîgôn.

"Kâwin," udînân ô'kumisân, "pôtêigu ninganantawàba-
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


“Anicä kuca kidini’tam a’panä i’u ijikijipantämän,” udinän.

look for them." So then off went Nänabushu, 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 Nänabushu. "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 Nänabushu, taking it, and then he began the work of sharpening (the axe). And so later on, while Nänabushu 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 Nänabushu. "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 Nänabushu, "simply am I chided to anger." Thereupon Nänabushu 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.
Midad kägä’t ki’tei’u’ ji’tääd wimädcät; nibiwa ugri’u’ jìtönän ubigwa’kön osawänän käy. Anicinä ätisö’kän, käwín tiibätutcigätäsinön wägunän käyögwän ki’u’ ji’röd ki’tei nibiwa übigwa’kön käy odasawänän, i’ kikickäpitäsitöd owägä’kwät; miyä’tagu tääbäctimint ki’ki’ji’i’tä’ritisut. Midad kíwän Nänabucu äjimädcät. Ictä, migayä iwa änäctimint! Ki’u’jìtöd teimän; kiwimbikawät mi’tigöön; äniginitigu ogri’ni- ku’kwätön inä.


“Käwín, nö’kumis, ningatagwicin minawa omä,” udinän. Misa’ Nänabucu Cayigwa äjipa’kubinääng utcinän, mádcät 15 kwaya’k ki’tcimicawagäm; kägä däc nänawagäm tågucing, mi äjipipägit, nägamut:

“Micinämägwätug, micinämägwätug, Wi’kwänjicin, wi’kwänjicin!”

Nágatcigu Cayigwa mätäkämiskä k’tçikämi; tibickö 20 päwít’ig äjipintciwank, mi ä’p’ít’ictciwank.

Midad kägä’t Nänabucu änigu’k nägamut:

“Micinämägwätug, wi’kwänjicik! Kinawä kâtcakir’agwä ninigi’i’gög, käyä nin däc wi’kwänjicik!”

Pitcinagigu kâ’i’ckwär’kitut, mi Cayigwa wàbämät micinämägwän wi’kwänigut. N’itämigu kagícipä’a’bötäni i’ teimän, midac äniтикuntäyä bösut, anigumigut micinämä-

1 Pojö’ät, “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 Nänabushu 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 Nänabushu set out, bidding farewell 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 Nänabushu 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 Nänabushu 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,
474
gwän, kigitcimän. A'panägu kiwäⁿ käsäswänik u'tawagän; minawä mi'kawit, pindägiyäⁿ kiⁿgōⁿyan ayä. Mïdac pïsän ayät iwiti; mïdac kiwäⁿ cayigwa ki'känimät iⁿiⁿu kiⁿgōⁿyan animdecinigut.

5 Mïdac 'aⁿ'u uginäkïn gōⁿ kiwäät ändäwäät äñaämüpäg äñawa-yaⁿ ki'tcigamig. Mïdac kiwäⁿ mädwäkiⁿtcisagaswà'îti-wät, mädwäki'tcikaya äñimi'tägusinit; mämayawänit iⁿ ki'kumint.

Ningutingdac kiwäⁿ mägwä näntutänk, kägö owåbandän Nänabucu picägiwinigut. Änicinä ätisō'kän. Amante äji-wåbigubänän! Nänabucu owåbandän kiwäⁿ kägö picägi-bitänig, mïngåwana aⁿ mïcinämägwä udä pängå'äninik. Mïdac kiwäⁿ bâ'kä äcïmämätcët nänï'kinänt ùdåsaän; mïdac äji'apacipa'änk. Mïdac kiwäⁿ nägåtc nöntawät mädwäî'kitunit: "Ä'tå, kâgätsåänä nïmacità'æ."


20 Änawi kägä't ki'tci'än'o'kî Nänabucu tcïcigaguwanësil- wint; mi kâ'i'jipimida'kwän'ang umi'ttigwåbin, mïdac ini'n u mäntcima'kwit Nänabucu.

Mïdac minawä mïcinämägwä äkitut: "Kâwäsa. Nïmäni'käg Nänabucu," i'kitu. Mïdac wayïba kïnibut, kïnisät Nänabucu. Änic änawi ka'kina mini'k wâda'towät kiwi-

1 Nimäcität-æ, "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." ¹ 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
Mídác wín Nánabucu, imā ayāt.

5 Mídác kāgā’t kitci’ici’cīte cīgīwāt manidō’kāsuwāt. Ānīc āja kīni bū ki’teiki’gōn. Mídác kīnwa n wā’i jipagidānimāwāt, ānawi kīn wāj ugi’kana wānānimāwān; māgīcā ta’ā-bit cībā, kīnāndāmōg. Mídác intawāt kīnwa n cāyīgwa pagidānimāwāt, nawate nāwite ānti ā’pidcī tūmīyāg ki’cītegāmi mī’īmā 10 awipagidānimāwāt. Ā’pidcī kī’tcīmanidō’kāsowāg.

Kā’kīna dāc wín Nánabucu ugi’kāndān āna’kamigatīnīg, wín dāc kāwīn awīya ugi’kānimīgūsin imā ayāt pīmādisit kāyā. Ugi’kānimīwān ki’kumimīnt, kāwīn dāc wín ugi’kānimāsi wāwān pīmādisīnīt. Mídác kā’i’ckwāpagidānimāwāt, 15 kīpīkiyāwānwāntīwāt mīnawā. Ā’pidcī kīpā’tāyǐnọwaw, mīziwā ānigu’kώwā jū’kī’tcītegāmī kī’u’ndcīwaw kī’r’awipagidānimāwāt utōgimāmiwān.


Mīdacz kīnā’kumigut. Mīdacz kāgā’t kā’i’jīkī’tcīnōdīnī, 25 kā’kīnā kāgō kīpā’kudāmikā’ā’n imā kī’kūcītegmīning ināma ya’ī ā’tāgīnī. Mīdacz kāyā wín Nánabucu, kīmōnātāwān gā’īnimīg ūmā ayāt; mīdacz a’u kīngō kā’i’cī’u’kī’tcībīskāt.
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
Midasugun kiki'steinūdin, midac minawā kā'i'jiki'tei'a'nwā'tin, midac kimočkanteit a u micinamāgwā.

1 skumānā pagwanātciganānandamāwiciyū'k a u ki̇ngōn!"

Midas kayāckwag ājipsāgwa'owāt, kayā āninōndāgūsīwāt kāgwānisaka'kāmig āni'tāgūsiwāt. Mī Nānabucu kā'i'cīna-watināngin u'tawagan, kā'i'jiki'pī'tānitisut. Nāgāte dāc 15 minawā kī'āndutām, mic minawā kī'kanōnāt: "'Ān, nici'm;
3 pagwanātciganānandamawiciyū'k a u ki̇ngōn!" udinās.

Midas kāgā't ājipsānāyāwāt.
Minawādāc uganōnān: "Pagwanātciganānandamawiciyū'k a u ki̇ngōn!" udinān. "Māckut kīgasasāgā'i' ninim."

20 Midac kayāckwag ājikanōnitiwāt: "Nānabucu imā ayā."

Ka'kinaguta awiyya kīki'kānimigōn a u Nānabucu. Mic minawā ājikanōnāt: "'Ān, nici'mitug, pagwanātciganāndamawiciyū'k. Māckut kīgasasākā'i' ninim; nīgān wānicicit pāpāmisāt kīgāti'ur'nicici'i' ninim," udinās.

1 Nici'misā, "O my younger brothers!" the ending -isā occurs in story, and usually in the mouth of Nānabushu.
2 Nici'm, "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 Nänabushu 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 Nänabushu, "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! 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 Nänabushu 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! 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: "Nänabushu is there."

Indeed, by every creature was Nänabushu 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.
“Kāwin kuca nindākaski-a’siwānān,” udigō.

“Awa’u” udina. “Kīgakaski-ā’wāl!”
Midāc kāgā’t ājimādeći’tāwāt pagwanātciganāmāwāt; wi’kā dāc ogacki-ā’wān. Midāc Nānabucu kā-i’jisāgitōtāt, kaya
5 isāgiti tābātān kāwā sāguwa’pan. Midāc pîtčināg wāwāni wābāmāt in’u mīcināmāgwan kāgumiguł
ājinīnit; īntūg minis āginudāk ājināgusīnit āgwantcinīnit. Midāc kā’i’ji’u’dā’pināt pājik in’u kāyākwan; midāc kā’i’ji-
wawācī’āt. Midāc kā’i’ciwāpīčkī’āt, tībīkō kōning kicī’āt.
10 Midāc kā’i’nāt: “Kīn win kāyāk kīgatān’i’jiwinīgō tei’ā-
nia’kīwāng.”

Midāc kāgā’t kīstećimwāndān kāwā bandisīt a’u kāyāk
ājiwunicit.

“Au,” udina, “midāc ijiypazigu’i’yu’k.”
15 Midāc ānicīnā ātisokān, miyā’tagu pājī’k tagimimint
kī’u’dā’pināt kāyākwan. Midāc a’pōtec kā’i’ji’unicīciwāt
kā’kina mini’k a’pī kā’kina pāsiṅgō’o’wāt. Midāc Nānabucu
kā’i’jimādeći’tāt kipigiecktiewāt in’u kīpō’u’yān. Midāc a’pī
kā’i’ckwānanawijwāt, mī kī’i’kituł kāyā pākic kīzīwāwā-
20 bināt: “Kīpō’u kīgatān’i’jiwinīgōm tei’ā’ni’ā’kīwāng. Kīgat-
āmuguwāk kāyā anicinābag tei’ā’ni’ā’kīwāng. — Kīn dāc,“
udina mīcināmāgwan: “Kāwin minawā wī’kā kīgatīnīginisī
tci’ā’ni’ā’kīwāng, kāwin awiya tāpimādisi,” udina. Midāc
kāgā’t kā’i’jiwābatīnīg kīpō’yānsa kītećinībiwa kū’ndeci-
25 ‘u’cī’ā’t mī mīcināmāgwaŋ.

Midāc Nānabucu ājikīwā’u’t nāntawābāmat ō’kumisan. Ānitāgwećingidac omi’kawān ō’kumisan ā’pidei kawāndā-
"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-

"Ài, wâgutugwânsa pâna wândecîwâgwân'ku, aya aâwâ-cânsâg!"


15 Mídâc Nânabucu niskâdisit, mídâc ânât ô'kumisân: "Kâyâbi kiganâganîn. Kâwin mâci nimi'kawâsî awânânîtug tcâgi-r'gwàn ningîtisîmag."

"Ài! nojic," udinân, "kîgîkitimâgis. Kâwin kitâkaski'o'si tcî'jîyân iwiti ayât a'u kâkîwucî'i'k," udinân.

20 "Antic ayât?"

"Mî'wîti ayâmâga'k nîwayâr'i kîtcîktci'tcîgâmînk pâji'r minis. Kâwindâc wî'kâ awiya ijâsî iwiti. Mîgu âpi'sî'kât awiya âcâtcîn. Kâwindâc kî'kânda'nîn âmântce tcîtâgwîcî-
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.


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


20 Ningutingigu minawâ ani'â'yinâbit, kâgô owâbândân uni- gânîmi; intigu kâgô pâmipâcîbî'igâtâg; midâc ayînâbit. "Mîmâwîn 'î'z'u câyîgwa tayâbînâgwa'k minis âjâyân," inândâm. Midâc kâgâ't ânigu'k pîmîskât. Kumâ'pidâc

1 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 Nänabushu 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 Nänabushu 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 Nänabushu put his canoe in order. And then away went Nänabushu straight towards where it had been pointed out to him by his grandmother. Now, by and by, they say, as Nänabushu 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. "Tāⁿ, tāⁿ,"¹ (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. Nänabushu later on again listened for the sound, presently again he heard it. "Twāⁿ, twāⁿ, twāⁿ,"¹ 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

Midāc kīwā nth Nānabucu cayigwa ānītcāγisāt imā kwaya’k āndani’tank; kāgā’t aŋīgābāt owābandān undāmūnini k mī-10 ‘kana. Mīdāc ānjīkū’pa’a’tōd, owābandān wigiwāmāns pata’kitānīg; mīdāc kimo’tc ānjīnānsi’kāŋ; ānjītā’pābān- dānk, owābāmān a’kiwā’ni’ya响应 nānāngānāsāmāpini; mīdāc ta’kunāmīnīt kāgō. Mīdāc ājiwābāmāt pa’ki’tā’a’minīt uga’kwan, tibikcō tcīgīcigā’gāng mī’a’ndōtank. Gāγwāni-15 saka’kāmīg dāc āpi’tcawāwācanāndānk. Mīdāc win Nānabucu, imā nibawīt kawawābāmāt.

Kumā’pīdāc pigwā’kita’wan mīdāc āgūt: 2 “A-a-a ‘āa, Nānabucu! kipinantupa’nītawān?” udīgōn.

“Āye8,” udīnān Nānabucu. 20 “Awawasa!” Pā’kic pā’p‘i’kāsūt, āpītcīmānimāt Nānabucōn; kāwin kīwātānda’nzi tcīgōtcē’ā’t.

Mīdāc kaya’ win Nānabucu, “‘A‘ā’u, wāwīp!”

Mīdāc kāgā’t piwānāngīt, pipasīgwīt kaya’; mīdāc ājipi-

1 Uttered with a slow deep nasal voice.
2 Kumā’pīdāc pigwā’kita’wan mīdāc āgūt, “after a while the other turned about
for the sound, and he heard it the same as before. "Twi\textsuperscript{\textsubscript{n}}, twi\textsuperscript{\textsubscript{n}},\textsuperscript{1} 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\textsuperscript{\textsubscript{n}}, twi\textsuperscript{\textsubscript{n}},\textsuperscript{1} 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:\textsuperscript{2} "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.

\textsuperscript{1} 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"...

"'A'ä'u," udinan.

Midad kägä't wawänabandumowäd. "Mi'o'mä," i'kitowag.


"Udcickipunwänìng pìmwi!"


Nänabucu dac i'kitu: "Ä-ä-ä-ë, agä'sinawagna nicinämayag kjijungk sayäsídawbæmiwät?" udinan. Midad kägä't Nänabucu äjipimwät ini'u Tcägaka'ä'minit-uga'kwan ima kâ'i'nint 25 tcipimwät, änza'pitänig upi'kwanäng winisisan; midad äjimiwät. Midad ägit: "Wä, Nänabucu, minänngwana kin kägä't wîniciyan?" udigon.
“Well, let us pick out a place where we are to fight each other,” (Nāṇabushu) 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 Nāṇabushu; 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 Nāṇabushu 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. Nāṇabushu nearly all the while was occupied in dodging the blows, truly was he kept stirring by the other. And as for Nāṇabushu, he too was active with his shooting. While they now were in the thick of their fight with each other, then the supply of Nāṇabushu’s pointed arrows began to run low. And in the midst (of the fighting) Nāṇabushu heard the sound of some one calling out to him from above, saying: “Hey, Nāṇabushu! at the scalp-lock shoot him!” was the sound Nāṇabushu heard. Though busily engaged, out he also cried: “What!” said Nāṇabushu.

“At his scalp-lock shoot him!”

Whereupon he was told by Hewer-of-his-Shin: “What (is the matter), Nāṇabushu? With whom are you speaking?” he was asked.

Nāṇabushu then said: “Ah, few do you think are my little brothers of the sky who protect me?” he said to him. Thereupon truly Nāṇabushu 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 Nāṇabushu! is it true that now you really intend to kill me?” he was told.


"Wāwip windamawicin ānīn kātōtāmān tei’ā-bitcība’i-wāyān.”

"Imā i’jān pīndik kāpī’undcicpāsīgwyān, kīgawābandān imā mi’tigūma’ka’kōns; pīdōn dāc ōmān.”

Mīdāc kāgā’t Nānabucu nā’zi’kānk; kāwīn kāyā upāgī-tināsin umi’tigwābīn. Mīdāc āgut: "Kiwābéndān ō ā’tāg ōmān ma’ka’kōnsing, mi’tigūma’ka’tōnsing; mi ōmān ā’tāg

1 Mināngā 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!” to him said Nänabushu. Once more he shot him in the crown of the head. Whereupon again the same thing he was told: “Alas, O Nänabushu! is it true that surely now you mean to slay me?” he said to him.

“Of course!” said Nänabushu. “You who slew my parents,” he said to him, “you too shall I slay!” he said to him. At the same time that Nänabushu 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 Nänabushu, 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 Nänabushu 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'undci'a:badciba'at kös kiga kayä,” udinän, “minawä änint pa'kän. Midad kädötämän: kigabäsagwá'kuwá a” mi'tig pinic tciwábamät mi’tigüwit; midad mi’tigons kätiji- tcä'kinämän o'ö' öma’n ma'ka'könsing ättig; midad kätiji-5 cicö'arämän imä kipäskänägu'kuwät a” mi'tig,” udinän.

“'ÜN! mina ga'kina?” udinän.
“Misa’ ga'kina.”
Midad minawä äjipimwät udecickibunwänining, midad nisät. “Uwa!’” udinän. “Anım 1 kin a'panä wâ'irkä'töyan a'ki!
10 Nöngumidad kägadici'i'n tci'undcipimädäk a'ki,” udinän.

Midad kär'ijimädci'tät kipigickijwät. Midad äjisawawä-binät, papa'kän ka'kina iji'a'ya'paginät; dac wâwînat kä-dawiniti, pabämiba'i'iwät a'king äya'a'wacänsäg, kayä pabämisätciğ, ki'tciawäsiyag kayä. Midad minawä Nänabucu kär'icotä'pinäng i” oma'ka'köns, kär'ijicetçígät kär'igut. Piteinägigu päjik kâ'tödawät mi'tigön, pâbigä kinibawi imä inini. Midad minawä päjik kâ'tötarawät. Minawä nibiwa kär'icetçígä. Ninguding idacigu mî gimi'kawät ösan ogin kayä, osayä'yan kayä Nâna'pädämän.

20 Midad Nänabucu ägut usayä'yan, pâbigågu öma' mikizumigön pâ'piwät: “Kigönöndawina kiganönininän?”

Nänabucu dac udinän: “Anindi?” udinän.

“Kâga kimamälji'îkn a” a'kiwami.”

1 Aním, “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. "Dog¹ 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 be 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 Nänabushu 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 Nänä'pädam.

And then Nänabushu 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 Nänabushu said to him: "Where?" he said to him.

"When the old man was about to prevail over you."
Minangwana a Nánabucu kābībāgimīgōgubānān māgwā kipā'piciwā’tiwāt Tcāgaka’a'mīnīt-uga'kwān. Mīdāc Nānabucu kāyābi ā'pīdcī undāmī’tād āpīcībā’ā-ti mī’tīgō⁶; nāngwāna anindōwiwāt pāmākisīwāgubānān. Uwingā mōsikī 5 nāmāgāt i minis.

63. NĀNABUSHU LEAVES HIS BROTHER, AND ALSO HIS GRANDMOTHER.

Mīdāc Nānabucō anicīnā atīsō’kān tibātcīmint, kī’a:nīmī-tcātōgwān i’i’we minis, kā’pītecīpā’tinīnīt pāmādisīnīt imān minising. Mīdāc kāyā wīn tibādcīmint imā kīwunānīgωwāndānk. Ā’pīdcī Nānabucu gā’kīnā kā’i’cīetcīgāt, migrī’nāt 10 kīwāwīndāmωwāt wāgunān kā’u’ndeipīmadisīnīt. Mīdāc kāyā āwā a’pī kīwāwīnāt i minis kādcīnī’kānānīt awāsīyā⁶ kāyā awāsīyānsa⁶ kāyā pābāmōtānīt a’kīng. Mīdāc kāyā tibātcīmint āwā a’pī kīwāwīnāt i kī’gōṇyā⁶ kā’u’cī’ā’t undcī ini minis cīnāmāgwān kābīgīckicīwāt, kāyā wānānān kādām-15 wāsinig; mī’i’ ānādcīmint Nānabucū.

And so it was by him that Nänabushu was called upon while he and Hewer-of-his-Shin were fighting. And now Nänabushu 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. Nänabushu leaves his Brother, and also his Grandmother.

Thereupon Nänabushu, 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 Nänabushu 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 Nänabushu.

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, Nänä’pädäm, 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 kigińā; nindāc wayābingātāg miʾīmā wāndciyān," udīnān usayā'yan.

Ānawidāc Nānāʾpāṭām kāwīn minwāndānzi pābigā tci-pā'kā'āt ucīmāyān, ānodāc pagūsānimān tciwīdciwāt.

5 Nānabucu dāc ugi'kānimān, mīdāc ānāt: "Nisayān! nōngum kijīgā'k kigawīdcīwin, nīwikicīpā'kān o'owe minis nawātc tciimīsteāg," udīnān, "pā'kic tciči'kāndāman ānīn ānigu'kwa'g kāganawāndāman."


Kāgā'pidāc udigōn usayā'yan: "Nīcīm!" udigōn, "wāgun-āndāc kīn wāndciogimā'kandawāsiwātwa, kīn kipimātci'ā'twā īgī'ū pāmādisiawāt?" udīnān.


"Ōn!" udigōn.

Mīdāc cīgwa anītagwicinowāt kā'undcimādciwāt; cayigwā imā ānī'ā'yāwāt pācu' mī wābandānk wāsāyā'i'mīnt kī'tcī
what was thrown away (at birth) was the source from which I sprang," he said to his elder brother.

And though Nānāʻpātām 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
Mâma'kâdândâm idác Nânâ'pâdam. Mídàc änândânk:
“Tibi kā'u'ndcikaski'o'wângân?” inândâm.
Nânabucu dac awântcicigu pâ'bâ'pi; âni'i'yinâbit pâ'kic anir'â'ndawâbandânk kâgô mi'tig owayacawâ'kuwâbinânk 10 sîbînk kâ'u'ndcikaski'o'wät. Mídàc kâgä't krâ'nmîk'âng.
“'Āu!” udinân usâyâyân. “Kîn ni'tâm âcawândâwân.”

“Anîn kâ'i'jikackioyâng?” udinân.
“Awa”, kāwin kigapwânawiusîmin!” udinân.
Mídàc kâgä't âjî'a'cawânduwât; mîgû ni'tâm â'tôd uzît 15 minawâ dac pâjîk umbinâng, mî âja âgâming kita'ku'kit. Mídàc tcîpwâpîwâ'kitât mî âja kâyâ win Nânabucu. Mídàc inâbit, mî wâbandâng anigu'kutâ'tigwâyânîg i^n zibi äbinding â'ta kâ'u'dâ'a'mît.

“Owitidâc kâyâ nin ningâtijâ,” udinân.
Mídàc pa'kâ'î'tiwäät. Ânîcnâ âtisô'kân, kâwin Nânabucu tîbâcîmâsî inâ'kawe tciğîa'wîna'kawâ wâbâmât unigiri'gî 25 a'pî wânagadânk i^n minis. Miyâ'ta tâbâcîmînt âjîpa'kâ'â'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 Nānāʾpādam. 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
usayayan kayâ awiwâbâmât ôkumisan. Midâc Nânabucu kîwâ anîtagwicing ôkumisan ândânit ayeyânit, inât tibicko kâînâ'pan udânâng: “Nîntagwicin, nô'kumis.”

“Nyà'ás! nyà'ás! Änînsa â'pìdìci wà'rîjînànapàgànsùmùiyâg 5 a'pâna!” i'kîto mindîmôyà.

“Kâwîn, nô'kumis! Nîn kâgâ’t” udînân.


Midâc kâgâ’t mindîmôyà àjîmâdçât, àjä'â'nàt ôjîsân.

Kayà wîn dâc Nânabucu ânîmâdçà, ningutci pâ'kàn ijât; 20 kàyàbû nôngum pîmusûtug, tîbû nôngum âyâgwàn; màgicà kàyà kàyàbû nôngum pàmusâgwàn.
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.
PUBLICATIONS ISSUED BY THE AMERICAN ETHNOLOGICAL SOCIETY.

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.
Vols. I–III, 1845–51. (Out of print.)

BULLETIN OF THE AMERICAN ETHNOLOGICAL SOCIETY,
1860–63. (Out of print.)

JOURNAL OF THE ANTHROPOLOGICAL INSTITUTE OF NEW YORK. Vol. 1, No. 1, 1871–73. (Out of print.)

Dr. C. H. Berendt, Analytical Alphabet for the Mexican and Central American Languages (printed in facsimile). (Out of print.)

TRANSACTIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

PUBLICATIONS OF THE AMERICAN ETHNOLOGICAL SOCIETY.

<table>
<thead>
<tr>
<th>RETURN TO</th>
<th>CIRCULATION DEPARTMENT</th>
<th>202 Main Library</th>
</tr>
</thead>
<tbody>
<tr>
<td>LOAN PERIOD</td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>HOME USE</td>
<td></td>
<td>4</td>
</tr>
</tbody>
</table>

All books may be recalled after 7 days.
1-month loans may be renewed by calling 642-3405.
1-year loans may be recharged by bringing the books to the Circulation Desk.
Renewals and recharges may be made 4 days prior to due date.

Due as stamped below:

<table>
<thead>
<tr>
<th>RET'D</th>
<th>APR 3 0 1984</th>
<th>AUTO. DISC.</th>
<th>DEC 12 '90</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAY 9 1986</td>
<td>MAR 16 2006</td>
<td>FEB 09 2006</td>
<td></td>
</tr>
<tr>
<td>RECEIVED BY</td>
<td>APR 12 1992</td>
<td>APR 13 1992</td>
<td></td>
</tr>
<tr>
<td>APR 9 1986</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CIRCULATION DEPT.</td>
<td></td>
<td>LIBRARY USE ONLY</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>FEB 09 1986</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

University of California, Berkeley
Form No. DD6, 60m, 1/83  Berkeley, CA 94720